Analecta Husserliana

Transcendentalism Overturned

From Absolute Power of Consciousness Until the Forces of Cosmic Architectonics

Edited by

Anna-Teresa Tymieniecka

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A N N A - T E R E S A   T Y M I E N I E C K A

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Protestant Church near the campus

"Hof van Liere" Building

The group of the participants

A group of participants at the banquet. From left to right: Ljudmila Molodkina, Louis Tymieniecki Houthakker, Konrad Rokstad, Maria-Chiara Teloni, Clara Mandolini, Head of the table – Liesbet Quaghebuer, Hein Berdinesen, Egil H. Olsvik, Simen Øyen, Lars Petter Storm Torjussen, Peter Reynaert, Mamuka Dolidze, William Melaney

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T R A N S C E N D E N T A L I S M   O V E R T U R N E D

Life's Geo-Cosmic Positioning of Beingness

A B S T R A C T

"Transcendentalism," denominating the philosophical approach that captured Occidental thought in the nineteenth century, is focused on enigmas of human cognition that have tantalized the human mind from the rise of Greek metaphysics onward. Conceptions of human cognition, of its origins, sources, modalities, its meaningfulness, and its objectives – seen as the essential factor of life – had varied much before the contemporary approach oriented toward the confrontation of subject and object was reached. The subject–object dichotomy endures and in particular informs the crucial argument of its Kantian–Husserlian expression, which continues to reverberate in contemporary thought. I have discussed the essential unity of the subject of cognition and the object in my monograph, "The New Enlightenment in the Newly Reformulated Alliance Between Philosophy and Science," in *Astronomy and Civilization in the New Enlightenment*, Analecta Husserliana CVII pp. 2–17. Presently, it is in pursuing cognition/understanding in the course of its vibrating crystalizations, that we will unlock the great enigmas of *sense*, the crucial knot of the notion of "transcendentalism" from its origin, bringing to light that beyond the traditional subject–object schema of cognition (involving absolute consciousness) there lies the open horizon toward which human cognition has advanced with signal success in our scientific progress. In particular, in our wondering through the millennia about our primogenital existential ties with the planet earth, we have become quite significantly enlightened about our foothold in existence and the celestial orbit it takes as an integral partner among other planets, moons, suns/stars..., about the dynamic celestial architectonics. We then turn to life, which gathers in its prompting swing all the forces focused in becoming and centralizes them upon the earth; here ontopoietic individualization finds its peak expression as it establishes originary unfolding and sustaining systems. Cognition, the existential vehicle of life, remains geocentrically and cosmically linked and positioned. It is the challenge we make to transcendental philosophy. These expanded horizons of cognition have made it imperative that we revise philosophy and rethink the nature and role of *sense* in existence.

T H E   C O N T I N U I T Y   O F   C O G N I T I O N   A N D   I T S   S O U R C E S :
A   S U R V E Y

A. The root issue concerning cognition, its subject-object pattern, indeed lies in the underlying puzzle that Kant formulated at the outset of his voluminous dissertation on the entire schema of human understanding. He stresses that there are two sources of cognition, which essentially depend upon each other: *the senses* and *understanding.* The senses are blind without understanding, and inversely, understanding is empty without the import provided by the senses. Only together, by complementing each other, may the senses and understanding form cognition (E. Kant, *Critique of Pure Reason*, 1987, Macmilian Education Ltd., Translated by Norman Kemp Smith).

The question of cognition has always been and still remains that of the origin of sensations as well as their passage into the form of meaning. The first puzzle of cognition is that of the frontier between sensibilia, which standing alone are "formless," and the meaningful emergence of concepts, which without the data of experience are "empty." Only by completing each other do they accomplish cognition. However, the passage from one to the other in their completion, in the differentiation of sense, remains to be clarified.

Husserl, partly agreeing with Kant, assigns the essential role in gaining knowledge to the subject with its absolutely decisive formal function of pure consciousness – otherwise "pure reason." But, he differentiates the import of the empiria in the progress of the genitive flux of the conscious unfolding in conceptualizing's progressively higher evolutionary transactional phases. (See his *Erfahrung und Urteil*.). Only with the fulfillment of its entire genetic development does the pure consciousness of Husserl enter its decisive phase.

Reaching this point, we find in the formative progress enigmatic disjunctions of *sense*. There lies the key: the *definitive* formal schema of the cognition/constitution of objects is seen by both Kant and Husserl, and by their followers, as being ultimately determined by a priori rules and principles of the conscious human subject. The constituted meaningful objects are formed with the application of categories, rules carried by the mind itself. The data of empiria, the material which is submitted to the sense-crafting powers of the mind, are worked upon by a series of formal categorizations. That is to say that the definitive act of complete cognitive/constitutive formation is performed by "pure consciousness"/"pure reason."

After a long itinerary in his genetic phenomenology, Husserl reached the level of sensation, on the one side, and raised it in seeming continuity to the highest level of pure intellective consciousness, on the other. Yet the passage from the generative level of empiria to that of *pure* abstract forms remains enigmatic. Granted, the objective world is constituted by both, yet when we ask after the source of the forms of abstract consciousness, we are referred to pure consciousness as their *transcendental origin,* whereas the genetic progress of empiria surges from and obviously stems from origins in nature that are physiological. As we know, these generative forms always stem from within and along with circumambient empirical (and other) conditions. The first question that then arises is that of how the pure forms of consciousness would be adjusted to the generative formations of life? The second

question that occurs is that of what would be the *sense* of the differentiation of and adjustment between pure consciousness and generative formations.

B. In the previously cited essay, I have already discussed the *continuity of sense* among the genetic steps of becoming at the level of the ultimate formation of the ontopoietic logos of life. On the cognitive level, however, as we have just seen, there occurs a seeming bifurcation, one quite apparent in Husserl's ultimate transcendental reference to pure, absolute consciousness as it enters into the final phase of cognition's genetic unfolding. At this point, this consciousness arrives at definitive, objective conceptualizations of knowledge as well as at the objectifying/thematization of distinctive sense, on the one hand, and at that conceptualization/objectification's empirical deployment in its concrete life-enactment, on the other.

C. There is indeed an oscillation between "cognition" as a network of specific functions performed by the leading agent and orienting him in pragmatic existence (life), on the one side, and the meaning of that actor's life course, the *sense* of which becomes "objectively" manifest (informative, communicative, constitutive of the living world, the reality of life), on the other. On making this distinction, we are struck by the enigma of the origin of the cognitive-pragmatic articulations of life – both in the generation and dissolution of individual or collective lives, on the one side, and in the constitutive meaningful configurations in life's networks of world-manifestation, on the other. I use the term "oscillation" because, depending on the various stages of the progressive or degenerative functional operations of life, there is a growing interplay between those operations and the role "significance" assumes in the meaningful manifestation and conceptualization of life as well as in its generative transformations. In this oscillation we speak of, although we do attribute major parts in this unfolding to the sensing of empirical functions, that is, to both the sensory-physiological apparatus and the human conscious mind and its intellective powers, we ultimately emphasize the constitutive continuity of the ontopoiesis of life. This is in contrast to Husserl's schema, in which they both are ultimately subsumed under pure consciousness, which becomes their transcendental origin.

In his long, winding itinerary, Husserl in his genetic phenomenology descended to the level of sensation even as he rose in seeming continuity to the highest level of pure intellective consciousness. Yet the passage from the generative level that draws on the empirical import of cognition to the pure abstract forms of consciousness remains in question. What would be the principles for their adjustment to generative formations in their life enactments? And what would be the source of the abstract principles of pure consciousness?

The genesis of experience stems already from the body's kinesthesia through all its formative stages on up to the stage at which it passes under the formative jurisdiction of pure consciousness and acquires its complete meaning. Of this Husserlian model we must ask first from whence these final forms of sense could come if not from pure consciousness itself, the mind with its innermost constitutive ordination of norms and rule. Although differently approached by Kant and Husserl, the origin of cognitions seems for both to lie in the transcendental source of reference of the cognizing subject – in pure reason, or pure consciousness. The formative rules at these higher levels come, as I have strongly emphasized, from above, reaching, so to speak, "down." In contrast, the genetic process draws on the lowest empirical

level – that of kinesthesia. In actuality, however, the genetic formation at the service of life in the sense of reality will diverge at some point. How could the "transcendental" subject direct its entire line of formation? Or, does our genetic formation proceed also from other factors of growing/individualizing life?

Although in the vision of "transcendental absoluteness" pure constitution forms in particular the genesis of understanding, this entire genetic line (streak) has its concrete origin in and deploys from an ingrownness with the empirical network of the world, nature, earth, cosmos. Accordingly, I claim that the transcendental aspect is not confined to pure consciousness, but consciousness with its rules is transcendental only in so far as it is oriented in its formative rules by the entire generative system of life.

In turn, with the great growth of the sciences, our very ways of understanding are being transformed and philosophy is shifting its focus from the cognition of individual objects to life – earth – cosmic interdependencies.

LIFE AS THE INGATHERING OF THE FORCES OF EXISTENCE

THE POSITIONING THE STREAMS OF LIFE'S FORCES AMONG THE EXISTENTIAL RESOURCES OF THE COSMIC HORIZONS OF INDIVIDUALIZING BEINGNESS

When we observe the origin and growth of living nature – the roots of empiria – we see that in its growth it follows step by step a propulsion from "within"; it is from within and that in a cogenerative ingrownness with ambient circumstances that its living organic forms emerge and unfold. With the progress of biological research, an organic process-like progress is seen as running through all phases of the unfolding of organs, which culminates in the human brain.

Yet surpassing this in the constitutive progress, the intellective powers of the mind – despite their continuity – do not appear as an operatively predetermined run, a line of the functioning of the physiological operations of the brain. Glancing over the evolution of nature/life (geological, climatic, vegetative, etc.), we see that there occur transformations of kinds, types of living beings and of vital necessities and habits of individuals and of social groups. The human rational standards for distinguishing and objectifying essential structurings and their categories undergo over long stretches of time varying processes, and so do the naturally evolving forms of the creative mind, which submit to utilitarian demands. Technical adjustments by creative/imaginative forces of the mind reformulate the natural functions of the operations into lasting creative accommodations. Our traditional approach to cognition undergoes transformation as we come to realize how the reservoirs of forces of nature, the earth, the solar system, and the cosmos – as well as their objectives – draw us into their enveloping complex and circuits, from which are drawn our genetic sources and the directions of our becoming.

In short, it is from the play of all these forces that stems the dynamic (and not a priori and abstract) *coalescing existential synthesis of life.* Its role is not only to

constitute "objectivity" – the meanings of cognition – but to produce a synthesis of varying life conditions, tracing out as well practical, existentially significant life enactment.[1]

When Husserl was seeking in vain the self-foundation of phenomenology, he was seeking, in fact, its foundations in life – its entire network intertwining sensed empiria, the line of the ontopoietic sense of life stretching to life's framing of all beingness.[2]

L I F E   A N D   I T S   R E S O U R C E S :   E A R T H – T H E   S O L A R   S Y S T E M – T H E   C O S M O S

Yet is life the ultimate self-founding answer that at last gives definitive status to transcendental phenomenology, or taking into account all the existential entanglements of forces, do we have in its functioning merely the centralizing factor in the originary unfolding of beingness? To establish life's position we have to elucidate the crucial role of the earth.

For even with the utmost cultivation of individual interiority, the living being is most intimately ingrown with earth's vegetation as well as with its geological resources. Furthermore, as I have pointed out earlier, there reigns an *inward* congeniality of the living individual in its life-enactment, an existential ingrownness of its operations, with the originary propensities of "mother earth." In this twofold conditioning of each individualizing life, we transmute earth's resources for our existential needs.

Life's (a priori) correlation with its founding conditions – the correlations of this existential situation with the conditioning of the earth per se, on the one side, and with the influences of the sidereal spheres, on the other – presents the circumstances that determine the individual courses of living beings. The living being draws from the earth's essential nutrients sustenance for its existence in union with the celestial forces of the cosmos. Life has its celestial complement in the cosmic conditions, its earthly complement in the resources of the earth. Its very foundations are in the forces and laws of the cosmos, which in life become sustaining and transformatory (light and motion, atmospheric and climatic forces, etc.).

Yet simultaneously we must treat the most significant conjunction of ties between earth's inward propensities and the intrinsic constitution of the living being, a conjunction that reaches to the innermost arteries of the human person. I have called these arteries "passions of the soul" (see Anna-Teresa Tymieniecka (4) in *Passions of the Earth in Human Existence, Creativity, and Literature,* Analecta Husserliana LXXI. Dordrecht: Kluwer Academic Publishers, 2001, p. 12).

P A S S I O N S   O F   T H E   E A R T H – P A S S I O N S   O F   T H E   S O U L

We have to plunge here intuitively into the deepest and most significant levels of the existential becoming of beingness, to the level of what I call the human-condition-within-the-unity-of-everything-there-is-alive; namely, to the sphere of ontopoietic

becoming and existence (See pages 16–19, Analecta Husserliana, vol. 19, Kluwer Academic Publishers, 1985.), to what I call also the "sphere of the elements" (Ibid.).

We cast our hooks on the side of nature-life and on the correlative side of the inner ontopoietic processes by which the living being filters nature's vital forces and distills from them a human significance crystalized in the "human passions of the soul." Thus, we have investigated previously the visceral passions of the earth, which root the human condition in life's unity.

The passions of the earth are crystalized in the streamlets of human elementary-elemental existence within the entire network of our ontopoietic unfolding and ascend to a constitutive schema as multiple as the threads that run through the innermost vital-existential system of life arriving at the transformative level of human creative consciousness.

The passion of the earth run through the core vital processes of life and are ready to be transformed into human creative consciousness, into some specific orchestration of human vision, of the entire cognitive field.

Let us briefly present the main existential threads that provide the human condition with constructive directions and build a network of interdependencies with a dynamic and yet relatively essential stability. We may first distinguish (a) some five earthly elemental passions, (b) the networks of the vital sphere of life's processes, the basic elemental sphere of our human generation and origination, which prompts the forming of networks, (c) the sphere of pure specifically human sentient, emotional, and experiential existence, and (d) the sphere of objectifying intellection. These spheres become singular in numerous streaks of significance, of which we will mention but some. These streaks, which stems from the ingrownness of our living within the earth upon which we stand, walk, work, etc., are sustained by the laws that determine earth's position vis-à-vis the forces that she herself draws from without – gravity, relativity, and other physical laws. Through these visceral earthly forces, then, we find the orientation of our existential/emotional and psychic dispositions in our singular post in beingness. Among these forces we see in the first place "rootedness," visceral ingrownness with the earth-world-flesh, the "ladder of generations" (here see "The Womb of Life" in *Logos and Life,* Book 4: *Impetus and Equipoise in the Life-Strategies of Reason,* Analecta Husserliana LXX. Dordrecht: Kluwer Academic Publishers, 2000), and the intellective passion for "grounding," and for "depth."[3]

L I F E ' S   C E N T E R I N G   T H E   E X I S T E N T I A L   S P H E R E S :
T H E   C E L E S T I A L   S P H E R E   O P E N S

This generative turmoil of countless tendencies, tentacles, seeds prompts a need for harmonization within a dynamic synthesis. It is life that brings them all together, that melts, remakes, and binds through its primordial force. It is not human consciousness that undertakes this task. "Transcendental consciousness" with its "absolute" powers does not reach to the existential horizons of becoming. They lie beyond the mind's horizons. It is the spheres under discussion here and not consciousness that position life in a central existential sphere.

Where lies the primogenital force of life? We have established previously (See pages 144–177, Analecta Husserliana, vol. 100, Springer, 2009.) that the ontopoietic life of the logos is the ultimate ontic sense of beingness in its generation. But within that, life's existential status has to be distinguished. The orbit of life-earth, its material-existential sphere extending into all of life's significant mineral, vegetative, operative, constructive, as well as inner (emotional) functioning remains open still in its entire operative outlay to the vast celestial order wherefrom originary seeds fertilize earth.

With the enormous contemporary progress of scientific inquiry, our understanding of "cognition" or "understanding" has come to reflect both our technological/instrumental advances and our deepening understanding of the evolution of the human being, and so human consciousness has undergone such a transformation in its worldview that we see that it cannot play a primary formative role but has to be seen as the respondent to all registers of circumambient forces.

THE PIVOTAL FORCES OF THE MOBILE COSMIC ARCHITECTONICS

We are, in fact, more and more aware of the ecological conditions being established and transformed on the surface as well as in the depths of our planet earth and with the enormous advances being made in the relevant astronomic sciences. We are receiving more and more light about the relation of the human being and life in general with the celestial realm in which our earth and its planetary system participate.[4] In particular, we are focused on the conditions propitious to life on far-flung planets and those functioning on the planet earth. As pointed out before, the progress of the scientific cognitive method has transformed the classical understanding of cognition. These transformations are opening new forms of experience that go beyond the sensory and conceptual levels, new interpretations, glimmering new aspects, the vision of the All. These evolutionary transformations of cognition, which amount to a new understanding of the human being and his place in the world and beyond, together with the other considerations here discussed, bring out our being existentially conditioned within the heart/womb of life.

It is in this womb that life gathers all the vital forces and organizes them in proper channels of growth and subsistence within the stream of becoming.

Within life's womb earthly forces mix with the celestial forces that all is suspended upon.

COGNITION OPEN TO A NEW SCRUTINY

The scientific approach to cognition has expanded from the classic formulas discussed above to unforeseen, imaginative heights of understanding. The human-condition-within-the-unity-of-everything-alive's crystalization of the primary existential elements and forces that promote life on earth has disclosed their origin from seeds coming from processes occurring in the celestial spheres in their own motions

of becoming; our earthly planet is situated among innumerable other celestial bodies – planets, stars, comets, meteors and participates in the changing situations posed by the moveable architectonics of the cosmos. Their situation is established and maintained by laws that reign also on earth: gravitation, relativity, and other laws.

Gathering the pivotal forces drawn from the celestial bodies and subject to them in its course, life just so positioned draws subsistence and its main directives from them.

We may say that this *cosmic positioning* with its dynamic architecture is assuming the transcendental role formerly accorded to consciousness.

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NOTES

[1]   Tymieniecka, A.-T. The New Enlightenment: Cosmo-transcendental positioning of the living being in the universe. In *Astronomy and civilization in the New Enlightenment*. Analecta Husserliana, vol. 107, Springer.
[2]   Husserl, E. 1939. *Erfahrung und Urteil*. Prague: Academia verlagsbuchhandlung.
[3]   Tymieniecka, A.-T. 2001. The theme: The passions of the earth. In *Analecta Husserliana*, vol. 71, 1–14. Kluwer Academic Publishers.
[4]   Tymieniecka, A.-T. The womb of life. In *Analecta Husserliana*, vol. 100.

SECTION I

K O N R A D   R O K S T A D

HISTORICITY AND TRANSCENDENTAL PHILOSOPHY

Husserl and the Problem of Kant's Philosophy – A Phenomenological Reflection

A B S T R A C T

Kant is, of course, the most famous transcendental philosopher – he was the founder and after Kant no one has accomplished anything similar to what he did. But how definite (absolutely finished and determinate) was his conception of the "transcendental" and what is it about Kant's transcendental philosophy that provides his significance? In this paper I will try to provide some answer to these questions by interrogating the relationship between Kant's transcendental philosophy and Husserl's phenomenology especially the way it is conceived in the *Crisis* as both the life-world and historicity have obtained transcendental significance in a systematic manner.

Kant is, of course, the most famous transcendental philosopher – he was the founder and someone would probably also say, he was the summit. After Kant no one has accomplished anything similar to what he did. In the history of Philosophy it is only philosophers such as Plato and Aristotle that, in regard to significance, might be compared to Kant.[1] But how definite (absolutely finished and determinate) was his conception of the "transcendental" and what is it about Kant's transcendental philosophy that provides this significance?

Asking these questions right at the beginning, is motivated by the fact that even if Kant might be regarded as the first somewhat "complete" transcendental philosopher, he probably was not really first in a strict sense[2] and he was, of course, not the last and *only* significant one; there have been several great transcendental philosophers after him, and maybe the significance and importance of Kant directly depends on this fact.[3] In this paper we will specifically examine and discuss the relation between Husserl and Kant in this regard, Husserl, then, presented as the most significant *phenomenological* transcendental philosopher. It is mainly in the relationship between these two philosophers that our interrogation will take place, and it is primarily Husserl who provides the reflective means – while Kant provides "material" for enabling this (even though this "intertwining" will not appear one-dimensional or without ambiguity). My argument will thus have the character of genetic or intentional historical analysis, exposing some historicity working in the relationship between the two. Let us therefore start by presenting some part from the *Crisis*,[4] in which Husserl is very explicit as he principally (and generally) talks of the significance and manner of a genuine philosophical relationship of philosophy to the history.

As Husserl in the First part of the book has exposed the central problem of the radical and deep crisis of life and rationality in its actual historical context, he says:

Our first historical reflection has not only made clear to us the actual situation of the present and its distress as a sober fact; it has also reminded us that we as philosophers are heirs of the past in respect to the goals which the word "philosophy" indicates, in terms of concepts, problems, and methods. What is clearly necessary (what else could help here?) is that we reflect back, in a thorough historical and critical fashion, in order to provide, before all decisions, for a *radical self-understanding*: we must inquire back into what was *originally and always sought* in philosophy, what was continually sought by all the philosophers and philosophies that have communicated with one another historically; but this must include a *critical consideration* of what, in respect to the goals and methods [of philosophy], is *ultimate, original, and genuine* and which, once seen, apodictically conquers the will.[5]

Thus, as Husserl has presented his crisis-diagnosis of the actual (and general) situation, it is the fact of ourselves as philosophers being heirs of the past, he reminds us about. This now provides opportunities which at the same moment entail necessities for reflecting back "in a thorough historical and critical fashion", which might provide a radical self-understanding. And, then, he also reminds us of something in philosophy which was originally and always sought, and has continually been sought – this, if critically considered, might disclose what is ultimate, original and genuine as it apodictically conquers the will. Even if Husserl here talks about the history of philosophy generally, in this regard Kant will be of special relevance and significance.[6] But, then, we have to "[. . .] attempt to strike through the crust of the externalized 'historical facts' of philosophical history, interrogating, exhibiting, and testing their inner meaning and hidden teleology." Thus, it is not then, "historical facts", but some *inner meaning and hidden teleology* that have to be exhibited and tested. "Gradually, at first unnoticed but growing more and more pressing," Husserl continues, "possibilities for a *complete reorientation* of view will make themselves felt, pointing to new dimensions." And so we might realize:

Questions never before asked will arise; fields of endeavour never before entered, correlations never before grasped or radically understood will show themselves. In the end they will require that the *total sense of philosophy*, accepted as "obvious" throughout all its historical forms, be *basically and essentially transformed*. Together with the new *task and its universal apodictic ground, the practical possibility of a new philosophy will prove itself: through its execution*.[7]

There is thus something new being prepared here, in an introductory manner revealed and provisionally exhibited – and, it is through its execution that it will concretely be constituted. What Husserl is in fact talking about now, is the phenomenological or the transcendental reduction, which is situated in the context of history in this manner and the history of philosophy constitutes the rich and fertile field for its execution. As this joining of the historical and the transcendental has now become the project, the double character of history and the profound historical character of the transcendental also appear: the empirical history of "facts" is not "the whole story/history" – there is a transcendental history in the genuine sense of historicity and, in this regard, the transcendental is historical, too. This is of decisive significance for how the transcendental project of phenomenology has become in the context of the *Crisis* – in particular in regard to Kant's transcendental philosophy, and we shall look somewhat more thoroughly into it in this introductory, general consideration.

As the Crisis-text has continued after having elaborated on (parts of) the historical, Husserl stops to reflect on the method of his historical manner of investigation.[8]

He then states: "The type of investigation that we must carry out, and which has already determined the style of our preparatory suggestions, is not that of a historical investigation in the usual sense." And what is it, then, more specifically it is all about? "Our task," he says, "is to make comprehensible the teleology in the historical becoming of philosophy, especially modern philosophy, and at the same time to achieve clarity about ourselves, who are the bearers of this teleology, who take part in carrying it out through our personal intentions." Thus, there is *teleology in the historical becoming of philosophy*, but it is *dependent on our making it comprehensible and thus enabling ourselves to achieve clarity about ourselves* – we as the bearers, taking part in carrying it out even through our personal intentions.

And how is this more specifically to be done? Husserl says: "We are attempting to elicit and understand the unity running through all the [philosophical] projects of history that oppose one another and work together in their changing forms." And further on, this is done "[i]n [a] constant critique, which always regards the total historical complex as a personal one, we are attempting ultimately to discern the historical task which we can acknowledge as the only one which is personally our own." And this being so, we have as well to realize the following: "This we seek to discern not from outside, from the facts, as if the temporal becoming in which we ourselves have evolved were merely an external causal series. Rather, we seek to discern it from the inside. Only in this way," Husserl further says, "can we, who not only have a spiritual heritage but have become what we are thoroughly and exclusively in a historical manner, have a task which is truly our own."[9]

This is of essential importance, on the one hand, to *discern the historical from inside and,* then, on the other, *to make it a task which is truly our own*. And so we also realize that "[w]e obtain it not through the critique of some present or handed-down systems, some scientific or pre-scientific 'Weltanschauung' (which might as well be Chinese, in the end), but only through a *critical understanding of the total unity of history – our history*."[10] Now Husserl also speaks of "the philosopher's genuine self-reflection", which, then, is executed by

[t]his manner of clarifying by inquiring back into the primal establishment of the goals which bind together the chain of future generations, insofar as these goals live on in sedimented forms [and] yet can be reawakened again and again and, in their new vitality, be criticized; [...]. And, thus, by inquiring back in genuine self-reflection [...], by ever new attempts to reach new goals, whose unsatisfactory character again and again necessitates their clarification, their improvement, their more or less radical reshaping – this [...] is [...] the philosopher's genuine self-reflection on what he is truly seeking [....]. It is to *make vital again, in its concealed historical meaning, the sedimented conceptual system* which, as taken for granted, serves as ground of his private and non-historical work. It is to carry forward, through his *own self-reflection, the self-reflection of his forebears and thus* [....] on the basis of the *total unity thus made present, to carry out a responsible critique* [...] rather than in what is privately taken for granted by the present philosophers.[11]

And on the basis of this Husserl is able to explain what it means to be "Selbstdenker": if you are to become "the one who thinks for himself", you have to execute genuine self-reflection within this field of historical meaning such as it is sedimented in the tradition – our tradition as responsible philosophers; you should not isolate or "liberate" yourself from what previously have been thought (in the history of philosophy), but engage (in) it and critically reactivate their systems

of meaning and (genuinely, personally responsible and for yourself) test out the
evidences they might entail. It is on the basis of this that you can become "an au-
tonomous philosopher with the will to liberate [yourself] from all prejudices," which
then implies that:

[you] must have the insight that all the things [you] take for granted are prejudices, that all prejudices
are obscurities *arising out of a sedimentation of tradition* [....] and that this is true even of the *greatest
task and idea* which is called "philosophy". All judgments which count as philosophical are related back
to this task, this idea. [And, thus the] *historical, backward reflection [. . .] is actually the deepest kind of
self-reflection* aimed at a self-understanding in terms of what we are truly seeking as the historical beings
we are.[12]

Thus, in a way, what Husserl is stating here, is that the genuine philosoph-
ical autonomy presupposes "self-governed" dependence, responsible and critical
involvement in the philosophical tradition, ability to reflect and reactivate the sub-
stantial evidences entailed in that tradition – asking even for the meaning and
validity of the idea of philosophy itself and, disclosing (and getting involved in)
what might appear the teleology of it, also thinking what was unthought-of in the
philosophies of that tradition. This, then, exposes major aspects of the historicity
correlating the empirical history of philosophy without, however, in any way get-
ting reduced to it[13]; it is rather yielding the field-ground for a concrete interrogation
into the (somewhat new, historically "living") conception of the transcendental.

This last remark might now bring us right back to Kant and the problem of his
transcendental philosophy. In the beginning, prior to the methodical reflection just
exposed, we asked about how definite, absolutely finished and determined Kant's
conception of the transcendental was, and also about what it is that is providing
the significance of this philosophy. And, of course, the significance is dependent on
what this philosophy did to people in the times of Kant and historically afterwards,
how it motivated, mobilized and made people think for themselves; and, again – will
it still enable people to do this?

We shall continue now by presenting an overview of Kant's philosophy, looking
into aspects of both the theoretical and the practical, and the sc. "Third Critique" of
his – not, however, really getting into the textual depth of it. What matters is primar-
ily the problem of the transcendental, this perspective in its major lines, and, based
on this, we shall thereafter discuss some aspects pertaining to how neo-Kantians
and, partly through them, Husserl was influenced and attracted to the perspective
and problem of (this) transcendental philosophy. This is particularly important in
regard to how the significance of Kant might be assessed. And lastly, the paper
will conclude with an exposition of how Kant himself discusses and assesses his
relationship to Plato.

Starting now from Kant's *Kritik der reinen Vernunft*, the first thing to note is the
difference between asking questions in regard to the rational activity's factual origin
and development (questio facti) and asking about the validity (or "right") of this
activity, the sc. questio juris.[14] According to Kant, rationality is beyond the factual
because he was convinced he could find judgements in it that transcend the validity
that natural (sense) experience (alone) is able to provide. By making the field of
human rational activity his topic for critical interrogation, Kant enters into the depth

of consciousness examining both the conditions and limits for our rational activity, and in a way his whole endeavour is directed towards constituting the possibility for synthetic a priori judgments in Mathematics, pure Natural Science and Metaphysics respectively. His method is the transcendental,[15] that of "critique," and this is a method that is the opposite of what Kant characterize as the dogmatic, represented in both the Rationalism and Empiricism of his time.

Kant's transcendental philosophy might obviously be regarded as a reaction to the historical situation in philosophy and science at his time, facing the quite striking paradox of this situation: Natural science having really made its success (Newton) and then philosophy, first a naïve dogmatic rationalism that actually boiled the philosophical explanation for it down to a conception of inborn ideas, and secondly, the oppositely directed empiricism that ended in scepticism – denying the possibility for what has historically been achieved in natural science and that now (at least in the view of many) appears as an undeniable historical fact. In this situation Kant makes his decisive move, introducing his *Copernican Revolution*, critically explaining how reason's application on the field of experience might achieve a priori and universal validity. In Kant this is now in a thoroughly critical manner explained by transcendental analysis proving the whole issue by deductions and argumentation from reason's different layers of preconditions and finally, then, the ultimate precondition embedded in the transcendental fact of "Ich denke" (or the transcendental apperception).

Very schematically presented,[16] this is the impact of the distinction between questio facti and questio juris; there are epistemic or even metaphysical "laws" which supply validity into the field of experience – the problem is to explain how this is so, how this is possible? And here the whole thing starts with the doctrine of space and time,[17] neither of them empirical nor a priori *concepts* but rather a priori *intuitions* ("Anschauungen") or forms of sense, external and internal, provided by the subject of reason itself. By this transcendental doctrine Kant so to speak conquers space and time and, by this constituting experience,[18] liberates them from the grip of sensualism; by thus having "disciplined" them he bridges between the senses and reason and enables reason to control experience so that in regard to what the subject itself puts into the things, it also enables reason to acquire knowledge of them in an a priori way. Nature thus becomes the field of experience in which the sensing and rational thinking subject is able to discover and think truths that are both synthetic and a priori. Primarily this applies to mathematics and natural science (in regard to these sciences the historical preconditions for this had been established), but given this critical or transcendental manner of thinking, Kant does also realize a possibility for thinking of objects which are not given in experience (as far as we think only what we ourselves put into them and if we succeed in doing so?), and this promises for future metaphysics, too, a possible scientific development.

Now, having presented this very sketchy picture of Kant's transcendental thinking (more specifically in regard to the aesthetic part) of theoretical reason, let us now summarise and state some concluding remarks pertaining to what has been exposed in this brief presentation. There are obviously historical preconditions for the transcendental project of Kant, and without them,[19] we would not be able to understand

it. The tradition of logical thinking, the historical fact of science and traditional forms for understanding how human consciousness is structured and how it functions, and, of course, the great philosophers such as Leibniz, Hume, Descartes etc., all of these historical factors count in this regard, and Kant's thinking is certainly nourished by their work. But his transcendental project does, nevertheless, seem to differ from them by constituting a "complete" ascending synthesis, which, as it is worked out and set to work, is meant quite rationally to constitute "back" again – as it at the same moment reaches for its own transcending unity trying to make it (transcendentally or, is it rather metaphysically?) understandable, too. Thus we have entered a field of issues trying to think and reach/reflect beyond the limits of thinking, which in its manner is metaphysical[20] in its essence. And by his genius for systematic thinking, Kant now utilizes this "critically" in rethinking the tradition of philosophy and science so to speak and so "liberates" areas which are to have autonomy even though they most often factually ("life-worldly" and metaphysically, too?) are profoundly interwoven.

What is disclosed next, then, is the distinction between theoretical and practical philosophy (correlating the "kingdoms" of necessity and freedom respectively), so that the field for practical, ethical analysis in the manner of critical thinking is revealed. Pertaining to the practical (now as an autonomous field independent of nature) we also find transcendental aspects, "moral forms", so to speak, that are to conduct our will unconditionally and are supposed to work in the situations we are living and acting. Similar to the theoretical there are practical syntheses which differ from those of the theoretical and supply our will with an imagined content, which thereby becomes a purpose. And the challenge for transcendental reflection in regard to this field of practical syntheses is to explain how (and if?) they might contain a priori aspects which yield necessary and universal norms or rules for our concrete lives and acts. This is not, then, about what empirically might motivate an individual's action, and even if it has to comply with (and relate to) particular situations, the moral norm constituting the "good will", is "in itself" completely independent – only dependent on what Kant calls the "categorical imperative" or "the moral law".[21]

Thus we might realize in the practical field, too, how there is a "supreme principle". This is, in its practical reasoned ideality, quite free to determine our moral will, even if this also has to embody empirical components, not only due to the actual situation but due to the psychic-anthropological constitution[22] of the individual, too. But at this point Kant is not willing to compromise; even if this creates problems and tensions in the particular individual, morally speaking these are irrelevant. The sole determining moral principle is the moral law, or rather – this is how it *should* be: the moral living is a genuine challenge to humans, not something that comes automatically. On the other hand, if the moral law was the sole and universal principle determining the lives of all the humans, then, probably, the opposition (conflict) between the factual and ideal human condition (situation) would have disappeared and all the tensions would unite and thus create a final human reasoned harmony.

This isn't, of course, how it is – nor will it ever become like this (in this life). The individual might, however, hope – and due to the moral law provided in our capacity

as rational autonomous individuals, we even have a duty to do so. It is, thus, in Kant constituted a field (of freedom) for the moral will, which in no way is immediately harmonized with nature and factual life – and, nevertheless, or perhaps because of that, the moral field obtains the transcendental character of making the good, moral life possible within human existence.

By presenting some major aspects of both the theoretical and the practical philosophy of Kant, we have at the same time presented a picture of what is often described as the antagonism between nature (necessities) and freedom. And this generates new challenges into the very heart of his transcendental doctrine. What has become genuinely problematical because of the antagonism between the absolute freedom of the will and the (a priori) necessities of nature – since both concern the human individual fundamentally and are constituted by reason – is the problem of the unity (without contradiction) of reason: how can it make possible such opposing or even contradicting a priori features in our existence and maintain its unity so that reason still remain one? Kant therefore needs a third mediating principle (or rather a new field for transcendental analysis) enabling if not bridging the gap, possibly synthesizing without contradiction – thus "harmonizing" the tension-filled opposition.

By distinguishing between the theoretical and the practical Kant has followed the common (and life-worldly) psychological distinction between thinking and willing, and he then continues to include also the human capability of feeling. In human life feelings are quite immediate and powerful (particularly in relation to the will!), and they have natural functions (such as in pleasure and discomfort) that we all know and understand. How could this constitute an arena for solving the problem of the unity of reason as indicated above? It is still the transcendental manner of thinking of the governing of reason, and now it is more specifically the *power of judgement* that has to be exposed to "critique", i.e. transcendental interrogation.

In the theoretical area and quite generally the power of judgment is the ability to subsume the particular under the general, and in its theoretical functioning it synthesizes between reason and understanding by reason providing the principle and the understanding (grounded in transcendentally structured experience) the objects – the power of judgment thus "constitutes" by governing the application of the principle on the particular objects. And it is against this that Kant now distinguishes the *reflecting power of judgment* in which the synthesis is not to be subsumed under general concepts, but under a purpose or an end as it might also have its origin in the particular or in the manifold of such things.

The origin for the appropriate purposefulness is the practical reason and thus it is constituted within the field of the moral freedom, but – and this constitutes a somewhat new turn in his transcendental thinking – it has at the same time its application in the field of nature. Objects and phenomena which are constituted as nature – and which are thus to be ("constitutively" judged and) understood by the concepts and laws of natural science, might often equally well become grasped and understood in the light of their purpose(s). We might ("reflectively") imagine a sensory content and by our imagination at the same moment view a purpose or

an aim which appears to be extensively permeated through it all, thus making (and enabling judging) the object a purposeful whole.

This might also involve a feeling of pleasure and, according to Kant, this is the basic structure in our aesthetic experience (in regard to objects of art, but also nature), as the objects of such experience(s) affect our feelings and thus make our aesthetic judgments possible. And also in nature as such – whether it is viewed as organic or teleological, the sensible and purposefulness are interwoven and provide unitary forms which again make special kinds of judgments possible. Thus, there are fields of experience in which imagination and the reflecting power of judgment may be working to unite the sensible and reason,[23] and looking back, to the old classical manner of viewing nature, we will see that this was also the predominant view then. The Aristotelian, but also, as we will realize in the closing of this paper, the Platonic view of nature are consistent with Kant in this.

These fields are not, however, historically worked through and, according to Kant, they cannot either be completely worked through, in a manner similar to those of nature correlative to mathematics and modern natural science, in which the concepts and laws of the understanding have obtained direct constitutive (transcendental) access to the sensible content, which (in the system of transcendental syntheses) secure homogeneity a priori. It is, however, exactly this "risk" and undecided openness – in which one transcends what is already (in the field of nature) "secured" and attempts to conceive what is fundamentally (governed by the laws of freedom) transcending beyond or together with the sensible manifold, which enable the reflecting power of judgment to "secure" the (total) field (governed by the laws of understanding) of *a priori necessities of nature together with the genuine moral freedom* (governed by reason), and thus not making the "whole unity" of reason contradictory.[24] In Kant this still appears as a transcendental project and we are therefore entitled to ask if it is a priori possible to judge nature as purposeful. This, then, pertains to some fields of experience in which feelings and purposefulness encompass what is experienced – and, thus, also to some dialectic between the transcendental analytics and the speculative. We will later, in the end of this paper, return to these problems in the analysis of how Kant views the philosophy of Plato.

First, however, we will return to further interrogating the relationship between Husserl and Kant in a phenomenological reflection within a relevant historical context, and continue by a historical approach to the relationship between the neo-Kantians and Husserl. More specifically, we will present an overview of how the neo-Kantians and Kant's philosophy influenced the development of the phenomenology of Husserl (thus exposing some "genesis" related to Kant in the development of Husserl's thoughts).

The first thing to note is how Husserl's philosophical development started under the influence of the anti-Kantian Franz Brentano, who introduced Husserl to philosophy and in the beginning marked it with his anti-Kantianism. This happened in the mid 1880s, at a time when the neo-Kantians dominated great parts of the spiritual climate in Germany, also, of course, defining the "correct" conception of Kant's philosophy. And even if this primarily was an epistemic Kant, reflected within the dominating influence of the (natural) scientific paradigm, Brentano had

seen "mystic excesses" [mystischen Überschwanges] and free construction in his philosophy. Thus, Kant was not viewed as the one who had defeated dogmatism and provided foundation to a new scientific philosophy; rather he was viewed as the starting point for a final decadence (i.e. the German Idealism). Brentano especially connected the "mystic" element in Kant with the emphasis on the "synthetic judgement a priori."[25]

Be as it may with regard to Brentano's Kant-interpretation, it did affect Husserl in an anti-Kantian manner at the beginning of his philosophical career[26] and, which is of interest in our perspective, the two consequences that might be seen to emanate from this. On the one hand, it prevented Husserl from simply joining in an established and fairly dominating milieu which otherwise could probably have attracted him; and, on the other, it most likely motivated him to do his own work – working, then, not "secondarily" but primarily into the substance of those issues and problems that occupied him at that time. In the 1890s this was to provide first a sound philosophical foundation for Arithmetic, and thereafter for Logic and Science quite generally, and finally also to secure the sound grounding for rigorous scientific philosophy. As this actually describes what became the entire philosophical program of Husserl's. It will, of course, call for more to comment on and our comments will now continue to focus on the relationship to Kant and neo-Kantianism.

Even though Husserl was never entirely without influence from other philosophers, he was never influenced unambiguously by one or one group of philosophers. From the situation and the tradition in which he had been educated and was working, he was receptive of different impulses which included empiricist philosophers (such as Brentano, John Stuart Mill to mention a few) as well as philosophers who defended an objective logic and some Platonism (Leibniz, Lotze and Herbart).[27] By that time, actually prior to the *Logical Investigations* (1900), Husserl had made contact with representatives from the neo-Kantians and especially one article by Paul Natorp[28] had made Husserl depart from his previous psychologistic point of view (this more than Frege's critique of his *Philosphie der Arithmetik*). Thus, throughout the *Logical Investigations* we find mention of Kant's philosophy both with approval[29] and criticism. Husserl still regards the Idealism of Kant as some kind of psychologism even though it points beyond it, and he characterizes Kant's doctrine of reason and the understanding as mythical.[30] Thus Husserl's relationship to Kant now appears quite ambiguous and genuinely undecided. But this expresses how Husserl is trying to find his own way interrogating "the things themselves" and, then, at the same moment is recognizing essential elements from the philosophical tradition, in which now Kant had become one of the primary representatives.

After the publication of the *Logical Investigations*, in which phenomenology had obtained its first descriptive (and "objective") character, comes the development towards what should become its transcendental approach. The consciousness with its multitude of phenomena now has to obtain its pure form, thus raising the universal problem of the constitution of phenomena which are presented to it. This happens in the years 1905–1907, and Husserl is now reflecting on those problems that constitute the sc. transcendental reduction, which was thus formulated prior to the *Ideas*, even though it was far from fully developed. This transcendental "turn" immediately

led many interpreters to characterize phenomenology either as an ascent to or as a decline to Kantian Idealism, and it was praised or criticized in accordance with this. But anyhow, it was associated with Kant.[31]

But how adequate and substantial was this? According to Iso Kern (and, of course, also Fink as we later are to learn) it was not very substantial – it was not the philosophy of Kant, but rather that of Descartes which had inspired and lead Husserl toward the discovery of the transcendental reduction. Never the less, the philosophy of Kant was working in the background – particularly in the form it was presented to Husserl by his by now good acquaintance Paul Natorp; for several years Husserl had read and communicated with several neo-Kantians – and this had, perhaps without Husserl realizing it, influenced his understanding of philosophy – even though he did not (and never did) identify his own with Kant's.[32] But in the period after the *Ideas* (1913) and the elaborated turn towards pure phenomenology (in which he had now landed his phenomenological project), and as Husserl was studying and confronting the transcendental philosophy of Kant, he did actually see and accept profound familiarity between the two.

The point, then, seems to be that Husserl had (first) to do philosophy his own way, lay or make his own grounding for judgement prior to realizing the greatness of Kant and German Idealism. He speaks of himself (as a "ganze vereinsamter Solus-ipse") as having passed through the medium of a perhaps modified Platonism, then was able to understand the deeper sense of German Idealism, with regard to the leading intentions, which he also now accepts and views as those of his own endeavours as he is starting from the elementary structures of consciousness; and then he continues doing phenomenological work headed for the rigorous scientific philosophy that he had been motivated and guided by in the first place.[33] In another context, in a letter to Ernst Cassirer, 1925, Husserl tells about how he started as a mathematician, and was led from there into the related fundamental problems of scientific theory, and consequently from there again, through examining the possibility for constituting an absolute justification without any preconditions, and thus finally landed at the method of eidetic analysis of consciousness and by the phenomenological reduction entered the land of the original source of all genuine knowledge. He then had to realize that this, his still growing science, which entails an essential different method, also encompassed the entire set of Kantian problems, which thus received a deeper and clearer sense, so that all the major results of Kant's philosophy could be confirmed in rigorous scientific justification and limitation, as Husserl puts it.[34]

This expresses fairly well what might now be viewed as the substance of Husserl's relationship to Kant and Kantianism as he conceived it in the mid 1920s, when focusing primarily on its epistemic aspects. The relationship is highly ambiguous, dynamic and undecided on the one hand. It is Husserl's own work within the field of pure consciousness in accordance with "The Principle of Principles," which constitutes the final judge for what is truth. On the other hand, there are, of course, other philosophies contributing in this regard, and then Kant's is of special relevance. But phenomenology, even as it takes on its transcendental identity, cannot in any way – neither historically nor epistemically become "induced" or "deduced" from Kant's transcendental philosophy and obtain its validity from it. Kant is of course

historically first, but this is not the point. What matters is who provides or constitutes the ultimate source of genuine judgement and decides true knowledge, who is "first" and most fundamental in this regard, thus also encompassing the other – and this is the "self-made" transcendental phenomenology of Husserl's.[35]

But we should make explicit some other aspects, too, then going back some years to the times of the First World War. Husserl experienced this time as very difficult times which also affected him personally, and he characterized the war as an "inconceivably big and difficult fate."[36] Now he realizes the need for achieving an adequate philosophical understanding of historical situations of crisis such as the First World War actually was, and he gained inspiration for this in the German Idealistic tradition, especially Fichte and his practical (not the theoretical) philosophy. Thus both history and the life-world became quite explicit concerns for Husserl during the last years of the War, and this also changes his relationship to and understanding of the history of philosophy quite generally. We are living and working within tradition(s), and this applies to philosophical work, too. During the war, this consciousness of tradition was primarily motivated by non-philosophical, practical needs and aims, but he soon also realized the genuine philosophical (theoretical) need for reflecting tradition and history of philosophy (but not only of philosophy) into philosophical work quite generally.

Both in his *First Philosophy (Erste Philosophie)*[37] and his *Crisis* this is especially explicit – both containing extensive expositions into the history of philosophy prior to the systematic and "genuine" philosophical analysis, which then, as a "new" beginning (in the sense of radically rethinking) of philosophy, is motivated by the historical reflection.[38] This is so in both books, but in the *Crisis* this is even more carried out and fulfilled so that the historical analysis has itself become a genuine part of the systematic. The distinction between historical and systematic is not (any more) excluding, and not only the history of philosophy motivates the new beginning of philosophical reflection, but also the historical situation (of life- and rationality-crisis) quite generally.

This initiates and motivates a new beginning in regard to the genuine method of phenomenological reflection and analysis, too. It moves from the sc. static to the genetic kind of phenomenology – still, however, maintaining its transcendental character. This might very well have been motivated by some influence from neo-Kantians (Natorp), and it leads Husserl to interpret Kant's doctrine of Synthesis in a genetic-constitutive sense, then, also deepening the sense of the concept of transcendental apperception.[39] Further on in the 1920s there are especially two lectures given by Husserl that are directed toward Kant, and then in a rather praiseful manner: It is the one called "Nature and Spirit" (1927) and the other "Kant and the idea of transcendental philosophy" (1924). According to Kern, there is no other context in which Husserl expresses a more positive relation to Kant than in the first mentioned of these two lectures – as it also for the first time systematically exposes the field of problems related to the Life-world. And Kant's inquiry pertaining to the possibility, i.e. the preconditions for experience is now regarded as genuine transcendental phenomenological research – even though not perfectly so, entailing some sort of "bracketing", too.[40]

The second lecture was given as a commemoration at the 200th birthday of Kant's and, as such it is very much full of praise, as it at the same time provides Husserl with an opportunity to explicate and explain his own phenomenology in direct relationship to Kant. It is the Copernican revolution in Kant that constitutes the summit of his transcendental philosophy, and Husserl reflects on it by performing a transcendental reduction so to speak, thus enabling us to realize how Kant with his profound doctrine of Synthesis already had discovered what characterizes intentional connections. It is possible to find phenomenological sources for almost all of Kant's theories. And therefore what they have to offer has to be taken into consideration and clarified so that their absolute content is taken care of. Thus, transcendental phenomenology becomes an attempt to make the most profound sense of the Kantian philosophy true, and in this manner – now ascending from the absolutely most profound sources throughout his work – Husserl, in regard to the major lines, agrees with Kant. But he still is critical, too: Kant is not radical enough and there are "metaphysical" parts such as the doctrine of "Ding an sich", his concept of the "a priori" is mythical, and he lacks a mature method for analytical inquiry of consciousness. Thus, the relationship is clearly ambiguous, but Kant's philosophy is in spite of this, regarded as the direct precursor to transcendental phenomenology.[41] Similarly, in the *Formal and transcendental Logic*, Husserl gives credit to Kant's constitutive analyses of the scientific concept of nature, but at the same moment he expresses a critique for the lack of understanding of the constitutive problems pertaining to pre-scientific nature and to logic.[42]

In the later period of Husserl's philosophical development (culminating in the *Crisis*) it is, however, far from true that only Kant was relevant as a preliminary level: Hume and Descartes – and Galileo, are also important. Husserl is, on the one hand, genetically reflecting the modern history of philosophy and science, trying to find the place and function of these philosophers in the teleological historical development that started in the Renaissance and ended in the crisis of our (read: Husserl's) time, which is characterized by the opposition between Objectivism and Transcendentalism. On the other hand he presents at the same time what was meant to be a "final" self-understanding for genuine philosophy, which brings the transcendental dimension evidently into view, in evident phenomenological experience. Then Kant (in the context of those other historical philosophers just mentioned) is extensively examined in what might be viewed a turning point (in the Crisis-text), moving from what is more historical in character to what is systematic and strictly philosophical. Kant is, in Husserl's genetic reflected exposition, so to speak the one making the linking of the historical and the transcendental possible, and the exposition does so by revealing the transcendental potential of the Life-world, making it the field for a phenomenological transcendental (and universal) science (of the Life-world). Thus, the Life-world which at the same time is the most obvious and universal phenomenon (no-body can escape it), enables the revealing of the universal by turning to the obvious, "Zu den Sachen Selbst", the things themselves, and the sense of "concrete universality" (the core-phenomenon of the Life-world) is carried back to where phenomenology started and, in the same moment, enables phenomenology, by concrete constitutive analysis, to search for the true universal,

holding the life-world as the ultimate (true and genuine transcendental) source for it all.

Thus, a radical transformation – in which Kant has been an essential part – has taken place. This transformation is the "new" transcendental reduction, which is in fact not quite new after all, nor is it only Kant who has been part of it – both Hume and Descartes (and Galileo) have taken part, too. And it is not (either) "only" the Life-world that has been grounding it, but history has, too. The point, then, being that the distinction between the historical and the systematic and transcendental has long since been transcended – in the *Crisis* this is so from the beginning. The concept of the historicity transcends and embodies them both. Historicity is the most obvious in the existence and life of everybody – and it is the most fundamental and transcendental. This is new in regard to Kant (even though it is not quite new in regard to the German Idealism, especially Hegel).

Now, after this somewhat historical exposition, in the perspective of historicity, let's turn towards one particular perspective on this same issue. As we have indicated, the neo-Kantians regarded themselves to be the authentic representatives of Kant's philosophy at the time when Husserl developed his phenomenology. And as we are (and have been) exposing and discussing aspects of the relationship between Husserl and the neo-Kantians by, so to speak, reflecting back, we will now look into some aspects of this relationship the way it is reflected by Eugen Fink, Husserl's assistant in the last period of his philosophical work. This will focus mainly on an opposition and a principal difference between the Kantian and the phenomenological view on the transcendental (the phenomenological or transcendental reduction). We will thereafter return directly to Kant himself and discuss some fundamental issues entailed in his philosophy – then reflected in the perspective of historicity, such as it all through this exposition has been developed (and still is developing).

After Husserl's phenomenology had established its position in Germany and in a way was competing with the neo-Kantians, there was of course communication and criticism between the schools, and it is in this context Fink's famous *Kant Studien* article "Die Phänomenologische Philosophie Edmund Husserls in der Gegenwärtigen Kritik", from 1933,[43] is sited. There he addresses the critique brought forth by neo-Kantians and simultaneously, to provide an adequate grounding for his response, he develops the genuine sense of what he views as the fundamental methodical issue and problem in the transcendental phenomenology of Husserl's, namely the phenomenological reduction.

What, then, are the main outlines of the situation and how does Fink address the problem? In accordance with how Fink starts his exposition, where it is presented simply in a somewhat historical dressing, the problem pertains to how we understand the transition from the phenomenology of the *Logical Investigations* (hereafter: LI) to that of the *Ideas*, which then becomes a question not only of how you understand but also how you execute the transcendental reduction. The neo-Kantians consider this as transition from the pre-critical "objectivistic" (dogmatic) level toward the level of the "Kritizismus", and thus toward the transcendental as understood by Kantians. But the transcendental of phenomenology is not that of the Kantians, and to understand this you need to execute the reduction. And Fink starts

by characterizing the double character of the LI, then by finding some motivation in this for starting a development towards discovering and developing the reduction: On the one hand, the LI is directed towards logical formations in an "objective" manner and, on the other, it is directed toward the "subjective," onto the "experiences" (in which the relevant formations of pure logic are given), and in this "correlativity" which (in the LI) lacks transparency and thus embody unrest and motivation, the seeds for developing the transcendental reduction are, according to Fink,[44] to be found.

In the first step this lead to the *Ideas*, in which major aspects of the reduction had been given a first, relatively extensive presentation; this, however, was interpreted, on the one hand, as if Husserl had thrown overboard the "turn to the object" and had fallen back into "subjectivism" (and had lost the whole field of ontological problems) and, on the other, as if it was an approximation onto "Criticism."[45]

According to Fink, this last presumption (about approximation onto Criticism) is the un-discussed precondition for the entire critique of phenomenology provided by the Kantians. Fink does, however, deeply disagree in regard to this: There is a principal difference between the phenomenological and the neo-Kantian Idea of the transcendental philosophy. And his strategy for engaging the challenges this situation creates, is to examine the critique's objections in the light of the preconditions on which they base their critique. And it is against this, then, that Fink enters into an interrogation of the problem of transcendental reduction, constituting a field of problems which in no way is terminated by what happens in the *Ideas I*, but occupies Husserl both before and after (and after a while, in direct collaboration with Fink) the publication of that book. And as Fink insists on the necessity for a genuine critique to take what it criticises for what it is and how it understands itself, he can now say, this demand is not satisfied in the case of the Criticism's objections to phenomenology.[46] His aim is to demonstrate this in his article, in which the exposition of the transcendental reduction – exposed in it's, so to speak, execution, is what occupies the largest space.

And Fink, then, in 1933, with the unlimited approval of Husserl himself,[47] after Husserl had appreciated Kant explicitly several times (cf. previous exposition based on Kern), and had given some impression of his philosophy and Kant's being similar, says that phenomenology cannot distance itself from the Kritizismus because it was never within it![48] Fink also underlines that all the published self-interpretations provided in Husserl's published writings are provisional and it is so to speak only by the use of force (or violence) [Gewalt] we are able to pull through into the innermost sense of phenomenology. And as Fink further says: "If it is true that any philosophy reveals its innermost essence less by theoretical accomplishment (which always remain only a piece of human work) than in its operating progressive fundamental question, then the difference between phenomenology and Criticism may be decided principally as a difference of the fundamental question."[49]

What does this mean? Fink says that the a priori form of the world is not a straightforwardly intuitable universe of essentialities, but rather what first makes possible the relation with objective cognition and it is only accessible validly and theoretically by "construction" – it is prior to any [conceptual, explicit] experience,

leads back (is "reduced") to the pure form of consciousness, to the "transcendental apperception." What Fink here tries to demonstrate when he talks about the "a priori form of the world" is, on the one hand, the mundane character of the philosophy of criticism and yet, on the other, taking in (talking of) the transcendental apperception, to let appear the ambiguous character of it, which also makes an essential difference between the philosophy of criticism and phenomenology appear. The fundamental question of phenomenology [. . ..] which reveals its radical opposition against criticism, might, according to Fink, be formulated as a question about the origin of the world.[50]

And he further says – by making the metaphysical history thematic, as critical thought destroys naïve forms of answering the problem of origin (in myths, religion, dogmatic metaphysics etc.), it will discover more and more about this problem's character. The destruction of dogmatic metaphysics is the first task in the foundation of philosophy.[51] But the critique might be carried too far, so that it destroys the quest for knowledge of the world related to some "transcendent" world-fundament, and poses the philosophical question pertaining to knowledge about things as something immanent in the world, either in the naïve positivistic form or by a return to the a priori preconditions for things, which, we may now add, mirrors the factual existing sciences within tradition and the historicity of science; this, in the radicalized reflection of the reduction, is (such as we now see it) a blind spot in the philosophy of Criticism.

And then – in the fundamental question of phenomenology, such as Husserl conceives it according to Fink, all of these opposite working motives in the history of philosophy are joined together in an inner [dynamically functioning, such as in the *Crisis*] unity [this is the core of historicity in our conception]: what has appeared a problem only in the form of speculation until now is in its central sense kept firm and at the same time transformed in a radicalized critique. The quest for the origin of the world cannot naively be posed presupposing the world as the totality of in-itself existing things, because this would lead necessarily to a dogmatic metaphysics which explains existing things by existing things.[52]

An ambiguity still holds, however: even though the Kantian philosophy is superior in regard to dogmatism because of its destruction of dogmatism's naïve starting point, and also because it discloses a guiding problem, the problem prior to any question of facts, namely the question: what is an existing thing quite universally [überhaupt]? – But even if this is a genuine problem leading to the constructive disclosure of the "transcendental" preconditions for sense (the founding sense-sphere), according to Fink, Kantianism does not pose this question of origin in a theoretical [or better: proper "rigorous" scientific] manner. It rests on or withdraws from this – while, on the other hand, phenomenology views this question of origin the decisive one – then, fundamentally (by the method of reduction) liberates her self from all naïve (pre-critical) conceptions of being.[53]

Thus, as phenomenology ensures its non-speculative character, it aims at becoming absolute world knowledge in the form of a "rigorous science."[54] This means that phenomenology makes the (otherwise naïvely believed or speculatively imagined) world-ground [Life-world] into an issue for a theoretical experience

and knowledge which she makes accessible ("in itself", essentially) in a genuine method, concretely exhibited only living in the pathos of research, as Fink says. What the meaning of "object for knowledge", "exhibiting" etc. should come to is thus understandable only by accomplishing an access to the dimension of world-origin. This is, then, different from the transcendental conception of the Criticism [it is the concrete universal and the phenomena prior to concepts and categorical systems] and it provides a fully new grounding and conception of science, which is grounded in a new method for experience and knowledge leading to (and "from") the origin of the world. This method [. . ..], says Fink, which constitute the most fundamental character of phenomenology, is the "phenomenological reduction".[55]

After now having presented how Fink distinguishes between the neo-Kantians and Husserl's phenomenology by underlining the function of the phenomenological (or transcendental) reduction, let us turn to how Kant reflects basic aspects in the philosophy of Plato. In doing this, we should also recall the previously presented (in this paper) exposition of Kant's transcendental thinking.

We will now move more particularly to what Kant says about Plato in his *Critique of Pure Reason* – it is in the First part of "The transcendental Dialectic" he more extensively comments on Plato, but he also has a comment in the "Introduction," in which he states (B9) that Plato left the sensible world behind, because it supplied our understanding with too much limitation, and went beyond on the wing(s) of ideas in the empty space of pure understanding.[56] His point is obviously to point out a mistake that Plato made, but that Kant intends to avoid; Plato leaves a ground that causes resistance but also provides elevation (you need the resistance and lift from the air to fly) and enables the use of our understanding that carries it forward. And Kant also says this is a common fate that the speculative human reason often suffers. It makes ready its constructions as soon as possible, and only afterwards asks whether the ground on which the construction was built was ready for it. Kant's own critical use of the reason is not to suffer this fate, and when he next comments on Plato he has done very extensive investigations (The transcendental Aesthetics and The transcendental Logic/Analytics) in which he critically "secures" the ground. But contrary to Plato, he is also leaning on a very extensive historical development of the philosophical-scientific tradition, in which the platonic speculative writings have been a part, even contributing substantially in the constitution of the historical ground that Kant has by now "secured".

So when Kant returns to Plato in The transcendental Dialectics – which often (by the neo-Kantians among others) is considered a "clean up" of intellectual space, the question is: why? Is he motivated by a "pure historical" interest, or is it, on the contrary, something even fundamentally philosophical that motivates? It is unlikely that Kant is motivated by an interest in examining some factual "pure historical" influence Platonic philosophy may have had in the development of natural science; what is likely rather seems to be some genuine philosophical needs. Kant has to nourish his philosophical thought from the same speculative sources that Plato was devoted to (and which his own reflection is dependent despite his transcendental thinking so far).

Kant starts a critical analysis of Plato's concept of Idea and the first point he makes, is that we have to understand Plato better than he did understand himself (B370). So there is "something" to be understood, and this we might realize by improving the way Plato himself did understand it. According to Kant, Plato used "idea" for something which you have never met in experience and it even transcends the concepts of our understanding. It is archetypes [Urbilder] of things themselves, and not merely keys for understanding possible experience, such as categories. They flow out of the highest reason, and from there they are given mankind, not, however, in their original state, but only by effort, in twilight, recalled by a remembering (called philosophy).[57] What Kant now wants to tell when he says ideas flow out of reason, is probably not that they are similar to the spontaneity he prescribes for his own pure (theoretical) reason. He wants to establish distance in that regard. But it is at the same time definitely approval and acceptance – the point, then being that we have to understand Plato better than he understood himself. Or maybe Plato did understand after all, because, as Kant now also says:

Plato perceived very clearly that our faculty of cognition has the feeling of a much higher vocation than that of merely spelling out phenomena according to synthetic unity, for the purpose of being able to read them as experience, and that our reason naturally raises itself to cognitions far too elevated to admit of the possibility of an object given by experience corresponding to them – cognitions which are nevertheless real, and are not mere phantoms of the brain.[58]

These are the ideas that can be found especially in everything that is practical, which rests upon freedom, and which in their turn rank under cognitions that are the particular product of reason. Now the Kantian intervention has become even more explicit, and with a sense of approval too, because the moral virtues cannot be grounded in the empirical changeable – it has to appear something similar to the Platonic ideas, which are not effected by our inability to live according to them – and to Kant this fact was insufficient to indicate that they were "mere phantoms of the brain". In this context Kant comments directly on the *Republic* of Plato, and points to one Mr Bruckner who ridicules the philosopher for maintaining that a prince can never govern well unless he is participant in the ideas. "But we should do better," says Kant, "to follow up this thought, and, where this admirable thinker leaves us without assistance, employ new efforts to place it in clearer light, rather than carelessly fling it aside as useless, under the very miserable and pernicious pretext of impracticability." And further on, Kant states his interpretation of the *Republic* where he expresses what he conceives as Plato's most essential aim not only in this work, but in his entire philosophy – which probably as well expresses what Kant himself is striving for and directed towards:

A constitution of *the greatest possible human freedom* according to laws, by which *the liberty of every individual can consist with the liberty of every other* (not the greatest possible happiness for this follows necessarily from the former), is, to say the least, a necessary idea, which must be placed at the foundation not only of the first plan of the constitution of a state, but of all its laws. (CpR, p. 220)

These are obviously insights which fit very well with what is Kant's own practical (including the political) philosophy, and it is in this field that these two philosophers unite, and (in a footnote), Kant also repeats his critique in regard to Plato's

understanding of the mathematical ideas (the objects of mathematics could only be possessed in *possible* experience, and Kant is critical also in regard to both the mystical deduction and the hypostatization of them). But if we understand Kant correctly, it is nothing wrong with the mathematical ideas per se – neither in regard to their a priori status nor in regard to their possible application to the nature of things. It seems like the critique is focused on the lack of a synthetic element within the a priori itself, which is a critique Kant also expresses towards modern "dogmatists" such as Descartes and Hume. But exactly this ambiguity which Kant establishes in his relation to the philosophical tradition (primary here to Plato), discloses at the same time his blindness for the teleological structure working within our relation to tradition. The precondition for the "a priori" obtaining its synthetic character is something which is embedded in history herself, work which had to be done [Galileo],[59] in the historicity in which both Kant and Plato are participants; two of the most gigantic ones but at different historical levels, in different ways constituted in and by the total teleological unity and inner development that they both are (to be) "rightly" encompassed by with their respective truly major contributions.

Let us now, however, return to the text in which Kant exposes the fundamental idea of the *Republic* in its practical context, we disrupted the train of thought before it was completed. In the continuation Kant says: "[. . . .] it is not necessary at the outset to take account of the obstacles which lie in the way – obstacles which perhaps do not necessarily arise from the character of human nature, but rather from the previous neglect of true ideas in legislation." (CpR, p. 220) It does, in other words, look as if Kant permits – or even recommends – abstraction from obstacles of the time (in the beginning) because the existing legislation lacks foundation in ideas, rather than the obstacles generate from (some conception of) human nature. And he further develops this in what might be regarded a practical "deduction" or even a transcendental argumentation for ideas also working in the factual existence; contrary to "the vulgar appeal to so-called adverse experience", freedom must stand up and concretely entail the transcendence of the limits such experiences provide. If it did – on a greater scale more precisely – perhaps that which is antagonistic and adverse experience would not occur that often. This possibility seems unalienable, and its ideal actuality seems to be even stronger and become strengthened as the factual situation entails antagonisms and obstacles which obstruct its actualisation (thus realizing some kind of crisis which might motivate transcendence). In regard to Plato and his factual historical situation (Athens was living through some kind of crisis of life and rationality), it is not difficult to realize how this field of conflict and tension works and develops, and reaches a peak in realizing the necessity for distinguishing opinions and the first principles (genuine ideas), as this, so to speak, was secured for history (in the documented writings of Plato and the tradition established thereon) by the doctrine of ideas. This was the genuine "site" (topos) for the Platonic dialectics which thus, by our exposition, now explicitly has been encompassed by the Kantian transcendental dialectic.

But Kant did not rest with this; beyond the practical ethical "[. . .] in that wherein human reason is a causal agent and where ideas are operative causes [. . . .], in regard to nature herself [too], Plato saw [mit Recht] clear proofs of an origin from

ideas." (CpR, p. 221, B374) This is interesting, because now it seems as if Kant not only registers but even approves of Plato's view (or proof) that nature herself has her origin from ideas. Given the previously presented critique especially in regard to mathematics, and the fact that Kant fairly unambiguously has given his approval in regard to the practical aspect of Plato's philosophy, it might seem a bit surprising that he subsumes nature under the government of ideas. But it is not at all unexpected (Kant now actually following the lead that he would develop later specifically in his Third Critique), because this has direct impact on the practical-transcendental argumentation which he has already provided. By accepting the origin of nature from ideas, the argument might correlate a *field for experience – maybe even for transcendental (!) experience (?)*, which again provides a concrete opportunity for sustaining it. Thus, the argumentation would not alone have to be based on something "idealistic" (or maybe even theological) with a purely practical purpose. Because Kant further states: "A plant, an animal, the regular order of nature – probably also the disposition of the whole universe – give manifest evidence that they are possible only by means of and according to ideas."[60] It is not, however, the particular creature (not the human either) in its particular existence which has complete similarity with the perfect idea, and yet "[. . .] these ideas are in the highest sense individually, unchangeably, and completely determined, and are the original causes of things; and that the totality of connected objects in the universe is alone fully adequate to that idea." (CpR, p. 221, B374–B375) Thus, it is when nature is regarded as a totality and the world manifold is synthesized in a supreme, or even the highest unity (in Plato, the idea of the Good), that the adequacy to the idea might be fulfilled.

This is so for plants and animals as they are functioning organically and appear with a teleological nature, but for the human nature as well, which thus might join in something different from the factual governing "legislation". Due to a break with (or a "bracketing" of ?) the factual actuality, thus directed towards some transcendence (even if it is not the strictly scientific "transcendence" of the transcendental reduction Fink speaks of in regard to Husserl) that is conditioned by ideas, the human (nature) might thus join in with not only the ethical as it is grounded in the ideas, but also with things of nature. And Kant further says:

> [the philosopher's (Plato's)] mental power exhibited in this ascent from the ectypal mode of regarding the physical world to the architectonic connection thereof according to ends, that is, ideas, is an effort which deserves imitation and claims respect. But as regards the principles of ethics, of legislation, and religion, spheres in which *ideas alone render experience possible*, although they never attain to full expression therein, he has vindicated for himself a position of peculiar merit, which is not appreciated only because it is judged by the very empirical rules, the validity of which as principles is destroyed by ideas. For as regards nature, experience presents us with rules and the source of truth, but in relation to ethical laws experience [leider or regrettably, says Kant] is the parent of illusion [. . . .] (CpR, p. 221, B375)

In regard to the nature (where experience is the source of truth) that Kant now speaks of, it is a question of a highly transcendentally structured experience (constituted in Kant's elementary doctrine, which again reflects the accomplishments of the historical development of philosophy and science), and the exposition is ended by what Kant calls a "Stufenleiter" in which he explicates some fundamental concepts

and arranges them in levels so that the concept of idea obtains its genuine Kantian definition: "A pure conception, in so far as it has its origin in the understanding alone, and is not the conception of a pure sensuous image, is called a notion. A conception formed from notions, which transcends the possibility of experience, is an idea, or a conception of reason." (CpR, p. 222).

Now, we might ask two questions providing clues of which we now only will indicate some answer: on the one hand, could the Kantian conception of "idea" in any manner be regarded as something in the direction of the Husserlian "noema" – and thus possibly lead into a phenomenological conception of the "pure" correlative to some transcendental experience?[61] And on the other, what about Kant's *Third Critique* and the field disclosed by it? Is it perhaps some essential interconnection between Kant's acceptance for nature's being grounded in ideas and what he tries to reach by his *Critique of Judgement*, especially the reflective, enabling rationally to maintain the unity of reason,[62] and (with no contradiction) harmonizing the necessities of nature with the freedom of the will? Even though Kant has "secured" these two fundamental aspects of actuality (nature and freedom) by his transcendental doctrine thereof, in a manner that calls for attention, interest and involvement in the history of philosophy and even to day, beyond what anyone else could dream of, – maybe, after all, I now ask, it is the teleological and the organic, and "[. . .] the architectonic connection thereof according to ends [. . .]" which finally – maybe, thus (in regard to ends, ideas) it is *life and history that constitute the final grounding* – also in the transcendental philosophy of Kant?

Some concluding remarks:

We started by exposing some major aspects in Husserl's reflection on the history of philosophy and the reflected genetic relationship we as philosophers should establish toward this history. Then, it is not primarily facts but some inner meaning and hidden teleology that we should be looking for. In the historical reflection (in the *Crisis*) Husserl in a way executes the phenomenological reduction while being situated in the context of history, so that the profound historical character of the transcendental becomes constituted in what might be called a transcendental history – now in the sense of historicity. This is not a historical manner of investigation in the usual sense – the point is rather to make comprehensible the teleology in the historical becoming of philosophy. This lays the grounding for enabling the philosopher to becoming the one who thinks for himself, to become *Selbstdenker* in the strict phenomenological sense, and so it is this historical, backward reflection which is actually the deepest kind of self-reflection, according to Husserl. Given this perspective, we further moved to the transcendental philosophy of Kant and we presented some overview of the three Critiques, exposing major aspects of the problems and arguments contained. Nature and freedom thus became major problems – are they compatible and consistent within Kant's critical philosophy of reason (a reason without contradiction that still is one)? We discussed this, which also became the theme in the last part in regard to Plato in an interpretation of Kant's relationship to him. On the way we have presented aspects of the relationship Husserl had to Kant in a manner mediated by neo-Kantians, exposing both differences and similarities;

and then, especially as Fink was introduced, we exposed the decisive difference – and this now really constitutes how close we might come to a conclusion so far:

The historical and historicity is not external in regard to the most profound methodical device in phenomenology for the constitution and understanding of the transcendental; ambiguities, tensions and even contradictions in philosophy, between philosophies – in the relationship between them – constitute the dynamics we need in order to keep even transcendental philosophy alive; we must always try to think what is unthought-of in what is explicitly thought; this pertains to our own thinking as well as to that of the other. Thus, what we are now in a position to realize is the following: thinking the unthought-of in my own thinking actualizes the need for thinking the thinking of others too, both, of course, the (explicitly) thought-of – and the unthought-of . . ..

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NOTES

[1]   We are here especially thinking about how the neo-Kantian Wilhelm Windelband in his splendid History of Philosophy: *Lehrbuch der Geschichte der Philosophie*, (1892) J.C.P. Mohr (Paul Siebeck) Tübigen 1980, is ranking the philosophy of Kant and the period it belongs to in which it did really make its influence felt (1780–1820); this period is, according to Windelband, very much similar to the one in which the philosophy of Socrates, Plato and Aristotle were dominating in old Greece – the perspective on what philosophy was all about is very broad, having among other things relation to poetry, and quite generally Kant enable to encompass and "harmonize" within his philosophy the rich field of problems and issues that tradition at that time provides. We will quote Windelband on this: "Diese Philosophiche Kraft, den Ideenstoff der Geschichte zu bemeistern, wohnte der Lehre Kants inne, und das ist ihre unvergleichliche hohe historische Bedeutung. Kant hat durch Die Neuzeit und durch die grösse seiner Geschichtpunkte der folgende Philosophie nicht nur die Probleme, sondern auch die Wege zu ihrer Lösung vorgeschrieben: er is der allzeitig bestimmende und beherrschende Geist" *Lehrbuch* pp. 455–56).

[2]   In the *Crisis* Husserl speaks about Descartes as the primal founder not only of the modern idea of objectivistic rationalism but also of the transcendental motif which explodes it (§ 16, pp. 73–75). And so comes the Cartesian epoche', the pure ego which he misinterprets etc. Descartes, then, being genuinely ambiguous in regard to the transcendental. But in this regard, Descartes is only one (small but important) element – the teleology stretches far deeper down to the philosophy of old Greece where philosophy first really was formulated, this being essential even in regard to Kant and his problem of the transcendental. Or, to put it in an other way, even if the philosophy of old Greece was not in any way the transcendental philosophy of Kant, if you are to understand and assess this philosophy in a radical phenomenological manner, you (also) have to understand it in the light of what "first" constituted philosophy – "first", then both historically, and in the radical phenomenological reflection/reduction.

[3]   This is an understatement – of course, it depends on the fact of numerous heirs after Kant and, not only heirs but also opponents and commentators of differing kinds. First comes, of course, the tradition of German Idealism, then the neo-Kantians, Phenomenologist-philosophers, Analytical-philosophers etc. all interpreting Kant from different perspectives of their own philosophy in their own situation, but anyhow in some way or an other related to Kant and keeping him alive, such as this continues even now to day, in this new millennium.

[4]   Husserl, E. 1970. *The Crisis of European Sciences and Transcendental Phenomenology An Introduction to phenomenological Philosophy* (hereafter: *Crisis or only C*) (trans: Carr, D.). Evanston, IL: Northwestern University Press.

5   C pp. 17–18, my italics.
6   In the *Crisis* the historical exposition in a way ends with Kant, and is transformed into the genuine critical phenomenological analysis of the transcendental within the horizon of historicity and the life-world; this analysis does itself expose the transcendental "through its execution", which means through the phenomenological reduction, but even if it does, it does not either leave Kant (or the other "historical" philosophers, such as Descartes and Hume).
7   C p. 18, my italics.
8   C § 15, p. 70.
9   C pp. 70–71.
10   And, as the text continues, this makes "the task stands before us not merely as factually required but as a task assigned to us, the present-day philosophers. For we are," now Husserl further says, "what we are as functionaries of modern philosophical humanity; we are heirs and co-bearers of the direction of the will which pervades this humanity; we have become this through a primal establishment which is at once a reestablishment [Nachstiftung] and a modification of the Greek primal establishment. In the latter lies the teleological beginning, the true birth of European spirit as such." C p. 71.
11   C pp. 71–2, my italics.
12   C p. 72, my italics.
13   In regard to the relationship the teleological consideration (historicity) and documented historical facts and formulated self-interpretations by philosophers, Husserl says the following: "[. . .] the peculiar truth of such a "teleological consideration of history" can never be decisively refuted by citing the documented "personal testimony" of earlier philosophers. This truth is established only in the self-evidence of a critical over-all view which brings to light, behind the "historical facts" of documented philosophical theories and their apparent oppositions and parallels, a meaningful, final harmony" C p. 73.
14   In the "Transcendental Analytic," Kant examines the deduction of the pure concepts of understanding and, then he refers to Die Rechtslehrer as they distinguish between "quid juris" and "quid facti", then also calling the first one "deduction". It is, of course, this that motivates Kant in using this terminology – the point, then, being the strict "deductive" character which Kant is to carry through in his transcendental reasoning, in the form of "critique," in his *Critique of Pure Reason.* Kant says: "I term [. . .] an explanation of the manner in which conceptions can apply *a priory* to objects, the *transcendental deduction* of conceptions, and I distinguish it from the *empirical deduction*, which indicates the mode in which a conception is obtained through experience and reflection thereon; consequently, does not concern itself with the right, but only with the fact of our obtaining conceptions in such and such a manner." Now cited from Kant, I. 1974. *Critique of Pure Reason* (trans: Meiklejohn, J.M.D., Dent, J.M. and Sons LTD) p. 86. If this should be referred to in the more proper manner, it can be done by this reference: Immanuel Kant: *Kritik der Reinen Vernunft*, (A84/B116–A85/118). If we are using the German version, it will be Felix Meiner, Hamburg 1956/1976.
15   In the Introducion to B-version of the *Critique of pure Reason* (CpR, KrV B25) Kant provides something like a definition (now in German): "Ich nenne alle Erkenntnis transzendental, die sich nicht sowohl mit Gegenständen, *sondern mit unserer Erkennntnisart von Gegenständen, insofern diese a priori möglich sein soll*, überhaupt bescheftigt." Thus, it is our mode of cognition of objects in so far they are possible a priory, and a system of such conceptions would be called Transcendental Philosophy. Kant does, however, give some restrictions in regard to this and, as he now in a way is "defining" his methodological perspective for reflecting the whole context in which it itself now is to localize (itself), we should also take notice of this: "Still less let the reader here expect a critique of books and systems of pure reason; our present object is exclusively a critique of the faculty of pure reason itself. Only when we make this critique our foundation, do we possess a pure touchstone for estimating the philosophical value of ancient and modern writings on the subject; and without this criterion, the incompetent historian or judge decides upon and corrects the groundless assertions of others with his own, which have themselves just as little foundation." (CpR, p. 39, KrV, B27) The impact of this will be pretty similar to something also Husserl has said (as referred to in note 7 in this paper).
16   This really is very schematically presented because it refers to what is called the "Transcendental Doctrine of Elements" which, of course, is the about 600 pages long "substance" of the *Critique of pure Reason.*

[17] And someone would even say the most fundamental issue has also to be decided from what is laid down with this – especially as regards "time". In the phenomenology of Husserl time and especially internal time-consciousness is a major issue which constitutes the most fundamental field of problems in this philosophy. In his book *Kant und das Problem der Metaphysik* Heidegger has, in continuation from his *Sein und Zeit*, provided an interpretation of Kant's analysis of time and, then, making it the "real" link between the senses and meaning, this is the "key" for enabling understanding how the "synthesis" of sense and understanding – especially through the power of imagination, is functioning. Kant himself did not quite realize this, so, Heidegger then, is to "help" Kant understand what he actually has been (or should have been) doing. Even though Husserl is very focused on time, he would not follow Heidegger in this, and there also is one of the neo-Kantians (E Cassirer) who directly confronts Heidegger in this regard.

[18] Some aspects of how the difference between Kant's Critique and Phenomenology appears pertaining to the constitution of "sense experience" – shortly formulated it is about "abstracted form" versus "phenomena themselves"; this concerns how sense in the most originary manner is constituted: Husserl would say Kant misses a proper concept of the a priory, the Kantian "a priory" is independent of experience (even though experience is dependent on it); Husserl speaks of a "material a priory", and he also criticizes Kant for a too much clear-cut distinction between the understanding and the senses (se Kern, Iso. 1964. *Husserl und Kant Eine Untersuchung ûber Husserls Verhältnis zu Kant und zum Neukantianismus*, 55–62. Den Haag: M. Nijhoff, later refered to as Kern 1964). But, of course, what here motivates the formalism of Kant is sensualism and the atomism of the empirisists of his time, it is against their conception of sense experience he is establishing his new alternative.

[19] Does Kant succeed in transcending history and conduct an analysis completely independent of what is factual historical? Is he able to operate exclusively within the realm of the pure question juris? It depends, of course, on what is meant by "history" and "the historical". We are not at this point going to decide on this in any definite manner – only mention some obvious historical matters that Kant takes into account. First, it is logic – Kant views logic as a sound science since Aristotle (cf. KrV (BVIII–BIX), it has not been changed and had any development since it was developed by him (but it was once developed! Again the difference between the factual and validity). And we have, as previously mentioned, the mathematical natural science given as historical fact as it has been developed since Galileo and now has been given its "final" form by Newton. Has this science now become as sound and secure as logic – at the same time as it tells about the content of what is? And, of course, we have the philosophical tradition providing preconditions for Kant's project – how substantial are these preconditions provided by the historical tradition for Kant's conception of the transcendental? The core of the transcendental now being "synthesis" and the historical fact of synthetic judgments a priory, which, of course is a disputable fact, dependent on how you interpret some sciences – does Kant really come out with an argument which convincingly transcends all uncertainty related to this? The neo-Kantian Wilhelm Windelband (*Lehrbuch* pp. 462–463) emphasize the importance of synthesis, and it is this concept that constitute the difference between critical and the pre-critical philosophy of Kant. As he thus makes thematic some development in the philosophy of Kant, he also relates this to Leibniz and the metaphysical concept of the Monadology, described with its core as "unification of plurality". Windelband further says that for Leibniz this implies that life becomes the principle for explaining nature, and his doctrine becomes Vitalism: Life is plurality, and thereby again it is unity. And as we also have mechanistic theory which then provides Leibniz with an idea of continuous connections, which finally, then, leads to the principle of the part's identity with the whole. Thus every power is the world-power, every substance is the world-substance (but each in its own manner), and the concept of substance itself is precisely unity in plurality. Pertaining to Kant this, then, helps him to solve what in his pre-critical thinking was a crucial difficulty, namely how to link the sensing with intellect and rational thinking. According to Windelband, the new conception of synthesis enables Kant to transcend the opposition between the receptivity and the spontaneity which is, due to the influence of the psychological dualistic thinking of his time, present in the pre-critical period and now, then, describe space and time, the forms of sensitivity, so that they constitute the principles for the synthetical ordering of the impressions – and thus are embedded in the general concept of synthesis, which is the spontaneous unity of plurality. Thus it is this Leibnizian influence that enables Kant to constitute one of the fundamental cores in his conception of the transcendental, really harmonizing sensibility and

rational understanding. To Kant Leibniz obviously was history, but then, again, in what sense was Leibniz history and was it something in his thinking which transcends history and is beyond the relativities of both history and sense-experience? (This indicates in a way the dilemma: how can you within, being part of history, at the same moment transcend history? Nicht über-historisches oder a-historisch, sondern all-historisch? and this now goes for both Kant and Leibniz).

20   We might, of course, at this point ask – what is meant by "thinking" here? Is it the speculative metaphysical (dogmatic) thinking or could there be an other alternative in direction of what we later will see in regard to Fink, something pertaining to the "origin of the world" which, nevertheless, embody something profoundly historical and thus also opens for the thinking of the history of philosophy and science – as this then, correlates some actual situation, in a sense of historicity – thus historicity instead of metaphysics?

21   See for example I Kant: *Grundlegung Zur Metaphysik der Sitten,* Second Section, pp. 47/406–102/445 (here Reclam 1962).

22   The human "nature" is not in Kant regarded as especially "good" in character, it is rather "bad" (Kant writes about this in his Anthropology), so what constitute the concrete possibility for the good human living is solely reason in its practical application. Thus, as both human nature and reason will be working, there will always be tension and some dialectics between good and bad in human life. Of course, as we now are presenting aspects of Kant's practical transcendental philosophy, we don't pretend to provide any detailed text-critical exposition.

23   But it might be much more to say about this. In his "Preface" to his *Phenomenology of Perception* Merleau-Ponty (M-P) comments on Kant's *Critique of Judgment* in relation to Husserl's concept of "intentionality". And he says it is not so much new about "consciousness being consciousness of something" if this means that inner perception presupposes outer perception – also Kant knew this; what is new in Husserl is "[. . .] that the unity of the world, before being posited by knowledge in a specific act of identification, is "lived" as readymade or already there." And this even Kant in his manner saw in his *Critique of Judgment* – "there exists a unity of the imagination and the understanding and a unity of subjects before the object, and that in experiencing the beautiful, for example, I am aware of a harmony between sensation and concept, between myself and others, which itself is without any concept." And, then, this is not the "universal thinker" – rather it is "he [who] discovers and enjoys his own nature as spontaneously in harmony with the laws of understanding. But if the subject has a nature, then the hidden art of imagination must condition the categorical activity. It is no longer merely the aesthetic judgment, but knowledge too which rests upon this art, an art which forms the basis of the unity of consciousness and of consciousnesses." According to M-P, "Husserl takes up again [this] when he talks about a teleology of consciousness. It is not a matter of duplicating human consciousness with some absolute thought which, from outside, is imagined as assigning to it its aims. It is a question of recognizing consciousness itself as a project of the world, meant for a world which it neither embraces nor possesses, but towards which it is perpetually directed – and the world as this pre-objective individual whose imperious unity decrees what knowledge shall take as its goals. This is why Husserl distinguishes between intentionality of act [. . .] the only intentionality discussed in the *Critique of Pure Reason* – and operative intentionality (fungierende Intentionalität), or that which produces the natural and antepredicative unity of the world and of our life, being apparent in our desires, our evaluations and in the landscape we see. [. . ..] Our relationship to the world, as it is untiringly enunciated within us, is not a thing which can be any further clarified by analysis; philosophy can only place it once more before our eyes and present it for our ratification." (pp. xvii–xviii) This is how the problems and issues of Kant's *Critique of Judgment* might look like if viewed in the context of Husserl's phenomenology and, then thought of such as M-P now has explicitly thought what might be unthought-of in Kant, actually exposing some core-sense of the concept of historicity.

24   This relationship is rather complicated and we shall present what Kant himself says in the ending part of the "Introduction" to the second edition of the *Critique of the Power of Judgment*. But first one comment on what is meant by "whole unity" here. It is a living functioning unity and it includes both reason and understanding and the sensible too, and, then, what is entailed? It is, of course, the phenomena of perception, remembering, imagination etc. also linked up with will and feeling, and as they are functioning naturally, gliding over and into each other, not being absolutely independent in regard to each other. The point, now, for reminding of this is to loosen up a bit the transcendental formalism and the absolute

metaphysical distinction between the supersensible and the sensible of Kant and instead view it in a more life-worldly perspective. – Now, then, it is in part IX called "Von der Verknüpfung der Gesetzgebung des Verstandes und der Vernunft durch die Urteilskraft" that Kant states the following: "The domain of the concept of nature under the one legislation [that of understanding] and that of the concept of freedom under the other [that of reason] are entirely barred from any mutual influence that they could have on each other by themselves [. . .] by the great chasm that separates the supersensible from appearances. The concept of freedom determines nothing in regard to the theoretical cognition of nature; the concept of nature likewise determines nothing in regard to the practical laws of freedom: and it is to this extent not possible to throw a bridge from one domain to the other – But although the determining grounds of causality in accordance with the concept of freedom [. . .] are not found in nature, and the sensible cannot determine the supersensible in the subject, nevertheless the converse is possible (not in regard to the cognition of nature, of course, but in regard to the consequences of the former on the latter) and is already contained in the concept of a causality through freedom, whose *effect* in accordance with its formal laws is to take place in the world, although the word *cause*, when used of the supersensible, signifies only the *ground* for determining the causality of natural things to an effect that is in accord with their own natural laws but yet at the same time is also in unison with the formal principle of the laws of reason, the possibility of which cannot of course be understood, although the objection that there is an alleged contradiction in it can be adequately refuted." Kant here also places a footnote that further explains the impact of this (we will return to this later), and he further comments on "the effect in accordance with the concept of freedom [which] is the final end, which (or its appearance in the sensible world) should exist, for which the condition of its possibility in nature (in the nature of the subject as a sensible being, that is as a human being) is presupposed. That which presupposes this a priory and without regard to the practical, namely, the power of judgment, provides the mediating concept between the concepts of nature and the concept of freedom, which makes possible the transition from the purely theoretical to the purely practical, from the lawfulness in accordance with the former to the final end in accordance with the latter, in the concept of a *purposiveness* of nature; for thereby is the possibility of the final end, which can become actual only in nature and in accord with its laws, cognized." Now cited from Kant: *Critique of the Power of Judgment*, translated by Paul Guyer, Cambridge University Press 2000, pp. 80–82. We will return to these issues later in the paper as we are discussing Kant's relation to Plato.

[25] Iso Kern: *Husserl und Kant Eine Untersuchung über Husserls Verhältnis zu Kant und zum Neukantianismus*, Marinus Nijhoff Den Haag 1964, p. 5, my translation and paraphrasing Kern. I will be using this text in the following and then refer to it as Kern 1964.

[26] Kern 1964, p. 8.

[27] Kern 1964, p. 12.

[28] "Über objective und subjective Begründung der Erkenntnis", 1887, Kern 1964, p. 13.

[29] Kern 1964, p 15.

[30] Kern 1964, p. 16.

[31] Kern 1964, p. 24; here we also have to include The five Lectures: *The Idea of Phenomenology*, 1907 and *The basic Problems of Phenomenology*, from the lectures winter semester, 1910–1911.

[32] Kern 1964, pp. 26–27.

[33] Kern 1964, p. 29, my paraphrasing from letter to Natorp, June 1918.

[34] Kern 1964, p. 29, my translating and paraphrasing.

[35] Of course, what we have exposed in the beginning of this paper pertaining to a genuine philosophical relationship to the history of philosophy is highly relevant in this regard, but maybe Husserl is even more explicit in his "The Origin of Geometry" as he talks about history there, saying "[. . .] history is from the start nothing other than the vital movement of the coexistent and the interweaving of original formations and sedimentations of meaning." (*Crisis* p. 371) It is in this interweaving of original formations as they live on through sedimentations coexisting, thus constituting the vital movement of history that the original evidences might appear; these constitute the final grounding for validity and truth. And then, the historical facts (such as for example Kant's texts) have an "inner structure of meaning" which have to be reactivated with evidence, and then, again, there is also "[. . .] motivational interconnections established about it in terms of everyday understanding" – and they "[. . .] have deep, further and further-reaching implications which must be interrogated, disclosed." And then we might realize: "Only the disclosure of the essentially general structure lying in our present and then in every past or future [. . .] the concrete,

historical time in which we live [...t]his concrete historical a priory which encompasses everything that exists as historical becoming and having become or exists in its essential being as tradition [...] related to the total form "historical present in general," historical time generally. [But] within this totality [we have] only relatively self-sufficient being in traditionality, only the being of nonself-sufficient components. Correlatively, now, account would have to be taken of the subjects of historicity, the persons who create cultural formations, functioning in totality: creative personal civilization." (*Crisis* pp. 371–72).

[36] Boehm, Rudolf. 1968. *Vom Geschichtpunkt der Phänomenologie*, 31. Den Haag: M. Nijhoff. In the 1915 Husserl is tired and depressed talking about friends who have died, difficulties pertaining to his ability to work – he could not even obtain the right intuitions reading his own manuscripts, he smokes all too much – is hospitalized with nicotine-poisoning, and his son Wolfgang is seriously wounded in the battlefield etc. Schuhmann, K. 1977. *Husserl-Chronik*, 190–196. Den Haag:3 M. Nijhoff.

[37] Husserl, Ed. 1956. *Erste Philosophie, Ester Teil Kritische Ideengeschichte*. M. Nijhoff, Zweiter Teil Theorie der Phänomenologischen Reduktion M. Nijhoff 1959, both published by Rudolf Boehm.

[38] Kern 1964, pp. 38–39.

[39] Kern 1964, p 39; we might also have commented on how this could provide decisive inputs to finding a key to the historicity.

[40] Kern 1964, p. 40.

[41] Kern 1964, pp. 41–42.

[42] Kern 1964, p. 45, FTL § 100.

[43] Now published and taken from Fink, E. 1966. *Studien zur Phänomenologie,* Den Haag: M. Nijhoff; hereafter we will refer to it as "Fink 1966."

[44] Fink 1966, pp. 79–80, my translation and paraphrasing of Fink' text.

[45] Thus, they were so to speak breaking up, splitting and dividing the tension-filled unity of phenomenology which it entails from it very beginning and provides it with its profound dynamic character always reaching beyond. This is how it might appear in my perspective of historicity now based on Fink's analysis from the 1930s as the perspective of genetic analysis is about to establish itself in the work of Husserl and Fink – in collaboration.

[46] Fink 1966, p. 80.

[47] Husserl was asked by the editors of the *Kantstudien* to write a preface to Fink's article, and first there he comments on why he has not participated in discussions going on about his "from internal consequence developing phenomenology ('transcendental', 'constitutive'"), and he says it is because they have missed the fundamental sense of his phenomenology to such an extent that it is not at all hit by the critic – even though they cite my [his] words. But Fink who, then (1933), had worked together with Husserl for several year, had studied with Husserl and now was his assistant "in fast täglichem Konnex", he is able; Fink is very well acquainted both with Husserl's philosophical intentions and the major content of his unpublished concrete investigations; thus, as Husserl had read Fink's article and now is ending his preface he says: "[...] ich freue mich, nun sagen zu können, dass in denselben keine Satz ist, den ich mir nicht vollkommen zueigne, den ich nicht ausdrücklich als meine eigene Überzeugung anerkennen könnte". Fink, Eugon. 1966. *Studien zur Phenomenologie 1930–1939*, vii–viii. Den Haag: M. Nijhoff.

[48] Fink 1966, p. 99.

[49] Fink 1966, p. 100, my translation.

[50] Fink 1966, p. 101.

[51] Fink 1966, p. 101.

[52] Fink 1966, p. 102.

[53] Fink 1966, p. 102. At this point we should also like to add that what is said about Kantians also applies to some phenomenologist philosophers, i.e. Heidegger. In a note written in the margin to his ex. of Heidegger's *Kant und das Problem der Metaphysisk* Husserl comments on Heidegger's statement "Auseinandergelegt lautet die [Kantishe] Frage [nach der Möglichkeit der ontologischen Synthesis]: wie kann endliches menschliches Dasein im vornhinein das Seiende überschreiten (transzendieren), welches Seiende er nicht nur selbst geschaffen hat, auf das es sogar, um selbst als Dasein existieren zu können, angewiesen is.", and writes there: "Ist das aber die philosophisch richtige Fragestellung? Ist da nicht schon Seiendes vorausgesetzt, wobei das vorausgesetzte Sein schon die Subjektivitet vorau ssetzt; ist der Mensch selbst nicht schon vorgegeben etc." According to Husserl, the concept of Human is itself a "world-concept", i.e. a dogmatic concept belonging to the objective connexion(s) of the transcendent

world and not a concept belonging to the Subjectivity constituting this world: It is, says Husserl, of the utmost significance for the genuine sense of transcendental philosophy to assure oneself of that it is not only the human body but also the human soul, no matter how pure it might have been through inner experience, it is world-concepts and as such objects for a transcendental apperception, thus included in the constitutive problem of the transcendental universal problem, that of the constitution of all transcendences, that of all objectivities." Husserl Logik p. 223, now from Kern pp. 76–77, my translation.

[54] Fink 1966, p. 103.

[55] Fink 1966, p. 105.

[56] My translation from KdRV, B9.

[57] My translation from KdRV, B370.

[58] Kant, I. 1979. *Critique of pure Reason* (hereafter CPR) 219. *Everyman's Library* (trans: Meiklejohn, J.M.D).

[59] What we are thinking about here is something you find for example in Husserl's *Crisis* § 9, which is called "Galileo's mathematization of nature". What Galileo did was "work to be done" given those historical preconditions which existed at that time. In his analysis Husserl in a way "idealizes" Galileo's work in this regard, making especially two aspects the foundational ones, on the one hand you have human bodily work within the practices of the Life-world, and, on the other, you have the ideality of geometry, idealized available with it's "a priory" given historically over to Galileo (even though he did not conceive of it as something historical). But this goes even deeper, and contains more puzzles – in this context we do, of course, also find Husserl's "Origin of Geometry", and so we also have to reflect the whole historicity involved in the constitution of geometry, and in a way, this brings us back to the old Greeks – and, of course, there we have the Platonism and some naïve dogmatic conception of ideality which, then, might be founding the geometrical ideality. But this is not how we view it in the light of the *Crisis*, there has to be some socially practical activity within some Life-world as a universal horizon for things and humans working on projects entailing some kinds of approximation-praxis which "constitute" ideality; this is what Husserl only indicates towards the end of his "Origin of Geometry", and returning now, again more directly to Kant, then, the problem of the synthetic element in the mathematical a priory of Plato, we must in a way say, it is the synthetic element being prior in regard to sense constitution which in some way or an other after a while, results in the (constitution of) ideality (which, again in the tradition was abstracted from this process of historical constitution).

[60] In the *Critique of the Power of Judgment*, § 58, pp. 221–22, in which Kant is inquiring "On the idealism of the purposiveness of nature as well as art, as the sole principle of the power of aesthetic judgment", he says: "The beautiful formations in the realm of organized nature speaks strongly in behalf of the realism of the aestethic purposiveness of nature, since one may assume that the production of the beautiful is based on an idea of that in the producing cause, namely an *end* for the benefit of our imagination. The flower, the blossom, indeed the shapes of whole plants; the delicacy of animal formations of all sorts of species, which is unnecessary for their own use but as if selected for our own taste; above all the manifold and harmonious compositions of colors [. . ..]. Now has, of course, the aesthetic aspect also explicitly entered his analysis which, thus, has become far more elaborated and adequate for the field described, but actually it is very much the same he is speaking of.

[61] This is, of course, a very big issue which cannot be treated in any extensive manner now. But we will give some clues.

[62] We have previously quoted the Introduction to Kant's *Critique of Judgment*, and now also this: "One of the alleged contradictions in this whole distinction between the causality of nature and that through freedom is that which objects that if I speak of the hindrances that nature lays in the way of causality through the laws of freedom (the moral laws) or of its promotion of this causality, I still concede an influence of the former on the latter. But if one would simply understand what has been said, this misinterpretation can very easily be avoided. The resistance or promotion is not between nature and freedom, but between the former as appearance and the latter as appearance in the sensible world; and even the causality of freedom (of pure and practical reason) is the causality of natural cause (of the subject, as a human being, thus considered as an appearance) subordinated to the former, the ground of the determination of which is contained in the intelligible that is thought under freedom, in a way that is otherwise inexplicable (just as is that which constitutes the supersensible substrate of nature." Kant: *Critique of the Power of Judgment*, p. 81.

HEIN BERDINESEN

TRANSCENDENTAL PHILOSOPHY AND FUNDAMENTAL ONTOLOGY

ABSTRACT

In 1929 the town of Davos in Switzerland was the seat of an international university seminar. The highlight of the seminar was an open auditoria meeting between the Neo-Kantian Ernst Cassirer and the phenomenologist Martin Heidegger. The subject of the meeting: How to interpret Kant's *Critique of Pure Reason*. In Davos and in *Kant and the Problem of Metaphysics* Heidegger wants to demonstrate the Kantian conception of the transcendental imagination (Einbildungskraft) as the root of receptivity and spontaneity. According to Heidegger, the transcendental imagination, interpreted as "original time" (Ursprüngliche Zeit) is the fundamental condition of the possibility of both objective experience and freedom given our finite and temporal nature. According to Cassirer Heidegger misplaces Kant's problem of freedom: For Heidegger all existence is to be understood within the framework of temporal existence, whereas Kant's Idea of Freedom and practical reason is not merely bound to temporal conditions. Heidegger's attempt to discover the original unity of theoretical and practical reason unjustly collapses the Kantian dichotomy between causality and freedom. This paper discusses the main topics in the Davos disputation and in Heidegger's *Kant and the Problem of Metaphysics*, namely how to interpret the Kantian concepts of Intuition (Anschauung), Imagination (Einbildungskraft) and Schematism (Schematismus) in relation to the problems of Objectivity and Freedom.

In 1929 an international university seminar was held in Davos in Switzerland. The highlight of the seminar would be the announced debate between Ernst Cassirer and Martin Heidegger, perhaps the most famous German philosophers of the period. Cassirer's background was in the Marburg School, a central strand of Neo-Kantianism. The Marburg School was founded by Hermann Cohen and sustained by Paul Natorp, and is known foremost for its scientist interpretation of Kant's *Critique of Pure Reason*. In the late 1920s, Heidegger was famously a fierce opponent of the Marburg interpretation of Kant, and before the Davos dispute Cassirer and Heidegger held several separate lectures presenting their respective interpretations of Kant's first critique. This paper presents and discusses some central tenets of Heidegger's interpretation of Kant as presented in Davos and in *Kant and the Problem of Metaphysics* (1929), with a point of departure in his project addressing a phenomenological destruction of the history of ontology.

PHENOMENOLOGICAL DESTRUCTION OF THE HISTORY OF
ONTOLOGY

Heidegger's interest in Kant should primarily be seen in the light of the analyses he makes in *Being and Time* (BT), claiming they would function as "Phenomenological Destruction of the History of Ontology, with the problematic of Temporality as our Clue".[1] Through a positive destruction of traditional ontology Heidegger wants to show that time understood as "Zeitlichkeit" is a basic tenet of subjectivity, making something like "being" at all expressible, and understandable, and that one finds beginnings of a thematization of an inner relation between being and time in the decisive parts of the history of ontology. The intention was that a phenomenological destruction would include Kant, Descartes and Aristotle. But BT is, as we know, a torso, and only an interpretation of Kant was published within the textual context sketched out in the initial paragraphs of BT.

Heidegger claims as follows about the starting point for a phenomenological destruction of Kant:

> In line with the positive tendencies of this destruction, we must in the first instance raise the question whether and to what extent the Interpretation of Being and the phenomenon of time have been brought together thematically in the course of the history of ontology, and whether the problematic of Temporality required for this has ever been worked out in principle or ever could have been. The first and only person who has gone any stretch of the way towards investigating the dimension of temporality or has even let himself be drawn hither by the coercion of the phenomena themselves is Kant. Only when we have established the problematic of Temporality, can we succeed in casting light on the obscurity of his doctrine of schematism. But this will also show us why this area is one which had to remain closed off to him in its real dimensions and its central ontological function. [...] Here Kant shrinks back, as it were, in the face of something which must be brought to light as a theme and a principle if the expression "Being" is to have any demonstrable meaning.[2]

Heidegger's claim is that Kant saw a relation between "the meaning of being" and time (Heidegger's stated main theme in BT), but that Kant withdrew from analysing the problem further, because he lacked a "Dasein analytics" (making up the very core of Heidegger's fundamental ontology). The implication of this is that Kant, in the A-edition of *Critique of Pure Reason* (CPR) supplies a subjective deduction of the categories, where his concept of power of imagination (Einbildungskraft) should, according to Heidegger, be interpreted as the "root" of Sensibility (Sinnlichkeit) as well as Understanding (Verstand), whereas Kant, in the edited version B, abandons such a thesis for an objective deduction, tending towards being more a logical idealist. In the introduction to CPR, Kant himself claims that "there are two stems of human knowledge, namely, *sensibility* and *understanding*, which perhaps spring from a common, but to us unknown, root."[3] Heidegger wants to show that Kant saw the power of imagination as this very root itself, but that he withdrew as from an "abyss" due to the abovementioned lack of a Dasein analytics. In *Kant and the Problem of Metaphysics* (KPM) Heidegger holds the power of imagination in the A-edition as the focal point. Thus, his reading of CPR does not happen in the form of traditional commentary, but rather as a discussion and "retrievance" (Wiederholung) of a theme meant to express what Kant "should have said", but was, again according to Heidegger, unable to express.

In the above quotation we can see that Heidegger alludes to Kant's so called schematism. In BT, further, it is said that if Kant had dared a more radical development of the schematism phenomenon, he would have observed an intrinsic connection between time and the "Ich denke" of transcendental apperception, making up a central tenet of Kant's deduction of the categories.[4] The main thesis of BT is, as we know, that *die Seinsfrage* must be improved through analysing the existentials of Dasein in relation to its "temporal" (viz. "Zeitlichkeit") basis. Heidegger, then, naturally emphasises the fact that the deduction of the categories is brought together with the phenomenon of time in the chapter "The Schematism of the Pure Concepts of the Understanding" in CPR.[5] He wants to show that time as a pure form of intuition, and what Kant entitles "the form of inner sense", make up the source of the categories as a priori syntheses. Hence Kant's schematism becomes central.

Making it clear that time is the source of categorical unities happens by demonstrating that Kant's concept of a transcendental or productive power of imagination is the root of both sensibility and understanding, given the production made by this power, of the temporal schematics of categories, which, according to Kant "first realise the categories".[6] In the schematism chapter one finds that the schemata are a necessity for the categories, as pure concepts of understanding, to be applied to sensibility: "The schemata of the pure concepts of understanding are thus the true and sole conditions under which these concepts obtain relation to objects and so possesses *significance*".[7] If one ignores the purely logical function of the categories, in order to investigate them in real usage, their temporal schemata makes it possible to count them as conditions for experiencing objects. And, as we will see, Heidegger concludes that this is why the productive power of the imagination fundamentally enables the objective reality of the categories, since this according to Kant produces the schemata of categories.

The most controversial aspect of Heidegger's interpretation of Kant is not the alleged intimacy between time, imagination and categories (this is to a certain extent exegetically defensible), but the consequences Heidegger claims this intimacy must bring. In his habitually radical manner Heidegger tries to dissolve Kant's strict dichotomy between receptivity and spontaneity, not only by basing sensibility (receptivity) and understanding (spontaneity) in the power of imagination, but also by claiming that the power of imagination be understood as "original time" (Ursprüngliche Zeit), being that ability that creates the basis for both theoretical as well as practical reason in the critical project of Kant. Here, echoes of BT become so imposing that it is difficult to imagine that Kant at all would equip the power of imagination such a role as does Heidegger.

TRANSCENDENTAL PHILOSOPHY AND FUNDAMENTAL ONTOLOGY

Heidegger finds that CPR is part of a more fundamental labour than merely offering epistemological access to the mathematical sciences, which mainly would be the interpretation of Cassirer and the Marburg School. In scholastic metaphysics, one would divide *metaphysica specialis* from *metaphysica generalis*, where the former

dealt with clear-cut areas such as cosmology, psychology and theology. *Metaphysica generalis* was clearly separate from these disciplines since here "being *qua* being" is the object. Heidegger places Kant in this context and quotes him saying that CPR shall "trace the complete outline of a system of metaphysics",[8] and thus investigate the very basis of a *metaphysica generalis*. The problem of metaphysics is thus put in the foreground as the central problem, but a problem for a fundamental ontology. Hence the wording of the introduction in KPM:

> The following investigation is devoted to the task of interpreting Kant's *Critique of Pure Reason* as a laying of the ground for metaphysics and thus of placing the problem of metaphysics before us as a fundamental ontology. Fundamental ontology means that ontological analytic of the finite essence of human beings which is to prepare the foundation for the metaphysics of human Dasein which is required for metaphysics to be possible.[9]

The term "fundamental ontology" is to be understood as an ontological analytics of the nature of our cognitive finitude, and the very possibility of a general metaphysics exists, according to Heidegger, in the essential structure of finitude. What Heidegger understands as a concept of cognitive finitude may be explained, initially, in the light of the following quotations from CPR: By performing a Copernican turn in philosophy, Kant claims that we "will have more success in the tasks of metaphysics, if we suppose that objects must conform to our knowledge. This would agree better with what is desired, namely, that it should be possible to have knowledge of objects a priori, determining something in regard to them prior to their being given".[10] Transcendental philosophy, Kant asserts, "is occupied not so much with objects as with the mode of our knowledge of objects in so far as this mode of knowledge is to be possible a priori".[11] Kant, as we know, fixes this problem as a question about how synthetic a priori judgements are possible, and the supreme thesis of all synthetic judgements thus is that "every object stands under the necessary conditions of synthetic unity of the manifold of intuition in a possible experience".[12] This means that "the *conditions of the possibility of experience* in general are likewise conditions of the *possibility of the objects of experience*",[13] and thus that "the *possibility of experience* is what gives objective reality to all our a priori modes of knowledge".[14] The consequence becomes that all of our knowledge "falls within the bounds of possible experience, and just in this universal relation to possible experience consists that transcendental truth which precedes all empirical truth and makes it possible".[15]

Within these claims Heidegger observes strong indications of what he finds genuinely new in Kant, as opposed to pre-critical and dogmatic philosophy, namely categories of understanding as conditions for experience *in accordance* with those conditions that constitute our specific cognitive finitude, for Heidegger the temporal character of subjectivity. Heidegger claims that Kant initiated his critical project by inquiring after this specific finitude, and that the answer may be linked methodologically to a question of how finitude is expressed in the structure of cognition (viz. Erkentniss)

Understanding is wholly dependent upon intuition (Anschauung), says Kant. And "in whatever manner and by whatever means a mode of knowledge may relate to objects, *intuition* is that through which it is in immediate relation to them, and to

which all thought as a means is directed".[16] The concept of finite cognition must therefore, according to Heidegger, be tied onto intuition. Spontaneous understanding is directed towards objects that, in certain relational ways, are "given" through receptive intuition, and as we will note below, Heidegger means that here one is able to detect a type of synthesis in its nature different from a synthesis of the understanding. He asserts that the key to understanding and explicating the finite cognitive structure – the basis of metaphysics in transcendental philosophy – lies in Kant's notion of time as a priori intuition and what Kant designates the "form of inner sense".

Heidegger's positive focus on intuition receives its diametrical opponent in the Marburg School. It decrees that all a priori forms should be derived from logics alone, and reckons it disadvantageous to isolate a type of pre-conceptual manifold from pure logics. They realise that Kant's division between space and time as forms of intuition and categories as pure concepts of understanding were important for Kant (in showing that sensibility too has something of the a priori about it) but the Marburg School wished to dissolve the part of CPR that addresses time and space as forms of intuition, the transcendental aesthetics, into the transcendental analytics, treating the categories. They claimed that intuition no longer can be assumed to be an independent part of the understanding that thought needs to obey. Hence, the difficult dichotomy between intuition and thought is dissolved, favouring instead a conceptual coherentism.

So, Heidegger identifies a wholly different manner of problem when it comes to the relationship between intuition and thought in Kant than does the Marburg School. In a critical address to the Marburg School he describes the understanding as "denkenden Anschauung":

[...] der Marburger Schule von Cohen und Natorp, zu zeigen, daß die transzendentale Ästhetik innerhalb des Ganzen der "Kritik" etwas Fremdartiges sei und nur einen von Kant noch nicht überwundenen Rest seiner vorkritischen Periode darstelle. Die Marburger Interpretation versuchte daher, die transzendentale Ästhetik in die transzendentale Logik aufzulösen [...] Die transzendentale Logik das Zentrum der "Kritik"? Gewiß, *aber nicht qua Logik*! Daß die Logik gerade deshalb das Zentrum ist, weil Kant innerhalb ihrer nicht nur überhaupt die Interpretation des *Denkens* abhandelt, sondern auch den Gebrauch der vollen Erkenntnis, d. h. der *denkenden Anschauung*, das deutet darauf hin, daß weder "Ästhetik" noch "Logik" die angemessenen Titel sind für das, was Kant im Grunde behandelt.[17]

An analysis of the understanding which has "intuition as a means" neither can nor should be reduced to an analysis of logical judgements only, but rather be focussed on what it is that enables the *co-function* of intuition and thought, the co-function of receptivity and spontaneity. Seeing as CPR supplies separate analyses of intuition and thought, via transcendental aesthetics and transcendental analytics, it may be tempting to also consider them separately as faculties. But even though Heidegger agrees with the Marburg School that the transcendental aesthetics remains unintelligible if read isolated from the transcendental analytics, this does not mean that the teachings addressing the forms of intuition are in flux. Kant primarily isolates the forms of intuition, in order to prepare the arena of intuiting, before identifying its synthetic unity with thought. And the systematics of Kant are, according to Heidegger, only to be seen as an analytical tool for teasing out special problems with

regards to the nature of intuition. Therefore, any attempt at evaluating the aesthetics or the analytics without referring them to one another (or, like the Marburg School, dissolving the aesthetics in the analytics) will be doomed to fail. What, then, is Heidegger's view with regards to what specifically characterises the relationship between intuition and thought?

TIME, IMAGINATION AND CATEGORIES

Kant claims it possible to unearth all the categories of thought if we are able to supply a complete list of such functions of unity in judgements. Through systematically presenting different types of judgements, we will also be able to find traces of the underlying categories that make the judgements possible. Such a presentation is given in a section called "The Clue to the Discovery of all Pure Concepts of the Understanding".[18] Here is introduced a table of traditional, logical judgements from which Kant derives the categories, in order to show that there is a close connection between the forms of logical judgement and the categories. Heidegger does not refute Kant's right to say that logical judgements can function as a guideline into an exposition of the number of categories, but he argues that this should never be misinterpreted such that when investigating the logical judgements only, one is led to believe that one may establish the essential status of the categories. An important trait of Heidegger's interpretation is what he claims to be the "double origin" of the categories: "Die Kategorien haben einen Doppelursprung: Qua notiones entsringen sie aus den Funktionen der Einigung, qua *gene to ontos* aus dem reinen Bilde der Sinnlichkeit, der Zeit".[19] A similar distinction is in fact made in CPR:

[...] the pure image of all objects of the senses in general is time. [...]The concept is either an *empirical* or a *pure* concept. The pure concept, in so far as it has its origin in the understanding alone (not in the pure image of sensibility), is called a *notion*. A concept formed from notions and transcending the possibility of experience is an *idea* or concept of reason.[20]

Heidegger's interpretation of this is that categories such as *notion* especially point towards their inherent aspect of logic, while categories such as *gene to ontos* point towards their inherent ontological aspects, whereupon their unities originate from time as "the pure image of all objects of the senses". How is this to be understood?

As we know, Kant separates general, formal logic from transcendental logic. The general logic addresses the form of thought only, and abstracts from all contents of understanding. Transcendental logic, on the other hand, focuses on the laws of understanding (and reason) "solely in so far as they relate a priori to objects".[21] In transcendental logic the object relations of categories is crucial. The question, therefore, must be in what way thought *as* function of unity is object related. If the understanding is supposed to identify sensory objects a priori, this may only take place in such a way that thought refers to intuition, which is in an immediate relation to the objects. And since transcendental logic addresses *pure* and not empirical thought, the understanding as a function of unity necessarily must carry with it a reference to *pure* intuition, not empirical intuition (hence, we deal only with CPR's transcendental levels here).

According to Kant time is "a necessary representation that underlies all intuitions".[22] It is "an original representation", a "subjective condition under which alone intuition can take place in us".[23] Time as "pure intuition" cannot be explained by referring to something else, is not an empirical concept:

> Now that which, as representation, can be antecedent to any and every act of thinking anything, is intuition; and if it contains nothing but relations, it is the form of intuition. Since this form does not represent anything save in so far as something is posited in the mind, it can be nothing but the mode in which the mind is affected through its own activity (namely, through this positing of its representation), and so is affected by itself; in other words, it is nothing but an inner sense in respect of the form of that sense.[24]

Kant is known to apply an inconsistent terminology with regards to the relationship between intuition and concepts (a problem which in itself has created a near-industry of books and articles on this subject), and as mentioned above, the Marburg School too were critical towards these ambiguities. Heidegger, on his hand, seems to have little beef with Kant's preparatory analyses of the forms of intuition in the transcendental aesthetics. What Kant observed, Heidegger claims, is that time as pure intuition provides a manner of primary order, which is both pre-scientific and pre-conceptual. Pure intuition is of such a fundamental type that it according to Heidegger provides a pre-conceptual "horizon of temporality". When Kant then claims also that time in the form of pure intuition is "the a priori form of sensibility", this indicates nothing except that the ways in which sensory manifold are arranged comply with time as "the original representation" by us unthematically projecting its pure manifold as a "horizon". Admittedly, Kant would not apply the term "horizon" in this context (a well-known concept of modern phenomenology), but Heidegger is right to claim that Kant in his transcendental aesthetics is clear that time as pure intuition can in a way be understood as pre-scientific and pre-conceptual, providing a type of manifold that in the very least cannot be said to have been produced in synthesis of the understanding, per (Kantian) se.

In any case, Kant is not interested, first and foremost, in providing such a phenomenological description of time as pure intuition. He wants to show that it necessarily must be integrated into the basic concepts of physics and mathematics, and the abovementioned Heideggerian characteristics are unlikely to function as models for scientific thought. We may therefore ask ourselves what Heidegger's true goal is in this case.

Heidegger wishes to demonstrate that time as a subjective precondition of experience must be understood as both a general precondition for experience as well as the very basis of subjectivity itself; hence as the fundament of the whole transcendental "apparatus" that Kant works from in CPR. We will first address Heidegger's understanding of time in relation to object perception, and then "Zeitlichkeit" as the basis of subjectivity.

Since the categories define a priori the ways in which objects may manifest themselves, time – the receptive condition of the mind, hence a general precondition for experience – *must influence the categorical unities* (which Heidegger finds to be exegetically proven in the quotation from CPR, below). But since Kant strictly divorces receptive sensibility from spontaneous understanding, a problem arises with regards to explaining the mutual dependency between the two. At this point

Kant's concept of a transcendental or productive imagination becomes valid. A long quotation from CPR is in place:

Transcendental logic [...] has laying before it a manifold of a priori sensibility, presented by transcendental aesthetic, as material for the concepts of pure understanding. In the absence of this material those concepts would be without any content, therefore entirely empty. Space and time contain a manifold of pure a priori intuition, but at the same time are conditions of the receptivity of our mind – conditions under which alone it can receive representations of objects, and which therefore must also *always affect the concept of these objects*. But if this manifold is to be known, the spontaneity of our thought requires that it be gone through in a certain way, taken up, and connected. This act I name synthesis. By synthesis, in its most general sense, I understand the act of putting different representations together, and of grasping what is manifold in them in one act of knowledge. Such a synthesis is pure, if the manifold is not empirical but is given a priori, as is the manifold in space and time. Before we can analyse our representations, the representations must themselves be given, and therefore as regards content no concepts can first arise by way of analysis. Synthesis of a manifold (be it given empirically or a priori) *is what first gives rise to knowledge*. This knowledge may, indeed, at first, be crude and confused, and therefore in need of analysis. Still the synthesis is that which gathers the elements for knowledge, and unites them to form a certain content. *It is to synthesis, therefore, that we must first direct our attention, if we would determine the first origin of our knowledge. Synthesis in general, as we shall hereafter see, is the mere result of the power of imagination*, a blind but indispensable function of the soul, without which we should have no knowledge whatsoever, but of which we are scarcely ever conscious. To bring this synthesis to concepts is a function which belongs to the understanding, and it is through this function of the understanding that we first obtain knowledge properly so called.[25]

Kant clearly states that it is the power of imagination that constitutes the conceptual response to the perceptual manifold. Kant's analysis of the transcendental preconditions of the act of understanding now identifies three elements: Intuition, power of imagination and understanding. Intuition and thought are mutually interdependent, but also very different, and the abilities of one cannot be reduced to the other, Kant says. Now we learn that the imagination is the faculty that equips the categories with a corresponding intuition. There is a synthesis in the imagination that enables the receptive and spontaneous elements of the understanding to co-function. But what is the nature of this synthesis?

IMAGINATION AND SCHEMATISM

As mentioned, Heidegger believes that only when we can demonstrate the relationship between the understanding and pure intuition, may we provide a concise identification of the categories. The categories as preconditions of experience cannot just be analysed as purely logical unities. The point of departure must be that the understanding is being "led" by intuition, in Heidegger's idiom. And this is what he has in mind when he states that categories have a double origin; as logical unities they may be derived from Kant's table of judgements, but since transcendental logic focuses on the object relation of the categories they must be analysed with regards to time as a "universal" form of intuition. The specific unities of the categories will be derived from time as the "pure image of sensibility", and the productive imagination as a mediating faculty makes this possible. Hence, Heidegger suggests a methodological alternative, meant to function as a guideline for the discovery of all

pure concepts of the understanding, namely the role of time and imagination in CPR. And since these are most concretely defined in the schematism chapter, this section of CPR should according to Heidegger make up the starting point for defining the nature of categories, as opposed to Kant's tables of judgements.

Through his expositions in the transcendental aesthetics Kant easily demonstrates that forms of intuition claim both empirical reality and objective validity, seeing as they are valid for sensible objects only.[26] But that the objects of sensibility "must likewise conform to the conditions which the understanding requires for the synthetic unity of thought, is a conclusion the grounds of which are by no means obvious".[27] The subject matter of the schematism chapter is precisely how pure concepts may be applied to sensibility. Kant illustrates the dilemma thus:

How is [...] the application of a category to appearances, possible? For no one will say that a category, such as that of causality, can be intuited through sense and is itself contained in appearance.[28]

Since receptive sensibility and spontaneous understanding are heterogeneous, there will have to be "a third" factor, making the categories applicable in perception:

Obviously there must be some third thing, which is homogeneous on the one hand with the category, and on the other hand with the appearance, and which thus makes the application of the former to the latter possible. This mediating representation must be pure, that is, void of all empirical content, and yet at the same time, while it must in one respect be *intellectual*, it must in another be *sensible*. Such a representation is the *transcendental schema*.[29]

And:

It [the schema] is a transcendental product of imagination, a product which concerns the determination of inner sense in general according to conditions of its form (time), in respect of all representations, so far as these representations are to be connected a priori in one concept in conformity with the unity of apperception.[30]

The schemata of categories, as transcendental products of imagination, are labelled also as "*a priori determinations of time*".[31] For example: the schema for the substance category will be "permanence of the real in time", the schema for the causality category will be "the real upon which, whenever posited, something else always follows", the schema for the category of possibility will be "the agreement of the synthesis of different representations with the conditions of time in general" and the schema for the category of actuality will be "existence in some determinate time".[32] According to Heidegger this should be interpreted such that it is imagination's temporal schematisation of the categories as pure concepts of the understanding that initially makes empirical experience possible. If we see the transcendental aesthetics in the light of the schematism chapter, it appears that time as a receptive precondition of sensibility and the form of inner sense, is characterised in ways coherent with categorical unities in exactly those ways that experience must be defined in order to be cognized in one objective time. This implies that categories only can validate objects of possible experience, seeing as it is time as form of intuition that primarily delimits what may be cognized. Hence, the imagination's schematisation of the categories is what enables intuition and thought, receptivity and spontaneity to be brought together in a functional unity and thus

as a precondition of object experience. And, when push comes to shove, proving this is really the objective of Kant's transcendental deduction of the categories.

The schematism chapter thereby shows, says Heidegger, that the independence attributed to the categories by the Marburg School is quite superficial, since only *when schematised* will the categories function as concepts for the synthesis of the manifold of intuition. Thus, the understanding is a "thinking intuition" (denkenden Anschauung) and only thus may Kant's thesis "the *conditions of the possibility of experience* in general are likewise conditions of the *possibility of the objects of experience*" provide adequate meaning. These preconditions exist in the transcendental power of imagination's own production of schemata, understood as a priori definitions of time.

Heidegger is not especially concerned with the different schemata per se, but rather the relations between schemata and temporality. He claims to see that Kant manifestly demonstrates that the temporal schemata in a fundamental manner "uncovers" objects as something else, and in that way provides subjectivity with the chance to let the categories say something truthful about the world, as forms of identity. Therefore, Heidegger claims that time as pure intuition must be reckoned the basis of a "Horizon of Objectivity".[33] And in this way he thinks it just to assert that imagination is the root of both sensibility and understanding, since imagination's a priori production of schemata delimits empirical experience to sensory objects, whilst letting the categories define the sensory objects a priori through specific forms of identity.

TRANSCENDENTAL APPERCEPTION AND PRACTICAL REASON

What, then, has Heidegger achieved by emphasising the temporal characteristics of the imagination in such a way? In his discussion with Cassirer in Davos he remarks that his goal is not to "bring honour to the power of imagination".[34] His primary task is to show that Kant saw, without closer investigation, an intrinsic connection between time and transcendental apperception. The latter is referred to by Kant as an "I think", in the transcendental deduction of the categories thought of as a necessary unity that makes knowledge possible at all.[35] Heidegger claims that here we must see a necessary connection between how transcendental subjectivity and transcendental imagination are "forming time" (the schemata of imagination in the form of a priori temporal definitions) the way it is introduced in the schematism chapter. As we have seen, Kant describes time as "pure self-affection", and says that time is a "condition of the receptivity of our mind – a condition under which alone it can receive representations of objects, and which therefore must also always affect the concept of these objects." Therefore the categories, which, according to Kant, are preconditions of the synthetic unity of consciousness,[36] must have such a relationship to consciousness that it may synthesise its representations (vorstellungen) in time. The unities of the categories must then in some way or other contain unities of time. Kant demonstrates this in the schematism chapter, but remains unclear regarding the connection between schematism and the deduction of the categories. The

crux is that even though Kant's transcendental deduction demonstrates that "I think" – the unity of consciousness – making it possible to create unity out of separate intuitions, he remains unable to clarify the status of apperception itself with regards to temporality. In KPM, this ambivalence is sought ejected from what Heidegger understands as the connection between time as the "form of inner sense" and apperception as "pure self-affection".[37] In fact, he claims time and apperception to be identical, given the relation between time as intuition, the temporal schematisation of the categories and the unity of consciousness:

Time and the "I think" no longer stand incompatibly and incomparably at odds; they are the same. With his laying of the ground of metaphysics, and through the radicalism with which, for the first time, he transcendentally interpreted both time, always for itself, and the "I think", always for itself, Kant brought both of them together in their original sameness – without, to be sure, expressly seeing this as such for himself.[38]

Despite criticism of Kant's lack of clarity with regards to apperception and temporality, Heidegger's interpretation is now becoming very problematical, at least exegetically speaking. Kant disallows any temporal relationship in "I think" especially and in reason generally. For example, Kant asserts that the primary principle for analytical judgements, the principle of contradiction, "must not in any way limit its assertions to time-relations",[39] and "pure reason, as a purely intelligible faculty, is not subject to the form of time, nor consequently to the conditions of succession in time".[40] Kant is also clear that even if the imagination has an a priori function, it still gathers the manifold "only as it *appears* in intuition".[41] Thus, Kant tends to divide between "lower" and "higher" faculties, where sensibility and imagination belong to the former category, whereas understanding and reason define the latter. If we were to address Kant's transfer from the analysis of intuition and understanding into the transcendental dialectics and further into the problem of practical reason, Heidegger's interpretation and usage of schematism becomes especially fraught with difficulties. In his handling of the so called ideas of reason, Kant, as we know, emphasises that pure reason never relates directly to the objects of intuition, but "to the concepts which understanding frames in regard to objects".[42] Observing the reciprocity between intuition and thinking, one may agree with Heidegger that the understanding is "finite" seeing as it never intervenes or creates absolute objects. But Kant's presentation of what he calls the idea of "the absolute unconditioned"[43] in the transcendental dialectics expresses what he believes to be the special function of theoretical reason: the categories of understanding could be said to make up the preconditions of the matter of reason, yet the concepts of reason remain ideal constructions even if they in the abovementioned capacity rest on experience, exceeding it. The function of ideas is to organise regulatively the experience in a systematic unity and totality, whilst the categories constitute experience. The ideas of reason therefore refer to "the unconditioned". And even if "the unconditioned" is a conception containing every categorical experience, the ideas represent a type of knowledge for which no actual and preconditioned experience can be adequate. The main point here is that ideas of reason can never be expressed or presented via the type of schemata Kant claims "sensibilizes" (versinnlichung) the categories, a thing about which Kant himself remains very explicit.[44] The temporal, receptive

preconditions Heidegger see as the focal point in the understanding of Kant's meta-
physics, is now set aside by Kant himself. We observe a move into a discussion
demanding a different approach than what we have seen in the analytics of con-
cepts and principles (the schematism chapter makes up the first segment of the part
of CPR called the "Analytics of Principles"). Even though pure theoretical reason
will not abandon the relationship to the empirical as it attempts to "free a concept
of understanding from the unavoidable limitations of possible experience"[45] thereby
seeking to give the concepts of the understanding as rules of experience a systematic
and absolute totality, this changes radically when we investigate reason as practical.
In Cassirer's words in his review of KPM: "With this the barrier of mere receptivity
is finally broken".[46]

In Cassirer's 1931 review, Heidegger is acclaimed for his isolated interpretation
of the schematism chapter. Cassirer agrees with Heidegger that the underhand treat-
ment given to schematism in the reception of Kant rhymes badly with its central
function in CPR as a whole. But Cassirer blames Heidegger for not paying attention
to Kant's intrinsically justified maxims regarding the distinctions between sensibil-
ity, understanding and reason. Among other things, Cassirer thinks it curious that
Heidegger refrains from comment upon Kant's *Metaphysische Anfangsgründe der
Naturwissenschaft* (1786), where temporal schemata get their complete significance
expounded with regards to showing that pure concepts of understanding are en-
dowed with objective meaning by bringing to bear definitions of time in intuitions
upon universal and valid rules. In the schematism chapter the thing is for Kant to
show which principles of the natural sciences may be based on the categories as
rules of experience:

> What Heidegger regards as the dominant idea of his interpretation of Kant is doubtless the effort to over-
> come that Neo-Kantianism that sought to found the entire Kantian system in his critique of knowledge
> and finally to let it disappear into mere epistemology. Heidegger opposes this with the thesis of the pri-
> marily metaphysical character of Kant's problem. For him, Kant's doctrine is not a theory of experience
> but is primarily and originally ontology. It is the discovery and revelation of the essence of man. But is
> Kant's theory of schematism and transcendental imagination the appropriate place for this thesis? I do
> not believe that it is. For this theory is not a constituent of Kant's metaphysics but is rather a genuine and
> necessary constituent of his theory of experience. It does not treat the existence of man immediately and
> primarily bur rather the constitution, the character, and the conditions of empirical objectivity.[47]

Kant's schematism cannot be said to create a basis for a phenomenology of sub-
jectivity, the way Heidegger wishes it to, but rather for a phenomenology of objects.
Heidegger's insistence that there is an inner relationship between temporality and
the self therefore becomes highly problematical. And, as Cassirer points out in
Davos, Kant is especially clear that schematism does not apply to ethics.[48]

The imagination's production of temporal schemata only applies to objects of ex-
perience, and not to the free, acting I. As we are aware, it was of crucial importance
for Kant that there should be no room for deterministic psychology, and he empha-
sises quite strongly that the moral self cannot be subjected to the type of temporal
condition to which is the understanding. But in KPM Heidegger is of the opinion
that practical reason too must be understood in the light of the problem regarding
finitude. His main thesis (practical reason is incidentally discussed over three pages

of KPM) is that Kant's speech of a "Gefühl der Achtung" towards moral laws as a sort of characteristic for moral laws, is possible only on the basis of the essential finitude that characterises "the inner structure of Dasein". Reading from the Davos discussion:

In the Categorical Imperative we have something which goes beyond the finite creature. But precisely the concept of the Imperative as such shows the inner reference to a finite creature. Also this going-beyond to something higher is always just a going-beyond to the finite creature; to one which is created (angel). This transcendence too still remains within the sphere of creatureliness and finitude. This inner relation, which lies within the Imperative itself, and the finitude of ethics, emerges from a passage in which Kant speaks of human reason as self-supporting, i.e., of a reason which stands purely on its own and which cannot escape into something eternal or absolute, but which also cannot escape into the world of things. This Being-among-them is the essence of Practical reason. I believe that we proceed mistakenly in the interpretation of Kantian ethics if we first orient ourselves to that to which ethical action conforms and if we see too little of the inner function of the law itself for Dasein. We cannot discuss the problem of the finitude of the ethical creature if we do not pose the question: what does law mean here, and how is the lawfulness itself constitutive for Dasein and for the personality? It is not to be denied that something which goes beyond sensibility lies before the law. But the question is: How is the inner structure of Dasein itself; is it finite or infinite?[49]

Both in Davos and in the review of KPM Cassirer criticises just those attempts by Heidegger to tie practical reason to the problem of finitude, and he accuses Heidegger of mixing up the specifically ethical with the purely psychological:

The content of the moral law is, according to Kant, in no way grounded in the feeling of respect. The meaning of the moral law is not constituted through respect. This feeling designates solely the way in which the law which is in itself unconditioned is represented in the empirical, finite consciousness. It does not belong to the foundation of Kantian ethics but rather to its application [. . .] As regards the Idea of Freedom and the practical reason that goes with it, Kant expressly insists that it, as something that is purely intelligible, is not bound to merely temporal conditions. It is rather the pure view into the timeless – the horizon of transtemporality. The concept of causality as natural necessity concerns only the existence of things in so far as they are determinable in time.[50]

In its day, the A edition of CPR was critiqued for approaching subjective idealism, something that led to a number of explanatory additions being made to the B edition. The contents of these additions is mainly a defence of a transcendental idealism against allegations of psychological idealism, and according to Heidegger this leads to the focus of the A edition on the three faculties of sensibility, imagination and understanding being transferred to an emphasis on sensibility and understanding. Where the subjective deduction of the A edition especially points to the units of the categories as "abstracted" from temporal schemata, the deduction of the B edition becomes, according to Heidegger, more rationalistic, in the context of the critique of the time. But Cassirer disagrees completely with Heidegger in that Kant withdraws from a possible uncovering of imagination both as the root of sensibility and understanding, and he claims that Heidegger neglects almost completely the role that Kant himself gives to CPR in the critical system: "This system is completed only in the *Critique of Practical Reason* and in the *Critique of Judgement*. It is here, not in the schematism, that one comes to Kant's real fundamental ontology".[51] Cassirer means that for Kant there is no question of man's existence per se, but "the intelligible substratum of man".[52] The schematism of Kant empirically constructs truth and

phenomenal reality, but has little bearing on the noumenal. He accuses Heidegger of not at all paying attention to Kant's own concept of freedom as absence of temporal determinism:

While Heidegger tries to relate and indeed to trace back all faculties of knowledge to transcendental imagination, the only thing left to him is the one frame of reference; namely, the framework of temporal existence. The distinction between phenomenon and noumenon is effaced: for all existence belongs now to the dimension of time and thus to finitude. But this removes one of the foundation stones on which Kant's entire position rests and without which that position must collapse. Nowhere does Kant contend for such a monism of imagination. Rather, he insists upon a decided and radical dualism, the dualism of the sensuous and intelligible world. For *his* problem is not the problem of being and time but rather the problem of "is" and "ought", of experience and Idea.[53]

Cassirer denotes Heidegger as such as a usurper, forcing his way into the Kantian system in order to serve his own project.

In Heidegger's defence one might supply that he never attempts to refute what Kant actually says, rather trying to thematise what remains "unsaid" in CPR. The goal is to phenomenologically dissolve a range of problems tied to the strict dichotomies of Kant, problems that in the highest degree have been a part of defining modern Western philosophy. Heidegger's creative "violence" against CPR as such carries with it fruitful suggestions for solutions, from a phenomenological point of view. But Cassirer is right in saying that there is something contrived about Heidegger's notion of the "unsaid" – from which Kant according to Heidegger withdraws – that it should present a significant problem for Kant. Kant may have left some things unsaid with regards to the relation between time, imagination and apperception simply because he was not interested in thinking them the way Heidegger does.

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CHRISTIAN KRIJNEN

SUBJEKTIVE LOGIK ALS GRUNDLAGE VON OBJEKTIVER LOGIK?

Husserls Phänomenologie im Kontext der Transzendentalphilosophie Kants und des Neukantianismus

Für Ernst Wolfgang Orth

ZUSAMMENFASSUNG

Die von Husserl initiierte Phänomenologie wird gerade innerhalb des phäno-menologischen Diskurses als Kulminationspunkt der Kantischen Tradition der Transzendentalphilosophie aufgefaßt. Eine eindringliche Analyse macht jedoch klar, daß Husserl die von Kant herausgearbeitete Verhältnisbestimmung von Subjektivität und Objektivität wirkungsmächtig umkehrt: anders als bei Kant übernimmt bei Husserl das Noetische (Subjektivität) eine Primatstellung ge-genüber dem Noematischen (Objektivität), wie sich paradigmatisch an Hand von Husserls Logik-Konzept aufzeigen läßt, namentlich das von subjektiver und objektiver Logik. In der kantianisierenden Transzendentalphilosophie, gera-de im Neukantianismus, hat es zum Verhältnis von subjektiver und objektiver Logik eine intensive Debatte gegeben, deren Höhepunkt Rickerts Analyse der sog. „zwei Wege der Erkenntnistheorie" ist. Hier übernimmt wie bei Kant das Noematische den Primat. Es geht im vorliegenden Beitrag darum, Sinn und Grenzen von Husserls Ansatz von Transzendentalphilosophie zu diskutieren im Kontext der Transzendentalphilosophie Kants und Rickerts, und zwar am Leitfaden des Problems von subjektiver und objektiver Logik. Es wird aufgezeigt, daß mit dem Projekt der Phänomenologie eine einseitige Betonung und Ausarbeitung der subjektiven, noetischen, transzendental-motivationalen Seite verbunden ist.

EINLEITUNG

Die von Husserl initiierte Phänomenologie wird gerade innerhalb des phäno-menologischen Diskurses als Kulminationspunkt der Kantischen Tradition der Transzendentalphilosophie aufgefaßt. Eine eindringliche Analyse macht jedoch klar, daß Husserl die von Kant (etwa in der transzendentalen Deduktion der KrV) herausgearbeitete Verhältnisbestimmung von Subjektivität und Objektivität wir-kungsmächtig umkehrt: anders als bei Kant übernimmt bei Husserl das Noetische (Subjektivität) eine Primatstellung gegenüber dem Noematischen (Objektivität), wie sich paradigmatisch an Hand von Husserls Logik-Konzept aufzeigen läßt,

namentlich das von subjektiver und objektiver Logik. In der kantianisierenden Transzendentalphilosophie,[1] gerade im Neukantianismus, hat es zum Verhältnis von subjektiver und objektiver Logik eine intensive Debatte gegeben, deren Höhepunkt Rickerts Analyse der sog. „zwei Wege der Erkenntnistheorie" ist. Hier übernimmt wie bei Kant das Noematische den Primat. Im folgenden geht es darum, Sinn und Grenzen von Husserls Ansatz von Transzendentalphilosophie zu diskutieren im Kontext von Kants Programm und der Transzendentalphilosophie Rickerts, und zwar am Leitfaden des Problems von subjektiver und objektiver Logik. Da Husserls Stellung *innerhalb* der transzendentalphilosophischen Tradition das Thema bildet, kommt die Bedeutung Husserls für *nicht*-transzendentale Philosophien – etwa den gegenwärtigen „Realismus" oder „Naturalismus" – nicht zur Sprache, wird doch Husserls Ansatz qua „Idealismus" selbst zum Problem. Die Transzendentalphilosophie beschäftigt sich, anders als die Einzelwissenschaften, nicht in direkter Gegenstandszuwendung mit Weltteilen – sie beschäftigt sich in reflexiver Gegenstandszuwendung mit dem *Weltganzen*.[2] Das Problem des Weltganzen gibt der Philosophie allerdings zwei sich wechselseitig implizierende Themen auf: das Thema der *Objektivität* (der „Gegenstandsanalyse", des „Noematischen", der „objektiven Logik" u. ä.) und das Thema der *Subjektivität* (der „Aktanalyse", des „Noetischen", der „subjektiven Logik" u. ä.). Vor dem Hintergrund der doppelaspektigen, subjektiv-objektiv-logischen Qualifikation der philosophischen Thematik will ich am Beispiel Husserls aufzeigen, daß mit dessen Projekt der Phänomenologie eine einseitige Betonung und Ausarbeitung der subjektiven, noetischen, transzendental-motivationalen Seite verbunden ist. Es ist daher nicht weiter überraschend, daß mit dem Entwicklungsgang der Phänomenologie von Heidegger bis Levinas die bei Husserl angelegte *Noetisierung* fortgeführt wird.[3] Mag Husserl (anders als führende Vertreter der späteren Phänomenologie) noch um das Geltungsproblem und dessen grundlegende Bedeutung für eine wissenschaftliche Philosophie gewußt haben – seine Lösung für das noematische Problem einer Objektivitätsbegründung ist noetischer Art.[4] Zunächst bespreche ich eine einflußreiche Sicht auf Husserls problemgeschichtliche Stellung innerhalb der Transzendentalphilosophie, anschließend gehe ich ein auf das Verhältnis von subjektiver und objektiver Logik bei Husserl, Kant und Rickert, bevor abschließend Husserls Lösung für das dabei hervorgetretene Begründungsproblem der Objektivität thematisch wird.

HUSSERLS PROBLEMGESCHICHTLICHE STELLUNG INNERHALB DER TRANSZENDENTALPHILOSOPHIE

Mit der Phänomenologie hat es im ersten Drittel des 20. Jahrhunderts einen Philosophieansatz gegeben, der seinem Selbstverständnis und der problemgeschichtlichen Sicht der Späteren nach gerade das konkrete Subjekt zum vorrangigen philosophischen Gegenstand gemacht hat. Entsprechend ist Husserls problemgeschichtliche Bedeutung innerhalb der Transzendentalphilosophie vor allem *noetischer*, logisch gesprochen: *subjektiv-logischer* Art. Hans Wagner hat diese

Bedeutung in pointierter und einflußreicher Weise dargelegt. Wagners Darlegung ist gleichwohl ergänzungsbedürftig; gerade deren Ergänzungsbedürftigkeit wirft ein Licht auf eine logische Unstimmigkeit im Begründungsverhältnis von subjektiver und objektiver Logik bei Husserl. Ich nehme daher Wagners Einschätzung zum Ausgangspunkt:

Die klassische Transzendentalphilosophie von Kant bis zum Neukantianismus entwickle nur eine Reflexionsform, in der alle „Vollzugsproblematik", alles „Noetische" aus dem transzendentalen Grundlegungsfeld verwiesen werde. Es gelinge ihr daher nicht, das Moment des Empirischen (Faktischen, Konkreten) geltungsreflexiv in den Begriff des transzendentalen Subjekts aufzunehmen. In der klassischen Transzendentalphilosophie liege die Absolutheit vielmehr vollständig auf der Seite der Geltung des Denkens und die Endlichkeit vollständig auf der Seite seines Seins (Wagner 1980, 370, vgl. 411). Die klassische Transzendentalphilosophie bringe diese beiden Momente des Subjekts somit nicht in ein prinzipientheoretisch zulängliches Verhältnis: das „Bewußtsein überhaupt" („absolutes Ich", „reines Subjekt" u. dgl.) und das „empirische" („faktische", „endliche") Subjekt blieben geltungsreflexiv mangelhaft aufeinander bezogen (1980, 231), die „wahre Subjektivität" als Grund der Geltung, die uns als „Norm" gegenüber stehe, und die konkrete Subjektivität als Empirisches einander in bloßer „Äußerlichkeit" entgegengesetzt (1953, 374). So pervertiere das „Problem der Subjektivität" in der klassischen Transzendentalphilosophie gar zu einem bloß „empirischen" Problem; das konkrete Subjekt verkümmere zu einer empirischer Größe, die der Psychologie als empirischer Wissenschaft überlassen werde (1955, 55; 1980, 49). Mit dieser Gleichsetzung von noetischer Reflexion und Psychologie und der damit einhergehenden abstrakten Entgegensetzung von transzendentaler und konkreter Subjektivität verfehle die klassische Transzendentalphilosophie den transzendentalen Status des Aktlebens (1980, 49). Indes müßten beide Glieder in ein „inneres" und „positives" Verhältnis zueinander, in ihrer wechselseitigen Unablösbarkeit und Bezogenheit gedacht werden (1980, 231f.).

Die sich selbst begreifende Subjektivität hat Wagner zufolge sowohl das Moment der Endlichkeit und Faktizität *aus dem Denken* zu begreifen als auch die Zuordnung von Endlichkeit und Unendlichkeit des Subjekts „*innerhalb*" der Geltungsverhältnisse (1980, 321f. mit 232). Daraus ergibt sich die Forderung, das endliche, geltungsbetroffene Subjekt und das unendliche, konstituierende Subjekt als zwei „Momente" am Subjekt aufzuweisen (1980, 322): das „absolute" Subjekt ist nur dann absolut, wenn es sowohl als Bestimmungsgrund als auch als das dadurch Bestimmbare fungiert, wenn sich das Subjekt also in zwei Subjektmomente differenziert.

Husserl nun nehme eine neue Stellung zum Subjektproblem ein: Er baue die Geltungsreflexion so aus, daß auch das prinzipientheoretische Problem der „Konkretion der Subjektivität" bearbeitbar werde (Wagner 1955, 55). Reine (transzendentale) und empirische (faktische) Subjektivität, objektive Geltung und Vollzug werden einander logisch innerhalb des Transzendentalen zugeordnet.[5] Husserl habe hiernach die Unablösbarkeit der Frage nach der Subjektivität von der Frage nach der Geltung und der transzendentalen Grundlegung aufgewiesen; er

schiebe das Thema der leistenden Noesen nicht als schlicht geltungsirrelevant, als bloß empirisch und psychologisch ab; darin unterscheide Husserl sich z. B. von den Neukantianern, deren Geltungsreflexion in einem Inbegriff von Geltungsprinzipien stecken bleibe, ohne die Frage nach dem „Zustandekommen" des Noemas auch nur zu stellen (1953, 375; 1980, 331). Vielmehr gelinge es Husserl, sowohl die „leidige Äußerlichkeit" von empirischem und transzendentalem Subjekt abzustreifen als auch die Frage nach dem Wie erkennender Leistungen einen „reinen, transzendentalen Sinn" abzugewinnen.[6] Bei Husserl werde also im Gegensatz zur transzendentalphilosophischen Tradition klar, daß und wie das konkrete Subjekt philosophischer Gegenstand ist.

SUBJEKTIVE UND OBJEKTIVE LOGIK IN DER DISKUSSION

Es läßt sich allerdings zeigen, daß die obige Einschätzung der problemhistorischen Lage insofern inadäquat ist, als sie wesentliche Lehrstücke der Transzendentalphilosophie Kants und der kantianisierenden Transzendentalphilosophie unterschlägt.[7] Ich will das zum einen an Kants Unterscheidung einer subjektiven von einer objektiven Deduktion herausarbeiten, zum anderen gehe ich ein auf Rickerts Unterscheidung von „zwei Wegen der Erkenntnistheorie", die der Sache nach die Kantische Unterscheidung aufgreift und in eigenständiger Weise ausarbeitet. Das Interessante daran ist nicht bloß, daß sich im Neukantianismus eine ganze Diskussion über das Verhältnis von subjektiver und objektiver Logik entwickelt hat; zugleich nämlich ermöglichen die sachlichen Ergebnisse dieser in Husserls Zeit geführten Diskussion und der Einbezug der Kantischen Position ein tieferes Verständnis von subjektiver und objektiver Logik bei Husserl. Da das Verhältnis von subjektiver und objektiver Logik einen Nerv des phänomenologischen Programms berührt, steht zugleich die Möglichkeit der Phänomenologie als strenger philosophischer Wissenschaft auf dem Spiel.

HUSSERLS VERHÄLTNISBESTIMMUNG VON SUBJEKTIVER UND OBJEKTIVER LOGIK

Bei Husserl (wie bei Kant oder im Neukantianismus) handelt die „Wissenschaftstheorie" nicht einfach von der technischen Verwertung des Logischen; vielmehr versucht Husserl die rein logischen Begriffe und Gesetze als ideale Bedingungen möglicher wissenschaftlicher Erkenntnis zu verstehen: sie sind Prinzipien der Wissenschaft und als solche Gegenstand der reinen Logik. Die reine Logik ist für Husserl als formale und universale Wissenschaftstheorie eine Spezifikation von Wissenschaftstheorie überhaupt; sie erforscht die idealen Strukturen, die jeder Wissenschaft zugrunde liegen.[8] Genauer besehen hat die reine Logik zwei unterschiedliche logische Objekte zum Gegenstand: Einerseits erforscht sie die Theoriebildung (Begriffe, Bedeutungen usf.) der Wissenschaft; andererseits untersucht sie die Gegenstände, worauf die wissenschaftlichen „Bedeutungen" verweisen: die reine Logik eruiert als formale apophantische Logik die allgemeinen Bestimmungen des Wesens *Bedeutung überhaupt* und als formale Ontologie die

allgemeinen Bestimmungen des Wesens *Gegenstand überhaupt*. So ist die reine Logik Wissenschaft vom Wesen *Wissenschaft überhaupt* (mathesis universalis).[9]

Diese Einschätzung der Logik ist keine Husserlsche Eigenheit. Typisch für die Phänomenologie Husserls ist: Die soeben skizzierte reine Logik begreift Husserl als eine *objektive* Logik; deren *Grundlagen* gilt es durch eine *subjektive* Logik aufzuklären, durch eine sog. transzendentale Logik subjektiver Erkenntnisakte: die subjektiv-logische Aufklärung der objektiven Logik begründet deren „idealisierende Voraussetzungen",[10] nämlich die unausgewiesenen Bezüge der objektiven Logik auf die Umstände möglicher Erfahrung. Kurz: Die subjektiv gerichtete Erkenntnistheorie fundiert die objektiv gerichtete formale Logik.

Entsprechend fordert Husserl in den *Logischen Untersuchungen* eine „Noetik" (1928a, §§ 65 mit 32). Diese Noetik erforscht die subjektiv-idealen Bedingungen, die denkende Wesen befähigen, „Akte zu vollziehen, in denen sich theoretische Erkenntnis realisiert" (1928a, 238); diese Noetik fungiert als Grundlage für eine reine Logik, die den objektiven „Inhalt' der Erkenntnis" untersucht (1928a, §§ 65f.). Pointiert heißt es in Husserls *Formaler und transzendentaler Logik:* Die Logik als Wissenschaft vom Logischen überhaupt ist *„zweiseitig"* gerichtet; sie besitzt eine „subjektive und objektive Richtung ihrer Thematik", handelt also von Vernunftleistungen immer im „doppelten" Sinne: als subjektiv gerichtete logische Forschung erforscht sie die *„leistenden Tätigkeiten"* – als objektiv gerichtete, am „Thema", am „Was" des Denkens orientierte Forschung die „geleisteten" *„Ergebnisse"* (1929, 29).

Die subjektiv-logischen Ursprünge der Objektivität verweisen dabei auf die transzendentale Subjektivität: Die „Grundbegriffe und die idealen Gesetze der *reinen Logik*" gilt es zwar durch die „Phänomenologie" in ihren „Quellen" zu erschließen; diese Quellen jedoch sind Husserl zufolge „Erlebnisse", in denen die logischen Begriffe und Gegenstände zur evidenten Gegebenheit kommen (1928b, 3–5). Husserls subjektive Logik sucht somit die „tief verborgenen subjektiven Formen, in denen die theoretische ‚Vernunft' ihre Leistungen zustande bringt" (1928b, 30). Das ist eindeutig Konkretionsproblematik: das Problem der Realisierung, der Vereinzelung der Vernunft – demgemäß bestimmt Husserl die Leistungen der zustande bringenden Vernunft als *„Vernunft in der Aktualität";* als Vernunft im „lebendigen Vollzug" der „Intentionalität" ist sie für Husserl „Ursprung" objektiver Gebilde (1928b, 30). Folglich ist absolute Erkenntnisbegründung nur subjektiv-logisch möglich, und zwar durch eine „universale Wissenschaft von der transzendentalen Subjektivität als dem einzigen absolut Seienden" (1929, § 103).

So nimmt das Noetische bei Husserl klar eine *Primatstellung* gegenüber dem Noematischen ein. In dieser Primatstellung liegt zugleich, daß die „objektive Logik" für Husserl keine „letzte Logik" ist, sondern eine in ihrem „transzendental-phänomenologischen" Sinn und „absoluten Boden" zu klärende (1929, 239). *Es ist diese logische Vorordnung des Noetischen vor dem Noematischen, die das Unternehmen der Phänomenologie auszeichnet:* Phänomenologie ist zuletzt nichts anderes als „Selbstauslegung der sich auf ihre Funktionen besinnenden transzendentalen Subjektivität", Rückgang auf diesen „Urlogos", aus dem alles „sonst ‚Logische'" entspringt (1929, 241f.) – Phänomenologie ist wesentlich Noetik.

Dieses philosophische Interesse am subjektiven Erkenntnisleben ist durchgängig präsent in Husserls Entwicklung von der *Philosophie der Arithmetik* bis hin zur *Formalen und transzendentalen Logik*. Seit ihrer ersten Entwicklungsstufe ist die Phänomenologie eine Wissenschaft von der wissenschaftlichen *Tätigkeit*, im Kern nicht anderes als Wissenschaft von den subjektiven „Ursprüngen". Immer geht es darum, diejenige Noesen zu erfassen, die objektive Leistungen begründen; immer geht es darum, die Bestimmungen und das Sein wirklicher Gegenstände vom Vollzug eigentlicher Denkakte her zu begreifen: Husserls Projekt ist das einer subjektiven Geltungsbegründung.[11]

Vergleicht man unter dem Gesichtspunkt funktionaler Letztbegründungsverhältnisse Husserls Verhältnisbestimmung von subjektiver und objektiver Logik mit dem Kantischen und dem neukantianischen Begründungsgedanken[12] – dann kehren sich die Begründungsverhältnisse um: Der objektiven Logik fällt der Primat zu, die subjektive Logik ist die nachgeordnete. Man beachte: Es handelt sich um eine Diskussion *innerhalb* der transzendentalen Philosophie, die das Verhältnis von Subjektivität und Objektivität, von Noesis und Noema betrifft; nicht um eine Diskussion, die den Standpunkt des Idealismus gegen die direkt-gegenständliche Welterkenntnis einzubringen versucht. Kant, die Neukantianer und Husserl sind allesamt Idealisten bzw. Transzendentalphilosophen.

KANTS VERHÄLTNISBESTIMMUNG VON SUBJEKTIVER UND OBJEKTIVER DEDUKTION

In Anbetracht des Husserlschen Anliegens ist es bezeichnend, daß Husserl es für ein entscheidendes Versäumnis Kants hält, daß dieser von der subjektiven Deduktion der ersten Auflage der KrV abgegangen sei (Hua VII, 280ff.); denn immerhin bedürfe eine transzendentale Logik der phänomenologischen Aufklärung ihrer Fundamente. Es ist nicht weniger bezeichnend, daß auch der phänomenologisch orientierte Heidegger (1951, 69) die A-Deduktion der KrV favorisiert – aber es ist eine Verkehrung der Sache, wenn Heidegger unter Bezugnahme auf Kants Unterscheidung von subjektiver und objektiver Deduktion schreibt (1951, 152), daß es sich nach Kant („[...] Kant wußte um [...]") bei der subjektiven Deduktion um eine „ursprünglichere Grundlegung" handele: Kant wußte vielmehr, daß die subjektive Deduktion *keine* ursprünglichere Grundlegung ist; deshalb hat er sie als sachlich „nicht wesentlich" bezeichnet: auf die objektiv-logische Seite der Deduktion kommt es für Kant an (KrV A XVI f., vgl. auch 111).[13] Im Rahmen dieser Deduktion bietet er gleichwohl eine Grundlegung des Begriffs der konkreten Subjektivität. Dazu zunächst einige grundsätzliche Bemerkungen [i], bevor anschließend Kants Bestimmung von subjektiver und objektiver Deduktion [ii] sowie das zwischen ihnen herrschende Abhängigkeitsverhältnis diskutiert wird [iii].

[i] Kants wirkungsgeschichtlich gesprochen kopernikanische, sachlich gesprochen transzendentale Wende des philosophischen Begründungsproblems macht klar, daß nur auf transzendentalem Weg Selbstvergewisserung der Erkenntnis erreicht werden kann. Auf diesem Weg stellt sich, um den griffigen und in der Forschung gängigen (wenn auch nicht-kantischen) Terminus zu verwenden, die „Subjektivität"

als Prinzip möglichen Gegenstandsbezugs, und damit als Grund von Objektivität heraus, wobei „Subjektivität" hier Titel ist für den Inbegriff der weder naturalistisch noch kulturalistisch zu verstehenden „Erkenntnisvermögen" des Subjekts. Die transzendentale Erkenntnis der Erkenntnis führt sodann auf einen Inbegriff von Geltungsgründen, der nicht wie in der tradierten Metaphysik und im Empirismus durch den Rückgang auf ein Seiendes *außerhalb* der Erkenntnisrelation begriffen wird, sondern durch einen Rückgang auf die Erkenntnisrelation selbst als die Anschauungs- und Denkrelation, die sie ist. Die objektive Gültigkeit konkreter Sinnleistungen des erkennenden Subjekts findet ihren Grund in einem Inbegriff von Geltungsprinzipien, wie Kant sagt: „Bedingungen der Möglichkeit"; die objektive Gültigkeit dieser Geltungsprinzipien wird dadurch legitimiert, daß sie sich geltungsfunktional als Bedingungen der Erkenntnis und damit als letztbegründend ausweisen lassen. Daß die objektive Gültigkeit einer Erkenntnis in den „Erkenntnisvermögen" des Subjekts begründet ist, macht die Geltung allerdings nicht zu etwas „bloß" Subjektivem; die Pointe des transzendentalen Gedankens ist vielmehr, daß die Subjektivität in gewisser Weise *objektive*, weil Gegenständlichkeit begründende Bedingung für die Möglichkeit von Erkenntnis ist. Gegenständlichkeit steht also von Anfang an unter den Bedingungen der Subjektivität.

Darin liegt in bezug auf die Bestimmung des Begriffs des konkreten Subjekts, daß dieser im Entwicklungsgang der Geltungsreflexion zu gewinnen und *dadurch* kritisch grundzulegen ist. So ergibt sich die Grundbestimmtheit, d. h. die Ausgliederung und ansatzmäßige Bestimmung, eines solchen Subjektbegriffs. Dieser in fundierter Weise erreichte Begriff Begriffs der konkreten Subjektivität ist sodann der Ausgangspunkt für eine inhaltliche oder doktrinäre Ausarbeitung seiner Bestimmungen. Eine Philosophie der konkreten Subjektivität hat ihren Ursprung folglich in der Problematik, welche die der Philosophie schlechthin ist: in der Frage, mit Kant gesprochen, nach der „objektiven Gültigkeit", mit Hegel gesprochen, nach dem, „was in Wahrheit ist": im Begriff der Philosophie selbst.

Freilich hat Kant keine für sein System der Philosophie grundlegungsrelevante Philosophie des konkreten Subjekts geschrieben. Er bietet jedoch eine *„pragmatische"*, d. h. *„in pragmatischer Hinsicht"* abgefaßte systematische „Lehre von der Kenntnis des Menschen", die nicht untersucht, was die „Natur" aus dem Menschen macht, sondern was der Mensch „als freihandelndes Wesen, aus sich selber macht, oder machen kann und machen soll" (Päd BA IV). Diese pragmatische Lehre bestimmt nicht die Prinzipien der Vernunft in ihrer *Geltung*, die sie als pragmatische, auf einen praxisrelevanten Erkenntnisgebrauch, auf „Lebensklugheit" abgestellte Lehre vielmehr voraussetzen muß – sie thematisiert die *Realisierung* der Vernunft durch den Menschen als freihandelndes Wesen. In dieser Weise erkennt sie das konkrete Subjekt: als *Vereinzelungsinstanz* und insofern als *Realisierungsinstanz* der Geltung. Kant kommt also das Verdienst zu, das Thema des konkreten Subjekts nicht jenseits der Geltungsqualifikation behandelt zu haben. Der Sache nach ist sie eine Lehre von der Faktizität oder Konkretheit des Menschen, in der dieser als Realisierungsinstanz der Vernunft gedacht wird: als Wesen, das als durch Vernunft bestimmbares durch ebendiese Vernunft und insofern durch sich selbst verpflichtet

ist: eine Philosophie der konkreten Subjektivität hätte die Vollzugsprinzipien der
Selbstgestaltung des Menschen in seiner Freiheit zu bestimmen.

Das ist das eine – das andere ist: Die Aufgabe, den Menschen als Vereinzelungs-
und daher als Realisierungsinstanz der Geltung zu begreifen, muß selbst
gerechtfertigt sein, und zwar: innerhalb der Philosophie qua *reiner* Geltungslehre
(die bei Kant aus drei kritischen und zwei doktrinären Teilen besteht). Darin
besteht die *Abkünftigkeit* einer Lehre vom konkreten Subjekt als philosophi-
scher. So gut wie alle einflußreichen Subjektlehren des 20. Jahrhunderts sind in
diesem Punkt einen anderen Weg gegangen als denjenigen Weg, den Kant – je-
denfalls was das Grundsätzliche betrifft – als den einzig erfolgversprechenden
aufgezeigt hat: Bei Kant findet sich die geforderte Grundlegung innerhalb der
kritischen Erkenntnisbegründung, sogar im Herzstück: in der *transzendentalen
Deduktion*. Eine Philosophie der konkreten Subjektivität hätte den hier gewon-
nenen Begriff des konkreten Subjekts doktrinär auszuarbeiten. Obwohl sie keine
Fundamentaldisziplin der Philosophie ist, sondern eine Anschlußdisziplin, wäre ei-
ne solche Philosophie dennoch keine in bloß „pragmatischer Hinsicht"; vielmehr
gestaltete sie das System der Philosophie als Grundlagenwissenschaft der Sache
nach inhaltlich aus.

Gerade die Grundlegung des konkreten Subjekts in der transzendentalen
Deduktion ist in bezug die problemgeschichtliche Bedeutung Husserls aussagekräf-
tig. Denn die Kritik der reinen Vernunft als Kritik der Erkenntnis ist zum einen
die schlechthinnige Grundlehre des Systems der Transzendentalphilosophie. Sie
klärt, um mit Kant zu sprechen, (bloß) die Möglichkeit synthetisch a priorischer
Erkenntnisse. Indem sie diese Möglichkeit klärt, klärt sie die Prinzipien, welche
die Erkenntnis ihrer grundlegenden Struktur und damit ihrer Geltungsbestimmtheit
nach qualifizieren: Kants transzendentaler Gedanke zielt auf die Ermöglichung der
Erkenntnis. Zweitens aber unterscheidet Kant an diesem Fundierungsgedanken,
intragnoseologisch also, zwei Aspekte – einen *objektiven* und ein *subjektiven*
Aspekt.

Diese zwei Aspekte werden faßbar in Kants angedeuteter (jedoch nicht wirklich
ausgearbeiteter und konsequent festgehaltener) Unterscheidung von „zwei Seiten"
der Deduktion reiner Verstandesbegriffe; Kant spricht sogar von einer subjekti-
ven und einer objektiven Deduktion (KrV A XVI f.). Terminologisch findet diese
Unterscheidung sich (nur) in der ersten, sog. A-Auflage der KrV, und zwar an der
Stelle, wo Kant die große Bedeutung seiner Deduktion der reinen Verstandesbegriffe
hervorhebt (A XVI f.).[14] Der Sache nach genauer wäre es allerdings zu sagen,
daß es innerhalb der transzendentalen Deduktion der reinen Verstandesbegriffe die
Thematik der Objektivität und der Subjektivität gibt, und zwar dergestalt, daß im
Rahmen der transzendentalen Deduktion, die „wesentlich" genommen nur eine
objektive sein kann, auch die Subjektivität der Erkenntnis deduziert wird.

[ii] Die *objektive* Seite des transzendentalen Gedankens Kants betrifft die Synthesis
als Verbindung von reinem Verstand und reiner Sinnlichkeit. Ihr Zusammenwirken
konstituiert den Gegenstand der Erkenntnis. Die transzendentale Logik insge-
samt eruiert die geltungstheoretische Struktur der Gegenstandsbestimmung (von

zu Bestimmendem); sie handelt von den Prinzipien durch welche die Erkenntnisrelation Bestimmungsrelation ist. Speziell die „transzendentale" Deduktion (im Unterschied von der „metaphysischen") thematisiert die objektive Gültigkeit dieses Bestandes. Sie ist, wie Kant sagt, die Darstellung der Möglichkeit der Kategorien als „Erkenntnisse a priori von Gegenständen einer Anschauung überhaupt" (B 159). Diese in der Erfahrung wirksamen Begriffe werden also nicht von der Erfahrung abgeleitet, sondern Kant legitimiert ihren Gebrauch dadurch, daß sie a priori gültig, nämlich objektive Bedingungen der Erfahrung ihrer Möglichkeit nach sind.

Auf den Nachweis der objektiven Gültigkeit dieser fundierenden Begriffe kommt es Kant an; er ist die Kernaufgabe der transzendentalen Deduktion. Es ist die sog. *objektive* Deduktion, welche diese Aufgabe zu lösen hat (vgl. A XVI, 111, 128). Daher bezeichnet Kant nur die objektive Seite der Deduktion als „wesentlich" für seine Aufgabe:[15] es gilt die Frage zu beantworten, „was und wie viel" Verstand und Vernunft a priori erkennen können (A XVI f.).

Die transzendentale Deduktion ist so wesentlich objektive Deduktion, Deduktion der objektiven Sinnstruktur der Erkenntnis. Zwar werden operative Begriffe Kants wie „reine Sinnlichkeit", „reiner Verstand", „reine Urteilskraft", „reine Vernunft" auf eine Fähigkeit der menschlichen „Seele" bezogen, sie sind jeweils eine „Grundkraft der Seele", ein „Vermögen" usw. Für das Anliegen Kants und die dazugehörige Argumentation steht jedoch nicht die (psychische) Wirklichkeit dieser Vermögen im Mittelpunkt. Im objektiv-transzendentalen Zusammenhang kommt es vielmehr auf das *Wozu* der Fähigkeiten an: auf das, *was* das Vermögen zu leisten vermag, auf das zu Leistende – auf die Leistung der Gegenstandskonstitution. Es stellt sich heraus, daß der Gegenstand der Erkenntnis seiner Form oder Gegenständlichkeit nach objektiv-logisch konstituiert ist durch Regeln bzw. durch die Regelhaftigkeit des Bewußtseins, letztlich durch die transzendentale oder ursprüngliche Einheit der Apperzeption, die sich in den Kategorien entfaltet. So liegt der reine Verstand den erfahrbaren Gegenständen zugrunde; er ermöglicht sie; deshalb sind seine Bestimmtheiten objektiv gültig (vgl. A 128). Die „subjektiven" Bedingungen, die Vermögen, haben „objektive" Gültigkeit: sie fundieren die Gegenständlichkeit des Denkens, genauer: das Gegenständliche im Denken, die Gegenständlichkeit des Gegenstandes.[16] Der gegenständliche Sinn ist seiner Gegenständlichkeit nach in der Eigenbestimmtheit des Denkens, in dessen Synthesisfunktionen begründet (vgl. A 105).

Die von Kant sogenannte *subjektive* Deduktion geht der Frage nach, „wie ist das Vermögen zu denken selbst möglich?" (A XVI f.). Auch diese Frage betrifft die Gültigkeit der reinen Verstandesbegriffe – allerdings nicht im Sinne der Grundbestimmungen des Gegenstandes, des Was der Erkenntnis, d. i. des Erkannten. Vielmehr behandelt sie die Möglichkeit der Erkenntnis soweit Erkenntnis *Erkennen* ist. Sie nimmt also eine andere Perspektive ein: sie wendet sich dem geltungsfunktionalen *Zustandekommen* der Gegenstandskonstitution durch das Zusammenspiel von „Erkenntniskräften" zu, auf denen der „reine Verstand" beruht; folglich betrachtet sie den Verstand, wie Kant sagt, „in subjektiver Beziehung" (A XVI f.): die Thematik der Subjektivität der Erkenntnis betrifft

die *Erkenntnis als Vollzug*, nicht die Gegenständlichkeit des Gegenstandes, sondern die Gegenstandsgerichtetheit des Denkens. Das Subjekt qua Vollzugsinstanz ist der intentionale Grund der Erkenntnis.

In der A-Auflage setzt die transzendentale Deduktion ein mit einer Erwägung nicht der „empirischen Bestimmtheit" der „subjektiven Quellen" der Erkenntnis, sondern ihrer „transzendentalen Beschaffenheit", d. h. ihrer geltungsfunktionalen Bestimmtheit (A 97, vgl. 115). Hiernach vollzieht sich das Denken in drei *Formen von Synthesis:* als „Apprehension in der Anschauung", „Reproduktion in der Einbildung" und „Rekognition im Begriffe" (A 97ff.). Die subjektive Seite der Deduktion bietet eine inhaltliche Klärung dieser Quellen. Indem sie diese Synthesisformen hinsichtlich der Möglichkeit der Erfahrung, genauer: des *Erfahrens*, bestimmt, bestimmt sie die Vollzugsstruktur der Erkenntnis. Die drei Synthesisformen, so Kant, „geben eine Leitung auf drei subjektive Erkenntnisquellen, welche selbst den Verstand und, durch diesen, alle Erfahrung, als ein *empirisches* Produkt des Verstandes möglich machen." (A 97f., kurs. ck) Die *Wirklichkeit* der Erkenntnis also, die *Erlangung* der Objektivität (nicht deren Konstitution) kommt durch sie qua Momente des Erkenntnisvollzugs zustande.

So wird sichtbar, wie Kant die rätselhafte Wendung „Wie ist das Vermögen zu denken selbst möglich?" meint: Mit diesen Synthesisformen bahnt sich Kant Stufe für Stufe den Weg von den subjektiven Quellen zum Bewußtsein der Synthesiseinheit, d. i. zum Bewußtsein des Begriffs als Erkenntnis des Gegenstandes (vgl. A 103). Im *Bewußtsein* des Begriffs kommt der subjektive Aufstieg zum *Begriff* zustande – Kant gelangt von der subjektiven zur objektiven Deduktion, d. h. von der Berücksichtigung der Subjektivität in den „Erkenntniskräften" zur Objektivität. Ganz entscheidend dabei und für die Position Husserls bedeutsam ist: Die subjektive Tätigkeit darf nicht „aufs Geratewohl oder beliebig" verfahren, sondern soll objektiv (gegenstandsbezogen) sein; sie bedarf daher des *Gegenstandes* als das, was „dawider" ist, daß subjektive Willkür statt Erkenntnis herrscht (A 104, vgl. 105).

Zwar kommt es auch bei der „Deduktion der reinen Verstandesbegriffe" (A 96ff.) in der A-Auflage nicht auf das Bewußtsein an, sondern auf das Problem der objektiven Gültigkeit der reinen Verstandesbegriffe und damit auf den Begriff in seiner gegenständlichen Bedeutung; dennoch gleitet die Betrachtung im Text häufig zu den subjektiven Quellen ab. In der B-Auflage hat Kant diese Passagen gründlich überarbeitet, wie er überhaupt die Unterscheidung zweier Seiten der Deduktion bzw. zweier Deduktionen aufgegeben hat. Gerade in der B-Auflage versucht Kant den Schein irgendeines Psychologismus vom transzendentalen Gedanken fernzuhalten; entsprechend beherrscht die Objektivitätsthematik den Argumentationsgang. Im sachlichen Hauptpunkt kommen beide Auflagen insofern überein, als letztlich die transzendentale Synthesis der Apperzeption jeglicher Einheit von Mannigfaltigem zugrunde liegt. Daß die Bedingungen der Möglichkeit der Erfahrung überhaupt zugleich Bedingungen der Gegenstände der Erfahrung sind, und deshalb objektive Gültigkeit haben, ist der objektiv-logische Kerngedanke, der sich in A (111) wie in B (197, vgl. 161) findet.

[iii] Damit kommen wir zu Ergebnissen, die gerade für die Sachlage bei Husserl aufschlußreich sind:

Die Thematik der Subjektivität, des Erkenntnisvollzugs, ist für Kant wichtig; sie ist jedoch nicht wesentlich, um die Aufgabe der objektiven Deduktion zu lösen: die Gültigkeit reiner Verstandesbegriffe darzutun. Nicht so stellt sich das Abhängigkeitsverhältnis bei der Klärung des subjektiven Erkenntnisvollzugs heraus. Denn dieser Vollzug hat nur *aufgrund* der objektiven transzendentalen Bedingungen selbst objektiven Wert und objektive Gültigkeit. Ohne diejenige Einheit, „welche den Begriff von einem Gegenstand ausmacht" (A 105), liegt eben kein Begriff vom Gegenstand vor. In der subjektiven Erkenntnisleistung des Verstandes ist Kant zufolge objektive Urteilsgesetzlichkeit vorausgesetzt, wobei der reine Verstand selbst (im objektiven Sinne) freilich als Gesetz der synthetischen Einheit fungiert. Die Betrachtung der subjektiven Quellen nimmt die Vermögen zwar in ihrer „transzendentalen Beschaffenheit" und steigt von den „subjektiven" Bedingungen zu den „objektiven" auf; für diese Betrachtung sind jedoch die objektiven Bedingungen als das Woraufhin der subjektiven Tätigkeit *vorausgesetzt*. Der Begriff, in dem der subjektive Aufstieg kulminiert und in dem die beiden vorangehenden Synthesisformen eingehen, macht diesen Aufstieg selbst möglich.[17] Subjektive Erkenntnisfunktionen könnten sich in ihrer *bloßen* Subjektivität, also für sich genommen, immer noch aufs „Geratewohl" vollziehen, wäre der „Gegenstand" nicht „dawider". Das Bewußtsein des Begriffs führt zum Begriff des Gegenstandes, der subjektive Aufstieg zum Objektiven: zum Begriff nicht in seiner Funktion des *Vereinigens*, sondern in seiner Funktion, Begriff von einem das Vereinigen normierenden *Gegenstand* zu sein.[18] Kurz: Der Verstand in seiner *objektiven* Bedeutung ist Ermöglichungsgrund des *subjektiven* „Gebrauchs" seiner Vermögen.

Darin liegt zweierlei. Erstens gehören beide Seiten der Deduktion im Begriff der Erkenntnis zusammen: Begriff und Gegenstand bedingen sich wechselseitig. Zweitens: Obwohl Kant die subjektive Seite der Deduktion als nicht wesentlich für seine Zwecke einschätzt, ist sie aufs Ganze der Erkenntnisgrundlegung gesehen dennoch sehr wichtig, ja: aufs Ganze gesehen ist sie durchaus wesentlich. Denn zur *objektiven* Deduktion bei Kant gehört nicht nur der rein *bestimmungslogische* Aspekt des Gegenstandes durch den kategorialen, urteilsmäßigen Apparat, sondern Kants objektive Deduktion hat zugleich eine *apperzeptionstheoretische* Pointierung, die der Bestimmungsfunktionalität des Urteils über den Begriff der Spontanität des Bestimmens einen *noetischen* Nebensinn zukommen läßt (und den Argumentationsgang zweifelsohne kompliziert): die Thematik der Subjektivität ist selbst ein Stück der objektiven Deduktion.

Die apperzeptionstheoretische Pointierung betrifft die Bestimmungskompetenz des „Ich denke", die das erkennende Subjekt für sich beansprucht. Sie gehört Kant zufolge zur Geltungsstruktur der Erkenntnis. Mit der Etablierung dieser Kompetenz etabliert Kant im Grundsatz der synthetischen Einheit der Apperzeption geltungstheoretisch gesehen jedoch zugleich das *konkrete Subjekt*. Denn indem es urteilt, apperzipiert es sich als der Gegenstandsbestimmung kompetent; es begreift sich damit als theoretisches *Subjekt*. Das heißt freilich nicht, daß die transzendentale Apperzeption empirisiert wird, was Kants Aussagen und Intention völlig

zuwiderliefe; vielmehr wird das empirische Subjekt als ein solches qualifiziert. Als theoretisches Subjekt zeichnet es sich durch eine Beziehung nicht nur auf das Mannigfaltige der Anschauung aus, das es apperzipiert und das, wie Kant sagt, „in demselben Subjekt angetroffen wird" (B 132), sondern auch durch eine Beziehung auf das, wie Kant sagt, „Ich denke, das alle meine Vorstellungen muß begleiten *können"* (B 131). Ohne dieses Selbstbewußtsein des „Ich denke", und damit ohne die Inanspruchnahme der Bestimmungskompetenz, gibt es keine Gegenstandsbestimmung. Gegenstandsbestimmung ist Ergebnis einer Synthesis von Mannigfaltigem, die letztlich unter der Bedingung der sog. transzendentalen Einheit des Selbstbewußtseins steht. Auf diese transzendentale Einheit ist auch das Mannigfaltige der Anschauung bezogen, wenn anders es gedacht und dadurch erkannt werden soll (B 132, 136).

Das Mannigfaltige der Anschauung und das Denken kommen also in einem konkreten, jeweiligen Subjekt zusammen und stehen beide unter der Bedingung der transzendentalen Einheit des Selbstbewußtseins als dem fundamentalen und durchgängigen Geltungsprinzip der Erkenntnis. Erkenntnis ist Bestimmung des Gegenstandes durch ein denkendes Subjekt. Die Bestimmtheit dieses Subjekts, weil es Vereinzelungsinstanz ist, zu bestimmen als Vollzugs- oder Realisierungsinstanz der Erkenntnis, wie Kant es in den drei Synthesisformen der Apprehension, Reproduktion und Rekognition ansatzweise vorgeführt hat, wäre die Aufgabe einer *Philosophie der konkreten Subjektivität:* deren Grundbegriff ist in der Erkenntnisbegründung selbst begründet. Sie hätte angesichts dessen die Thematik der, wie es in A XVI f. heißt, „subjektiven Deduktion" doktrinär weiterzuführen.

RICKERTS VERHÄLTNISBESTIMMUNG VON SUBJEKTIVER UND OBJEKTIVER LOGIK

[i] Die Unterscheidung zwischen dem, *was* gedacht wird, und dem, *wodurch* es gedacht wird, ist natürlich nicht nur Kant oder Husserl, sondern etwa auch südwestdeutschen Neukantianern wie Heinrich Rickert, Emil Lask, Bruno Bauch oder Rudolf Zocher bzw. einer dem Neukantianismus verwandten Denker wie Richard Hönigswald sachlich geläufig.[19]

Interessanterweise hat es gerade innerhalb des südwestdeutschen Neukantianismus eine intensive (aber unterbeleuchtete) Debatte gegeben über das Verhältnis von Geltungsnoetik und Geltungsnoematik. Ausdrücklicher und elaborierter als bei Kant tritt dabei hervor, daß die Primatstellung des Noetischen nur möglich ist auf der Basis einer petitio principii; in einer noetischen Grundlehre kontaminiert Kantisch gesprochen die „objektive Deduktion" mit der „subjektiven Deduktion".[20] Gerade Rickerts Aufsatz über die *Zwei Wege der Erkenntnistheorie. Transcendentalpsychologie und Transcendentallogik* (1909) ist ein argumentativer Höhepunkt der Debatte.[21] Er fungiert als Ausgangspunt der folgenden Analyse.

[ii] Wie für die subjektive und die objektive Logik durchgängig *philosophische* Disziplinen sind, so sind für Rickert *beide* Wege der Erkenntnistheorie „transcendentalphilosophisch" (1909, 174): Die Lehre von der Geltungsbestimmtheit der

Erkenntnis, d. i. ganz allgemein: die Logik, gilt es in eine „objektive und subjektive Sphäre" zu gliedern (1914, 186). Diese Notwendigkeit hängt bei Rickert mit der heterothetischen Verfaßtheit des reinen Denkens zusammen: Die Erkenntnislehre erforscht Rickert zufolge zwar immer den sog. „Gegenstand der Erkenntnis", d. h. den *Maßstab* der Erkenntnis, den Geltungsgrund des theoretisch Geltenden; dieser „Gegenstand" bzw. Geltungsgrund wird sodann in zwei Hinsichten thematisch:

Zum einen geht es um die Erkenntnis qua „*Gegenstand* der Erkenntnis", als Erkenntnis eines *Objekts:* um die *Objektivität* der Erkenntnis. Diese betrifft die Geltung als Inbegriff von Geltungsprinzipien, welche die Objektivität jeweiliger Erkenntnisleistungen garantieren; die Gesetzmäßigkeit, die konstitutive Ordnung des Logischen selbst ist hier Forschungsgegenstand: in der objektiven Logik ist die Erkenntnis thematisch hinsichtlich der *Begründung* der Objektivität: die objektive Logik bestimmt die Gegenständlichkeit des Gegenstandes.

Zum andern geht es um die Erkenntnis qua „Gegenstand der *Erkenntnis*" („*Erkenntnis* des Gegenstandes"),[22] als Erkenntnis durch ein *Subjekt:* um die *Subjektivität* der Erkenntnis. Die Subjektivität der Erkenntnis betrifft die Geltung der Erkenntnis in ihrem logischen *Vollzug* („Aktualisierung", „Konkretisierung", „Vereinzelung", „Mundanität" u. dgl.); die Erkenntnis ist hier thematisch hinsichtlich der *Erlangung* von Objektivität durch das Subjekt: die subjektive Logik bestimmt die Gegenstandsgerichtetheit des Subjekts.

Im Ganzen der Erkenntnis ist also das „gedachte Etwas", das, *was* gedacht wird als objektives Gebilde, logisch zu unterscheiden vom „Akt des Denkens", vom *Wodurch* des Denkens als subjektivem Gebilde. Sieht man von den inhaltlichen Differenzen der Durchführung der Logik beim Neukantianer Rickert und beim Phänomenologen Husserl ebenso ab wie vom Verhältnis beider Logiken zueinander, dann wird in der obigen, anfänglichen Skizze Husserls Unterscheidung von subjektiver und objektiver Logik durchaus sichtbar. Der Bequemlichkeit und sachlichen Adäquatheit wegen werde ich die subjektive Logik im folgenden auch als *geltungsnoetische Reflexion* (Geltungsnoetik) und die objektive Logik auch als *geltungsnoematische Reflexion* (Geltungsnoematik) bezeichnen; immerhin explizieren beide geltungsreflexiv verschiedene Aspekte des Logischen.

Worin besteht bei Rickert der *sachliche* Unterschied zwischen der geltungsnoetischen und der geltungsnoematischen Darstellung des „Gegenstandes des Erkenntnis", d. i. des Geltungsgrundes der Erkenntnis? Geltungsnoematisch ist der Gegenstand so gedacht, „wie er für sich bestehen würde, ohne Gegenstand *für* ein Ich-Subjekt zu sein" (1928, 224, 273; vgl. 1924, 10). Das „Objekt" (1928, 229), das „rein Logische", das „objektiv Logische" (1924, 10) wird in der geltungsnoematischen Reflexion somit erforscht *unter begrifflicher Loslösung des Subjektbezugs.* Dagegen steht geltungsnoetisch das *Subjekt* voran, d. h., der „Schwerpunkt" (1928, 228) liegt auf derjenigen „Seite des Gegenstandes", die dem „Subjekt" zugekehrt ist (224, 273): thematisch ist das Verhältnis des Subjekts *zur* Geltung.

In der geltungsnoetischen Reflexion wird die Beziehung des Gegenstandes auf das Subjekt *nicht* gelöst. Für den Gegenstand als Maßstab verleihenden Faktor bedeutet das: Der Gegenstand erscheint als ein transzendentes „Sollen", das vom erkennenden Subjekt Anerkennung fordert. Dieses transzendente Sollen ist seiner

Subjektbezogenheit zufolge jedoch nicht der reine Geltungsgrund, den Rickert auch „Wert" nennt und der in seiner unbedingten Geltung aufgeht. Indes führt die geltungsnoematische Reflexion Rickerts direkt zum „transzendenten Wert" (1909, 209f.). In der Geltungsnoematik erscheint der „Gegenstand der Erkenntnis" sodann als theoretische Form, die theoretischer Wert ist und theoretische Gegenstände konstituiert (1909, 208; 1928, 225, 268f. u. ö.).

Soweit zur grundsätzlichen Differenz beider Reflexionsweisen. Wie Husserl sieht auch Rickert, daß eine bloß objektive Logik für sich keine hinreichende Bestimmung der Geltungsbestimmtheit der Erkenntnis liefert; entgegen allem Objektivismus versucht Rickert daher klarzustellen, daß die Bestimmung des Gegenstandes der Erkenntnis als des Objektiven nur dann eine *vollständige* Bestimmung sein kann – wenn sie zumindest implizit eine Bestimmung der Erkenntnis des Gegenstandes als des Subjektiven enthält (1909, 217; 1928, 289): Geltungsnoetisches und Geltungsnoematisches sind wechselseitig aufeinander bezogen. Zwar lassen sich geltungsnoetische Aspekte von geltungsnoematischen Aspekten begrifflich trennen, um die Erkenntnis in ihrer Subjektivität und Objektivität zu bestimmen, ja: nur ihre analytische Trennung macht verständlich, was diese „Faktoren" *für sich* bedeuten und wie sie sich *zueinander* verhalten (1928, 2f.). Aber hinsichtlich des *Ganzen* der Erkenntnissphäre sind Geltungsnoetisches und Geltungsnoematisches nur vorläufig voneinander trennbar; es muß also auch ihre begriffliche Kontinuität gewahrt bleiben. Noch jenseits der Frage des internen Verhältnisses von Subjektivität und Objektivität involviert eine umfassende Bestimmung der Objektivität der Erkenntnis Rickert zufolge zugleich die Bestimmung der Subjektivität der Erkenntnis.

Diese Notwendigkeit der doppelaspektigen Bestimmung des Gegenstandes folgt bei Rickert nicht nur ganz allgemein aus dem heterothetischen Prinzip des Denkens, demgemäß immer „das Eine und das Andere" zu berücksichtigen ist; sondern konkret weist die transzendentale Deduktion der Subjektivität der Erkenntnis – wie bei Kant – nach: Die Subjektivität der Erkenntnis bildet jenes Bestimmungsstück der Erkenntnis, das es der Erkenntnis erlaubt, sich selbst als Bestimmung zu wissen; mit Rickert gesprochen: Gerade die Erkenntnis des Gegenstandes der Erkenntnis impliziert die Erkenntnis der Erkenntnis genau *desselben* Gegenstandes (1928, 289); wir können eben nicht vollständig wissen, „was" der Gegenstand der Erkenntnis ist, wenn nicht ebenso gewußt wird, „wie" dieser Gegenstand erkannt werden kann (1928, 289; 1909, 217).

Für Rickert ist das Thema des „*Gegenstandes* der Erkenntnis" also unlöslich mit dem Thema der „*Erkenntnis* des Gegenstandes" verbunden; beide bilden ein wechselseitiges Implikationsverhältnis *innerhalb* des Logischen; nur deshalb können die Glieder des Verhältnisses sein, was sie sind. Wäre das Erkennen nicht fähig, sich des Gegenstandes zu *„bemächtigen"*, es würde nichts erkannt und der Gegenstand wäre gar kein Gegenstand der Erkenntnis (vgl. 1928, 282ff.).[23]

[iii] Gibt es trotz ihrer wechselseitigen Implikation auch ein *inneres* Primatverhältnis von Geltungsnoetik und Geltungsnoematik? Rickert vertritt – wie Kant,

aber anders als Husserl – einen Primat der Geltungsnoematik. Der entscheidende Punkt für eine Primatstellung des Geltungsnoematischen ist der folgende:

Die geltungsnoetische Reflexion ist mit einer *petitio principii* behaftet (vgl. 1909, 190ff.; 1928, 245ff., 292). Die Geltungsnoetik untersucht das Aktleben des Subjekts nämlich nicht als eine reale bzw. naturale (etwa psychische) Größe, sondern als *Sinn*phänomen. Darin aber liegt: Das Aktleben ist *von vornherein* hinsichtlich seiner Leistung *für* die Objektivität gedeutet. Folglich ist die Objektivität von der Geltungsnoetik *vorausgesetzt;* ohne diese Voraussetzung der Objektivität als das *Woraufhin* der Akte ließe sich der Akt als Sinnphänomen in der geltungs-noetischen Reflexion nicht vom Realen unterscheiden. Wird der reale Akt als psychisches Sein in seinem geltungsfunktionalen Bezug auf den „Gegenstand der Erkenntnis" als Faktor der Objektivität analysiert, dann muß die Objektivität schon *vor* der geltungsnoetischen Reflexion bekannt sein, sonst wäre der Akt nicht in seiner geltungsfunktionalen Stelle, in seinem „Sinn" bestimmbar. Kurz: Die gel-tungsnoetische Reflexion erfolgt *von Anfang an* in bezug auf die Objektivität und legt ihre Begriffe stets *daraufhin* aus; sie erfaßt den Akt und die ihm zugehöri-gen Bestimmtheiten in ihrer Bedeutung *für* die Objektivität: die Geltungsnoetik präsupponiert von *Beginn* an Geltungsnoematisches; sie bestimmt mit Hilfe dieser Voraussetzung des Geltungsnoematischen den Erkenntnisakt – *als* Geltungsnoetik kann sie diese Voraussetzung jedoch nicht begründen.

Infolgedessen ist die Sphäre des Geltungsnoetischen die logisch „später" (1921, 255) zu bildende Begrifflichkeit: die Geltungsnoematik besitzt den „sachlichen" Primat; sie ist das „logische *Erste*".[24] Nur aufgrund der logischen Struktur des wah-ren Gehalts (Noema) lassen sich Erkenntnisse hinsichtlich der Struktur des Akts gewinnen; der Gehalt, das Noematische bleibt das logische Zentrum; der Akt wird erst durch seine Stellung *zum* Gehalt logisch bedeutsam (1914, 186).[25]

Man beachte allerdings zweierlei: (a) Die petitio principii der Geltungsnoetik besteht nicht darin, daß sie irgendwelche geltungsnoematischen Größen (etwa das Prinzip der Identität) verwendet; das tut die Geltungsnoematik natürlich auch: auch die Geltungsnoematik setzt Objektivität voraus – aber anders als die Geltungsnoetik kann die Geltungsnoematik diese Voraussetzung *begründen.* (b) Zwar profitiert die Geltungsnoetik bei jedem Schritt ihrer Analyse von der Geltungsnoematik; aber die Prävalenz des Geltungsnoematischen involviert keine *Verselbständigung* der Geltungsnoematik: die Bildung einer vollkommen subjekt-freien Begründungstheorie der Objektivität bleibt unmöglich;[26] die Subjekt-Objekt-Korrelation bildet nach wie vor eine logische Urkorrelation und der Ichbezug ein notwendiges Element für die Definition von Gegenständlichkeit überhaupt.

Der logische Vorzug der Geltungsnoematik besteht nur darin, daß die Geltungs-noetik *von Anfang an* auf die Geltungsnoematik bezogen ist, die Geltungsnoematik jedoch nicht von Anfang an auf die Geltungsnoetik. Die Geltungsnoematik be-stimmt den Gegenstandsbegriff in seiner begrifflichen Loslösung vom erkennenden Subjekt – und verweist erst *am Ende* auf die Geltungsnoetik:

Für eine vollständige Bestimmung der Geltungsbestimmtheit der Erkenntnis sind Geltungsnoetik und Geltungsnoematik aufeinander angewiesen; der Begriff

des Gegenstandes der Erkenntnis als *Maßstab* der Erkenntnis ist nicht vollstän-
dig bildbar ohne Rücksicht auf das Subjekt, für das er Maßstab ist (1928, 279).
Letztlich muß sich auch der Gegenstand, das Noematische, als Objektivität ver-
leihender Maßstab *für* das subjektive Leisten erweisen. Das läßt sich schon aus
Sicht der Geltungsnoematik nicht bestreiten – immerhin muß sie auch begrei-
fen, was die Erkenntnis befähigt, sich selbst als Bestimmung zu wissen, begreifen
also, wie sich das Erkennen der Geltung *bemächtigt*, den „Gegenstand" erkennt;
infolgedessen kommt sie nicht umhin, den Gegenstand in seiner *Funktion* als
Gegenstand *der* Erkenntnis, als Maßstab zu bestimmen (vgl. 282ff.). Die gel-
tungsnoetischen Bestimmtheiten sind daher auch für die geltungsnoematische
Bestimmtheiten unentbehrlich; in dieser Hinsicht wechselseitiger Abhängigkeit
herrscht *keine* Prävalenz. Im Ganzen muß der Gegenstand der Erkenntnis so ge-
dacht werden, wie er auch erkannt werden kann; der Gegenstand *selbst* involviert
den Subjektbezug. Ohne die Klärung der geltungsfunktionalen Bedeutung des
Gegenstandes für das Erkennen, wird sicherlich das „Erkenntnisproblem" nicht ge-
löst – die „Möglichkeit der Erkenntnis" bliebe unbestimmt (1928, 288; vgl. 1909,
217). Ebendiesen Sachverhalt thematisiert die Geltungsnoetik: die Bedeutung des
Geltungsnoematischen für das wirkliche Erkennen. Während für sich genommen die
Geltungsnoematik zu keinem „Abschluß" (1928, 289) der Erkenntnisbestimmung
kommen kann, klärt die Geltungsnoetik die Erkenntnis des Gegenstandes. Es
ist die Notwendigkeit dieser Klärung der Möglichkeit der Erkenntnis, welche
die Bildung einer vollkommen subjektfreien Begründungstheorie der Objektivität
verbietet.

Strikte genommen ist Rickerts Rede von „zwei Wegen der Erkenntnistheorie"
also durchaus mißverständlich: sachlich gesehen gibt es nur einen einzigen Weg,
der mit der Geltungsnoematik einsetzt und in die Geltungsnoetik übergeht.

EVIDENZ ALS NOETISIERUNG VON NOEMATISCHEM

Husserls Phänomenologie kehrt Kants und Rickerts Verhältnisbestimmung von
Subjektivität und Objektivität um. Sie modelt die Grundlegung zu einer aus
Subjektivität: bei Husserl wird sie zu einer noetischen, während sie bei Kant
und Rickert in der Hauptsache eine das Noetische integrierende noematische ist.
Bei Husserl findet geradezu eine *Noetisierung von Noematischem* statt. Es fehlt
ihm ein Geltungsbegriff, der auch den geltungsnoematischen, objektiv-logischen
Aspekten des Begründungsproblems gerecht wird. Nichts dokumentiert das so
markant wie Husserls Lösung des *geltungsnoematischen* Begründungsproblems:
Husserl offeriert eine *geltungsnoetische* Option – die Evidenzlehre:

Diese Noetisierung wirkt sich schon auf die *Aufgabe* der Aktanalyse aus.
Zieht man Rickerts Noetik als Vergleichspunkt heran, dann fällt erstens auf,
daß sie in erster Linie handelt von der geltungsfunktionalen Struktur des Akts
in seiner Bedeutung für die Objektivität; dagegen geht es Husserl geltungsnoe-
tisch um die Mannigfaltigkeit der spezifischen Noesen, die das Noema aufbauen,
also um das Noema hinsichtlich seiner *bloßen Aktkonstituiertheit* und bloßen

Gehaltlichkeit. Zweitens machen die Aktbestimmtheiten bei Rickert – anders als bei Husserl – kein neues *Erfahrungsfeld* aus, nämlich dasjenige des leistenden Bewußtseins; sie sind keine reinen, aber dennoch konkret erfahrbaren Noesen, die sich durch apodiktische Evidenz als Letztbegründungsinstanz auszeichnen. Gemäß der transzendentalphilosophischen Vorgabe Kants, der zufolge die Bedingungen der Möglichkeit der Gegenstände der Erfahrung selbst keine erfahrbaren Gegenstände sind, sondern eben Bedingungen von Gegenstandserfahrung und als solche „Möglichkeitsbedingungen" (Geltungsprinzipien) begriffen werden müssen, handelt es sich beim Noetischen Rickerts um eine strikte Prinzipiensphäre, eine Sphäre von Geltungsgründen, die das Erkennen, die Aktualisierung des Denkens, die „Erlangung der Objektivität" qualifizieren und aus dieser Funktion ihre Geltung beziehen. Dieses Prinzipiengefüge stellt geradezu die logischen Grundlagen und den logischen Ort bereit für eine inhaltlich durchgeführte „Bewußtseinsphilosophie" bzw. für eine „Theorie der konkreten Subjektivität"; nur in dieser geltungsfunktionalen Grundlage ist das „Aktleben", der „Bewußtseinsstrom", die „Faktizität des Subjekts" fundierbar. Die geltungsnoetische Geltungsreflexion mündet in ihrer Vertiefung also nicht – wie bei Husserl – in die Ontik eines nicht-relativen, absoluten Seienden, das die „reine Subjektivität" ist.

Ein starker Grund für die Auffassung, daß sich das geltungsnoematische Begründungsproblem durch die Geltungsnoetik und deren Analyse des leistenden Bewußtseinslebens bewältigen läßt, ist das *Evidenztheorem.* Husserl hat es entsprechend beherzigt. Indem Husserls Phänomenologie vom Noema auf die Noesen zurückgeht, die dem Noema zugrunde liegen und es zustandebringen, kommt es begründungstheoretisch letztlich nämlich auf solche Noesen an, bei denen *Geltung* und *Vollzug* zusammenfallen. Ebendies geschieht in der sog. „apodiktischen" Evidenz.

Zweifelsohne handelt es sich von den *Logischen Untersuchungen* (1922, 6. logische Untersuchung, §§ 36ff.) bis zu den *Ideen I* (Hua III, §§ 136–145) und noch in den *Cartesianischen Meditationen* (Hua I, §§ 5ff.) bei der „apodiktischen" Evidenz um ein zentrales Theorem Husserls. Daß Husserl – anders etwa als Scheler (vgl. Krijnen 2000) – spätestens seit den *Ideen I* die Erlebnistatsächlichkeit der Evidenz immer mehr durch deren Relations- und Synthesischarakter überformt,[27] spielt für die Beurteilung der Sachlage keine bedeutende Rolle. Dasselbe gilt für Husserls Versuch, theoretische und prädikative Erkenntnisse in vor-prädikativen und vortheoretischen Evidenzen zu begründen.[28] Entscheidend für die Beurteilung ist etwas anderes, das im Evidenztheorem so oder so *vorausgesetzt* ist: die Anschaulichkeit oder Erfahrbarkeit von Prinzipien – entscheidend ist die Gegenständlichkeit des Eidetischen:

Gemäß dem phänomenologischen „Prinzip aller Prinzipien" fungiert *nur* das unmittelbare Sehen, die „originär gebende Anschauung", die originäre „Evidenz" als Geltungs- oder „Rechtsquelle" der Erkenntnis (Hua III, 52). Die Phänomenologie beschreibt dann das originär Gegebene in Wesensbegriffen – wobei auch das Wesen als das Gegebene der Wesensanschauung ein „Gegenstand", eben ein eidetischer Gegenstand ist.[29] Die phänomenologische Reduktion führt also zu einer Erfahrungssphäre von eidetischen Gegenständen.

Sie weist damit zwar eine grundsätzliche Differenz auf zwischen dem Reich der Wesenheiten als Grund und dem Reich der Realität als Begründetem; aber indem es sich bei *beiden* Reichen um anschauliche Größen, erfahrbare Entitäten handelt, depraviert sie das Implikationsverhältnis von Prinzip und Prinzipiatum (Konkretum), von Grund und Begründetem: Die Gegebenheitsweise des Konkreten läßt sich nicht mehr *unterscheiden* von derjenigen des Prinzips; denn jede Art von Gegenständen besitzt ihre eigene Art der Gegebenheit und jede Region möglicher Gegenstände eine ihr zukommende Grundart originär gebender Anschauung und originärer Evidenz.[30] Das intuitionistische Evidenztheorem selbst ist es, das im Geltungsgrund den Unterschied *annihiliert* zwischen Grund und Begründetem, zwischen Prinzip und Konkretum, zwischen Bedingung und Bedingtem, zwischen Konstituierendem und Konstituiertem: Die *Erfahrungs*struktur übergreift das Fundierte wie das Fundierende. Im letzten Grund verwischen sich beide; beide werden statt durch ihr Verhältnis zueinander unterscheidbar geradezu ununterscheidbar. Entsprechend verliert der Grund sein Grundsein für das Begründete nicht weniger wie das Begründete sein Begründetsein durch den Grund. *Derselbe* Rechtsgrund kommt dem Prinzip und dem Konkreten, dem Grund und dem Begründeten als den Gegenständen, die sie sind, zu: erfahrbare Evidenz (Selbstgegebenheit).

Damit wird Geltung auf „Sein" oder „Nichtsein" reduziert: es bleibt ungeklärt, was sich wirklich im „Grund" ereignet und wie dieser Grund als Grund sein soll, damit das leistende Subjekt nicht bloß leisten, sondern *Gültiges* leisten kann. Die noetisch-noematische Verschmelzung von Bewußtseinsleben und Geltungsprinzipien, Kantisch gesprochen: die Kontamination der objektiven mit der subjektiven Deduktion, verhindert ein zureichendes Selbst- und Weltverständnis des Menschen. Eine letztfundierende Noesislehre (ganz gleich ob als Empeirem oder als irgendwie geartetes Philosophem) setzt eine reflexiv uneinholbare Objektivität voraus, die dem subjektiven Treiben Richtung geben und Einhalt gebieten soll.

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ANMERKUNGEN

[1] Im Sinne von: Hegels spekulative Begriffsentwicklung im Kern ablehnend und sich statt dessen primär am Korrelationsdenken Kants orientierend.
[2] Seit altersher gehört das Problem des Ganzen zur wissenschaftlichen Philosophie. Heidegger (1969, 61f.) bestimmt die Metaphysik sogar als Wissenschaft vom Ganzen des Seienden hinsichtlich seines Seins, und zwar in der Weise des „begründenden Vorstellens". Auch für Windelband (1882, 19; 1894, 136f.) oder Rickert (1910, 1f.; 1921, 14ff.; 1934, V, 1ff.) ist die Philosophie Prinzipienwissenschaft vom Weltganzen. Ebenso versteht Husserl die Philosophie als Universalwissenschaft in begründender Absicht (Hua I, § 64; vgl. z. B. auch Husserls Aussagen über die regionale Ontologie: Hua III, §§ 8ff.).
[3] Vgl. zum Entwicklungsgang der Phänomenologie etwa Theo de Boer (1989), der diesen Gang freilich positiv bewertet.
[4] Hierin liegt ein Grund, weshalb spätere Transzendentalphilosophen wie etwa Hans Wagner (1980) oder Werner Flach (1994; 1997) Husserls Transzendentalphilosophie qua Objektivitätsbegründung unzulänglich und diesbezüglich dem Neukantianismus unterlegen finden.

[5] Vgl. Wagner 1953, 376 mit 1980, 50 und 1955, 55. Wagner zufolge hat Husserl mit seiner Forderung einer fundierenden transzendentalen Betrachtung des Aktlebens sogar als erster mit der Meinung gebrochen, es könne mit einer bloß empirischen, psychologischen Betrachtung desselben philosophisch sein Bewenden haben (1980, 20 mit 331).

[6] Vgl. Wagner 1953, 395; vgl. dazu auch 1980, 50f., 331.

[7] Sie unterschlägt auch solche des spekulativen Idealismus Hegels, wie etwa die Einbettung des konkreten Subjekts im Rahmen einer *Philosophie* des subjektiven Geistes (1991, §§ 387–481).

[8] Vgl. dazu auch Bernet/Kern/Marbach (1996), 42).

[9] Vgl. zur Korrelation von (formaler) Apophantik und (formaler) Ontologie insb.: Husserl 1929, §§ 37–46, 25, 27; vgl. schon 1928a, §§ 67–70 oder 1948, § 1. Vgl. zum Logikbegriff von Husserls *Formaler und transzendentaler Logik* ausführlich Heffernan (1989).

[10] Vgl. den Titel vom II. Abschnitt des 3. Kapitels aus Husserls *Formaler und transzendentaler Logik* (1929).

[11] Eine Vorrangstellung des Noetischen ist freilich nicht nur für die Phänomenologie kennzeichnend, sondern auch in Husserls Zeit räumen eine Vielzahl von Philosophemen der Subjektivität (zumindest tendenziell) einen Primat ein: lebensphilosophische Ansätze etwa, die auf der Grundlage personalistischer Konzeptionen die Erkenntnis als subjektive Selbst- und Welterfahrung auffassen (Dilthey, Scheler); existenzphilosophische Auffassungen, denen zufolge Erkenntnis eine Seinsweise des Daseins ist (Heidegger); die neue „philosophische Anthropologie" (Scheler, Plessner, Gehlen), welche die Frage nach dem Menschen ins Zentrum rückt und die philosophische Anthropologie als philosophische Grundwissenschaft schlechthin begreift.

[12] Auch innerhalb der neueren kantianisierenden Transzendentalphilosophie gewinnt die Unterscheidung von Geltungsnoetik und Geltungsnoematik eine sachlich tragende Funktion – allerdings ohne Primat des Noetischen, sondern mit einem des Noematischen: *Wagner* integriert das Thema der Subjektivität der Erkenntnis durch eine an Husserls Noesislehre angelehnte Theorie der konkreten Subjektivität und unter Einfluß von Hönigswald in eine transzendentale Geltungstheorie, welche die Geltung des Geltenden von der Verwirklichung des Geltenden zu scheiden weiß (1980, §§ 29–31). *Flach* führt die Unterscheidung von „Subjektivität und Objektivität der Erkenntnis" zunächst innerhalb seiner Geltungsnoematik des Wissens durch (1994, § 2.4) und macht sie dann für die Bestimmung des „axiotischen Grundverhältnisses" innerhalb des philosophischen Systems fruchtbar (1997, 59ff.).

[13] Vgl. für eine detaillierte Ausarbeitung der Ausführungen zu Kant: Krijnen (2008).

[14] Für die Deutung des Sinns der transzendentalen Deduktion ist die Unterscheidung allerdings nicht sehr hilfreich, denn Kant schließt die subjektive Deduktion, d. i. die Betrachtung des Verstandes in subjektiver Hinsicht, vom Hauptzweck der Deduktion aus, auch wenn diese subjektive Betrachtung im Text einen durchaus beträchtlichen Umfang ausmacht.

[15] (by – mag auch die subjektive Seite von „großer Wichtigkeit" sein (A XVI f.).

[16] Die objektive Gültigkeit rein a priorischer Verstandesbegriffe wird dargetan, indem von ihnen als „Bedingungen a priori zu einer möglichen Erfahrung" nachgewiesen wird, daß durch sie allein „ein Gegenstand gedacht werden kann" (A 96f.).

[17] Subjektiv gesehen vereinigt der Begriff als Bewußtsein der Synthesiseinheit zwar das „Mannigfaltige [...] in eine Vorstellung" (A 103), aber objektiv gesehen ist ohne Begriff „Erkenntnis von Gegenständen ganz unmöglich" (A 104).

[18] Die subjektive Deduktion sei „gleichsam eine Aufsuchung der Ursache zu einer gegebenen Wirkung und insofern hypothetisch; Kant fügt aber hinzu: dem sei nicht so (A XVII). Warum nicht? Trivialerweise nicht, insofern die ‚subjektive Deduktion' eine transzendentale und keine empirische Angelegenheit ist, also gar nicht von einem empirischen Bedingungsverhältnis die Rede ist; weniger trivial deshalb nicht, weil intragnoseologisch die Voraussetzung der ‚subjektiven Deduktion', die gegebene Wirkung, nämlich die Objektivität als das Woraufhin der subjektiven Synthesen qua Ursachen, in der objektiven Deduktion *begründet* wird; sofern beide Deduktionen zwei ‚Seiten' der transzendentalen Deduktion sind, welche die objektive ist, gibt es logisch gesehen einen Primat der objektiven Deduktion; durch diesen Primat vermag das subjektive Verfahren seinen hypothetischen Einschlag abzustreifen.

[19] Sie findet sich aber auch in damals diskutierten Philosophien wie die von J. F. Herbart, B. Bolzano, H. Münsterberg oder W. Schuppe.

²⁰ Joachim Ritter (1933) kommt hinsichtlich Scheler und Heidegger zu ähnlichen Ergebnissen: Ritter stimmt Scheler zwar zu, daß die Einzelwissenschaften vom Menschen zuletzt auf eine ‚philosophi-sche Anthropologie‘ führen; aber Schelers objektiv-metaphysische Anthropologie liefere hinsichtlich der metaphysischen Wesensbestimmungen des Menschen entweder bloße Zusammenfassungen der ein-zelwissenschaftlichen Forschung oder nur Begründungen, die den Bereich einzelwissenschaftlicher Forschung so verlassen, daß sie den intendierten Zusammenhang mit den Einzelwissenschaften verlie-ren (48ff.): Schelers Anthropologie trete ins Reich „wissenschaftsfremder Weltanschauung" (59f.). – Die Diskussion um Rickerts ‚Zwei Wege der Erkenntnistheorie‘ macht deutlich, weshalb dem *notwen-dig* so ist: Jede Noetik parasitiert von einer vorausgesetzten Objektivität, die sie als Noetik nicht mehr wissenschaftlich ausweisen kann. Es ist daher nicht überraschend, daß Ritter hinsichtlich Heideggers fundamental-ontologischer Daseinsanalytik zum selben Ergebnis kommt wie bei Scheler. Im Grunde un-terliegt jede Reflexion einer petitio principii, die irgendein ‚leistendes Ich‘ als *fundamentum inconcussum veritatis* verwendet und damit eine Noesislehre als letztfundierend propagiert. – Ein stringenter Versuch in dieser Richtung liegt unter Einfluß von Husserl, Hönigswald und Heidegger in der Nachkriegszeit bei Wolfgang Cramer (1954) vor. Cramer baut auf dem natürlichen Ich-Gedanken eine ontologische Konstitutionstheorie der Subjektivität: Als *konkreter* Ich-Gedanke vermag dieser Gedanke jedoch nicht als *objektiver* Geltungsgrund für den Geltungsanspruch von Gedanken zu fungieren – auch der natür-liche Ich-Gedanke ist hinsichtlich seiner Geltung als etwas zu denken, das nach geltungsnoematischen Prinzipien gestaltet ist.

²¹ Vgl. zu Rickerts Theorie der ‚zwei Wege‘ vor allem: 1909; 1912; 1928. Vgl. zu diesem Thema aus-führlich: Krijnen 2001a (speziell Kap. 6 zur Zweidimensionalität des theoretischen Ganzen); Krijnen 2001b.

²² Vgl. zur Rede vom ‚Gegenstand der Erkenntnis und Erkenntnis des Gegenstandes‘: Rickert 1909, 170, 217f. u. ö.; 1928,154, 123, 282f., 289 u. ö.

²³ Entsprechend hält Rickert Verabsolutierungstendenzen des Objektiven, wie sie innerhalb des süd-westdeutschen Neukantianismus bei Lask vorliegen, stets entgegen, der Begriff des *Gegenstandes* der Erkenntnis, der doch immer Maßstab sein soll, lasse sich nicht vollständig „ohne Rücksicht auf das Subjekt" bilden (vgl. 1928, 279ff.). Die Ausschaltung des Subjektbegriffs aus den letzten Fundamenten der Objektivitätslehre sei ein „Rückfall" in den vor-kantischen, meta-logischen „dog-matischen‘ Ontologismus" und mache das *Erkennen* des Gegenstandes unverständlich (1928, 284). – Es ist in Anbetracht der Stellung Lasks innerhalb des südwestdeutschen Neukantianismus, der internen Schulentwicklung sowie des in der vorliegenden Studie verhandelten Problems sicherlich unzureichend, wie Schumann/Smith (1993), Lask als „„end-point of Neo-Kantianism" (454) und insofern als Paradigma für die Konfrontation ‚Neukantianismus – Phänomenologie‘ aufzufassen.

²⁴ Vgl. Rickert: 1928, 292; vgl. 1909, 218 mit 220; 1930, 36.

²⁵ Dieser Primat der Geltungsnoematik hat sich bis in die Transzendentalphilosophie Wagners und Flachs durchgehalten: Wagner tritt für die noematische Geltungsreflexion als einzig mögliches Fundament einer allgemeinen Reflexionslehre ein (1980, § 7); da hier das Gültigkeitsmoment selbst thematisch ist, hat sie die absolute Vorrangstellung (1980, 67f.). Die Faktizität des Subjekts gewinnt bei Wagner erst geltungstheoretische Relevanz, sobald der Geltungsvollzug thematisch wird; dann geht es jedoch nicht mehr um die *Geltung* des Geltenden, sondern um die *Verwirklichung* der Geltung (1980, §§ 29ff.). – Auch bei Flach prävaliert die reine Geltungslogik vor der Analyse der Geltungsvereinzelung. Vgl. dazu Anm. 26).

²⁶ Unter Einfluß von Emil Lask und vor allem Bruno Bauch hat Flach in seiner Dissertation einerseits anerkannt, daß sowohl der subjektive als auch der objektive Weg notwendig zu beschreiten seien (1955, 161, 214); andererseits bestimmt Flach den Primat der objektiven Logik dahingehend, daß der objekti-ve Weg sich ‚verselbständigen‘ ließe und anders als die subjektive Logik einen Bestand ‚für sich‘ habe (214f., 253): eine „vollkommen subjektfreie Theorie der Begründung der Objektivität" sei bildbar (247). Auch in den darauf folgenden Schriften bleibt für Flach der „volle Begriff des Subjekts" ein derivati-ver Konstitutionsbegriff, der im analytischen Rückgang der Geltungslogik überhaupt nicht auftauche; der Subjektbegriff bezeichne vielmehr den geltungstheoretischen Ort der Konstitution von Mundanität (Geltungsvereinzelung), sei jedoch für den Begründungsregreß irrelevant (1959, 69; 1963, 21f. mit 41f. u. ö.). In Flachs später Erkenntnislehre scheint mir diese extreme Trennung dahingehend korrigiert, als auch die Subjektivität des Wissens, und damit das Moment der Intention, durch die geltungsnoematische

Konstitution „konstitutiv abgesichert" wird (1994, 216f.) und daher der geltungsnoematischen Reflexion zugehört. Für Flach gibt es sozusagen nur ‚einen' Weg, nämlich den geltungsnoematischen, und dieser schließt die Geltungsnoetik in sich ein. Vgl. noch: Flach 1997, 28.

27   Vgl. Hua III, 366–370; vgl. Hua I, §§ 27ff. mit 17.

28   Vgl. insb. 1948, etwa §§ 4 mit 13; vgl. schon Hua IV, 90f., 4ff.

29   Vgl. Husserl, Hua I, 12, 68f., 112; Hua III, 14, vgl. 47; Hua V, 142ff.; 1948, 421.

30   Bei Husserl entspricht jeder Region und Kategorie prätendierter Gegenstände ein „Grundtypus von originärer Evidenz" (Hua III, 340; 1948, 12 u. ö.).

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FACTICITY AND TRANSCENDENTALISM: HUSSERL AND THE PROBLEM OF THE "*GEISTESWISSENSCHAFTEN*"

ABSTRACT

In my paper, I want to reflect on the validity of Husserl's claim to have renewed the idea of transcendental philosophy, by identifying a new *transcendental* "*Arbeitsfeld*": constitution of reality by absolute, intentional consciousness. I will do this on the basis of his project to found the "*Geisteswissenschaften*". In anti-naturalist vein, Husserl argued convincingly for the necessity of the human sciences on the basis of a *regional ontology of the human lifeworld,* which demands a proper approach, founded on a specific so-called *personalistic attitude*. Furthermore, a "*geisteswissenschaftliche" psychology* must uncover the constitution of culture by fundamental intentional processes, which are embedded in a social and historical context. I will present this analysis in the first part. In the second part, I will argue that this *mundane "Geisteswissenschaft"* is problematical for Husserl's transcendental project, which basically claims that the "*geistige Welt*" is a correlate of transcendental consciousness. If it is possible to study the constitution of human reality in the *natural* attitude by studying the intentional activity of the human person in phenomenological psychology, which applies a *non-transcendental* phenomenological reduction, what extra knowledge can transcendental phenomenology impart? Husserl continued to struggle with this question, which is essentially the problem of the psychological version of the reduction, and which is highlighted by his remarks that there is no intrinsic difference between phenomenological psychology and transcendental phenomenology, with respect to the analysis of constitutive intentionality. The reason is that transcendental consciousness necessarily objectifies itself as factual human person, in order to perform its transcendental function.

INTRODUCTION

In order to understand Husserl's claim to have renewed the idea of transcendental philosophy, one needs to clarify and assess his alleged identification of a new *transcendental* "*Arbeitsfeld*": constitution of reality by absolute, intentional consciousness (Hua, XXIX, 425). This is usually done by explaining the *phenomenological reduction* and its variants: Cartesian, psychological and ontological. By contemplating this method, most phenomenologists refused Husserl's idealist move towards *absolute* consciousness. Merleau-Ponty f.i. argued for the impossibility of this reduction, because of the facticity of the embodied subject (MMP, 1945,

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VIII–IX). I want to follow another route in order to clarify but also question the validity of Husserl's claim. When Husserl reflected on the "*Geisteswissenschaften*", the specificity of human culture motivated quite early an anti-naturalism. He argued for the necessity of the human or cultural sciences on the basis of a *regional ontology of the human lifeworld,* which demands a proper approach, founded on a specific attitude, the so-called *personalistic attitude*. This ontology clarifies the basic particulars of human life: the embodied human person, various forms of sociality, and cultural entities as meaningful (*bedeutungsvoll*) expressive unities. Furthermore, human activity creates the lifeworld, and a "*geisteswissenschaftliche*" psychology must uncover the constitution of culture by fundamental intentional processes, which are embedded in a social and historical context.

This mundane "*geisteswissenschaftliche*" psychology is highly problematical for Husserl's transcendental project, which basically claims that the "*geistige Welt*" is a correlate of transcendental consciousness. If it is possible to study the construction of human reality in the *natural* attitude by studying the intentional activity of the human person in phenomenological psychology, which applies a *non-transcendental* phenomenological reduction, what extra knowledge can transcendental phenomenology impart? Husserl continued to struggle with this question, which is essentially the problem of the psychological version of the reduction, and which is highlighted by his remarks that there is no intrinsic difference between phenomenological psychology and transcendental phenomenology, with respect to the analysis of constitutive intentionality. The reason is that transcendental consciousness necessarily objectifies itself as a mundane human person. *Personality* is a *self-apperception* of absolute consciousness, because it can only fulfil its constitutive function as embodied and embedded, factual consciousness. Yet he pleaded for the necessity of a transcendental approach in order to overcome the *objectivism* of the sciences. By staying in the natural attitude, human sciences are as *dogmatic* as natural sciences, and in that sense they do not realize the ideal of a fully justified knowledge. My paper has two main parts. After explaining the problem of the cultural sciences, I will address the relation of psychology and transcendental phenomenology.

GEISTESWISSENSCHAFTEN AND CULTURE

Although Husserl never questioned the idea that knowledge of physical nature consists in finding lawful causal relations, he rejected positivism's universal claim.[1] Defenders of the *Geisteswissenschaften* argue that an analysis, which looks for causal relations between human phenomena, can never account for the complexity of human reality. In a letter to Dietrich Mahnke, Husserl agrees that his phenomenology can contribute to the foundation of the *Geisteswissenschaften.* Mahnke had remarked in a review of Dilthey's *Aufbau...* in the *Deutsche Literaturzeitung* of 1927, that Husserl had asked in the *Logos*-article and in *Ideen* I for a phenomenology of the *Gemeingeist* as the basis for a science of objective culture.[2] Cultural sciences can only be taken serious, when they can claim a methodological autonomy, which

guarantees their scientific character against naturalism. Arguing for this requires first an insight into the proper structure of the object, since scientific method has to respect its object.

As a theory, science must conform to the principles of formal logic. Science is also bound by formal ontological criteria, which apply to every category of object. Thirdly, scientific analysis and explanation must respect the *material ontology* of their subject. The more fundamental material ontology of the world we experience, which Husserl later calls "the ontology of the life-world", leads to a distinction of the so-called *fundamental regions or basic ontological categories* of this world. He identifies three of these: material nature, animate being and spirit.[3] A regional being is the object of and thus for Husserl constituted by a specific experience. For instance, the perception of a material thing differs from the experience of an animate being. This original experience is the basis of the material ontology, that identifies the essential (eidetic) ontological structures of a regional being by the method of "ideative abstraction" (*ideierende Abstraktion*).[4] Scientific theory is bound by this specific experience and by the eidetic structure of its object, that must be taken into account in the conceptual framework.[5] With each different region comes a different set of concepts and thus a different explanation. When a scientific discipline explains a regional being by concepts that cannot be applied to it, a fundamental problem arises (Hua V, p. 91). This is the case with the naturalistic interpretation of spiritual reality.[6]

Spiritual reality belongs to the world of "natural" experience (*natürliche Erfahrung*), where it appears in all its richness, displaying not only physical nature but also living creatures and a variety of meaningful (cultural) objects, that we appreciate for their practical, esthetical or ethical value (Hua IV, § 49 e), pp. 182–183; Hua IX, § 6, pp. 103–104). We encounter other people and manipulate objects that are of interest to us in a wide variety of senses. These objects as well as human beings appear to us as expressive unities (*Ausdruckseinheit*).[7] They express an ideal moment, that Husserl in a typically German fashion calls "spiritual" (*geistig*). Spirit comes in two forms: subjective and objective. In the case of subjective spirit, the expressive unity is a fellow human being. Objective spirit is to be understood as the (ideal) meaning expressed in the structure of a spatio-temporal object. An expressive unity is thus an entity consisting of a material and an ideal moment (*leiblich-geistige Einheit*). (Hua IV, p. 204, pp. 236–247: EU, p. 55) Closely joined as these two moments are, only a single object appears. Of course, the meaning can only be given by virtue of the experience of the material bearer, provided the latter is not thematized as only a physical reality. Because the meaning is expressed in the physical, the object is experienced as meaningfully structured (*Sinnesartikulation*). (Hua IV, p. 241) Although it is possible to differentiate between the empirical bearer and the ideal meaning, the bearer itself displays the meaning by virtue of its own physical structure. The meaning appears in spatio-temporal reality as a peculiar property of a material object (*Bedeutungsprädikat*). (EU, pp. 318–319) So, in a sense, the meaning is as real as the object itself.

Experiencing an expressive unity means interpreting it, which enables one to understand the expressed meaning. This is not possible within the naturalistic

attitude, where the sensuous bearer is thematized as a physical object by virtue of the neglect of its meaningfulness. So the givenness and concomitant interpretation of an expressive unity presuppose a non-naturalistic experience, which for Husserl occurs within the *personalistic attitude*. As a meaningful object, the bearer is not just a physical thing, because it appears as meaningfully structured. Its materiality displays the meaning. The material structure itself begs for an interpretation, because it cannot be understood in purely physical terms. The peculiar organization of the material object seems to be contingent and thus irrelevant from a physical point of view. Of course, geometrical and physical laws that are applied in architecture can explain the construction of a church. Yet why this building has the form of a cross and why it has a specific spatial orientation according to an east-west axis remains unexplained by this approach. This concrete form and location can only be understood on the basis of Christianity. For a Christian, the east is a meaningful place, since it refers to the place of Christ's incarnation. So the east is the symbol of the union of the profane and the divine in Christ. The cross is the symbol of his death, conciliating man and God. The cross and the quarter, themselves already meaningful objects, function as elements of a semantic code that determines the direction and form of a physical building. The church incarnates in its materiality these fundamental symbols of Christianity and is thereby constituted as a meaningful object.

With this ontology of the *geistige Wirklichkeit* at hand, which I only just sketched, Husserl argues against naturalism for the necessity of an approach by the cultural sciences. Unbiased by scientific prejudice, the ontology of the world of natural experience discloses the concrete forms of appearance of the spiritual (Hua IX, § 16). By elucidating the essential structure of the world, this ontology shows more precisely that the existence of natural and cultural sciences is based on a division of the phenomena of the world in two regions: nature and spirit. Their existence justifies these two distinct sciences.[8] But Husserl also shows that this distinction between *basic regions is problematical.* It is simply not possible to unambiguously classify all phenomena of the world of natural experience under either the heading nature or spirit. This is for instance quite clear with regard to the human body, which can be considered both from a naturalistic (anatomy, physiology, biochemics) and a personalistic viewpoint as a human, subjective body. Furthermore, there are not two worlds, a natural and a spiritual one, but there is only one world, consisting of the totality of phenomena, which can be understood in different ways. Because both natural and cultural science claim to exhaustively explain all the phenomena of the world, both the naturalistic and personalistic interpretation thematize f.i. bodyliness and consciousness and their relation. So in the case of animate being, there really is no fundamental opposition between natural and cultural sciences concerning their object. Nevertheless, natural and cultural sciences substantially differ, because they rest on a radically different apperception of the same phenomena, as appears from their respective interpretation of consciousness. Where naturalism explains the causal relations of the mind to the physical body, personalism considers bodyliness as a mode of existence of an embodied subject, who expresses herself in and governs over her body. *Geisteswissenschaft* is not about physical realities but about real and ideal spiritual entities.[9] So to understand the difference between nature and spirit,

one has to clarify the apperception which is constitutive of the specific *approach or attitude* of these distinct sciences, and which entails a specific givenness and interpretation of the object (Hua IV, pp. 210–211).

Because the world of natural experience is the source of both natural and cultural sciences, which differ with respect to their attitude: *naturalistic versus pers*onalistic, the ontology of the world of natural experience must justify these distinct attitudes. Naturalism is justified because it analyses physical materiality, which is a basic structure of the world. But its approach of reality is one-sided, and results in the neglect of spiritual phenomena. Within the naturalistic attitude abstraction is made from the meaningfulness of cultural objects (Hua IX, § 17). This abstraction is constitutive of a specific experience, the so-called experience of nature (*naturale Erfahrung*) or physical experience, whose object is the totality of physical spatio-temporal things. These natural things appear as "mere objects" (*blosse Sachen*), because there is no attention for their value. We experience only natural predicates, viz. spatio-temporal properties and sensuous qualities (*naturale, rein sachliche Prädikate*).[10] Naturalism further apprehends things as realities, which implies a functional definition of nature, consisting of causally related entities. Spatiality, temporality and causal reality are its essential characteristics. The world of physical experience is thus a totality of causal realities (Hua IV, pp. 41–55, § 31, § 33). Therefore there is no attention for the specificity of cultural-spiritual phenomena.

The world of natural experience is the correlate of perceiving, valuing, understanding, empathy and practical acts. In *Grundprobleme der Phänomenologie* (1910–1911) and in *Phänomenologische Psychologie* (1925), this world is called *natürlicher Weltbegriff*.[11] It is the social and cultural life-world, from which physical nature is abstracted, which results in a reduction of cultural, meaningful entities and humans to physical realities. The ontology of this world, which identifies it essential or a priori-structure, shows that spatiality and temporality are indeed its basic features, but also that the physical and the spiritual are intertwined in the world of natural experience. The expression of an ideality is an essential structural feature of this world.[12] This applies to both subjective and objective spirit. Subjective spirit expresses itself too, and has, in so far as it is intentional consciousness, a proper content. The person is an intentional subject, relating to and motivated by the environment and other humans. Intentionality refers to the ways in which the person relates to the other on the basis of perception, valuing, understanding, agency, empathy and social acts. She thereby develops her own individual personality. These aspects are the proper object of the *geisteswissenschaftliche* study of human persons, and can not be understood in the naturalistic attitude, where man is understood as a psycho-physical reality, causally related to other realities. In order to study intentional life, one has to develop a *geisteswissenschaftliche* psychology, i.e. an eidetic analysis of the intentional acts of embodied and embedded intentional consciousness.

Personhood is not a naturalistic theme, because the analysis of physio- and idio-psychical causal relations cannot elucidate the constitution of personal identity and character (Hua IV, § 34, p. 289). A non-naturalistic psychology of the activity and passivity of intentional consciousness is required in order to clarify the genesis of

personal identity. These inner mechanisms are not causal but motivational. Personal identity does not coincide with the stream of consciousness, but is constituted on the basis of psychological processes. So personal identity transcends intentional consciousness and is apprehended on the basis of an apperception, that differs from simple reflective consciousness. Husserls calls a person a "spiritual individual", whose uniqueness is defined by specific motivations. The psychology of these motivational processes permits one to understand how a person acquires personal characteristics (*Habitualitäten*) like beliefs and intellectual, emotional, bodily, practical and other capacities. Personal history is constitutive of "spiritual individuality". To understand theoretical, emotional, ethical, social and other typically human behavior, one has to explain how persons relate to the lifeworld with its panoply of meaningful entities. Cultural science studies the intentional relations between persons and their environment (*Umwelt*) (Hua IV, § 50, § 55, p. 216, p. 365). An ontology of the entities which are typical of the cultural world and of the different forms of personal community prepares this study (meaningful object, real and ideal spiritual object, person, home-world, communities of a higher order, etc.) (Hua IV, pp. 367–369). The psychology of the spirit thematizes these phenomena of the spiritual world as intentional correlates or so-called noemata of personal consciousness (Hua IV, pp. 189, 365, 268).[13] Cancelling the natural tendency to apprehend experienced objects as real and transcendent things, phenomenological reduction enables the description of the object's noematical givenness. This psychology thus elucidates the conscious processes that necessarily found the experience of and the involvement in the spiritual world. It clarifies the intentional relation between certain modes of being and specific conscious experiences. The ontological a priori of the *geistige Welt* is a guidance for further analysis of conscious acts. The analysis of the original experience of an expressive unity I referred to, exemplifies this intentional explanation of the appearance of the spiritual world. Because it identifies specific modi of intentional consciousness as the subjective conditions of possibility of this world, this *geisteswissenschaftliche* psychology is a core discipline of the cultural sciences (Hua IV, p. 367).

CULTURAL SCIENCE AND TRANSCENDENTAL PHENOMENOLOGY

The *geisteswissenschaftliche* psychology investigates the intentional consious life of the person, in order to find what Hussserl calls a final explanation of the spiritual world by clarifying the constitutive nature of intentional consciousness for the appearance and hence the existence of this world. The analysis of the noema implies a reduction of the object to a phenomenon, whereby the natural tendency to comprehend the objects of the environment as real, transcendent things, is inhibited. Husserl speaks here of a psychological reduction.[14] Psychology describes first of all the way of givenness of the intentional objects, and then analyzes the correlation between these objects and the acts of consciousness. The way objects are experienced, how they are given, what conscious activity enables their appearance

is of interest here. Hereby this investigation clarifies the nature of the conscious acts which are presupposed and necessary for the experience of and involvement in the spiritual, cultural world. The analysis of valuing acts for instance elucidates what acts are foundational for the experience of the value of an object, and in what sense it differs from sensory perception. But Husserl explains that one can also psychologically study the experience of nature.[15] He calls this psychological investigation of the conscious acts, which are the condition of possibility of the appearance and experience of the cultural world also a constitutive investigation, which relies on the elementary and eidetical laws of intentionality.[16]

But it is quite problematical to call this psychological investigation of personal consciousness a *constitutive* investigation. As far as Husserl is concerned, these constitutive analyses are the quintessential task of the transcendental phenomenological project, which clarifies the constitution of reality in transcendental consciousness. The threshold of transcendental phenomenology is crossed by performing the transcendental-phenomenological reduction. It cancels the natural attitude, and this entails that the natural apperception of consciousness is "put between brackets". This means that contrary to psychology, consciousness is not understood any longer as mundane consciousness, which belongs to the world. For the transcendental phenomenologist, consciousness is absolute. This not only means that it is absolutely given, since this applies to every reflective givenness of consciousness, and thus also to reflection in the natural attitude, but that transcendental consciousness exists as an absolute entity. The being of transcendental consciousness is completely independent of the existence of a mundane reality. The existence of reality on the contrary is dependent upon transcendental consciousness. In that sense, transcendental phenomenology highlights the difference between the nature of being of absolute consciousness and of the world. Consciousness "*nulla re indiget ad existendu*m", as the famous dictum goes (Hua III, 1, p. 104).

Reality is dependent on absolute consciousness, because it derives its sense and validity from the way in which it is consciously given. Knowing what a specific mode of being is and how it is possible, has to take into account the simple fact that an object only counts in so far as it is an object of consciousness. So the way of being of an object is immediately related to a specific way of appearance. A physical thing exists in a different manner than a cultural object, which entails a different way of appearing. Transcendental phenomenology, which investigates the intentionality of transcendental consciousness, shows that the way of being of the intentional object depends on a conscious process, itself subject to particular criteria. Each class and type of object has its a priori regulated manner of being perceptible, imaginable, thought about, proved etcetera. "Being" is grounded in consciousness, because all modes of appearance, and thus all modes of being are relative to consciousness. Transcendental phenomenology understands the intentional relation between acts of consciousness and intentional objects as a constitutive relation.[17] Reality is constituted according to the nature of consciousness. An eidetics of the various ways of being conscious of reality has to answer the core problem of husserlian phenomenology: constitution of reality by absolute consciousness. In that sense, transcendental phenomenology has to be understood as a genuine metaphysics, which locates the

source of reality in absolute consciousness. Of course, one needs to understand this correctly. This idealistic metaphysics is not Berkeleyan, it doesn't consider reality as a subjective illusion or mental content. Husserl is a realist. But he doesn't mean that transcendental consciousness is the metaphysical cause of reality either, because the relation between consciousness and reality is not a real, but an intentional relation. Consciousness is the condition of possibility of the appearance of reality and of the confirmation of its existence. In that sense, reality is what Husserl calls in German a *Sinngebilde* (sense-formation) and a *Geltungseinheit* (valid unity). Whether a perceived spatio-temporal object can be posited as real, will depend on the way it is perceived, whereby a priori rules prescribe how it should appear in order to be posited as real.

Where the pre-transcendental ontology of the world of natural experience establishes the various forms of being, transcendental phenomenology tries to found these forms by an analysis of their radical dependency on transcendental consciousness. The transcendental reduction is important for this attempt, because it discloses the constituting activity of absolute consciousness. The spiritual world with its various entities is equally a constituted phenomenon of transcendental consciousness. The subject of this world, the person, has in turn to be understood as the result of a natural or mundane self-apperception or self-objectivation of transcendental consciousness. Natural consciousness is transcendental consciousness, which apperceives itself as belonging to the world. Because transcendental phenomenology tries to elucidate the process of constitution of the person in terms of this self-apperception and of the cultural world with all its objects in terms of acts of transcendental consciousness, it aims for a radical explanation of the phenomena of the spiritual world. Therefore Husserl calls transcendental phenomenology the absolute *Geisteswissenschaft*.[18]

But the cultural scientist is not interested in this final metaphysical elucidation of reality. He has no need for the transcendental-phenomenological reduction to disclose transcendental consciousness. This holds for both the descriptive cultural sciences and for the *geisteswissenschaftliche* psychology.[19] The turn to transcendental consciousness is unnecessary, because all main *geisteswissenschaftliche* topics and problems can be treated and analysed in the natural attitude. The genesis of personal individuality on the basis of specific motivational processes can be clarified, independent of a metaphysical foundation in the acts of absolute, constituting consciousness. The relations of the person to her environment on the basis of perception, valuing acts, understanding (*verstehen*), intentional agency, empathy and further social acts, can all be clarified on the basis of phenomenological psychology. The examination of the intentionality of consciousness, and more precisely the analysis of the intentional correlate, can be developed in the natural attitude, without performing a transcendental reduction. The dependency of the intentional correlate on the act of consciousness can perfectly be elucidated, even though the act is comprehended within the natural attitude as the act of a person, who belongs to empirical reality.[20] The performance of the psychological reduction, which enables the analysis of the psychological noema, doesn't transcend the natural attitude. *Geisteswissenschaftliche* psychology continues to understand consciousness as mundane and hence is a science in the natural attitude.

Although the study of intentionality doesn't have the same metaphysical importance for the human sciences as it does for transcendental phenomenology, psychology and phenomenology don't differ as far as the content of their analyses of intentional life and its relation to the world are concerned. The notion of self-apperception explains why transcendental and personal consciousness do not differ regarding their content. Mundane consciousness is transcendental consciousness, which apperceives itself as part of the world. Consciousness is given in a different attitude: qua transcendental in the transcendental attitude and qua mundane in the natural attitude. One passes from the latter to the first by performing the transcendental reduction. This reduction first reduces worldly objects to intentional correlates of conscious acts, which requires the inhibition of the natural attitude, i.e. of the belief in the objective existence of these objects as transcending consciousness. Once the object is reduced, one can study its givenness, and comprehend that its objective, transcendent existence has to be understood as a (thetical) property of the object in so far as it is consciously given. The existence and the belief in the existence of the object are defined by, are dependent upon the way it is given as the correlate of consciousness. "To be" is a doxical and thetical property of the noematical correlate of conscious acts. The transcendental reduction then further brackets the interpretation of consciousness as factual, and results in the nodtion of absolute consciousness.

But the point is that it is possible to study the givenness of the intentional object in the natural attitude, as is shown by phenomenological psychology. This psychology, and the human sciences which are based on it, use an analysis of the noema in the context of the natural attitude. Human science is a so-called "empirical phenomenology", which doesn't require the transcendental-phenomenological reduction.[21] The basic belief in the existence of the world or *Ur-doxa* is not suspended. In this context, intentional consciousness understands itself as worldly or mundane being. But for Husserl this approach is incoherent and illogical. One cannot comprehend constituting consciousness as mundane, its selfinterpretation as worldy must be inhibited, the natural attitude must be suspended. His argument seems purely logical. We commit a logical error, more precisely a *petitio principii*, when we understand world-constituting consciousness as mundane, because we then already accept that the world exists and that consciousness is one of these mundane entities.

I remarked that mundane consciousness is for Husserl a mundane selfobjectivation of transcendental consciousness. This empirical selfapperception means that the pure ego or the transcendental person apperceives itself as a mundane spiritual entity, a procedure Husserl calls the constitution of the mundane person by the subject of transcendental consciousness. This constitution is analyzed in various context, of which the following two are relevant. The experience of a spatial and temporal world requires the existence of an empirically real, embodied intentional subject. Transcendental consciousness has to apperceive itself in this way. Secondly, reflection of the pure ego of transcendental consciousness on itself necessarily results in an empirical self-apperception, because the personal characteristics I become aware of presuppose the existence of an empirical intentional subject, who exists as a spiritual individual governing over her body. The person as a mundane,

embodied intentional subject is the noematical correlate of a selfapperception by the pure, transcendental ego. This selfapperception or *mundaneisation*, to use a typical husserlian term, is necessary, because the world has the structure it has: spatiality and temporality are its fundamental features. Of course this doesn't mean that all wordly entities are spatial. Neither a person's conscious processes, nor the meaning of a word, nor the content of a book are spatial. Yet all worldly objects, and this also counts for idealities, must be present somewhere in the world. One can only understand the meaning of words when they are either spoken or written, i.e. materialized. Spiritual individuality of a person is the ideality of a real spiritual object, which implies that personality can only exist as characterizing a real empirical entity, the embodied human person. Individuality is expressed in bodily behaviour, I am intersubjectively for the other person and she in turn is for me an expressive unity of body and spirit (*leiblich-geistige Ausdruckseinheit*, cf supra). But I also subjectively exist as a unity of body and mind, in so far as I govern my body as a free moveable organ of perception (*walten*). The conditions of possibility of the perception of a spatial and temporal world necessarily require an embodied perceiver.[22] Free movement presupposes spatiality, resistance, facticity, in short mundaneity. So in order to be able to constitute the world, the subject has to be mundane.

In the light of this double necessity of a factual and mundane existence, one can ask why the person has to understand herself as a selfapperception of transcendental ego. Why do we need from the mundane perspective a transcendental redoublement-fondement, to say it with Foucault? That we really have a doubling may be clear from the remark that transcendental and mundane person are each other's mirror image. Does the comprehension of the self as a selfobjectivation of transcendental consiousness yield some new and important insight into the problem of personhood? Can we better answer some fundamental questions concerning the social and cultural world, by transferring them to the transcendental level? Husserl suggests that only the passage to the transcendental gives us the radical answer to the problem of being and thus also of the *geistiges Sein*, but none of the above mentioned elements substantiate this claim. Because transcendental phenomenology and phenomenological psychology have the same content, since they both analyze the intentionality of consciousness, albeit in a different attitude, Husserl calls this psychology a mundane phenomenology. But this is problematical, since for Husserl only transcendental phenomenology really deserves to be called phenomenology, which analyzes the constitution of reality by absolute consciousness. So psychology is to be understood as an application of transcendental phenomenology. Since both have the same object, namely constitutive intentional processes, Husserl can affirm that nothing is lost when intentionality and constitution are studied in the natural attitude.[23] Human science can continue in its transcendental naïveté, and only the transcendental phenomenologist is capable to really found the phenomena the scientist describes and explains (Hua XXIX, 114–115). Human science doesn't need to cross into the transcendental promised land, since all analyses of constitution – properly understood as sense-giving – can be interpreted as descriptions of mundane psychological processes. Because mundane and transcendental consciousness have the same content, which consequently equally applies

to phenomenological psychology and transcendental phenomenology, the first, and more precisely its *geisteswissenschaftliche* variant, function as a route into transcendental phenomenology. I will not address the problem of the various ways into transcendental phenomenology here any further, but only want to remark that there also is a *geisteswissenschaftliche* way. More precisely, Husserl can claim that the investigation of the intentional relations between a person and her environment makes us attentive to the constitutive problem, which when combined with transcendental reduction, leads to the real knowledge of how transcendental consciousness grounds all being.[24] Transcendental phenomenology as an eidetics of transcendental consciousness contains all constitutive problems, including the constitution of the *geistige Welt,* and can in that sense be called the absolute *Geisteswissenschaft*.[25]

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NOTES

[1] The second book of Ideen, Hua IV, and the Krisis, Hua VI, are important here. One needs also to refer to the lectures on "Phänomenologische Psychologie", Hua IX, and to the analyses concerning the "Phänomenologie der Intersubjektivität", Hua XIII–XV. Other important texts are the various lectures Husserl gave on the topic: WS 1912/1913: metaphysische und wissenschaftstheoretische Übungen über Natur und Geist. SS 1913: Vorlesungen Natur und Geist, Übungen über die Idee Natur- und Geisteswissenschaft. WS 1915/1916: philosophische Übungen über Natur und Geist. SS 1919: Vorlesungen Natur und Geist, published as Husserliana: Edmund Husserl Materialienband 4. WS 1921/1922: idem. SS 1927: idem.

[2] Van Kerckhoven, G. 1984. Die Grundansätze von Husserls Konfrontation mit Dilthey im Lichte der geschichtlichen Selbstzeugnisse. In *Phänomenologische Forschungen 16*, Hrsg. Orth, E.W. Freiburg/München: Alber, 148–149.

[3] Husserl, E., FTL, 134. For the definition of the regions, see Hua XVII, § 55; also Husserl, E., EU, 1985, §§ 92–93, pp. 432 ff.; Hua V, § 7, § 19; Hua XXX, § 62, Beilage XVII. Material nature, Body and soul are understood as "reality", which is the basic ontological category in the naturalistic attitude. Body and soul are the two elements of animate being. (Hua V, pp. 1–21) The foundation of the cultural sciences implies the existence of a third region in the world of natural experience, namely spirit. See Hua V, pp. 20–21; Hua IX, § 16; Hua XXX, §§ 63–64.

[4] Hua III/1, pp. 22–24; Hua IV, pp. 90–91; Hua IX, §§ 9–10; Hua XVII, § 6O.

[5] Hua V, § 3, p. 13, also §§ 5, 6 and 7.

[6] About this ontology of the lifeworld and the problem of the different regions, see also Hua XXIX, text no 11, pp. 140–160. This text is also relevant for the critique of physicalism, that reduces all phenomena to physical bodies. This reduction is a basic element of naturalism and leads to a complete loss of "man as a biological subject". Physicalism cannot study animate being. "Vom ganzen Menschen ist nichts mehr übrig." (idem, p. 158)

[7] "Wo wir auf Tiere und Menschen stossen, und auf Kulturobjekte (Gebrauchsdinge, Kunstwerke und was immer), da haben wir nicht blosse Natur, sondern Ausdruck van geistigem Seinssinn." Husserl, E., EU, 55.

[8] See Husserl, E. 1927. *Vorlesung Natur und Geist*. Sommersemester. Ms. F I 32, 39b, 40a, 41a, 45a–b, 47a–b, 139b. Phänomenologische Psychologie, Hua IX, §§ 6–7.

[9] See my article: Husserl's phenomenology of Animate being and the critique of naturalism. In: *Phänomenologische Forschungen: neue Folge, 2*, (2000), pp. 251–269.

[10] *Naturale Erfahrung*: Hua IV, p. 2, p. 16; Hua VIII, p. 315. *Blosse Sachen*, Hua IV, p. 15 note 2, § 11.

[11] See IS I, Hua XIII, text no 6, § 8; Phänomenologische Psychologie, Hua IX, §§ 10 and 11, also p. 493.

¹² Husserl writes: "Der Leib spielt also beim Geistigen phänomenologisch eine umfassende Rolle". Ideen II, Hua IV, 282.

¹³ The "(...) theoretische Einstellung (...)" of the cultural scientist "(...) geht (...) dahin, das äusserlich erfahrene Objekt (...) als *Noema des Erfahrens* und als Umweltliches des erfahrenden Subjekts oder der erfahrenden Gemeinschaft zu setzen und im subjektiven Zusammenhang zu bestimmen." Husserl writes: "Das Thema ist also die Subjektivität und das im Subjektiven erscheinende, gesetzte, ev. theoretisch bestimmte *Objekt als solches* und so überhaupt, Subjektivität als einzelne ebensowohl wie als gemeinschaftliche und *mit all ihren intentionalen Korrelaten*." Ideen II, Hua IV, 365.

¹⁴ Ideen II, Hua IV, 367: "(...) die Methode für eine geisteswissenschaftliche Innenpsychologie fordert 'psychologische Reduktion'."

¹⁵ Ideen II, Hua IV, 368: "(...) so kommt für ihn (for the cultural scientist that is) (...) alle Natur, aber auch sonstige Gegenständlichkeit (...) nur in Betracht, sofern die Gegenstände erfahrene und sonstwie bewusste Gegenstände von Personen sind, oder auch durch aktive Bewusstseinstätigkeiten der Personen sich neu konstitutieren." Also: "Das Naturerscheinende ist noch in natürlicher Weise gesetzt, nur dass das Thema der wissenschaftlichen Forschung und theoretischen Bestimmung die Subjektivität ist, und zwar zuletzt und hier die Subjektivität, sofern sie in sich gewissermassen die Natur, die daseiende Natur als Erkenntnis, als ihre Vorstellung und so und so seiende produziert, in mannigfaltigen Erscheinungsweisen und in Bewusstseinsweisen, in denen sie sich eben diese Natur intentional zur Erscheinung bringt und zur erkenntnismässigen Setzung als daseiend (...).", o.c., 370.

¹⁶ "Das anschaulich Gegebene, in anschauliche Begriffe Gefasste", which results from descriptive human science, "ist hier (...) Unterstufe (...) der subjektivierenden Erklärung, das ist der Verständlichmachung nach Seiten der die Gebilde bildenden Konstitutionen und nach Seiten aller in verschiedenen korrelativen Schichten laufenden Motivationen. 'Ideen II, Hua IV, 366. Psychology relies on' (...) eine letzte konstitutive Elementaranalyse, elementare Wesensgesetze der Intentionalität (...)." Ideen II, Hua IV, 367.

¹⁷ "Der Titel Apperzeption bezeichnet das Gesetz der Erfahrungsbildung überhaupt und damit das allgemeine Gesetz der Konstitution van Seienden aller Arten und Stufen." Husserl, E., Hua XXIII, LXXV, note 4.

¹⁸ Ideen II, Hua IV, 354.

¹⁹ Cultural science "(...) braucht keine transzendental-phänomenologische Reduktion auf die Phänomene der Phänomenologie, auf das transzendental-reine cogito, auf die transzendentale Vielheit der cogitierenden Subjekte und ihr Gedacht-sein." Ideen II, Hua IV, 367. Psychology "(...) leistet eine phänomenologische Aufklärung der letzten Grundlagen der Geisteswissenschaften und ihre Aufklärung, das ist die des vorgegebenen Seienden, als Faktum – natürlich unter Anwendung der eidetischen geistespsychologischen, nicht transzendentalen 'Phänomenologie'." Ideen II, Hua IV, 369. The geisteswissenschaftliche phenomenological psychology proceeds "auf natürlichem Boden". Ideen II, Hua IV, 382, note 1. "Das alles also, ohne dass eine 'phänomenologische Reduktion' ausdrücklich erfolgt, ohne dass man aufhört, die natürliche Wirklichkeit zu setzen.", o.c., 370.

²⁰ Ideen I, Hua III/1, 205–206.

²¹ Ideen II, Hua IV, 364, 367, 382, note 1. Phänomenologische Psychologie, Hua IX, 219, 298.

²² Husserl, E., Ideen II, Hua IV, 109–110.

²³ "Die Untersuchung ist (...) gedacht als eine transzendental-phänomenologische: also die geisteswissenschaftliche Einstellung und ihre Gegebenheiten werden beschrieben als Phänomene innerhalb der transzendentalen Subjektivität, und darum wird von der Lehre der Konstitution Gebrauch gemacht und von den elementaren Strukturanalysen. Aber das Wesentliche bliebe auch erhalten, wenn die Untersuchung in der natürlichen Einstellung durchgeführt wäre." Ideen II, Hua IV, 377.

²⁴ Ideen II, Hua IV, 314; IS I, Hua XIII, Beilage XVII, 90–98.

²⁵ Transcendental philosophy is "a final scientific, really self-foundational knowledge of the true being of Nature and Spirit". Hua XXIX, 215, 35. Husserl, E., Ideen I, Hua III/1, 7, 344

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SECTION II

S A L A H A D D I N K H A L I L O V

INTENTIONALITY AND TRANSCENDENTALITY

A B S T R A C T

The cognition's subject intentionally finds out the idea carried by the object or event when cognizing it. That is to say, the idea passively contained in the object is not illuminated by itself, but as a result of focus of human's-subject's attention on it. In the conception of *Ishragism* it is called illumination, but in phenomenology it is intentionality. The phenomenon differs from the object itself in the point that not the whole complex of passive ideas but only one of them is illuminated, and in considered context it replaces the object. But the rest is the collection of passive ideas which remains dark to the subject and is called "thing in itself" by Kant. In this meaning darkness could also be understood as non-being. Thus, in fact "thing in itself" as it is presented in Kant's conception, is not something that remains untouchable, dark for the human being, but is assessed as a dark part standing in every concrete cognition process. In this approach, relying on synthesis of agnosticism and phenomenology, a new model of knowledge appears. Transcendentality is being relativized and conditioned by intentionality.

The process of cognition doesn't begin only by means of external sense organs. To achieve the truth it is necessary that the soul joins this process. Especially, the poetry is in need of it. The famous Arabic poet and thinker Ameen Rihani wrote: "A body", says Umapati in a chapter on the Soul's Enlightenment, "lives by union with the soul; so the embodied soul lives by union with pure Thought."[1] The problem of illumination of soul is not only a necessary part of poetry, but also of the true cognition in general. The factor of illumination of soul is very important in the "ishragism" of Suhrawardi and generally in "tasavvuf". By this way, according to these doctrines covert aims and deep means that can not be achieved just by perception but only can be opened by illumination. Ameen Rihani explains: "This is the highest, noblest form of spirituality – the divine essence, which can be attained only by those who follow devotedly the path of vision – those who seek the light that bridges the darkness between eye and soul, and without which there can be no vision. But there is, what might be called a workaday spirituality, which is within the reach of all. And we need not be afraid to yield in this to the practical spirit of the times to discover the light within us".[2]

The light within us illuminates the things and is evident to its idea. Suhrawardi wrote: "Anything that apprehends its own essence is a pure light, and every pure light is evident to itself and apprehends its own essence".[3] The enlivened idea of human being is the same with the illumination of the idea of the thing.

Anna Teresa Tyminiechka connects the illumination with idea of "phenomena": "All is the work of logos. Reason? Spirit, life, human significance, partake of its

innumerable lights. They manifest themselves in concrete phenomena within the orbit of living beings".[4]

Ideas in things and in genetic memory of human being are the result of the same creation process. In other words, passive ideas in microcosm and passive ideas in things are equivalent to each-others, since both of them are the copies of same active, original idea.

A human's relation with the cosmic spirit (with the spirit of the world) takes place as a realization of a higher level idea that it carries. Reason is a realization of the cosmic idea. The realization of this idea happens in mutual contact and relation with external world. As the cosmic spirit (microcosm) is the same potential base for all people, everybody knows this language. But simply, for different people different parts of this program are activated. In order to use this potential base of knowledge that is intrinsic to a person, he has to exercise his will.

The idea that has been illuminated and enlivened has the possibility of being reproduced. This in turn happens during the material realization process.

The existence of several carriers of the same idea depends on the ampleness of material. The possibility of creating different things, in its turn, from the same amount of material depends on the ampleness of ideas.

In the condition of idea poverty, the world would consist of the things repeating each other and would be monotonous. In such a case the "diversity" would result only from variety of material and space/time.

The richness of ideas, however, gives the possibility of creation of things with different essences. This diversity often shows itself as a potential possibility. In other words, we can talk about a virtual diversity in such a case. On the one hand a limited amount of material but a range of different ideas, forms, and projects. On the other hand, limited number of ideas but ampleness of material...

Every creation consists of the concrete unification of matter and idea, in other words material realization of an idea. On the other hand, any thing that is already reality, cannot by itself enliven or illuminate the passive idea it carries. This is only possible by a deliberate focus of human cognition. Hence, enlivened idea can be multiplied by hundreds of copies again.

Our real world is the result of "coincidental unifications" of the worlds of virtual ideas and virtual matters. The congregation of two opposite poled virtuals creates one reality. Sometimes it may seem to a person that he can control these congregations. But a person can achieve it only in a local scale, in the scale of realization of the concrete idea. On a broader scale this is an uncontrollable process for the human being and it is realized only by a greater might's will. People call this Might (power) – God (almighty).

The enlivenment of material things can result in the emergence of a new essence, new system only due to the gravity of some alive idea. This congregation is in fact synthesis, i.e. the utilization of previous materials by a new essence. In such a case the essence of summands is not in focus, rather the whole system comes into play as a material realization of one new alive idea or an essence. If there is no such

kind of a mobilizing idea, the "as if" accumulated things will in fact stay as themselves, and their congregation in one place will not result in the emergence of a new essence.

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Pantheist philosophical concepts, in fact, depart from the idea of universal unity by relying on the ideas about the whole sensual world and the whole nature, and identifying this "whole" as a unified image with God. At least, a human being, his senses and thoughts remain outside of this "unity". Thus, this creates the basis for confrontation of Man-Nature.

There are a number of examples where God had been proposed to be understood as a unity of all things He had created (*first approach*). However, in case when God is not separated from the sum of His creations but rather is equated to it, this appears to coincide with classical pantheist concepts (*second approach*).

In a *third approach*, after creating the world, God moved away, and the world which we are in contact with became to exist without His influence and participation (deism). The main active party here becomes a human being.

In a *fourth approach*, even after creating the world, God continues to control processes happening in it, and any minor acts of will and activities of a human being always becomes a part of a greater idea, and greater activity in a larger scale.

One of the issues which always was a matter of dispute in Middle Ages philosophy was the fact that a statement "nature always existed" is in conflict with the statement "the nature was created by God". When God is identified with nature this contradiction becomes resolved in itself, and infinity of nature does not become an object of debate. However, if God stands in a higher level, then doesn't it lead to a necessary conclusion that nature was created at some point of time? These questions have been debated for a long time.

However, there is a *fifth approach* as well. According to this approach, though sensual world as a sum is not equated to God, active participation of God in all things and events in this world is presumed.

Unlike the view that all events and things, in particular alive beings have been genetically programmed in advance and their fates have been determined from birth (fatalism), the approach recognizing the role of both will of a human being and God in the world processes, gives a chance of creating a better model of the world.

In fact, the acceptance of the world as an "objective reality" or its creation by God does not change anything (this is merely a debate between religious men and atheists, or is a metaphysical problem in a meaning as used by positivists).

The important issue in philosophy is sound determination of a scale and subject of active beginning in the world. Thus, there is a difference between idea that things and events have been programmed in advance, and the idea that though the fate of large scale processes are programmed, the small events from which they are consisting exist simply to create a statistic effect. The fundamental issue is whether the whole nature, the whole humanity, the whole world have been programmed and whether they are the carriers of a certain mission.

According to another conception, both big and small events have been pro-grammed. However, the alteration activity of people possessing freedom of will dis-torts this harmony. In such as case which programmer is taken as a basis? Are small ones being adjusted to the mission of the big, or big ones compromise small ones?

In fact the mission of bigger ones prevails over the smaller ones. As it is stated in Holy Koran, the harmony of the Earth and Haven is more complex and perfect than that of human's who is considered the greatest miracle.

In Spinoza's pantheism, as well as in some traditional pantheist-materialist con-cepts, God is presented in a personality of sensual world. Understanding of the idea of God in the context of natural laws, and harmony of the world is closer to materi-alist views. However, how do those who are not accepting sensual world as a being, and who are considering an idea as a being, formulate the relationship between God and the world, and in what form can pantheism come into play here?

If we identify the world of ideas with God, then the matter of relationship between sensual world and God, will come to the same point as the relation between an idea and a thing. However, this will not be a traditional pantheism, because according to this approach the sensual world is a world which does not have any relation with God. This approach is closer to views of some religious persons. Inasmuch as, some people (mostly dealing with religion) by identifying the world of spirits with God, are not in fact aware that they give a way to a thought as if the sensual world is beyond God. Nevertheless, identification of the entire world of spirit or a world of ideas with God, is in fact a form of pantheism – idealist pantheism.

However, it is not right to approach to any idealist system as pantheism, because in the world of ideas as well there is a hierarchy and God is considered to be the cre-ator of all these ideas, even of the most common idea, i.e. God stands above being. According to religious view however, the only being in fact is the God himself, but it should not be understood that this being encompasses both worlds of ideas and senses. If it had been understood so, then it would be no different than pantheism again. The world of ideas is being evaluated as either a shed, creative product of a real being, or the below stage in the hierarchy.

When the goal is understanding or giving some logical explanation of God, or attempt to reveal His structure and essence, then the ideas generally go in the direction of one of the kinds of pantheism.

Sometimes Hegel is also considered a pantheist. But in fact Hegel differentiates absolute spirit from concrete embodiments of spirit.

There could be two versions: in the first version, God is considered to be an absolute spirit, and the existence of spirit in lower levels is not included here. In the second version, absolute spirit is understood as a spirit in a wider meaning. In this case it can be considered pantheism.

Let us consider the relativity between the thoughts that "God embraces the whole world" and that "God is the only being". According to Islamic philosophy, every-thing is insubstantial and relative except God. The absolute truth belongs only to God. True knowledge belongs only to God either. Can something, which does not belong to being and which represents nonbeing, possess a true knowledge about being?

This world is insubstantial. Our senses can deceive us. But how can we find the truth? It seems only by reaching the true being (world of being). But how can something belonging to nonbeing enter to being? Maybe, a human being is awarded with a feature of becoming being. Maybe, when a human being leaves his body he joins the true being. Remember, when God created a human being "He blew him from his spirit". And in this meaning a human being is a carrier of a true being.

A being is an Absolute Spirit. When a human being lives with his body he joins to nonbeing, when he lives with his spirit he joins to being.

What about other things? What is their chance to be a being? According to pantheism live beings, non-live being and human beings are regarded all in the same status. All are encompassed by God in the same level or all are carriers of the idea of God in the same degree. When materialist pantheism is speaking in a position of divinized nature (nature = sensual world) no differentiation is made between a human being and a stone. Idealist pantheism (being=spirit=God) on the other hand, does not leave any chance for contact with God for the representatives of sensual world. Entire sensual world and life remain outside God, and are considered non-being.

What is the factor that generalizes sensual world, which gives the possibility to evaluate things perceivable sensually, as parts of the whole? The question here can be presented in two directions: Is there anything that encompasses everything, and which is the sum of everything? Or is there anything that penetrates to everything, in other words, what is behind all sensual things? In scientific doctrines these are indicated as cosmos, universe and atom, and element. However, there is also something that encompasses in itself both the greatest and broadest and the smallest and basic, and this is the idea of God. In other words, being that encompasses everything and at the same time is reflected in everything is God.

When we try to understand this internal relationship and commonality we reach to the idea of God. It is not by chance that those who are explaining Sufism in the context of pantheism evaluate God as a "symbol of unity of a human being with universe, mystery of the world, and symbol of eternity".

The reference to the idea of God is necessary because, the sensual world which is infinite from the perspective of time and space (spaceless and timeless), goes beyond the cognition capacity of a human being. The creativity of a human being encompasses only the local meetings of idea and matter. When a person creates something he at the same time distorts another thing, and sometimes he even does not think of what was distorted. On the one hand a person can cognize only what he created himself, on the other hand he can create only what he has cognized. Being one of the local fields of the eternal world, both of these consist of models "world with a human" and "world for a human". Thus, the world in which we live, the one which is real for us is the world which fits to the scale of human reason which is illuminated. The rest of the world is dark for us, i.e. non-existent for us. In Kant's terms, it is "a thing in itself" on a larger scale.

The real world is blurred; it is located between absolute light and darkness, between being and non-being. In the philosophy of Neo-Platonism the world of reason is considered lightened, while the sensual world is considered dark. Time

and space is also relevant to only matter and material world. In fact, what is dark is not material world but rather the absolute matter. As it is the case with the idea, the absolute matter is also beyond time and space. Creation and annihilation are realized as illumination of some areas in the dark, and darkening of others.

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ALEKSANDRA PAWLISZYN

TRANSCENDENTALITY AS AN ONTIC TRANSGRESSION

ABSTRACT

In the frame of epistemological analyses of Descartes, Kant and Husserl, the transgressive aspects of the transcendental I are shown. The human being, realizing the possibilities of the world becomes a kind of lonely monad as if dancing on the borders of existence, a dance created by the power of his own expression. In the context of a Heideggerian interpretation of Sophocles' *Antigon*, the situation of the human being as a desperado fighting with the overpowering might of the elements of existence has been recognized. Human existence is marked by an eruption of excess, which is illustrated by an eruption into the power of the abyss, of the ocean and might of the earth – in such a case, human existence is fundamentally transgressive. Heidegger's interpretation of the power of humanity, that it follows on from the fact that the human being is a strange creature, and also admits that the limits of human learning are the arena of a battle about the shape of the human world, can be treated transcendentality as an ontic transgression.

The human being, treading from the shapeless might of nonexistence, is a miraculous creature as well as tragic one. He has in himself the power to establish an enclave of freedom, but also one ought to know, that this power follows on from a murderous struggle with life and death forces, which both surpass him and press on him from all sides. In spite of everything the mortal human creature has been sentenced to death from the very beginning, picking up the gloves to inflict death on his own faintness and wrest the secret of existence. . .

HUMANITY AS A DISTINGUISHED PROFILE OF EXISTENCE

The pressure of overcoming power: an abyssal precipice of non-existence, and, not giving up to absorption by the island of existence, marks a certain profile of existence – and that is the human being – marked by a "place" of stigmata, which reveals the creative might of existence itself. So, one can say that running without stopping the river of changes, as with the death and life river, as also the river of an embodied logos, as it tears out a fragment, a fragment forced by the absolute onset of reason, this onset is given by an atmosphere of existence, which in the case to be sighted is exactly of this atmosphere. . .

Thus, the human being is a forced fragment, the human, bearing the marks of the brutal onset-longing, being evidence of the fight of those powers. The powers which are torn from horrifying precipices of entity and nonentity the enclave of constancy, the enclave being the source of thinking and also witnessing by its existence the hard sense of existence.

A TIME OF MEDITATIVE REALIZATION OF THE LOGOS

Restful time, time of existence outcast, time stopped, tired out from overcoming the demons of variability itself. So, let us repeat: time tired out and by this time created as a meditative realization of the logos. . .

The enclave of calm, which was a result of overpowering mastery, is revealed from the shadow like a footprint in the sand, and so, like a sign, which in a minute will be washed away by waves. . . However, the footprint utters an echo, as a result of struggles, which brings a change into the river of changing, brings essential change, that the mad speed of stubborn changes of the universe modifies into outcast of time – which becomes the germ of our private sphere of thinking.

That transformation, that essential metamorphosis infuses calm, but this calm bursts into change, and in it the change reflects itself. It is revealed in the slits of a tear – named meditation – a sediment of existing nonexistence, a sediment which changes change itself. Namely, it changes the linearity of murderous change into a circle, in order to conceal the hitherto invisible penetration of that which is under the surface of the river of happenings, the essential penetration, which grasps intuitively that, which is changing: variability itself.

It starts to establish our human horizons, follows on from our meeting with the world. So, it starts to emerge from the abyss of nonexistence the horizon of the human possibilities of learning. But, these possibilities have shaped our world from the very beginning, from the core of existence, from the deep sighs of the nascent world. . .

THE HUMAN BEING IN FRONT OF THE VIBRATIONS OF THE LEARNING REALITY

The breath-taking wave of that, which is inevitable can only sound in relation to that, which is, and cannot stop to be, so it is within the context of the world, experienced in general. Let us remember, that the world can be experienced only within the limits of a possible experience, thus, only in such limits is it possible to consider that, which is inevitable – an act in our still vibrating world which cuts this world tract of meditative constancy, making it science, art, culture the world. . .

So, the human world bears signs of humanity heroic struggle, a stigmata of its power, following on from the fight with the elements of existence and nonexistence, the signs of a still nascent life. The human being seems to be here a creature, who is learning about the world, and in this learning process is continually open to the vibrations of the reality of learning. The learning needed to penetrate the experienced world needs on the one hand, care about possibilities of learning. On the other hand, it needs to moderate the world, which forces the human by a magnetic force of approximations, to learn it. Thus, human contact with the world is got through looking, hearing, feeling the world, which, let us repeat: emanates with the desire to be learnt. . .

A daybreak shows pink before morning, which is full of the stopped drops of time, and sparkling icicles of memorized time – this can be a metaphorical

expression of the possibilities of human learning, struggling with the frosty sable of an unknowable night. These possibilities stimulate pride and courage in the champion fighting for a bright clearing of meditation among a universal dusk, but they also bring suffering into the human lot.

So, the human being thrown into the forces of existence and nonexistence fights and fulfills his lot. This lot is a stigmata of being in the middle of a frantic storm of elements – being among elements and wallowing among their might. This lot is also an answer to the call following on from the world, as if asking and sentencing the human being to notice and stop this might.

THE DEATH OF VARIABILITY: THE SENSE PAID BY PAIN

The eye of human consciousness, if it wants, steals into uninhabited parts. It creeps into them, in a moment when the gasp of these uninhabited parts sounds a surprise, sounds fascinating desire, luring the human being to be open to suffering, going together with the human being searching out the sense in the profiles of the world-entity...

Let us remind ourselves: in the game of light and dark the immobility of the vanishing entity occurs; brought out of what is a death of variability, and at the same time the immortality of the eternal variability. Here occurs something, which resisting great change and, named meditation, becomes a dimension of human freedom. In this motionless tract the nonsense of variability saturates the moment and the atmosphere changes, and offers sense to the human being. However, this sense needs to be fought for by the human being, so, it must be paid for by pain and suffering, which sometimes tempts by its promise of the light of learning related to the world, and at the same time tortures by the wilderness of what is out at the edge of that world...

THE TRANSCENDENTAL I IS A MEDITATING CONSCIOUSNESS

In the framework of epistemological analysis it is revealed that the transcendental I is the source of the world, and to be more specific, of that profile of the world to which the learning human is sensitive. So, the power of learning at the same time is limited to that part of reality revealed, which is grasped by this power. Let us maintain here, that Descartes has encouraged us to take a meditational route to learning. On the one hand, Descartes grasped reality as being based upon two, irreducible to one another, elements of reality: *res extensa*, and *res cogitans*. On the other hand, he noticed that the sphere of *ego cogito* is the spring of evidence and truth.

However it is to Kant's merit that he noticed that authentic learning acts and processes cannot be grasped out of human sensuality. According to Kant, the endowment of human learning contains a priori forms of sensuality, such as: space and time.

The transcendental motif of philosophical reflection promoted by Descartes and Kant, was continued by Husserl, and Descartes' accent on meditation brings as a result phenomenological meditation, which is crucial for contemporary philosophy. Let us underline here: in the frame of phenomenological activity, the learning subject rises to the rank of consciousness, giving total sense to the world.

Thus, one can assert that transcendental reflection, starting with Descartes' philosophy, developing in Kant's critical analysis, and culminating in Husserlian phenomenology, describes, in substance, the framework of the learning power of the human being. On the one hand, one can not transcend this framework, but on the other, it guarantees, theoretically infinite interpretations of the events which humans can meet in the world.

THE SENSE OF LEARNING OF THE WORLD'S BORDERS

The transcendental I can also be read as a kind of solid feature of human existence, but it must be applied to a concrete humanity (also to those people who recognize the situation of the transcendental I). This situation reveals that the aspect of the meeting of the human being and the world is dynamic, and is the source of the human attempt at expression. But this attempt gives humanity a relative distance to the changes that occur in reality, which can be recognized as the source of human sovereignty (liberty, freedom).

It seems that independence, freedom or sovereignty, as one of the real features of humanity follows on from the kind of human condition described in the framework of transcendental philosophy (Kant, Husserl), as the consciousness of distance. The critical consciousness is grasped in classic hermeneutics (Heidegger, Gadamer, Ricoeur), as the human ability to speak about the world, so, it is only through language that the human being can really have the world. Or, (after Merleau-Ponty) it is through language, which is a subtle kind of corporality (*la chair*), that humanity is freed from all conditions in the situation where humanity itself cannot get rid of them, so that it guarantees a sort of relative freedom.

The human being, realizing the possibilities of the world, becomes a sort of island rising up from the stormy ocean of existence. The black abyss of that, which is unexpected frightens humanity by reefs, shelves, or a coming to nothingness, but at the same time tempted in to the golden triangle, sometimes fulfills time by meditation. But the human, battered by these titanic forces sculpts the form of his own existence, those occurring at the horizon of his learning possibilities. Thus, the human being – a frail and transitory creature – turns to the necessity of the whole drama of the creation and destruction of the entity, to its happening...

AN INVOCATION TO SOVEREIGNTY

Let us sum up: raging waves of existence washing humanity away, open to their fascinating and repulsive call, to be marked by the power of existence and become a finite fulfillment of the infinitive existence...

Let us ask: can anybody called in this way be free? After all, this kind of call itself is a distinguishing pain, distinguishing meaning also that the human being is sentenced to suffering, to an unequal fight, to a battle about sense that can only sometimes be torn from absurd existence. . .

Let us go further, according to some thinkers, through the calm field of meditation (the field of thinking and freedom), to which the logos calls the human, the field that can perhaps be the logos itself (?), in the human being wakes up aristocratic pride, and following on from assuming such a crushing challenge, reveals exactly, in assuming that challenge, in spite of all reckonings, forejudgement, sentencing the human being to defeat. So, here sovereignty is the defying of overpowering forces, by the statement of one's own faintness, so, being the danger of the horrifying results of this unequal fight. . .

ERUPTION OF EXCESS

The situation is, that for the fragile human creature, tossed by being into conflict with other forces, there occurs a moment of eruption of excess – a sort of existential *katharsis* – when the fragile human creature adopts the power of creation from existence itself.

Interpreting Sophocles' Antigon, Heidegger recognizes the ancient grasp of power of the human being as following on from the fact that being human is strange, "because it hides inside itself a beginning which explodes from excess as the master of the overpower".[1] *Dasein* constrained by being, by means of its creativity, gives violence to that "which is powerful and overpowering"[2] – it retreats and reveals the power of existence. The Heideggerian interpretation of the first choral song from Sophocles' Antigon, describes the situation of the human desperado fighting with the overpowering might of the elements of existence, as a situation which has no way out, or rather an entry into death.

This strangeness, which is expressed in the situation, is, in Heidegger's opinion, also the context of his interpretation of the fragments of antique tragedy and in the framework of the considered question of being, humanity is grasped "as a place, that is choosen and constrained in order that it can be opened."[3] Thus, human existence from the very beginning is marked by an eruption of excess, is illustrated by an eruption into the power of the abyss, of the ocean and might of the earth. In such a case, human existence is fundamentally transgressive, because it is a continuous eruption over the limit. Thus, Heidegger interprets *Dasein* as constrained by being in order to be free to take part in a battle about the skillful realization of being.

LONELY MONAD DANCING ON THE BORDER OF EXISTENCE

To realize here a human position in the world, is to realize the possibilities and limits connected with the human condition, recognizing them in such a way as to introduce the human being into the world's profiles, which can be revealed by sensitivity to

learning, and at the same time, the profiles which arise out of this sensitivity to learning.

Human sensitivity to the world is put in the context of a generally mysterious world, and assumes a state of transcendence a kind of fundamental inexpressible entity. The human being here, with the essential desire to tear from this entity what is inexpressible, "its" secret, becomes the lonely monad, as if dancing on the borders of existence a kind of dance created by the power of his own expression.

So, the human monad, acts within the frame of ontology, which assumes mystery, and disposes of a kind of freedom in creating a particular way of life. This way of life will be individual, if the human being will fight for his sovereignty, and if he tries to measure swords with suffering. Following on from this however, is the responsibility for his own life, also for the lives of the Other (Levinas).

TEARING AWAY THE MYSTERY OF EXISTENCE

As the above context suggests, sovereignty and freedom are here synonymous categories meaning the expression of human existence, which does not respect the goals of every day life, but tries to tear away the mystery of existence, even at the cost of pain and suffering, leaving a deadly anxiety. . .

The Heideggerian interpretation of the power of humanity, that it follows on from the fact that the human being is a strange creature. and also admits that the limits of human learning are the arena of a battle about the shape of the human world, we can treat transcendentality as an ontic transgression.

THE ARCHEOLOGY OF THE WORLD'S SENSE DROPLETS

The essential words rising up from the subsoil of every day happenings, these are words which can be named : the world's sense droplets. They can be plucked out of what occurs under the surface of everyday changes. . . These essential words do not stop happenings, they rather appear from another time, form a different dimension of the one world. . .

The essential meditation in here, the meditation biting into that different dimension, as if digging out and extracting from the earth itself to the surface of the world of every day life that which has been met here. The essential meditation, enlarged by a transfer from the sphere of phenomena of things to a sphere of the phenomena of happenings, this is a meditation trying to act among the world's happenings, so as to bring humanity understanding of the astonished diversity of the world.

So, the meditation with the phenomenological provenience, succeeding with philosophical hermeneutics, is the trouble taken to dig out the concealed sense of the world's happenings, the trouble of grasping and extracting – sometimes glimpsing – the sense of those happenings. . .

THE ESSENTIAL WORD – TRANSGRESSION OF LIFE
AND DEATH

So the, named hermeneutic, the trouble of digging (searching) into the concealed dimension of the world's happenings turns out to be like the archeologist's labour, trying to compose a story about the sense of happenings' constellations which have been met in the world – which, as it were, are streaming with perspiration from the work in the concealed sense, of the truth concealed under the surface. The work of hermeneutic, in searching out the sense, is here a sort of archeology of happenings of every day occurrences, especially concerned with happenings, that essentially mark human existence, such as: thinking, death, freedom. . .

The essential question, that can be drown from the above context, seems to be the possibility of human freedom, in relation to death, so, also, in relation to life. . . Humanity speaks the essential word, and as an echo sounds the world, whispering tempting words, ravishing the human being to life, thereby, filling humanity not only with fear and disgust, but also by overpowering the will to live, by overpowering need to participate in the miracle of existence, in the happening of light, in the miraculous phase of change, which distinguishes the human being by its importance.

THE MAD JUMP AGAINST THE WALL

It is an intriguing human inclination, namely: the human being, with his whole nature, enters into the madness of life, and just then, with all vitality and fear he is confronted with death, with the mystery, which will deprive that, which sparkles as the performed work of existence. Faintness before the end, as a source of suffering – human passivity in front of a surpassing power, which inevitably – generates revolt and anger, provokes madness and a jump against the wall. . . Humiliated in its faintness humanity has thrown down the gauntlet to Providence, challenged it to, as Cioran described, humiliate Providence, in order to, by his powerlessness, to impress the stamp of almost immortal pride. . .[4]

To extend Cioran's considerations one also ought to see in the human world the possibility for humanity to experience moments to lay violent hands up on itself.[5] Not everyone, but the particular person who feels the pain of existence, who tries to redeem his existence, by endangering himself with the possibility of nonexistence. The matter is this: to strike terror into that which is inevitable, and in that way to establish the enclave of compelling freedom.

Standing in front of the abyss of life and death, challenging powers that allow someone to live, while another one, who can potentially live, takes away from existence – this is, according to Cioran, experience of the liberating abyss, saving human freedom, the aristocratic human dignity of being, through the idea of the possibility of not to be alive.

Suicide here is a special attitude to existence, it is a spiritual sphere, a violent justification from the will of both life and death. This is an expose on the dimension of existence, where laughter and crying are the same, namely the affirmation of

being torn from nonexistence, the "here and now", but this affirmation penetrates into the subsoil of everyday happenings, brings an understanding of the real riches of existence.

A M O D E R A T I O N O F W O R D S T O R N F R O M A B Y S M A L P O W E R S O F T H E W O R L D

Composing someone's life, on the rims of waves, when the spirits of the good are friendly, waves, spread to spaces not to be settled, spaces instinctive emptiness of boundless cold, deprived of the warmth of the corporal submersion into time. Also submersion into the saved "fluff" of the essential words, which are able to strike, always escaping the ground of existence, which are also able to strike the net of sensual connections.

In that net one can find connections which are visible with those which are invisible, connections that are words heard from a wave of heavy corporality, words, trying to cross that, which is an excess with that whose edges are exploding with overpower, trying to catch in a net of meanings that, which is uncontrollable, to surface with a corset of language, which Merleau-Ponty describes as a subtle corporality.

The words of the world here are like a rumbling rhythm of the immobility's of the world, as uncompromising of meanings, as the wonderful nature of the moment of compliance – it is moderation without the taste of death, a grasping liberty of being, something strange, which smells like sea air. . .

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N O T E S

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[2]   Ibid., p. 140.
[3]   Ibid., p. 187.
[4]   See Cioran, E. 1969. *Le Mauvais demiurge*. after the Polish issue, trans: Kaniowa, M. 1995. *Zły demiurg*, 49. Kraków.
[5]   See Ibid., p. 43.

MARTA FIGUERAS I BADIA

HOW CAN WE GET A KNOWLEDGE OF BEING?
THE RELATION BETWEEN BEING AND TIME
IN THE YOUNG HEIDEGGER

ABSTRACT

The Dasein is the only being who asks itself about its own being. That's why, as Heidegger says at the beginning of *Being and Time*, if we want to get a right knowledge about the Being, we should first analyze the being of the Dasein. But in order to do this properly, we must bear in mind that the Dasein is not a lonely being. If we wish to understand the ontological structures which make up human existence, we cannot limit ourselves to a solipsist analysis, but we must take into consideration the fundamentally mundane character of the Dasein. For Heidegger, the Dasein is an entity that is in the world. So the study of the structures of human life must involve the prior investigation of this "being-in-the-world". This need responds to one of the axioms which supports all the philosophical arguments of *Being and Time*: there is no essence of man that we have to discover, but it is the existence of the Dasein that is formed in a constant process of historical gestation. This is the way that Heidegger uses to introduce temporality in the constitution of the Dasein.

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The starting point of *Being and Time* is the question of Being. The young Heidegger says that throughout the History of Philosophy nobody has managed to carry out a properly approximation to this question. It becomes, therefore, his ultimate objective: achieving a proper knowledge of Being. In order to run into this objective, it's indispensable to know, on the one hand, what the human being is. In other words, we could pass from the question of the being of Dasein to the question of Being. The problem is that all attempts to provide an answer to this question about the being of Dasein -including not only the attempts from Philosophy but also those proposed by other disciplines such as Anthropology or Sociology-, start from a response that already have beforehand, namely Aristotle's definition of man. The purpose of this communication is getting closer to the original proposal that the young Heidegger offers about the being of Dasein[1] because, as expressed in *Being and Time*, only finding out the main characteristics that make up the being of the only being who asks for its own being, we can achieve an adequate understanding of the Being in general.

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In this communication we will provide, firstly, an approach to some of the key points of the analysis made by the young Heidegger on the nature of the being of Dasein; secondly, we will attempt to show how this proposal leads to a peculiar understanding of being of man from the horizon of temporality.

<center>B E I N G   A   M A N</center>

According to Heidegger, we can not consider the being of Dasein as a completely separate entity from the world where the Dasein is. On the contrary, in all youth work is clearly showed the idea that Dasein starts into a pre-reflective level, which is specific to its own being-in-the-world. That's why, when we try to analyze the human being, we should not focus on a purely theoretical level, but we should analyze the practical dimension of all human existence.[2] And that is precisely what Heidegger intends to do in his Hermeneutic Phenomenology: picking off the network of meanings that is anchored in human life. In order to get that, it's necessary to carry out an analysis of Dasein, bearing in mind that if we grasp the ontological structures which make up human existence,[3] we can not simply do a solipsistic analysis, but we must take into account the essential worldly nature of Dasein.[4] The Cartesian analysis in which the subject could be studied as a *res cogitans* artificially opposed to the *res extensa* are very far away. For Heidegger, the Dasein is an entity that is in the world. Therefore the study of the structures of human life has to necessary pass by a previous investigation of this "being-in-the-world".[5] This requirement meets one of the axioms on which rests all the philosophical argument of *Being and Time*: there is not an essence of man we have to discover. The existence of Dasein is being formed in a constant process of historical pregnancy. Thus, as it will be seen at the end of this communication, the temporality acquires such importance in the existential analytic of Dasein.

The Dasein is part of the world and exists factually. In this factical life, the Dasein is thrown. The Dasein exists, yes, but let itself carry away by the routine. The Dasein is usually and immediately, in the middle of this "world" in which it dealt. This state has the character of being lost in the publicity. Living like that flees from its potentiality-for-Being-its-Self. This way of life is what we call "state of falling of Dasein",[6] and it characterizes the improper way of life. However, this improper mode of existence improper does not necessarily lead to the assertion that the Dasein, living like that, hasn't got the possibility of a genuine understanding. It is true that Dasein lives engrossed in the "world" and in that being immersed in the advertising gives back to its potentiality-for-Being-it-Self, but in no case it loses its being. Moreover, this state of fallennes in the They is not, in any case, a drop from a pure and original level.[7] By contrast, the Dasein is always embedded in the They.

In this state, the Dasein lives in comfort and without too many worries. The They keeps the Dasein constantly busy, it transmits a permanent feeling of tranquility. The state of fallennes is a constant temptation, because it strongly ties to Dasein. Moreover, gossip, curiosity and ambiguity, key elements of the configuration of this life in the They, generate in Dasein the feeling of having seen and understood everything.[8]

Forming part of the they, the Dasein receives everything it needs to live with the feeling that life is full. The They presents a logical and orderly reality. And this gives the Dasein the peace of safe and familiar. But this tranquility of improper being does not lead to the quiet and inactivity, but to the constant activity. In the public They, the Dasein is constantly busy. With so many activities, the Dasein loses the opportunity to think about itself. In this state of impropriety, the Dasein is busy, but it is the They who designs the daily duties and occupations, offering to the Dasein the answers that it needs to deal with different situations that go out. That is why Martin Heidegger claims that, living improperly, the Dasein is alienated[9]: the They hides to Dasein its fallenness, and it interprets his life more in terms of progress than in terms of alienation. In its falling state, the Dasein is being lost in everyday life, and thus it lives far away from itself.

Despite living far from itself, the being of Dasein can be understood by the Dasein.[10] That is to say, the Dasein always wants to achieve self-understanding. However, the public They imposes to Dasein a range of behavior highly classified patterns. The They a strong normative component that steals the freedom of Dasein. It is the anxiety, as we shall see below, which will affect the certainties of the world and puts the Dasein in front of the possibility of recovering the direction of its own existence.

The Dasein has a dual ontical and ontological structure: it participates in activities of daily life and because of that it moves itself in an ontical dimension, but in so far as it raises questions about its own existence, Dasein is ontological. The aim of the Phenomenological Hermeneutic is investigating and clarifying the ontological structure of Dasein. As fundamental fact, the young Heidegger says that Dasein can reach an understanding of Being, but that will only be achieved if it is not limited to the ontical level of its experiences. That is to say, by the mere fact of being, the Dasein is open for itself in its being. And the ways of being that constitute this openness are the state of mind and the comprehension. This openness is the path both ontical and ontological, for the achievement of an understanding of Dasein itself.[11] An understanding which will be no longer mediated by its state of fallenness in the They.[12] Thus, Heidegger seeks to move away from proposals by other authors, who emphasized the ontical level of Dasein, forgetting its ontological aspect that, ultimately, is what will give us a proper understanding of our own being.

THE TEMPORALITY OF THE BEING OF MAN

As we have seen, in the falling the Dasein gets back to itself. This escape of itself is not a escape based on a fear of an entity from the world, but it is based on anxiety. The Dasein never identify what has led it into this emotional state, but the face of it is something totally indefinite, and it comes suddenly without warning. And if we try to reflect on the possible reasons that have caused such anxiety that overcomes, we will see that not only there is no entity that could have threaten us, but also none of the entities that surround us is minimally relevant in this question. But that does not mean that anxiety appears to nothing. According to Heidegger, the anxiety of Dasein

is caused by the mere possibility of this being-in-the-world which constitutes its being. The in-the-face of anxiety is the world as such in full nudity and stripped of all significance. Moreover, living in the They, the daily talking assesses the reasons for the anxiety and ends by stating that "in reality it was nothing."[13] Heidegger argues that such claims remain in a ontical level that masks a real ontological meaning.

The daily talking always refers to the practical occupations. Anxiety doesn't distress against anything that is in-the-world. The anxiety distresses in front of the being-in-the-world of Dasein, and the distressing originally opens the world as world.

In the everyday world, the Dasein feels safe. The daily chores keep it constantly busy and, more importantly, offer a horizon of stability that goes back to what people are doing during years, and it seems that in the future will continue. The public They offers to Dasein a permanent peace and stability. But the state of anxiety suddenly snatches this tranquility. Unexpectedly, everything that gave coherence to the daily life of Dasein appears as unsafe, improper. Abruptly, the Dasein becomes as suspended nowhere. And it plunges into the feeling of uncertainty that the unknown always creates. The anxiety, then, causes a discomfort. Everyday familiarity collapses. This discomfort follows constantly the Dasein and make it think (and doubt) about its life in the They. It is not the Dasein who seek anxiety, but anxiety suddenly meets it. In the absence of any concrete in-the-face-of anxiety, Dasein can never guess when it appears. Nonetheless, anxiety occurs more easily in the absence of occupation than in the constant bustle. This is one of the reasons why the They offer to the Dasein everything it needs (and that includes unlimited occupancy) in irder to immerse it into everyday life.

The Dasein is often unable to interpret the anxiety as something which allows it an original opening. Anxiety is the result of the essential constitution of Dasein, but this is not always clear. Indeed, the Dasein is usually not aware that the calm and familiarity of its being-in-the-world may be its mode of regret. The Dasein generally conceives anxiety as a result of this moving away from its being-in-the-world that is routine. But not so. Precisely, this non-being-in-house is what should be conceived as the existential-ontological original phenomenon.[14]

In practice, most of the time the mood of discomfort is also misunderstood. Moreover, because of the predominance of the falling and the public, the "real" anxiety is uncommon.

The real anxiety snatches the Dasein the possibility of getting a comprehension of itself from the public interpretation. And with these comfortable and well-known explanations, the Dasein comes back to the anxiety, that is to say, its potentially-for-Being-it-Self. The anxiety of Dasein robs it the opportunity to go and understand oneself from the world of the occupation. The anxiety isolates Dasein and forces it to open its eyes and look to its own being-in-the-world.

In short, the anxiety is which shows the Dasein that it is free. Free to choose, free to be. The anxiety opens the door to acquire a genuine understanding of its own being-there. That is why the anxiety isolates Dasein. It makes Dasein individual. Compared to other beings, in anxiety the Dasein understands its being as it is: a unique and differential entity, which is no longer part of any homogeneous group.

Therefore, the Dasein acquires a conscience of itself. Anxiety brings Dasein in-the-face-of itself, in-the-face-of its own being-in-the-world. For this reason, anxiety is the key state of mind in the existence of Dasein. Only when we are aware of our own being-in-the-world, we understand that our own self is directly dependent on our existence. At this point, Heidegger introduces the notion of kairological time.[15] The *kairos* shows us that in each act, we are staking our salvation. It is true that in any case Heidegger is here appealing to a Christian salvation, but he's talking about the possibility of opening the road to proper life. It is the concept of *kairos*, which allows us to realize the importance of each act in each moment, in order to choose the most proper way of life. For Heidegger, the Dasein has to get out of it, of which factually is in every case. Because, as always, the Dasein is a dynamic being that may be beyond its factual reality. But this must come from what *de facto* is. And the anxiety is which offers us the possibility of this opening, in other words, it opens the door to a comprehension of our own-being understood as Temporality.

Any state of mind allows the Dasein to open its being-in-the-world as a whole. But only in the anxiety there is the possibility of a privileged opening because it insulates. This isolation takes the Dasein off its fallenness and reveals to the Dasein the propriety and the impropriety as possibilities of its being. These possibilities are listed in anxiety, such as they are themselves, and not marred by the worldly reality in which Dasein is primarily submerged.

In anxiety, the being-there is the call of conscience. This call wants the Dasein to understand itself from itself, beyond the everyday life. At the call of conscience, the They is not considered. It doesn't disappear, but its validity is being doubted. In this call, nothing is said to Dasein. It simply calls it to itself, that is to say, to its potentiality-for-Being-it-Self. Conscience speaks to the pattern of silence. It doesn't use words.[16]

Conscience calls the Self of Dasein, and wants it out of its lost in the They. In conscience, Dasein calls out of its loss in one. In conscience, Dasein calls itself. The call is not and can never be planned or. Something calls ["es" ruft] unexpectedly and even against the will. Furthermore, without a doubt, the call does not come from someone else who is with me in the world. The call comes from me and yet from beyond me.

The call of conscience calls Dasein in its discomfort. This can only be understood if we consider that consciousness is, as Heidegger says, the call of care: the caller is the Dasein who, as a thrown being (being-already-in), it deserts because of its potentially-of-Being. The call is the same Dasein ahead-of-itself-Being. And it is called by the call to leave the falling in the They (already-in-the-world). The call of conscience, that is, itself, has its ontological possibility in the fact that Dasein is, in the depths of his being, care.[17] The being of Dasein understood as care means: ahead-of-itself-Being-already-in (the-world) as Being-alongside (entities encountered within-the-world).[18]

With care as ontological structure of being-there, Martin Heidegger opens the door to the concept of time as the basis where he puts this structure. In Care are reflected the three moments that have historically formed the time as a serie of past, present and future. Dasein is a dynamic entity that, far from being locked

into a pre-essence, has the power to leave it. The Dasein can anticipate itself and leaves itself, that is to say, it can project itself to its own future. Furthermore, Dasein is already-in-a-world. With that assertion, it is reaffirmed that the being-there is always its factual thrown. In other words, its been-there, his past. And besides being-already-in-a-world, it is in the middle-of-the-entities. This statement completes the definition of Dasein referring to the state of falling where it is now, in the present.

Ontologically speaking, the structure of the being of Dasein is mainly temporal. In Care are reflected the three moments of time.[19] Moments that are usually hidden as a result of our improper life in the They. The Dasein is essentially a dynamic concept and from that we can better understand the kinetic nature of Dasein and also the importance that Heidegger attaches to the future and to the Temporality.

As discussed above, the being-there is not a closed being, similar to the Leibnizian monads, but its being is in a constant process of formation. Not having a predetermined essence, we are, in each act, who are setting our own existence. For that reason, the *kairos* is an analysis of Daseins life. At each event, we are staking our lives. The Dasein naturally tends to a life immersed in the They. Even having become aware of the opening got in the emotional state of anxiety, the Dasein can not eliminate its structural tendency towards the fallenness. That's why the being-guilty another key aspect of the life of Dasein. At each event, we are staking our lives, and are responsible for the way we create.

But if Dasein is a temporal being, dynamic and opened to the future, how can we reflect on a potentiality-for-being-in-a-whole? According to Heidegger, we can. The Dasein is a naturally incomplete being, which has a wide range of possibilities. But from all these options, there is only one which presents itself as the most proper: death. We can not overtake this possibility. Only from death we can understand the potentiality-for-Being-a-whole of Dasein.

The death is the phenomenon that distinguishes and differentiates us from others. With the care of death the soul takes on itself and becomes aware of its radical finitude. This awareness embodies freedom. Here the call of conscience is involved, because it invites the Dasein to assume its being-guilty. The They reduces the Dasein to a role. In the same way that the played role hides the individual "I" under a mask, the They hides behind the daily life the mystery of human existence. Precisely the assumption of death shows the absolute singularity of Dasein. Death is what nobody can deal in our place. The place of death is a manifestation of the property, which responds to an exercise of responsibility. With this exercise, Dasein conquers freedom.

Indeed, the Dasein has a lot of possibilities. Heidegger called "resoluteness"[20] to the execution of that potentiality. In that specific situation of acting, the resoluteness brings the Dasein back to its own potentiality-for-Being-it-Self. This potentiality-for-Being-it-Self acquires the mode of property and it becomes completely transparent to the awareness of this temporal structure of care. Once the anticipatory resoluteness[21] has introduced in its own potentiality-of-Being the possibility of Death, the proper existence of Dasein can no longer be overcome by anything else. Thus, with the phenomenon of the resoluteness, we have being brought in front of an original truth of existence.

Death is the most proper possibility of Dasein itself, since nobody can take it. Furthermore, there is no alternative that overcomes death. With death, Dasein can become aware of its potentiality-of-Being-a-whole. The Dasein is time, and only becoming aware of the phenomenon of death, we can understand our being-guilty and try to live properly.

In order to get that, it is essential to clarify our own ontological structure. And, as already stated, in the Heideggerian Hermeneutic Phenomenology we can not understand care as the result of a reflective process guided by an autonomous subject. We could reach care through a state of mind as anxiety, which places Dasein able to achieve a true understanding of its own structure, understood as care.

In Care are evident the three moments of time, namely past, present and future. However, Heidegger says clearly that these three temporal moments that characterize care can not be understood as they have been understood throughout the History of Philosophy. For example, Aristotle, Augustine, Hegel or Kant,[22] do not take into consideration the temporal level of care, but they move on the horizon of the everyday experience of time. The main shortcoming of the previous conceptions of time is the following: they reduce time to a measure rather than focusing it from the opening and care.

Analyzing in more detail the points of care, Heidegger asserts that past, present and future are not three times united by juxtaposition. In fact, Temporality is not an entity formed by the union of these three moments. Temporality is not. Temporality times: Temporality condenses the ecstasies of the future, having-been (past) and present.

We talk about "ecstasies",[23] because they allow Dasein to get out of itself. Time corresponds to an ecstatic silhouette in which past, present and future are co-originated.

The constitution of time understood from the point of view of these three ecstasies of past, present and future means that time has certain characteristics that differentiate the original Temporality inherent in care from the concept of time we use in our daily lives.

Faced with the role we assign to the present in the course of our daily duties and faced with the authority that we attach to the past, we find that Heidegger gives primacy to the future, as the horizon towards we focus our potentiality-of-Being from our Anticipatory resoluteness. However, the primacy of future in these three temporal moments does not indicate a hierarchy of ecstasies. In fact, past, present and future are presented by Heidegger as constitutive moments of the structure of care and therefore, concurrent. The three moments are part of the ontological sense of care: ahead-of-itself-Being-already-in (tge-world) as Being-alongside. Temporality well understood, therefore, is reversible, since the three moments are always present in the temporal experiences of the Dasein. It is that time is the original timing of the Temporality and, as such, allows the formation of the structure of care.[24]

In summary, we have seen that anxiety isolates the Dasein, and it snatches the calm and tranquility offered by everyday life. But it simultaneously allows it the possibility of property. Only in that moment, the Dasein is capable of understanding its proper being: the ontological structure of the being of Dasein is care. And

only when we understand care as ahead-of-itself-Being-already-in (the world) as Being-alongside, we can understand the Temporality as the proper constitution of our Being.

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NOTES

[1] In *Die Grundprobleme der Metaphysic,* Heidegger says in the preliminary considerations that the question "What is the Metaphysic?" leads inevitably to the question "What is the human being?"

[2] This issue is clearly detail by Safransky [Rüdiger Safranski, *Ein Meister aus Deutschland. Heidegger und seine Zeit,* Hanser, München-Wien, Chapter VI]. From now on: GA 29/30.

[3] It's important to distinguish human existence from Dasein. Dasein is "the being who reflect on its own being". Martin Heidegger, *Sein und Zeit,* Vittorio Klostermann, Frankfurt, *pp. 42 (English translation, pp. 67).* From now on: GA 2.

[4] Cf. GA 29/30, p. 266.

[5] GA 2, p. 53 (eng. trans. p. 78).

[6] Heidegger analyses this issue in Chapter IV of the first section of GA 2. Specifically, § 27.

[7] Cf. GA 2, p. 52 (eng. trans. p. 76–77).

[8] As Heidegger shows in § 35, § 36, § 37 of GA 2, and GA 29/30 § 42.

[9] GA 2, p. 201 (eng. trans. p. 245).

[10] GA 2, p. 224 (eng. trans. p. 266).

[11] Section A of Chapter V of the first section of GA 2. Specifically § 29 and § 31.

[12] These difficulties in achieving a knowledge of human's being have been expressed from an anthropological perspective by Max Scheler.

[13] Cf. GA 2, p. 210 (eng. trans. p. 253).

[14] Cf. GA 2, p. 212 (eng. trans. p. 255).

[15] Here we can see the influence of the lectures that Martin Heidegger held of the Pauline epistles (see New Jerusalem Bible, First Letter to the Thessalonians, 4–3 et seq.).

[16] GA 2, p. 277 (eng. trans. p. 321).

[17] Cf. GA 2, pp. 277–278 (eng. trans. pp. 321–322).

[18] GA 2, p. 193 (eng. trans. p. 237).

[19] Heidegger analyses the temporal constitution of care in the third chapter of the second section of GA 2, and in many other youth works, such as *Der Begriff der Zeit* (GA 64).

[20] Cf. Ga 2, p. 305 (eng. trans. p. 352).

[21] Anticipatory resoluteness: the resoluteness only includes the potentiality of "potentiality-of-being-guilty" when it is understood as "guided-to-the-death" [Cf. GA 2, p. 305 (eng. trans. pp. 352–354)].

[22] I analize this issue in: Marta Figueras, *Genealogía del concepto de tiempo según los parámetros indicados por Martin Heidegger en* Ser y tiempo, Universitat Autònoma de Barcelona, 2004, Barcelona.

[23] Cf. GA 2, p. 329 (eng. trans. p. 377).

[24] Heidegger analyses with more detail the temporal aspect of care in § 65 of GA 2.

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K A R E N   F R A N Ç O I S

ON THE NOTION OF A PHENOMENOLOGICAL CONSTITUTION OF OBJECTIVITY

ABSTRACT

In this paper I elaborate on the way in which Husserl analyzed the constitution of objectivity both of the ideal and of the material objects. A central question in *The Origin of Geometry* (1936) is how an internal, personal, psychological process of consciousness can evolve into the objectivity of objects. In line with the analysis of Husserl, I demonstrate the constitution of objectivity as a human practice with five layers which can be identified as: (1) the stage of "the self-evidence", (2) the condition of "retention", (3) the possibility of remembrance, (4) the inter-subjective stage of communication, and (5) the final stage of sedimentation. Throughout those five stages, we evolve from an intra-subjective through an inter-subjective into a final objective stage of an object, be it a real or an ideal object. With this phenomenological meaning of the concept of objectivity, both objectivity and subjectivity are not longer seen as the very opposite of each other. Instead, both concepts are indissolubly connected along a continuous line. Furthermore Husserl created a phenomenological foundation for both phenomena: mathematical objects and objects from the empirical sciences. Ever since, both objects are grounded in the original self-evidence which takes part at the Life-World.

INTRODUCTION

Objectivity is often thought as the very opposite of subjectivity in the sense that both concepts have nothing to do with each other. At the same time the notion of objectivity is discussed in terms of the possibility of its "pure" existence. Both interpretations of objectivity have to do with a conception of objectivity as if objectivity has fallen from the sky. In this paper we want to demonstrate the linkage between objectivity and subjectivity as analyzed by Husserl in his *The Origin of Geometry*. Afterwards we want to present the importance of this philosophical work in the context of the foundations and the ontological status of real and ideal objects. It was the founding father of phenomenology, Husserl, who analyzed the way in which objectivity is constructed and thus is characterized as a human practice. In this sense, it was Husserl who gave a humanized interpretation of the growth of objectivity and founded its construction in the very subjectivity. From now on, objectivity and subjectivity can no longer be seen as discrete opposite concepts. Both concepts, objectivity and subjectivity, are indissolubly connected with each other along a continuous line of more or less objective or subjective in-betweens. In *The Origin of Geometry* (1936), Husserl analyzes the process in which a really subjective

impression becomes the founding ground of the growth of objectivity, not only in relation to ideal objects but also in relation to the so called material or real objects. In his analysis Husserl takes geometrical objects which are ideal mathematical objects as the examples par excellence. However the topic of the constitution of objectivity is also applicable to real objects insofar as objective sciences studying those real objects – like physics and later on human sciences – found there objectivity through the application of mathematics. Already from the first paragraph, Husserl makes clear that he will look at geometry from an original point of view. *The Origin of Geometry* is not an empirical genesis so much as the emergence of an ideal objectivity into history. Its true tradition would depend on the continual reactivation of the origin as the primordial sense of its ideal objectivity. With this point of view Husserl brings to light a new type or profundity of historicity, referring to the origin and the transmission of ideal objectivities, with geometry as the instantiating example.

We must focus our gaze not merely upon the ready-made, handed-down geometry and upon the manner of being which its meaning had in his [Galileo] thinking [. . .]. Rather, indeed above all, we must also inquire back into the original meaning of the handed-down geometry, which continued to be valid with this very same meaning—continued and at the same time was developed further, remaining simply "geometry" in all its new forms.[1]

Furthermore with this inquiry back into the original meaning of geometry Husserl shall be allowed to put the critical question of the meaning of sciences, the meaning of the history of sciences en even broader the question of the meaning of the world-history in general.

Our considerations will necessarily lead to the deepest problems of meaning, problems of science and of the history of science in general, and indeed in the end to problems of a universal history in general ; so that our problems and expositions concerning Galilean geometry take on an exemplary significance.[2]

Before we will go into the central topic of *The Origin of Geometry* we shall briefly present its origin.

GENESIS OF THE ORIGIN OF GEOMETRY

The Origin of Geometry is one of Husserl's last writings. It is written in 1936, two years before his death. The text is first posthumously published in 1939 – one year after Husserl's death – in the Brussels's *Revue Internationale de Philosophie* by Eugen Fink.[3] Fink was a close collaborator of Husserl and one of his last assistants. The text which had originally no title was published as *Die Frage nach dem Ursprung der Geometrie als intentionalhistorisches Problem*, a title given by Fink.[4] The first paragraphs show that the text was meant as an appendix to Husserl's last work [1935–1937] 1962 *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie* (Derrida, [1962] 1989, p. 157). In 1936 the first hundred pages of this famous work were published in the journal *Philosophia* (Schutz, 1951, p. 422).[5] The final work which Husserl has done during his last years is posthumously published in 1954 in the collected works *Husserliana*.[6] In these collected works, the original text of *The Origin of Geometry*

is published as *Beilage III*, however without a title. The third publication of the text, in 1962, is the French translation with an extended introduction by Jacques Derrida with the title *L'origine de la géométrie*. In 1970, the text is translated in English by David Carr as *The Origin of Geometry* in *The Crisis of European Sciences and Transcendental Phenomenology*. Finally, in 1977, the text is translated in Dutch by Joris Duytschaever with an introduction and an annotation by Rudolf Boehm (1977).

THE OBJECTIVITY OF IDEAL OBJECTS

The central theme of *The Origin of Geometry* is the problem of the phenomenological constitution or the question in which way objects are constituted *in* and *through* the human conscious space. *In* the human conscious space, because finally objects are existing within the conscious space and *through* the human conscious space, because the process of constitution takes place within the conscious space. The question about the constitution of objects *in* and *through* the human conscious space – be it real or ideal objects – is one question. Another central question is the way in which one can transform an internal, subjective, psychological process of consciousness to a status of the objectivity of objects – be it real or ideal objects. Though the central question in *The Origin of Geometry* is precisely the question of the origin of the objectivity of ideal objects.

Our problem now concerns precisely the ideal objects which are thematic in geometry: how does geometrical ideality (just like that of all sciences) proceed from its primary intrapersonal origin, where it is a structure within the conscious space of the first inventor's soul, to its ideal objectivity?[7]

Geometrical objects are exemplar for this human practice. However, the line of reasoning shall be applicable to the objectivity of real objects. Geometry will be the paradigm from which the problem of the constitutions shall be explained, it is so to speak the instantiating example.

But how can one distinguish between ideal objects and real objects? Geometry in one respect is itself an ideal object but in another respect it is a set of ideal objects. An ideal object has the curious property to appear on the one hand with the highest degree of objectivity, e.g., the objects of logics and of mathematics and geometry, on the other hand they are precisely those objects that do not have a material existence like the real objects. They seem not to exist in another place then in the human conscious space. With this Husserl takes a certain ontological position which is anti-platonism.[8]

Geometrical objects are very clear examples of what one could mean by ideal objects. It means that they exist independently of any subjective meaning or interpretation. Geometrical objects are objective in that which they are as such and in the way they are determined by themselves. Precisely because of their status of objectivity and of ideality, everyone can reach them always and everywhere independently of time and place. The *ideality* of the object makes the object independently of time and place, it is as infinity as the infinity of the constitutive conscious space.

The property that ideal objects can always be reached at any place is also applicable to real objects, e.g., the air, light and so on. However, here we can discuss in

which way they can be reached "always and by everyone". This common property holds the link between the ideal and the real objects and their objectivity. The *objectivity* of the object makes that everyone – if one makes the efforts – gets the same entrance to reach the very same object. Husserl gives the example of the Pythagorean theorem. This theorem is and remains the Pythagorean theorem no matter time or place and irrespective of what language it is expressed in. As Husserl puts it : "The Pythagorean theorem [indeed] all of geometry, exists only once, no matter how often or even in what language it may be expressed. It is identically the same in the "original language" of Euclid and in all "translations"; [. . .]".[9]" The theorem can indeed be expressed, represented and even proved in different ways, e.g., the representation and the proof by Euclid (3[e] century BC) versus the representation and the proof by the Chinese Liu Hui (3[e] century AD) (see Figure 1) (Chassapis, 2007, pp. 73–75).

The geometrical theorem behind remains the same and it has an objective and ideal status. The sum of the areas of the two squares on the legs of a right triangle equals always and everywhere the area of the square on the hypotenuse this right triangle. This theorem is a general one and holds for every right triangle.

We have to note however that the ideal object does not really appear passively at the human conscious. The constitution of a geometrical object gives up resistance and it demands a very active effort of the human conscious space. Maybe one can grasp the theorem in a kind of passive way but for the full comprehension of the theorem, one has to go beyond the real object (which the shape or the figure is) to fulfill a complete and rich comprehension of the geometrical theorem behind. The proof of the Pythagorean theorem gives up resistance and it demands an effort of human consciousness to reach a full comprehension of the ideal object. It is the fact that some forms of consciousness have no access to some ideal objects. It is for example not evident to get a full comprehension of the Riemann-hypothesis or Fermat's last theorem, in spite of using much effort. Ideal objects do have a general and objective existence which can be principally reached, comprehended and thus can be constituted by everyone who pays the necessary attention and effort. On the other hand, ideal objects can't exist without the active effort of human consciousness. The question then remains how Husserl solves this problem, how he is
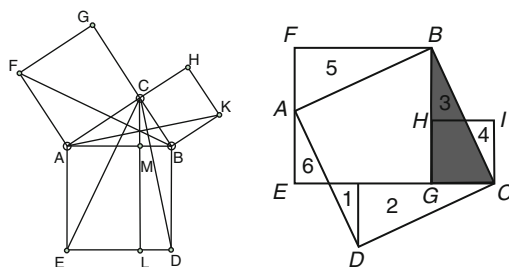

Figure 1. Two representations of the pythagorean theorem. Sources: Euclid's *Elements*, Book 1, Proposition 47 and Liu Hui's *Commentary on the Jiuzhang suanshu* (Chassapis 2007, pp. 73–75)

solving the problem of the existence of objectivity which can not exist without the intermediation of a subjective activity of human consciousness. We will go into this problem in the following section.

FROM THE ORIGINAL BEING-ITSELF-THERE TO THE IDEAL OBJECTIVITY

Husserl formulates his initial question concerning the transformation of the psychic and subjective construction to the intersubjective objectivity as follows.

But the question arises again: How does the latter [the primally establishing geometer], in its "ideality", thereby become objective ? [...] But how does the intrapsychically constituted structure arrive at an intersubjective being of its own as an ideal object which, as "geometrical," is anything but a real psychic object, even though it has arisen psychically? Let us reflect.[10]

Husserl's solution to transcend subjectivity and to constitute the objectivity of objects consists of a transformation from the subjective and original being-itself-there of the objects to the intersubjective ideal objectivity. This process passes off different layers by which the objectivity increases. Thus objectivity is not a monolithic, one-dimensional and discrete entity ; it is a property of an object – be it a real or ideal object – which is continue and can increase from an intra-subjective, by way of an inter-subjective to an objective status. The constitution of objectivity passes through five phases.[11]

(1) The first phase consists of the individual subjection to an original being-itself-there by which the subjection originates from the experience of a phenomenon. It is the stage of the first evidence, "the self-evidence". (2) During the second phase, the original being-itself-there which appears to the individual shall fade away into the passivity of consciousness. As time passes, the original being-itself-there by which the individual is confronted shall turn into the passivity of the flowingly fading consciousness. It is the stage of the passive remembrance and of the condition of "retention". (3) In the third phase, the passive remembrance can be reactivated by which the passive remembrance becomes an active remembrance. It is the stage of the possibility of remembrance, and of the "reawakening". (4) An individual with an active remembrance has the possibility to communicate with another one. It is the inter-subjective stage of communication. (5) Finally we enter the possibility to put the communication in writing, to establish the communication by which it becomes entrenched. This final phase of the process of constitution is the stage of sedimentation. Through this final step of sedimentation, a definite transformation is realized from a material to an ideal reality by the use of symbols and of language. In the following paragraphs we'll go deeper into these five phases.

The first phase is the step of the original being-itself-there. Self-evidence consists of the fact that an entity can be grasped by the consciousness of a subject through the original being-itself-there of this entity. Husserl describes it as follows : « Self-evidence means nothing more than grasping an entity with consciousness of its original being-itself-there [seines originalen Selbst-da]. »[12] In addition to this, Husserl also speaks of self-evidence as a successful realization. However he

immediately remarks that this is rather a pleonasm. A successful realization of a project – where the realized is given by an original being-itself-there – is in fact a self-evidence as Husserl formulates it : « But this way of expressing it is actually overblown. [. . .] Successful realization of a project is, for the acting subject, self-evidence ; in this self-evidence, what has been realized is there, *originaliter*, as itself. »[13] Self-evidence is at the same time an entity which can be grasped by the consciousness of a subject – through the original being-itself-there of the entity or through the appearance of the entity to the subject – and self-evidence is a successful realization of a project by the subject, a project which could be the comprehension of a geometrical theorem.

This first step is formulated by Husserl as follows : « The original being-itself-there, in the immediacy [*Aktualität*] of its first production, i.e., in original "self-evidence", results in no persisting acquisition at all that could have objective existence. »[14] At this point it seems to be that the existence of entities only takes place in the human conscious space of the subject so that for example geometry should be a pure psychic phenomenon. This is completely the opposite of what Husserl meant. Geometry has from its primal establishment an existence which is objective and super-temporal. Geometry has an existence which is objectively and principally accessible to all human being.

But geometrical existence is not psychic existence ; it does not exist as something personal within the personal sphere of consciousness: it is the existence of what is objectively there for "everyone" (for actual and possible geometers, or those who understand geometry). Indeed, it has, from its primal establishment, an existence which is peculiarly supertemporal and which – of this we are certain – is accessible to all men, first of all to the actual and possible mathematicians of all peoples, all ages ; and this is true of all its particular forms.[15]

To get a full comprehension of the objectivity of ideal objects – from which geometry is an outstanding example – we have to go into the following phases of the process of constitution.

The second phase is characterized by the condition of retention. It is an apt remark of Husserl – as mentioned in the first phases – that original self-evidence does not result into persisting acquisition to the objectivity of objects. There is the need of the passing by of what has just now been into the oblivion, the slowly sinking of the experience into the passive consciousness. The experience sink into oblivion but it does not disappear completely as Husserl puts it : « Vivid self-evidence passes – though in such a way that the activity immediately turns into the passivity of the flowingly fading consciousness of what-has-just-now-been. »[16]

In the third phase Husserl founded his idea on the possibility to reawake a passive remembrance. The disappeared self-evidence was not a completely disappearance nor was it a degeneration to nothing. In fact there was already a first grounding by which the passive remembrance could be reactivated.

Finally this "retention" disappears, but the "disappeared" passing and being past has not become nothing for the subject in question: it can be reawakened. To the passivity of what is at first obscurely awakened and what perhaps emerges with greater and greater clarity there belongs the possible activity of a recollection in which the past experiencing [*Erleben*] is lived through in a quasi-new and quasi-active way.[17]

At this point we did not yet transcend the subject and we did not yet enter the space of the inter-subjective experience or communication as Husserl formulates it : « Yet even with this, we have still not gone beyond the subject and his subjective, evident capacities ; that is, we still have no "objectivity" given. »[18]

The fourth phase is the step of communication straight away ; it is the step by which the subject is transcending its solipsistic isolation. It is in this very stage that Husserl brings in his philosophy of language. To Husserl, the existence of the world supposes a language and at the same time, language is correlated to this world. Language is correlatively (*korrelativ*) connected and related to the world.

Its [the objective world] objective being presupposes men, understood as men with a common language. Language, for its part, as function and exercised capacity, is related correlatively to the world, the universe of objects which is linguistically expressible in its being and its being-such.[19]

Husserl's philosophy of language implies that the world only exists through language and not as a metaphysical world as such. Moreover language is not a closed system at itself but it is correlatively connected and related to the world. At the same time, it is through the really same language that the subject can communicate an active remembrance to another individual : « In the contact of reciprocal linguistic understanding, the original production and the product of one subject can be actively understood by the others. »[20]

The final sedimentation of objectivity consists through the written communication. There was something lacking to guarantee durable and persisting existence since human being is mortal and thus a finite bearer of the first self-evidence. For that purpose, human being can appeal to written communication. With this sedimentation, a definite transformation is realized from a material to an ideal reality.

What is lacking is the *persisting existence* of the "ideal objects" even during periods in which the inventor and his fellows are no longer wakefully so related or even are no longer alive. What is lacking is their continuing-to-be even when no one has [consciously] realized them in self-evidence.

The important function of written, documenting linguistic expression is that it makes communication possible without immediate or mediate personal address ; it is, so to speak, communication become virtual.[21]

To Husserl, every kind of knowledge is preceded by an original being-itself-there, also in the case of ideal geometrical objects. In the case of geometry, according to Husserl it must be that a certain geometrician must once have had the experience of an original being-itself-there ; that in other words a pure geometrical entity must have emerged in the conscious space of the geometrician, before this individual could realize the objectivity of that geometrical object.

It is a remarkable thing that the original self-evidence – which is a pure subjective entity because it is grounded on a singular subjective experience – is at the same time the basis of the objectivity of ideal objects on which it is grounded. The objectivity of an object can be constituted as existing independently from time and space, independently from the experience of the first inventor, through the process of the constitution of objects in which the objectivity systematically increases throughout the five layers.

Husserl does not restrict his considerations concerning the objectivity of ideal objects to these ideal objects. He also applies his considerations to all objects, including the real objects. Therefore, he does not restrict his considerations to geometry. The main question on how objectivity is constituted concerns also real objects which are the objects of all sciences.

Our problem now concerns precisely the ideal objects which are thematic in geometry: how does geometrical ideality (just like that of all sciences) proceed from its primary intrapersonal origin, where it is a structure within the conscious space of the first inventor's soul, to its ideal objectivity?[22]

In this quote Husserl is expressing the main topic of the central problem which he is elaborating on in *The Origin*. Husserl is concerned with the construction of the objectivity of ideal objects, however in some way he is concerned with the construction of the objectivity of the objects of all sciences, also with these sciences the objects they study are related to reality. This makes the importance of *The Origin of Geometry* broader then solely related to geometry or the ideal objects in general.

THE IMPORTANCE OF *THE ORIGIN OF GEOMETRY*

We have now reached to the point where we want to argue for the importance of *The Origin of Geometry* and where we will formulate some critical considerations concerning Husserl's ideas on the constitution of the objectivity.

THE OBJECTIVE WORLD AS PRODUCT OF SUBJECTIVITY

The only world is this one which is constituted in and through our consciousness. It is a world which is constituted through the subjective capacities of consciousness. Then, it is completely possible to construct an objective world or a mathematical world or whatever variety of world. A variety of worlds are within the reach of human consciousness. Also an objective world is the result of our subjective capacity of the constitution of objects. It is within the bounds of human possibility to change the "real" world – insofar we can make statements about the "real" world – in order to thematize or epistemize this world in one or another way. It is within the capacities of human consciousness to select, to reduce and to manipulate the perceptions. In the same way, it is within the capacities of human consciousness to constitute an objective world by manipulating perceptions. It is precisely through the option of objectivity that we can change the "real" world – the only world which we can enter by its appearances. The objective world is not the "real" world – the world that presents itself as a multidimensional plurality in stead of the objective world which is only one world, a unique world and at the same time a universal world because it is always the same world for everyone. The objective world is indeed a product of the human subjective constitution. The objective world is an utmost product of subjectivity.

CONSTITUTION OF THE OBJECTS OF ALL SCIENCES

The main theme of the treatise *The Origin of Geometry* – Derrida ([1962] 1989) is speaking about a *Méditation* – is the way in which objectivity is constituted. It concerns in the first place the constitution of ideal objects of science, and the way in which their objectivity is constituted. However, Husserl is not restricting himself to the ideal objects of science. Also the constitution of real objects takes part in the problem of the constitution of objectivity. With this, Husserl formulates the foundation of the constitution of the objects of all sciences. Also the objectivity of real objects of sciences is not given *a priori* (in the Platonic way of meaning). To grasp the objectivity of objects is a topic chosen by human beings. It is a perspective which is put as a topic of scientific investigation. Scientific facts are constructed. It is the human praxis of knowledge or to speak in Husserl's terminology, the intentional process of consciousness, which constitute the objectivity of real objects. The objects of modern science are constituted only by and through the scientific consciousness.

A good example of the way in which scientific facts are constructed is given by the less known doctor-philosopher Ludwik Fleck (1896–1961) in his *Genesis and Development of a Scientific Fact* (Fleck [1935] 1981). Fleck studied the disease of syphilis and demonstrated how the meaning of this disease shifted in the course of time and how it became a medical fact.

In the course of time, the character of the concept [of syphilis] has changed from the mystical, through the empirical and generally pathogenetical, to the mainly etiological. This transformation has generated a rich fund of fresh detail, and many details of the original theory were lost in the process.[23]

Fleck is considered as the pioneer of constructivist-relativist tendencies in philosophy of science and of the sociologically-oriented approach to the study of the evolution of scientific and medical knowledge (Prediger, 2006, p. 222). At his time, Fleck's book had negligible influence. The time was not yet ripe for it as Trenn puts in the the preface of the second edition : "The dominant thought style of the 1930s was not one in which Fleck's seemingly idiosyncratic ideas would resonate widely."[24] It is by Thomas Kuhn that the work of Fleck became known. In *The Structure of Scientific Revolutions* [1962] (1970): "[...] I have encountered Ludwik Fleck's almost unknown monograph, *Entstehung und Entwicklung einer wissenschaftlichen Tatsache* (Basel, 1935), an essay that anticipates many of my own ideas."[25]. Kuhn referred to Fleck's work and the way in which he was influenced by it.[26] Within the theory of Fleck, the growth of a scientific fact is subject to a style of thought (*Denkstil*) and to the collective of thought or the scientific community (*Denkkollektiv*) of which the researcher takes part of. We can compare these two concepts with the Kuhnian concept of paradigm. However, in the case of Fleck, the concepts are not characterized by ruptures or by revolutions which is specific in the case of the Kuhnian concept of paradigm (Trenn [1979] 1981, p. xiv). Fleck is able to describe scientific change without dwelling upon the concept of revolution. He describes the evolution of sciences as a continuous process of differentiation throughout the interactions within and between the communities of thought. Besides the subject and the object which take part in the process of

perception, Fleck is adding a third element to this process, namely the context and the circumstances in which perception takes place and by which truth is constituted (Prediger, 2006, p. 222). To Fleck, truth is not absolute nor is it objective in the sense that it should be independent from the subject. On the contrary, truth is determined through the context in which it is generated, namely the thought style and the scientific collective of thought.

Truth is not "relative" and certainly not "subjective" in the popular sense of the word. It is always, or almost always, completely determined within a thought style. [. . .] Truth is not a convention, but rather (1) in historical perspective, an event in the history of thought (2) in its contemporary context, stylized thought constraint.[27]

Fleck offered an important contribution to the philosophy of sciences because of his emphasis of the cultural, historical and sociological dimension in the process and the growth of sciences.

Besides the constitution of an object or the production of a scientific fact, there is the phenomenon of the constitution of its *objectivity*. Also in this case, we will argue that objective truth is a constituted or a produced truth in the sense that facts are constituted to let appear the objectivity and the universality of it. This idea is not really new. It is formulated in the critical philosophy of Kant ([1787] 1969) where he describes the nature of the natural sciences. In the preface of the second edition (the B-edition) of his *Kritik der reinen Vernunft*, Kant writes that a light broke upon all natural philosophers like Galileo, Torricelli and Stahl, when they were doing their scientific work.[28] Natural philosophers learned that reason only perceives that which they made as the subject of investigation.

They [all natural philosophers] learned that reason only perceives that which it produces after its own design ; that it must not be content to follow, as it were, in the leading−strings of nature, but must proceed in advance with principles of judgment according to unvarying laws, and compel nature to reply to its questions.[29]

In this exposition, Kant demonstrates that we know nature only by the way in which we want to know it. If we would like to have knowledge of nature, it is impossible to take a passive attitude on it. Nature has to be subjected depending on the way of what we want to know about nature, depending on the topic of interest. Nature has to be manipulated, to be arranged and to be subjected so that the conditions are prepared to answer the preliminary question. A preliminary question is a matter of interest, a matter of topic raised by a human being. In the same way, the question of the objectivity of the world is also a matter of interest.

Another archetypical example is that of Galileo Galilei (1564–1642), who was trying to represent nature through mathematical laws. Let us recount the story of the emergence of modern science once more. Who was right, Aristotle or Galileo? The phenomenologist Rudolf Boehm (°1927) gives the example in his *Topik* (2002) and he has often performed the following experiment in front of his students. Drop a pencil and a sheet of paper at the same time from the same height. One will easily conclude that, obviously, Aristotle's theory of motion had it right: heavy things fall faster than light ones. Galileo however claimed that the mass of different bodies does *not* affect the acceleration, nor the average speed with which they fall, and developed

a universal law of falling bodies according to which the acceleration of gravity does not vary with bodies, but remains 9.81 m/s^2.[30] So who was right? Obviously, if we do the experiment in the vacuum, Galileo was. But Galileo produced the facts to obtain the law. That is, he stripped down the facts of their earthly conditions, and it is this construction of the facts that has yielded him his invariable and universal objective law. Using the mathematical method Galileo could make abstraction of the real world which on the one hand is a step away from reality with all its variables, but on the other hand makes it possible to identify the universal objective laws which are the foundations of the very same physical reality. Morris Kline is speaking in terms of a paradox.

The mathematician strips away molecular structure, color, and thickness of lines to get at some basic properties and concentrates on these. So did Galileo penetrate to basic physical factors. The mathematical method of abstraction is indeed a step away from reality but, paradoxically, it leads back to reality with greater power than if all the factors actually present are taken into account at once.[31]

Objective scientific facts exist through and for the sciences. Kant was the first to criticize objective sciences from the principal of the interest.

DISCONNECTION WITH THE ORIGINAL BEING ITSELF THERE

In the section on the constitution of the objectivity of objects we demonstrated how objects are systematically disconnected from their original being-itself-there and how the disconnection is completed at the moment of the entrance of written communication. It is precisely based on these inherent properties of the constitution of objectivity that Boehm will formulate his critics of culture (Boehm, 1977, p. 24). If geometry has the objectivity of objects as its main target, it is necessitated to disconnect itself from its original being-itself-there. The same can be said about the other sciences, also the sciences of reality, which in the case of looking for the objectivity of their objects has to disconnect of their original being-itself-there. The ideal of objectivity is then the very opposite of the original being-itself-there.

Though Husserl is elaborating on geometry as an archetypical example, however his dissertation is about all sciences as we showed by a quote of Husserl himself. Husserl uses the term geometry for the broader concept of disciplines and more specific for those disciplines which are dealing with shapes exiting mathematically in pure space-time.

The question of the origin of geometry (under which title here, for the sake of brevity, we include all disciplines that deal with shapes existing mathematically in pure space-time) shall not be considered here as the philological-historical question, i.e., as the search for the first geometers who actually uttered pure geometrical propositions, proofs, theories, or for the particular propositions they discovered, or the like. Rather than this, our interest shall be the inquiry back into the most original sense in which geometry once arose, was present as the tradition of millennia, is still present for us, and is still being worked on in a lively forward development ; [. . .].[32]

In this quote, Husserl indicates not only what he meant by geometry. Moreover he indicates what he means by the history of a phenomenon. The concept of history

is not meant in the classical meaning of the inquiry back into the development of things. It is an attempt to grasp the conditions of necessity by which geometry exists. It is an inquiry back (*Rückfrage*) and a search for the original being-itself-there by which the development of geometry is grounded.

In principal, the constitution of objectivity can be extended to mathematical physics and even to all sciences that are trying to mathematize their objects, also human sciences. Husserl himself is referring to *all* sciences in his *The Origin of Geometry* (Husserl, [1936] 1970, p. 357).

Geometry is the exquisite example to demonstrate the constitution of the objectivity of objects and then to extend the process of constitution to the sciences of reality. The first examples of the way in which the world is grasped in a mathematical way go hand in hand with the geometrical representation of this world. Geometry was an exquisite science within astronomy. Also Descartes ([1628] 1966), the so called intellectual father of modern sciences, applied geometry as the real model of sciences. Together with arithmetic, geometry was the model for the so called *mathesis universalis*, a kind of general model of science to which all other sciences should conform to. In order to grasp the world in a mathematical way of representation, our inquiries should be directed to what we can clearly and perspicuously behold and deduce with certainty. For Descartes, arithmetic and geometry are not the sole sciences to be studied. Although, in our search for the direct road towards truth we should busy ourselves with no object about which we cannot attain a certitude equal to that of the demonstration of arithmetic and geometry. For modern sciences, mathematics was the appropriate way to reach its objective, namely to constitute the objective knowledge of all objects. If the ideal of objective knowledge is the main topic of modern science, then it has to disconnect from its original being-itself-there.

FROM IDEAL OBJECTIVITY TO MATERIAL INSTITUTIONALIZATION

Culture criticism as formulated by Boehm does not only concern criticism of the ideal of objectivity of the sciences, but more in general the possibility to install absolute formal values of a culture in its generality (Boehm, 1977, p. 24). After all, science is only a part of what culture is. And the ideal objects do not at all belong exclusively to the domain of the sciences but form a broader class, as also Husserl observed in his culture criticism : « This is, we note, an "ideal" objectivity. It is proper to a whole class of spiritual products of the cultural world, to which not only all scientific constructions and sciences themselves belong but also, for example, the constructions of fine literature. »[33] Husserl does not only mention the scientific literature, but literature in general. Books such as the *Bible*, the *Koran*, are not just material things (the materiality of the paper, the cover, the ink etc.) but are rather bundles of ideal objects, in this case of values, of religious values, of dogmas that contain the power to have a heavy impact on the societal life.[34]

Boehm raises the question if the domain of the world of culture can not be enlarged even further than just to language and literature as stated by Husserl. It

is Husserl himself who induces this by stating that the whole world of culture stems from tradition and this in all its forms. "The whole cultural world, in all its forms, exists through tradition."[35] Where Husserl excludes tools (like hammers and shrews) and architecture from the class of the ideal objects, Boehm prefers to include these, especially where it concerns the architecture. A construction work, especially when it has a cultural significance, can be considered as a literal sedimentation of ideal objects. Good examples are here again the religious buildings such as churches and mosques, which one can not even enter in no matter what way. But also the architecture of prisons, parliaments, schools . . . are carriers of ideal objects. They are part of the tradition by which the cultural world exists. Not only these material buildings, but also the institutions that make use of them are then carriers of ideal objects. One may think of the state, the regime, the educational institutions, the political systems, the religious systems, the economic systems. With all of them there is the risk that – like is the case with the construction of objectivity of objects in the domain of science – the communication of ideal objects occurs through a complete disconnection of the first evidence that preceded it. A culture that is dominated by a practice of science that is aimed at chasing the ideal of objectivity as the ultimate reference for the construction of knowledge of the world, would then be more at risk to chase also in its other cultural expressions the installation of absolute cultural values and by doing so to deny the first evidence of its objects. To put cultural values as absolute and static entities implies that one leans on these cultural values without questioning them any longer on their original meaning and their first evidence that lies at their basis.

THE ACTUALITY OF SEDIMENTATION

The fifth phase in the constitution of the objectivity concerns the establishing of the original being-itself-there into the written communication. Husserl is speaking in terms of sedimentation.

> Accordingly, then, the writing-down effects a transformation of the original mode of being of the meaning-structure, [e.g.,] within the geometrical sphere of self-evidence, of the geometrical structure which is put into words. It becomes sedimented, so to speak. But the reader can make it self-evident again, can reactivate the self-evidence.[36]

The idea of the notion of sedimentation is elaborated and concretized by Kuhn in his *The Structure of Scientific Revolutions Scientific Revolutions* [1962] (1970) and later by philosophers of the so called *Discourse Theory*.

In the philosophy of Kuhn, the establishment of a theory within (school) books appears during the evolution of science in the stage of normal science. Normal science does resemble the standard cumulative picture of scientific progress where all researchers are involved within the paradigm. Study books and schoolbooks are written at this very moment. They are meant as the sedimentation of the theory to hand it down from one generation to the other. Besides study and schoolbooks, there is a scientific theory which makes an analysis of the completed theory and

there is the more vulgarizing and popular literature on science which tries to translate scientific knowledge into a language that is closer to the public. These three different discourses represent the same theory namely the theory at the moment of the normal-scientific tradition within the evolution of sciences.

All three record the stable outcome of past revolutions and thus display the bases of the current normal-scientific tradition. To fulfill their function they need not provide authentic information about the way in which those bases were first recognized and then embraced by the profession. In the case of textbooks, at least, they should be systematically misleading.[37]

The concept of sedimentation occurs also (literally) in the *Discourse Theory* of Laclau, Mouffe and Žižek (Torfing, 1999, p. 70, p. 305). It has not only the meaning of the transition from the material to the ideal reality. It goes even further. It also means a transition following back from an ideal reality to another form of material reality. Within *Discourse Theory*, sedimentation is the process whereby contingent discursive forms are institutionalized into social constructions that exist in oblivion of their political "origin". In such institutions the government of things has replaced the government of human being. Sedimentation transforms the political moment of undecidable decision-making to the relatively fixed realm of social relations. This meaning of sedimentation has its political connection. In the context of *Discourse Theory*, the meaning of sedimentation is not only restricted to spoken or written communication but it is also the transformation of (political) ideas into social institutions, e.g. political institutions. And so we come full circle. In a first movement we have the transformation from the original being-itself-there to an ideal object – which can be an idea. In a second movement we have the transformation of an ideal object into the materiality of an (social or political) institution.

Within *Discourse Theory*, discourse is a relational totality of signifying sequences that together constitute a more or less coherent framework for what can be said and done. The notion discourse cuts across the distinction between thought and reality. It includes both semantic and pragmatic aspects. It does not merely designate a linguistic region within the social but is rather co-extensive with the social. Discourse is a partial fixation of meaning within the field of discursivity. Discourse is the result of a discursive formation by hegemonic practices which are political practices and political decisions. It is the result of the articulation of a variety of discourses into a relatively unified whole. This process goes hand in hand with power and repression. The unity of a discourse is established by social antagonism. Social antagonism is the result of the exclusion of discursive terms. One of the properties of the discourse is the fact that it is never completely closed. There always will remain a constitutive outside. It is a discursive exteriority which threatens and disrupts the sedimented meaning within the discourse.[38]

In the work of Husserl, the constitution of objectivity is in the same way a kind of sedimentation that can be discussed again and again by human beings. Objectivity is not *a priori* given and it demands much effort to grasp it. Objectivity is constituted in and through human consciousness. Constitution of objectivity is to overcome subjectivity which has to overcome again and again by the intentional act of consciousness.

CONCLUSION

In *The Origin of Geometry* Husserl lays the foundation of the objectivity of ideal and of real objects.

Objectivity is a very specific form of subjectivity; it is a kind of conquered subjectivity. It is in this elaboration of the constitution of objectivity that Husserl's critical philosophy lies. Husserl does not deny the existence of objectivity ; he demonstrates the constitution of objectivity in and through human consciousness. Objectivity is not given a priori; objectivity has to be reached and it has to be produced. This explanation is applicable to the ideal objects of mathematics and to the real objects of the empirical sciences. Both, the mathematical and the empirical sciences are therefore grounded within an original being-itself-there from the life-world. The construction of the objectivity of the ideal and of the real world is realized by the human praxis of knowledge. Therefore only the human being is responsible for the constitution of the objectivity of the world and its adjoining crisis.

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NOTES

[1]   Husserl, E. [1936] 1970, p. 353.
[2]   Husserl, op. cit., p. 353.
[3]   *Revue Internationale de Philosophie*. Vol. I, No 2, janvier 15, 1939, pp. 203-25 (Derrida [1962] 1989, p. 25).
[4]   The typescript of the text which is handed down to the archive at Leuven has the title *Historie als Ursprungsanalyse*. The original – probably stenographical – manuscript of Husserl is lost (Boehm 1977: 8).
[5]   Since 1936, *Philosophia* was the journal published in Belgrado by philosophers who had fled the persecutions of nazi-Germany.
[6]   Meanwhile, the collected works consists of three series published by Springer, namely *Gesammelte Werke, Materialien* and *Dokumente*.
[7]   Husserl, op. cit., pp. 357–358.
[8]   It is not clear whether the ontology of Husserl has a platonic character. Furthermore, we can distinguish various developments in this regard throughout his work. It has to be remembered in this regard that the ontology of Husserl is the result of a complex constellation. A further difficulty is that Husserl writes that his phenomenology is not an ontology (Hua 5: 129), but that simultaneously he is quite diligent in constructing a number of ontological constructions. Husserl himself, however, does not consider this to be an internal contradiction, but rather a way of emphasizing specific aspects of his philosophy. After all, Husserl is considered mainly with processes of consciousness and not with the existence of objects *an sich.* Reviewing the literature, it is striking to observe that Balaguer (1998) does not even mention the work of Husserl is his overview of platonism and anti-platonism, possibly because this approach was considered as too hermetic. Schipper (1980) on the other hand, claims that the early Husserl of the *Philosophie der Arithmetik* (1891) should be considered as constructivistic intuïtionist. On the other hand, the Husserl ([1900] 2002; [1901] 2005) of the *Logische Untersuchungen* (1900–1901) is

labeled as an intuïtionistic platonist. Even later on this evolves into a constructivistic and in some sense an intuïtionistic platonism (Schipper 1980: 121).

Rosado Haddock (2006: 200) too labels Husserl as a platonist, but he is sympathetic to other authors who label the later work of Husserl as being anti-platonistic in character. Here we would like to add that the so-called *transcendental turn* of Husserl ([1913] 1976) in his *Ideen* of 1913 (Hua 3/1) means that he brackets the world, and from then on there is no more space for a platonistic ontology. Furthermore, we have to stress that in *The Origin of Geometry* (1936) the objective world – or the objective existence of the world – is not meant as a world that actually is, but rather an acknowledgement of the fact that human actors can talk about the world as something that could exist, thereby constructing a world. Husserl adds to this the insight that the objective existence of the world implies the existence of human actors, humans speaking a language, and it is assumed that this language is correlated with the real world experience (Hua 6: 370). As such, the world and language do not exist by themselves. Human actors construct and speak a language that is related to the world that is being spoken about.

[9]   Husserl, op. cit., p. 357.
[10]   Husserl, op. cit., p. 359.
[11]   The explanation about the process of the constitution is rather a summary in *The Origin of Geometry* but the elaboration of the different concepts is done throughout the complete oeuvre of Husserl.
[12]   Husserl, op. cit., p. 356.
[13]   Husserl, op. cit., p. 356.
[14]   Husserl, op. cit., p. 359.
[15]   Husserl, op. cit., p. 356.
[16]   Husserl, op. cit., p. 359.
[17]   Husserl, op. cit., p. 359–360.
[18]   Husserl, op. cit., p. 360.
[19]   Husserl, op. cit., p. 359.
[20]   Husserl, op. cit., p. 360–361.
[21]   Husserl, op. cit., p. 360.
[22]   Husserl, op. cit., p. 357–358.
[23]   Ludwik Fleck [1935] 1981, p.19.
[24]   Thaddeus J. Trenn [1979] 1981, p. xvii.
[25]   Thomas Kuhn [1962] 1970, p. vi–vii.
[26]   Thomas Kuhn has written the preface of the English translation of the work of Flecks. He mentioned the importance of the work and the fact that he would provide this work with a broader audience. (Kuhn [1976] 1981).
[27]   Fleck, op. cit., p. 100.
[28]   Immanuel Kant is referring to the natural philosophers (1564–1642), Torricelli (1608–1647) en Stahl (1660–1734). The experiments done by Galileo led to the laws of motion and the principles of mechanics; Torricelli invented a device used to measure atmospheric pressure (published in *Esperienza del Argento Vivo* in 1647). Stahl Stahl was the originator of the *phlogiston* theory. He invented the reversible relationship of metals and their calces ($CaO + H_2 \rightarrow H_2O + Ca$).
[29]   Immanuel Kant [1787] 1969, p. 10.
[30]   That is, on average, depending on one's geographical situation. It is slightly less (9.79 m/s^2) at the equator and a bit more at the poles (9.83 m/s^2).
[31]   Morris Kline [1967] 1985, p. 332.
[32]   Husserl, op. cit., p. 354.
[33]   Husserl, op. cit., p. 356–357.
[34]   Husserl himself gives no examples of literature – in a narrow concept of literature. In a footnote he added that scientific literature can be seen as a kind of literature – in the broadest concept of literature, whereas their objectivity or their existence-for-everyone depends on the fact that they can be linguistically expressed and can be expressed again and again. (Husserl, op.cit., p. 357).
[35]   Husserl, op. cit., p. 354.
[36]   Husserl, op. cit., p. 361.
[37]   Kuhn, op.cit., p. 137.
[38]   Ernesto Laclau and Chantal Mouffe use also the notion fixation in stead of the notion sedimentation, be it that they use both concepts in the same sense. (Laclau [1985] 2001, p. 134).

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SECTION III

Halil Turan presiding and Witold Plotka

H A L I L   T U R A N

IS ETHICS TRANSCENDENTAL?

ABSTRACT

I argue that value cannot be experienced without the accompaniment of some experience, and that there cannot be an object or a fact to which we attribute no value. The fundamental problem with transcendentalist arguments in ethics, as exemplified in the Kantian and Wittgensteinian accounts, is their incommensurability with facts, and hence their irrefutability by experiment. The view that one becomes conscious of value through sensations of pleasure and pain is generally considered as the antithesis of transcendentalism in morality. I consider the Epicurean account of morality as the archetypal form of the general approach to value in terms of a natural causality. Those philosophers who rejected the claims of transcendentalism in ethics have taken the human nature as a natural mechanism whose motions are pleasures and pains. Inner phenomena as thoughts and emotions, as pains and pleasures may appear different in kind than the barely natural, but the difference is blurred if we consider that they are all perceptions of the mind, and that they are known and governed by the same set of tools. Theoretical accounts of the barely natural and the psychical may both be erroneous, but this cannot be a reason to abstain from a causal account in the domain of value.

The argument for the will's absolute independence from the mechanical powers of the universe appears to deserve the highest respect. However, it may be argued that good will, rather than a taste for rigorous observation of and experiment in human reasoning and sentiment makes these arguments appear lofty and attractive to sensitive minds. Kantian philosophy reflects the Cartesian dichotomy in recognizing an unbridgeable gap between nature as governed by universal mechanical laws and the realm of freedom. In Immanuel Kant's transcendentalism the intelligent being is depicted as capable of conceiving the laws governing natural phenomena, and of overcoming them in moral acts through its independent causal power.

However, it does not seem to be incontrovertible that the natural and the intelligible orders of phenomena, or the deterministic and the autonomous orders of causality can clearly be distinguished; for, it may be argued, what is said to pertain to the experience and discourse concerning values finds its meaning only in the framework that makes all experience possible. In fact, one can hardly conceive a case of consciousness of value which can be depicted without reference to the perceptual in the most general sense. It appears that one becomes aware of any alteration in perception and consciousness through the same tools of understanding, and that value cannot be known in-itself, without reference to facts: the falling of a senseless body and murder, or "a walk on a fine summer's day" and "absolute value,"[1] for example, are pairs for which the meaning of value is manifested through

certain alterations in the perceptual field, both within and without the body. Nothing
that bears a value can be experienced as value in-itself, that is, without the accom-
paniment of some setting of experience; and, conversely, there cannot be an object
or a fact which has no value. A fact comes to be a fact if one is somehow interested
in it, hence we say that it bears a value for the perceiver; indeed it would be a mean-
ingless mode of speech to say that there are things worthy of attention which have
no value. Every experience related to value, whether moral disgust or self-respect,
hate or compassion, everything that calls one's attention, every idea that comes to
one's mind is accompanied with various sensations and necessarily appears within
a particular perceptual setting. Therefore, it must be difficult to distinguish between
the natural as the surrounding sounds, figures, colors, and the natural as what ap-
pears to one as a peculiar sensation of contentment or anxiety, as pleasure or pain,
since all these must appear in conjunction in the unique experience of an object or a
process to which one attributes a value. It cannot be otherwise for acts or intentions
one testifies as one's own or as appearing to pertain to the will of someone else, for
every such awareness is embodied in a particular context of sensations; only thus
it becomes an object of memory and imagination, one can neither conceive, nor
measure an object which has no value.

It may be argued that moral value excludes interestedness, and that what we are
taking as value in general is not moral in the strict sense. However, this distinction
between moral value and value involving interest is problematic. For, what keeps a
society together and make its institutions function satisfactorily is a general consent
on values, that is, on standards to measure goods and merits, as well as on those to
measure beauty and virtues. All such standards, or values, regardless of their ordi-
nariness or subtlety are supposed to contribute to the well-being of the members of
a particular society. Let us consider a common example. No one can deny that a re-
liable monetary scale and an even distribution of goods and opportunities contribute
to the happiness of a people. If morality principally aims at the good of the society,
then values of daily commerce necessarily fall under the heading of morality, since
they concern the needs and expectations of happiness of the people. Hence, even
exchange is a part of the morals of a society, just like art which renders beauty and
virtue apparent, and law which determines rights and responsibilities. Morality can
hardly be detached from these common systems, nor can moral values be considered
apart from one's needs and prospects of a happy life.

Let us consider the view that moral values exclude interest, and the related view
that facts and values are detached. The fact-value distinction could probably be con-
strued in a concrete manner as follows: structural alterations of the body can only be
viewed as phenomena devoid of value. Thus, all that belongs to the scientific study
of animal or vegetative life, and of the objects that seem to follow a pattern of causal
determination in space and time (or the appearance of a number or a figure on an in-
strument designed to capture this causality) is said to be devoid of moral or aesthetic
value. Therefore, it is argued, something else has to support these particular qualities
or values. But it seems to be a crude view that these natural objects, including those
of other sciences like economy should be without the range of values, especially if
we consider that value must necessarily be related to the quality of life. Observing

nature to attain knowledge of its behavior, building up conceptual frames to make it appear as causally ordered are acts to reduce phenomena to a mathematical order. It is argued that these have little to do with value. Let us ask whether such an enterprise is without aim, and hence without value. One hardly observes and measures without a particular affection, expectation, fear, confidence, etc. Nature hardly becomes the object for the understanding without being at the same time an object for the will. Does not the idea that there must be pure objects of understanding and pure objects of will hence look refuted by experience? Should not we, therefore, reconsider the dichotomy of the realm of necessity as nature and the realm of freedom as a second nature?

On the other hand, the argument that there are objects transcending the faculty of understanding and capable of bearing value unlike the phenomenal is experimentally irrefutable simply because it refers to objects assumed to exist without the domain of understanding, or to a hypothetical class of things other than facts. The closure of the domain of discourse to causality may thus give this mode of discourse an apparent charm for those who want to continue to imagine and speak employing ordinary tools of grammar for the objects or qualities they consider suitable for advice and motivation. Whatever the merits of this mode of speech are, I will hold that since every argument or reasoning concerning good and evil must necessarily be conceived as a thought, that is, as a process in time, and since all thoughts concerning value in act and intention must occur in conjunction with the concomitant objects of consciousness, a search for knowledge of the most essential human behavior without referring to the phenomenal is not justified. Since every object, every process appears in the same mental framework which renders them possible, actual and meaningful, why should one believe that moral behavior, in distinction from the animal or the natural, is intelligible only in transcendental terms? It is highly conceivable that crime and punishment, virtuous or evil acts or thoughts, apprehension of beauty and deformity, in short everything that we attribute a value must necessarily occur in time and place. For example, description of a succession of events like hitting, wounding, falling, and of all scientifically measurable significant motions, together with the correlated descriptions concerning aversion, disgust, indignation and similar states of consciousness refer to the fact to which we attach a negative value, namely to the crime. Thus we appear to speak about and teach value.

The claim that the realm of value is transcendental is generally conjoined to the idea that the inferior, mechanical, merely phenomenal existence is determined by an intervening higher power of causality peculiar to the intelligent beings. But, if it is conceded that what assumes value must necessarily be an object or a process in time and space, that values are attributed to phenomena, that without them they would be empty words, why should look at consciousness of duty as inexplicable in terms which render other thoughts and actions intelligible? It is highly dubious that this superior power which cannot be conceived by the tools that render the natural or the phenomenal clear to the understanding should cause an intention or an act. Could not the feeling or the thought of duty be conceived as phenomena like any other thought? It seems gratuitous to assume that human will is a second nature that comes into view as one confronts others as members of an intelligent community

one belongs, as ends in-themselves unlike the merely natural which appears to the understanding as devoid both of value and *telos*. Hence, according to transcendentalism, consciousness of value or of duty cannot be located in space and time, but it is still capable of being an object of thought exclusively for intelligent beings; further, it is only due to this consciousness that one has the power of affecting the deterministic course of events.

The basic presupposition of Kant's moral philosophy is the autonomy of the will. Will is set as an infinite power against the impulses of a blind animal nature which is depicted as perpetually demanding satisfaction of sensuous needs. These impulses are said to be out of the realm of morality, and to belong to the natural order of phenomena, to the mechanical order either of the inanimate nature or that of the Cartesian automata. The only morally admissible feeling for Kant is self-contentment for being capable of overcoming the blind animal nature in one's acts and intentions:

> Do we not have a word to denote a satisfaction with existence, an analogue of happiness which necessarily accompanies the consciousness of virtue, and which does not indicate a gratification, as "happiness" does? We do, and this word is "self-contentment," which in its real meaning refers only to negative satisfaction with existence in which one is conscious of needing nothing. Freedom and the consciousness of freedom, as a capacity for following the moral law with an unyielding disposition, is independence from inclinations, at least as motives determining (though not affecting) our desiring; and so far as I am conscious of freedom in obeying my moral maxims, it is the exclusive source of an unchanging contentment necessarily connected with it and resting on no particular feeling.[2]

The autonomous will is thus set apart from the natural which is devalued as the object of understanding. Hence, inner phenomena, namely thoughts of a specific kind like sentiments, or emotions[3] are said to be the work of a blind mechanism, the observable effects of measurable forces on matter which performs biological functions. Take the pairs attraction-repulsion and pleasure-pain for example. Although these pairs may appear to belong to different genera (since they are observed from different points), both are appearances in the causal order in the Kantian account. Thus, nature comes to denote these different phenomena, that is, events which become objects of the understanding as causally linked and observed either *within* or *without*, and value is said to belong to what is not thus observable. It is argued that there is no value in this natural order, and that, therefore, ethics must be transcendental.

To say that "ethics is transcendental",[4] as, for example Wittgenstein did, is to say that value cannot be shown and described as one shows and describes facts. Accordingly, facts are not bearers of ethical value, everything that is the subject of experiment, all that can be depicted in terms proper to facts are therefore devoid of value, or, no instance of value can be explained in terms applicable to facts. This seems to be the reiteration of what Kant taught: the ethical cannot be the proper object of understanding, it is transcendental.

The fundamental problem with transcendentalist arguments in ethics, as exemplified in the Kantian and Wittgensteinian accounts, is their incommensurability with facts and hence their irrefutability by experiment; this view creates an abyss between

life as actually observed and an alleged pure realm of value. However, it seems that we do not refer to objects lacking all qualities except value in actual experience where we seem to be concerned directly with the things and acts before us. If the measurable in terms of numbers and the measurable in terms of value are so interwoven that one can only artificially consider them as distinct — and perhaps only with a view to normative discourse — why should one cling to the view that ethics is transcendental, that will is undetermined, autonomous, or that it has a superior causal power? Sensations related to value and the appearances in which they become significant constitute a whole which is amenable to mathematical or logical reasoning. Thus, one can speak of moral facts, facts bearing value; thus, we can say that facts, and therefore values can be measured, estimated and predicted. One relies on the same set of conceptual tools, for example, in drawing a route to a certain place of destination, and in setting oneself goals in life. In both cases one calculates the means and the steps one considers necessary or useful, avoids reasoning on the impossible and the false, reflects on the propositions one takes as reliable, in short, employs the same cognitive tools built on a causal conception of existence.

Yet, it may be held that the universality of the logical apparatus does not show that all pursued aims are valuable. There may be parallels between living beings sufficiently similar to us in that they too use reason to attain their ends, but that does not show that their ends have values. I argue precisely against this assertion that such ends are without value: on the contrary, it is those ends that have positive or negative values, they are ethical, aesthetical, or fail to be so; it is only to them that one attaches a value. Ends may or may not be attained; once they are, it is seen that they are good or evil, admirable or not; one learns which are worthy of pursuing by experience, by praise or reproach. It is highly conceivable that animals attach value to their ends in a similar manner. A human being's pleasure in a successful expression or in a useful discovery does not seem to be categorically distinct from an animal's pleasure in reaching food or shelter. The aim behind every discovery or achievement is either for the benefit or for the detriment of life, and it is according to the result that one gives every success a value.

The view that one becomes conscious of value through sensations of pleasure and pain is generally considered as the antithesis of transcendentalism in morality. According to the hedonism of the Epicurean school, for example, happiness is attainable through proper reasoning concerning the causes of pain and their removal. If value is ultimately reducible to the actual or expected pleasure, then one has to consider relations with the others in a society and value the acts, intentions and characters according their capacity to contribute to the general happiness, or at least to a circle of friends.[5] The order of nature shows what is possible and what is impossible as a combination or motion, and if it is possible to attain satisfactory knowledge on the structure of natural things, it must also be possible to understand human behavior within the same framework of causality. Epicureanism, both ancient modern, and transcendentalism always appeared incompatible, since the former never admitted a secondary causal order beyond the appearances. The general Epicurean doctrine seems to be the following: true knowledge of the order of things, ranging from the

inanimate to the human soul and value is attainable through the analysis of the natural beyond which there exists no spirit, no god with unknown powers, and no hidden causality.[6]

The Epicurean account of morality in terms of pleasure is the archetypal form of the general approach to value in terms of a natural causality. Hence, modern moral and political theories which refer to pleasure as the ultimate motive for acts and intentions can be called Epicurean in the general sense. The modern empiricist and utilitarian tradition in ethics which recognizes pleasure as the ultimate criterion of value thus stands in contrast to Kantianism, as does Epicureanism to asceticism in general, and even to Kantianism.[7]

Pains and pleasures should accompany all other sensations: there are harmonious and discordant sounds, beautiful and deformed shapes, colors, movements; in each instance of sensation one feels pleasure or pain in varying degrees. One can hardly conceive a sensation without pain or pleasure of some sort. Nor can one say that some thoughts are devoid of aesthetic qualities. Every sense experience, even every inference is accompanied by a particular sensation of pleasure or pain. There is joy in every discovery and invention, in every sound argument, every persuasive discourse and every masterly innovation in art. Failure, in contrast, either in knowledge or art is always painful, at least for the learned and the connoisseur.

Let us note that a naturalistic account of value is insistent on causal explanation in describing, interpreting and in teaching or inculcating values. The strength of such an approach to value, to ethics and politics, seems to be in its keenness in observing the egoistic animal. Those philosophers who rejected the claims of transcendentalism in ethics, or who recognized moral intentions and acts as phenomena in the Kantian sense, that is, as capable of being objects of understanding as natural objects and processes are, seem to have taken the human nature as a natural mechanism whose motions are pleasures and pains, and this simplification seems partly to due to their concern to make their discourse reliable. Thus, virtue, honor, well-being and their contraries are associated with pleasure and pain, and values become objects of calculation and measurement. The future must be envisaged with reference to the past and the present, and consequently to past and present pleasures and pains one is familiar with. This co-existence of the aesthetical and the mathematical in any experience seems to constitute the foundation of every discourse in which value is naturalized.

An account of acts and intentions in terms of pain and pleasure is perfectly conceivable, and it can be justified in practice. For, one cannot indeed imagine a community member partaking in societal life by one's labor, duties, responsibilities and acting in relations of communication and commerce with the others, but totally indifferent to the benefits or harms involved in those relations. If the human being can predict the order of inanimate or non-human natural phenomena, he/she must also be capable of estimating consequences of his/her acts and intentions as a member of a society. I have argued that the method of measurement of value is not categorically different from logical thinking that renders natural phenomena objects of the faculty of understanding. To govern the course of events, to make nature obey one's will, one has to understand the underlying universal mechanism; it could not

be different for life in a community where one is said to understand others' motives, acts and intentions. What could this person with this particular expression and in this particular context be thinking or aiming? If I can conceive him/her as a being similar to myself in having inclinations, memories of a particular past and a particular vision for a future which I can imagine, that is, if I can put myself in his/her place, I can estimate the possible courses of events that may follow from the given situation. Inner phenomena as thoughts and emotions may appear different in kind than the barely natural, but the difference is blurred as one notices that they are all perceptions of the mind, and that they are known and governed with the same set of tools.

It may be argued that ethics is transcendental because no instance of value can be shown as a fact, or as a process in space and time. Thus, it may be held that good and evil cannot be described by referring to mathematical relations of objects that happen to be in the setting of the value judgment. True, one cannot measure value by a unit of length, for example, but from this one cannot conclude that value is not measured by any standard, nor that value is beyond the domain of understanding. The simple fact that one has to understand in order to act seems to falsify the claim that ethics is transcendental.

The only feeling Kant admitted into the sphere of morality is respect for oneself as an autonomous being, that is, one's self-consciousness that one's moral acts are not determined by natural causes. However, one can respect oneself as an autonomous being totally indifferent to self-interest and still be ignorant about the real causes of this thought of respect. Altruistic acts, as Epicurus observed for selflessness in friendship, may actually be egoistic: "All friendship is an intrinsic virtue, but it originates from benefiting."[8] It is possible to be deceived in thinking oneself acting without being determined by the natural tendency to pleasure; for, in imagining oneself as deserving respect as an undetermined being one could fail to see that the real motive to an act or a way of life is an expectation of pleasure, the pleasure of feeling oneself above the natural laws, or the satisfaction of being recognized as a paragon of virtue, for example.

Arguments for transcendentalism in morality appear to rest on the presupposition that value is free from causal determination. I have argued that there is no necessity in viewing value as transcendental, because it is possible to conceive both natural phenomena and the consciousness related to social life which appears in the form of acts, sentiments and thoughts about one's dealings with the others as causally determined. Kant's conception of autonomy of the will appears to be more a hypothesis for a normative altruistic doctrine rather than one for a descriptive account of human acts. Similarly, Wittgenstein's assertion that "the subject does not belong to the world but it is a limit of the world"[9] cannot lead to a well-grounded conception of a transcendental subject, nor can it justify the assumption that value is transcendental. The argument concerning the impossibility of discourse about values, notwithstanding its apparent modesty, seems to open the doors to a transcendental, and even to a religious conception of ethical or aesthetical value. If outer natural phenomena can become intelligible to human understanding, inner phenomena of various sensations of pain and pleasure, and motives and acts that depend on their imagination too can

be rendered intelligible in terms of the same natural causality. Theoretical accounts of the barely natural and the psychical may both be erroneous, but this cannot be a reason to abstain from a causal account in the domain of value.

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N O T E S

[1] Both examples refer to Wittgenstein's, L. 1965. Lecture on ethics. *The Philosophical Review* 74:1, 3–12. Wittgenstein says that description of murder in a naturalistic language would be like one of the falling of a stone: "If . . . in our world-book we read the description of murder with all its details physical or psychological, the mere description of will contain nothing which we could call an ethical proposition. The murder will be on exactly the same level as any other event, for instance the falling of a stone (p. 6)." Again, Wittgenstein asks whether absolute or ethical value could be associated with an experience, for example with "a walk on a fine summer's day", or with his own "wonder at the existence of the world (p. 8)." These descriptions are all referring to facts, and, for Wittgenstein, they clearly show that values cannot be understood through facts or phenomena, and hence that ethics is transcendental. I will argue that descriptions do involve value simply because they make it apparent. A particular setting or a particular imagination makes the terms murder or happiness clear to the understanding; they are principal or exemplary references for the meaning of these words. I will argue that value is made intelligible by mathematical tools.

[2] Kant, I. 1956. *Critique of Practical Reason*, 122 (trans: Beck, L.W.). New York, NY: Macmillan.

[3] I assume that sentiments, feelings we are conscious of belonging to us and not to externality are thoughts in the sense that the Cartesian *cogito* refers to sensations as well as to logical reasoning. I consider sensations, emotions, moral or aesthetical sentiments, in short interested or (seemingly) disinterested behavior as thoughts that occur in time, and, since they have also external references as accompanying external phenomena, in space as well.

[4] Wittgenstein, L. 1983. *Tractatus Logico-Philosophicus*, 182–183 (trans: Ogden, C.K.). London: Routledge and Kegan Paul; 6.421 and 1979. *Notebooks 1914–1916*, eds. G. H. von Wright and G. E. M. Anscombe, 79 (trans: Anscombe, G.E.M.). Oxford: Blackwell.

[5] The Epicureans were not interested in an exoteric ethics or politics. Epicurus seems to have taught that a painless and tranquil life is attainable within a circle of friends, which must remain somehow concealed in the larger society. But the Epicureans also had a keen political insight to formulate one of the earliest versions of contractarianism: "[M]ankind, tired of living in violence, was fainting in its feuds, and so they were readier of their own will to submit to statutes and strict rules of law. For because each man in its wrath would make ready to avenge himself more severely than is permitted now by just laws, for this reason men were utterly weary of living in violence." (*De Rerum Natura* V.1145–50). The translation is from Lucretius. 2002. *On the nature of things*, 467–469 (trans: Rouse, W.H.D. and Smith, M.F.). London: Harvard University Press. See also *De Rerum Natura* V.1019–27 and Epicurus, Kuriai Doxai 31–33, in Long, A.A. and Sedley, D.N. 1987. *The Hellenistic Philosophers*. Cambridge: Cambridge University Press, Vol. I, p. 125; Vol. II, p. 129.

[6] For the ancient Epicureans physics was subservient to ethics in the sense that it was studied to eradicate ungrounded beliefs and to avoid fear of death. For example, in his Letter to Herodotus Epicurus says the following: "[W]e must attend to present feelings and sense perceptions, . . . and also attend to all the clear evidence available, as given by each of the standards of truth. For by studying them we shall rightly trace to its cause and banish the source of disturbance and dread, accounting for celestial phenomena and for all other things which from time to time befall us and cause the utmost alarm to the rest of mankind." (Laertius, D. 1979. *Lives of Eminent Philosophers* (trans: Hicks, R.D.). London: Harvard University Press), Vol. II, p. 611; X.82. Epicurus' argument focuses on eradicating the fear of a supernatural, that is, a secondary causality which admits of no reliable explanation. The belief that gods intervene in human affairs is not compatible with the naturalistic explanation of value, and it is an impediment

to the happiness which must ensue from a unitary causal explanation. It is interesting to note a similar dislike of transcendental references and the same strong belief in the exhaustive explanatory power of causal analysis in the modern philosophers whom we may call Epicureans like Thomas Hobbes, David Hume and John Stuart Mill.

7 Kant himself emphasizes the incompatibility of Epicureanism with his conception of morality, although he appears to have great respect for Epicurus' ideal of morality. For example, in the *Critique of Practical Reason* he writes: "[Epicurus] reckoned the most disinterested practice of the good among the ways of explaining the most intimate joy; and moderation and control of the inclinations, as these might have been required by the strictest moral philosopher, belonged in his scheme for enjoyment, whereby he understood constant cheerfulness (Ibid. p. 120)."

8 Long, A.A and Sedley, D.N. *Vatican Sayings 23* I: 126. See also Diogenes Laertius, *Lives of Eminent Philosophers* X.120: "The school holds that . . . friendship is prompted by our needs."

9 Wittgenstein, L. *Tractatus Logico-Philosophicus*, p. 151; 5.632.

MICHAEL KOLKMAN

FICHTE'S PROGRAMME FOR A PHILOSOPHY OF FREEDOM

Leibniz mentions two difficulties that have disturbed man: the relation of freedom and necessity, and the continuity of matter and its separate parts.

(Kierkegaard)

ABSTRACT

Fichte's philosophy finds its inspiration in the transcendental condition of the spontaneity of consciousness as uncovered by Kant. Only on the basis of a spontaneous act of synthesis can we understand the possibility of experience. For Fichte such a spontaneous act that is both irreducible and original meant that spontaneity *as freedom* now is the first principle of our philosophy. The programme for a philosophy of freedom consists in demonstrating how this philosophy is able to show *more* than its opponent determinism. It does this by claiming to show the reality of both freedom and the material world. This takes the form of clarifying the relations between such a free or spontaneous act and the experience that is said to result from it. This entails clarifying precisely the relations between the transcendental and the empirical. Understanding what this programme sets out to show allows us to see how Fichte's philosophy is not only non-foundationalist, and a continuation of Kant's original insight, but also lets us start to understand a formulation of freedom no longer in opposition to material determinacy but a form of freedom always already implicated in the material world.

Abbreviations

Attempt	= *An Attempt at a New Presentation of the Wissenschaftslehre* in Fichte 1994, pp. 1–118/Fichte 1965, I, pp. 419–534.
CPR	= *Critique of Pure Reason*, Kant 1997.
Ethics	= *The System of Ethics,* Fichte 2005/Fichte 1965, IV, 1–365.
Foundations	= *Foundations of the Entire Science of Knowledge* in Fichte 1970, pp. 89–287/Fichte 1965, I, pp 86–328.
SW	= *Sämmtliche Werke,* Fichte 1965.

INTRODUCTION

In this paper I would like to take up certain suggestions made by Robert Pippin in his article "Kant on the Spontaneity of Mind".[1] As he writes, not only is "so much in the enterprise of each [of the three *Critiques*] tied to the notion of spontaneity"

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(Pippin 1987, 474) but is was "by far the most important Kantian notion picked up and greatly expanded by later German Idealist" (Pippin 1987, 451). Both what this notion means for Kant and how this was taken up by the German Idealist has so far received very little attention (Pippin 1987, 449 and 452 resp.), which, as he claims, has been as detrimental to Kant studies as it has been to the study of German Idealism. Pippin writes:

[W]hen Hegel remarks in his *Differenzschrift* "That the world is the product of the freedom of intelligence, is the determinate and express principle of idealism", his remark can seem, as it has to so many in the twentieth century, like an anachronistic and quite distorted application of only a vaguely Kantian idea (the spontaneity of thinking). Part of what I want to begin to show is that the application is not distorted, and that the idea is genuinely Kantian (Pippin 1987, 452).

As we know the *Differenzschrift* was G.W.F Hegel's first attempts to position himself in relation to J.G. Fichte (1762–1814) and a then still quite Fichtean F.W.J. Schelling. That the world is a product of the freedom of intelligence was what Hegel and Schelling under the influence of Fichte all took to be a faithful representation of the Kantian thesis. This productive freedom of the intellect they equated with the transcendental spontaneous synthesis of consciousness that Kant had shown to be the irreducible subjective element necessary for there to be experience. In his article Pippin aims to show that such a notion of spontaneity is at work in Kant's philosophy. The second question, of how the use of spontaneity by the German Idealist does not constitute a distortion of the Kantian project he had to leave for some future occasion.

What I would like to do in this paper is to show, though in programmatic fashion, how Fichte takes spontaneity to be the key notion of transcendental idealism and how he develops this into a "first, absolutely undetermined principle" for a philosophy of freedom. Such a principle has often been interpreted as a regrettable move on the part of the idealists to a form of absolute foundationalism, yet I will attempt to show that this is not the case; at least as far as it concerns Fichte. As we will come to see, although the ambition during the Jena period may well be of foundationalist' leanings, the notion of spontaneity itself does not allow for such a type of philosophy. In a paper of this length I will not be able to dispel the many misconceptions that surround Fichte's work; what I will rather do is to show what the overall ambition of Fichte's project was and how, if read in this way, his project starts to make a lot more sense both in light of important discussions today and in light of Kant's own project. What we will discuss is the task Fichte set for himself in the *Wissenschaftslehre* of the Jena period (1794–1799).[2] The *Wissenschaftslehre* may provide us with what I will call a programme; one that may prove invaluable to those of us convinced of the need to find an alternative to what I will very loosely call a mechanistic, atomistic and deterministic picture of the world. To paint this picture with a few rough strokes would be to say that such a picture of the world assumes atomism, that is, original or self-caused and irreducible individuation; mechanism, that is, relations of cause and effect that do not entail any (qualitative) alteration of the component parts but only of their spatial configuration; and determinism, that is, the effect as wholly contained within the cause, or fully deducible from it. This indeed is painting with

rough strokes, suffice it to say for now that all philosophers who understand the real difference between a world of *ready-made* objects and a world *that is continually making itself* may find in Fichte's philosophy a set of conditions, or a *programme* for what I will call a philosophy of freedom. Much more would need to be said then is possible here to convince those skeptical of the existence of such a deterministic metaphysics. One of the things that makes Fichte's programme unique is that to a very large extent it can be both formulated and, as it were, tested, independently of a precise formulation of the opponents metaphysics. Fichte's programme is not aimed at providing an immanent critique of this metaphysics but rather of demonstrating how, if initiated in his way this programme is able to show *more* than its opponent. How this works is one of the things this paper sets out to show.

Let me define the aim and scope of this paper. When in this paper I will speak of freedom and of Fichte's philosophy of freedom I do not have in mind a certain positive account of what freedom is. That is, an account of how to live and act in freedom, of what distinguishes a free act from a non-free act, nor of how to arrange society in such a way as to bring about this thing called freedom. When I will speak of the possibilities for a philosophy of freedom this does entail a programme, but it is not a programme that has as its aim to promote the existence of freedom in the world. What I will discuss in this paper is not what we might then call the ethical or political problem of freedom, rather, it is first and foremost the *metaphysical* problem of freedom that I want to discuss.[3] This problem, still enigmatic for now, is of how to "start with" freedom as a first indubitable principle. Such a first principle understands freedom as productive reality that needs not first be deduced from material conditions. Where the aforementioned atomistic-mechanistic-deterministic system (or simply "determinism") assumes the independence and self-sufficiency of material objects interacting to create the whole of experience, freedom, I will argue, constitutes an alternative starting-point for philosophy, indeed a superior one. A philosophy of freedom, as understood here, is not about how to instantiate freedom, of certain material or immaterial conditions for freedom, but an attempt to formulate such an alternative. It is in this sense that I speak of the metaphysical problem of freedom. This is in no way to deny that there are very real problems with the realisation of freedom in the real world. My motivation here follows rather out of a dissatisfaction with attempts to understand freedom within a deterministic world. Such attempts to combine an understanding of freedom with a full acceptance of the implications of determinism are bound to fail. Indeed, Kant himself forcefully showed this in the Third Antinomy of the *Critique of Pure Reason*, which then led him to posit freedom within the realm of the intelligible only and determinism within the empirical (see CPR A 541/B 569).[4] A modern form of a two-world can be found in the recent Qualia debate. Here the initiator of the debate himself renounced the tenability of his two-world thesis not long after.[5] If one does not want to posit two separate worlds then one needs to show how freedom is compatible with determinism. One form this can take is an argument from complexity, for instance in Daniel C. Dennett's *Freedom Evolves*.[6] Or one goes the other way around, starting with what seems to be freedom only to show in the final instance that the real

world is deterministic, e.g. Arthur Schopenhauer's *Prize Essay on the Freedom of the Will*.[7] More "scientific" versions used something called "random-modelling". These models, very fashionable within the domain of mathematical biology use a random number sequencer, a mathematical formula that produces a *seemingly* random series of numbers. This random sequence then gives the effect of organic growth at higher levels but this is merely an effect. The purported randomness of the imput is in fact a epistemological indication of our ignorance as to fundamental causes (*in casu* a perfectly good deterministic formula). None of these options I find satisfying. Probably the most important reason why the debate on freedom has been so terribly unproductive for such a very long time is because what I call real and productive freedom simply cannot be derived from a closed and determined system. To demonstrate this to those whose till harbor hopes for compatibilism or dualism would take up an entire paper in itself and will not be attempted here. What I will do is to show what might happen when we decide to turn the tables and rather than trying to deduce freedom from necessity we try to deduce necessity from freedom.

Although Fichte was not the only philosopher who tried to express the true nature of freedom, he was the first critical or modern philosopher to do so, in attempting to make explicit what was initially discovered by Kant as the condition *sine qua non* of experience. It was Kant who discovered that for experience to be possible we have to assume spontaneity of consciousness. This word "spontaneity", hidden in the very heart of his transcendental project, is what for Fichte constituted the very essence of this new philosophy. The Latin *spontaneitas* (from the Greek *to ekoúsion* – that which is voluntary*)* was translated into German as *Selbsttätigkeit* by C.A. Crusius (1715–1775), which taken litterally means "self-activeness".[8] Such spontaneous or self-caused activity was considered by both Kant and Fichte as a sign of an essential freedom of consciousness.[9] As Marco Sgarbi has demonstrated Kant's use of the notion of spontaneity combines two historical interpretations of spontaneity: one as a synonymous with freedom; the other as immediacy of consciousness.[10] As synonymous with freedom, spontaneity is opposed to receptivity; as immediacy of consciousness, spontaneity denotes the original synthetic activity of consciousness.[11] It is on this spontaneity, understood by Fichte as "self-positing" (*Selbstsetzung*) that Fichte will attempt to ground his philosophy of freedom, as indeed we have seen Hegel noting in his *Differenzschrift*.[12]

In what follows I will first explain how and in relation to what "spontaneity" or freedom constitutes an alternative philosophy, namely in relation to the atomistic, mechanistic and deterministic picture of the world referred to above. This will more narrowly define the project of a philosophy of freedom. We will come to see that it is precisely the relations between the transcendental and the empirical that are at stake here. When this is done the second part of this paper (section "The *Foundations of the Entire Science of Knowledge* as Philosophy of Freedom") will indicate how Fichte's programme for a philosophy of freedom may help us understand the very difficult and abstract text that is the *Foundations of the Entire Wissenschaftslehre* (1794/95).[13] Most notably this will concern the difference between the "absolute I" on the one hand and the limited I and limited not-I on the other hand.

AN ALTERNATIVE TO DETERMINISM

The Transcendental Deduction constitutes the core of the Kantian philosophy. It is here that Kant tries to show how that which comes from the subject (the concepts) and that which comes to the subject (manifold of intuition) are to be united to result in an object of experience. How are we to unite two such heterogeneous elements? It cannot come from the senses as they are merely receptive, it therefore must be an act of the spontaneity of consciousness (CPR B129, 130, 132). But why is this so? In fact, as Pippin notes, there is no independent discussion of spontaneity (Pippin 1984, 452). One implicit reason for this crucial application to spontaneity lies in the overall project of the *Critique.* As the failure of the empiricist project had demonstrated the conditions for the possibility of knowledge cannot be found in the mere interaction of things alone but an essential contribution by consciousness must be assumed.[14] It is the impossibility of a radical empiricist project that provides the hidden argument for a spontaneous, that is, a self-active contribution of consciousness. The problem of synthesising or unifying two heterogeneous elements is the problem of how to subsume particulars under universals, the problem that lead Hume to claim that all we have is habit and custom. As Kant later explained in § 77 of the *Critique of the Power of Judgment* there is more than one way in which concepts may be applied to the sensible manifold. This is due to the inherently discursive nature of the human intellect (*intellectus ectypus*). Such subsumption can never result mechanically but requires judgment. It is this that led Kant to presuppose an original synthesis that is an act of the spontaneity of consciousness.

The fact that experience cannot be reduced to the interaction of things alone and that we thus need to assume an original, that is, irreducible, and spontaneous, that is, self-active, act, meant, for Fichte, that freedom is now situated at the very heart of philosophy. For Fichte freedom was the true principle of transcendental philosophy and under the influence of the then influential but now mostly forgotten programme of Karl Leonhard Reinhold (1757–1823) he tried to formulate a philosophy that would take freedom as its first *unbedingt* or unrestrained principle. Fichte agreed with Kant on the primacy of freedom but what he also saw was that if left at that then critical philosophy would never be able to gain the upper hand against determinism. The problem is that an appeal to some mysterious self-causing principle of unity will by itself do little to convince the determinist of the superiority of this principle. If anything he may accuse critical philosophy of having merely *inverted* determinism. It would be a form of dynamism that has replaced determinism. Indeed, this was one of the reasons for the later accusation of nihilism brought so forcefully to bear against Fichte, and transcendental idealism in general, by Friedrich Heinrich Jacobi (1743–1819), since it was consciousness that was now said to be real, which reduced the world and God to mere appearances.[15] Fichte was much hurt by this accusation, not only because he highly respected Jacobi and had corresponded with him for years but also because he felt this to be a serious misrepresentation of his philosophical intentions.[16] The interpretation that I have developed aims to show how Fichte's project was precisely aimed at making impossible any such accusations of dynamism, or the world as mere illusion.

Fichte's project responded to a number of challenges. How do we show that transcendental philosophy is not a mere dynamism? That is, how are we to demonstrate that our knowledge of the world relates not to mere appearances but is really about this world? Kant had shown what the conditions of experience had to be. It had not really been his ambition to respond to the more extensive skeptical challenge to show that there really exists a world to which these conditions apply. But people did raise this concern. How are we to deduce from transcendental idealism that there is a world that corresponds to it? This question first came to the fore in the confusion about the status of a thing in itself that has to be assumed but of which we can never claim any knowledge. This worried many people and found an early and forcefully expression in yet again Jacobi. In his appendix "On Transcendental Idealism" to his *David Hume on Faith; Or Idealism and Realism* (1787) Jacobi had accused Kant of having introduced the absurd concept of a thing that is both said to be fundamentally unknowable *and* causally effective on our senses. Jacobi reacted to the A version of the Distinction Between the Phenomenal and the Noumenal, where Kant does not make this very clear, and in the B edition, published almost simultaneously with Jacobi's critique, Kant indeed expresses himself more clearly on this matter. Kant also added an entirely new section to refute charges of external world skepticism (see the Refutation of Idealism). But the damage had already been done.

As Fichte saw it, Kant had shown what the transcendental conditions of experience had to be for there to be experience. How could we now show that this was indeed the case? This question relates directly to the status of the thing in itself. The problem of the thing in itself is, as Wayne Martin quite rightly points out, perhaps not the best point to start since Fichte's project has often been misunderstood as motivated by removing all reference to an outside world.[17] However, this was not the case. What Fichte wanted to show was that experience necessarily entails a separation between a subject and an object and that both can only appear at the same time or in "reciprocal determination" (*Wechselbestimmung*).[18] A causally effective yet unknown thing in itself would therefore be an impossibility because as soon as we posit a thing we also posit consciousness. Since both object and subject appear at the same time, the one being what the other is not (the limited I and limited not-I of the *Foundations of the Entire Wissenschaftslehre*) they are necessarily in relation to each other. Our knowledge is not an appearance of something wholly unconnected to it but it is a determination of what is radically different from ourself. This alterity is no longer conceptualised as a static and unknown object but rather as the ever changing limit between ourself and the world. We strive to determine the not-I and to the extent that we do determine it, the not-I becomes an I, that is, it becomes part of our world. But since it denotes a limit and not a thing (an Ideal), the not-I in its undetermined state remains what is not the I. This is what the *Foundations* set out to demonstrate. If we could show that the subject always appears *with* the object then the problem of the thing in itself would have been clarified. In this way we also clarify the relation between the transcendental and the empirical. What it effectively shows is that a separation between a subject and an object, or between an I and a not-I is itself a necessary condition for transcendental synthesis. Hence the duality of I and not-I assumes original synthesis, and original synthesis assumes duality of

I and not-I. Although this entails a certain circularity, this is the only way to move beyond an "if … then" philosophy. If we now relate this to the discussion of the stakes between determinism/necessity and idealism/freedom we see how the above figures in the way that Fichte proposes to overcome determinism. A philosophy that starts with spontaneity or freedom as a first principle has to show the following if it wishes to claim superiority over determinism:

(1.) If determinism, in starting with the interaction of things as found in experience, is unable to account for the unity of experience and for a real and active principle of freedom, can we then, in starting exactly with such unity and with a real principle of freedom, account for the necessity of this thing from within our philosophy?

In the "First Introduction" to *An Attempt at a New Presentation of the Wissenschaftslehre* from 1797/98 Fichte addresses himself to an audience without "a philosophical system of its own".[19] He writes that if philosophy is the attempt to explain the possibility of experience then ultimately there are only two philosophical systems possible: one that starts from the thing and one that starts from the I. Either all experience finds its ground in something that lies outside of consciousness, in the thing in itself, or at least in part it finds its ground in the I or in consciousness. These two systems he names dogmatism and idealism respectively (*Attempt* 11/SW, I, 426).[20] The one system cannot refute the other because they do not agree on first principles. According to the dogmatist everything that happens in consciousness is ultimately the product of the interaction of things. This means that even the acts we consider as free result from this interaction. Hence Fichte concludes that dogmatism = materialism = fatalism (*Attempt* 16/SW, I, 430–431). The idealist accounts for experience differently. For the idealist experience has its ground in the spontaneity of consciousness. A real and existing thing in itself, a thing in itself existing outside of a relation to consciousness is a noumenon, something we think in order to understand experience but which does not provide a ground for experience. For there to be intelligible experience and not a mere aggregate of the sensible manifold an act of synthesis is required. As Kant had said "all manifold of intuition has a necessary relation to the *I think* in the same subject in which this manifold is to be encountered" (CPR, B 132). Only with such a relationship established does the notion of an independently existing thing first become thinkable. For the idealist the object of experience can never be self-grounding. Hence the idealist denies the very basis of dogmatism and the dogmatist denies the basis of idealism. Equally any attempt to combine the two positions is bound to fail:

Anyone who wishes to challenge this claim must establish the possibility of such a combination, a combination that presupposes a continuous transition from matter to mind or vice versa, or (what amounts to the same thing) a continuous transition from necessity to freedom (*Attempt* 16–17/SW, I, 431).

Ultimately it comes down to what Fichte calls a "choice" because there is not a more profound position from which to argue for the one over the other. This choice, Fichte writes, is bound up with an interest in oneself, or with the kind of person one is (*Attempt* 20/ SW, I, 434). It is bound up with the undeniable experience of freedom. The experience of one's own freedom rebels against its reduction to a mere illusion arising from the interaction of things. I have an immediate awareness

of freedom and this is what will initially lead me to posit it as a first principle.[21] This is to contradict the dogmatist who claims there is no such direct experience of the freedom of the self. In the last instance the choice between such irreducible principles is based on the experience of freedom. Since such experience can never be forced on to someone we will have to accept that not everyone will be convinced of the superiority of this philosophy.

But beneath this *ad hominem* argument we find a different argument. Although Fichte wrote that we cannot go from necessity to freedom, we might ask whether it is possible to go from freedom to necessity and it is here that we start to understand the stakes of the Fichtean philosophy as formulated above. If we cannot demonstrate the reality of freedom from the perspective of the thing in itself, can we perhaps demonstrate the necessity of the thing from the perspective of real freedom? If the perspective of freedom allows us to understand the thing, not as mere illusion or simple appearance but as a necessity within the conditions of freedom itself then such a philosophy would be of superior strength because it would be able to explain *more* than its adversary. Whereas a system of determinism can only ever allow for freedom as mere epiphenomenon, as supervenient quality but never as real and active, that is, productive freedom, our philosophy of freedom would be able to explain both freedom and necessity.

That Fichte felt that the two philosophies are not simply irreducible and hence of equal status, but that a philosophy of freedom provides a superior viewpoint may be deduced from the following statement a bit further on in the "First Introduction":

When the intellect is posited to exist as an intellect, then that for which it exists is already posited along with it (*Attempt* 21/SW, I, 436).[22]

Fichte writes that when we posit actual intellect, which refers to the spontaneous act of synthesis, then this *by itself* entails a relation to that "for which it exists". This is not the case when we posit a self-existing thing. Fichte claims that this is because the idealist always posits a *double* series, whereas the dogmatist can only posit a single series. The idealist posits both a "series of being" ("existence as intellect") and a "series of observing" ("what is posited along with it"), or again, a "real series" (existence for itself) and an "ideal series" (existence for another) (*Ibid.*). These two series are always indivisibly present in the intellect. But when the dogmatist posits a self-existing thing then this only posits a single series of merely posited being. This is because the thing can never be said to exist for itself.

For Fichte consciousness, as *spontaneous* activity, exists immediately, or "for itself". This immediate existence includes everything that exists for consciousness (the "ideal series"). What is consciousness here for Fichte? Consciousness is the transcendental synthesis of intuitions and concepts. This synthesis of intuitions and concepts, as object of experience, therefore exists for consciousness. Because without this synthesis of intuitions and concepts there would be nothing to combine, hence no transcendental I. Therefore, once consciousness as transcendental synthesis is posited, *that for which it exists* (i.e., intuitions combined with concepts) is posited along with it. The idealist therefore *can* show the transition from being to representation, whereas the dogmatist only has being and cannot show how

representation appears (see *Attempt* 22–23/SW, I, 436–437). Idealism is thus a superior starting point.

The obscure relation between consciousness and representation is what may help us understand the well-known footnote to B 422 in the *Critique of Pure Reason*. In this footnote Kant tried to explain the paradoxically empirical character of apperception. Kant writes:

> For it is to be noted that if I have called the proposition "I think" an empirical proposition, I would not say by this that the **I** in this proposition is an empirical representation; for it is rather purely intellectual, because it belongs to thinking in general. Only without any empirical representation, which provides the material (*Stoff*) for thinking, the act "I think" would not take place, and the empirical is only the condition of the application, or use, of the pure intellectual faculty.

The I of the "I think" is transcendental unity of apperception. Such an I is purely intellectual because it refers to the activity of thinking. Because it denotes the activity of combining intuitions and concepts it itself has no content and is nothing empirical. Yet "I think" refers to actual thinking going on and this is an empirical proposition. What is empirical about this proposition is that some matter, some "stuff" (*Stoff*) has to be given to it for it to take place, for to "exist". If there is no sensible manifold then no concepts can be applied to it. If this application does not take place the transcendental I does not take place. Hence if we are to posit an actual and active consciousness (the transcendental I) then this immediately posits some "stuff" along with it. How then this stuff becomes an object is what the categories attempt to explain. In a nutshell we see how Fichte, in remaining faithful to the Kantian philosophy attempts to make explicit the role of the "thing". For Fichte what was often overlooked by people was that the activity of consciousness can never really be abstracted from the material on which it works. Kant himself had not been clear on this and that is what lead him to deny any awareness of the I. But for Fichte such an I could only exist in what he called "completed consciousness", which consists of the totality of a synthetic activity, a given manifold and pure concepts of the understanding:

> I cannot discover myself to be acting without also discovering some object upon which I act (*Attempt* 47/SW, I, 464).

The awareness I have of myself is possible because it consists of an attentiveness to the activity of thought. This inner acting I have to assume whenever there is experience. This "I" is not some object hidden within my experience, some non-sensible object of which I could have a non-sensible intuition, rather this is the I that "must be able to accompany all my representations, for otherwise something would be represented in me that could not be thought at all" as Kant famously wrote in § 16 of the B Deduction. It must be able to accompany them because it is this I that first makes any representation possible.[23]

To return to our first formulation of the stakes of Fichte's programme for a philosophy of freedom, if the transcendental unity of apperception is a necessary condition of experience, we now see that such apperception, if actual, must entail some *Stoff* a given to it. How precisely this is supposed to work and what else it entails is not

determined thereby but a nucleus of an answer has now been given. Before we pro-
ceed to further determine Fichte's programme, there are two interesting things to
note. The first is that different from other attempts to save the reality of freedom
from the onslaught of determinism this programme is in fact relatively independent
from a precise formulation of freedom. The superiority it aims to demonstrate is not
dependent upon a critique of determinism; rather it attempts to show *more* than de-
terminism. All that is needed is the admonition that a system of determinism cannot
account for a form of freedom that has real efficacy in this world. What the pro-
gramme sets out to achieve is that starting with real and productive freedom it *can*
show the reality of the things that determinism claims as its first indubitable princi-
ple. Second, if a philosophy of freedom is to claim superiority then much depends
upon the status granted to "the thing" within such this philosophy. Determinism
claims an independently existing thing as the ultimate ground of reality; a philos-
ophy of freedom claims productive freedom as the ultimate ground. As such both
are different yet equal. To claim superiority it must be able to demonstrate that the
ontological status of the thing within her philosophy is more robust than the status
of freedom within a system of determinism. A philosophy of freedom must be able
to demonstrate, not a merely illusory thing, but its reality. This it will do by demon-
strating the necessity of the thing from within the very conditions of freedom itself.
Only in this way will it be able to claim superiority as only in this way will it be
able to demonstrate *more* than the system of determinism. If a philosophy of free-
dom were a mere form of dynamism where the sole reality is movement or activity
and the thing a mere epiphenomenon of such activity then all we will have done is
to have inverted the system of determinism. In such a case it does simply boil down
to a choice between determinism and freedom. But if a philosophy of freedom can
show both the reality of freedom and the reality of the thing (albeit from within this
philosophy), then its superiority will be guaranteed. This is a very important though
often overlooked condition. It means that it is not a question here of showing the
superiority of freedom to the thing (roughly, material reality, determinacy even; we
will turn to "the thing" presently), as though we could have a form of "pure" free-
dom without any material impurity. Freedom is not *in opposition to* the thing, rather,
freedom *includes* the thing. Demonstrating this means showing that the thing itself
is a condition of absolute or spontaneous activity *while at the same time* this activity
in some yet to specify way produces this thing. This seems circular but not in any
harmful way because the two relations (activity to thing and thing to activity) are
not identical.

THE TRANSCENDENTAL AND THE EMPIRICAL

What is this "thing" I have referred to above to and how does a philosophy of
freedom propose we demonstrate its reality? Kant had shown that the objects of ex-
perience are empirically real yet transcendentally ideal (CPR A28/B44). This means
that in my everyday empirical experience I am confronted by objects that seem to ex-
ist in complete independence from me, but which from a transcendental perspective

I know to partially result of my own activity. Now, where empirical reality and transcendental ideality is commonly said to apply to the object of experience, Fichte claimed it also applies to the *subject* of experience. Fichte distinguishes between transcendental activity on the one hand and an empirical object of experience and an empirical subject of experience on the other hand. Transcendental activity does not only result only in an object of experience but such an object always and only ever appears *with* the subject of experience. This distinction is already operative in the *Foundations of the Entire Wissenschaftslehre* (1794/95) but is found more explicitly stated on page one of the Introduction to *The System of Ethics* (1798)[24]:

As soon as any actual consciousness occurs, even if it is only the consciousness of ourselves, the separation [between subject and object] ensues. I am conscious of myself only insofar as I distinguish myself, as the one who is conscious, from me, as the object of this consciousness (*Ethics* 7/SW, IV, 1).

Fichte wanted to deduce the role and place of both the thing in itself and the object of experience from within the conditions of consciousness itself. The way this is done is in that even the (empirical) consciousness that I have of myself entails both a fundamental distinction with *and relation to* my consciousness of this object. Again, further on in the Introduction, Fichte writes:

I do not know without knowing *something*. I do not know anything about myself without becoming something for myself through this knowledge – or, which is simply to say the same thing, without separating something subjective in me from something objective. As soon as consciousness is posited, this separation is posited; without the latter no consciousness whatsoever is possible (*Ethics* 10/SW, IV, 5).

In the *Foundations* Fichte names this distinction one between an absolute I on the one hand, and a limited I and limited not-I on the other hand.[25] This limited I and limited not-I we could say are the subject and object of experience. The absolute I is the spontaneous transcendental activity that Kant had posited as the irreducible ground of experience. Because it cannot be reduced to any other more fundamental principle and because this principle is said to be self-active, Fichte call this the "first, absolutely unconditional principle" (*Foundations*, 93/SW, I, 91). This is also the principle of "self-positing" and Fichte first calls it an absolute subject (*Foundations* 98/SW, I, 97) and then absolute I (*Foundations* 109/SW, I, 109). The use of the term "I" or "subject" was to prove ill-fated, leading to accusations of having posited a solipsistic and world-creative individual and later on Fichte dropped these terms. But when Fichte speaks of an absolute I this should not be understood as some kind of absolute individual (hence the inadequacy of current translations of with "ego") but as an I in the sense of Kant's I of the I think.[26]

When Fichte will try to deduce the role and place of the thing from the conditions of freedom itself, this "thing" is an empirical field of a subject of experience in relation to, and in separation from an object of experience. And this indeed is the problem the *Foundations* was trying to address. The task for a philosophy of freedom can now finally be formulated as follows:

(2.) If the absolute I as transcendental spontaneity is a necessary condition for the empirical relations between a subject and an object of experience (limited I and limited not-I), can we now show how such a subject and such an object, standing in relations of reciprocal determination, are themselves necessary conditions for such real and productive freedom?

In the remainder of this article I will indicate how the understanding of Fichte's overall ambition as I have developed above may help us understand some of the abstract and often hermetic reasoning that we find in the *Foundations of the Entire Wissenschaftslehre.* The *Foundations* is an intricately and densely argumentated text and so the following will have to restrict itself to a number of suggestions; a more detailed close-reading of this text I have developed elsewhere.[27] As we have already seen, in the *Foundations* Fichte distinguishes an absolute I from a limited I that is always in reciprocal determination with a limited not-I. Let us focus on a passage from § 3 of Part I on "The Fundamental Principles of the Entire Science of Knowledge". Here much of the problematic relations between the absolute I and limited I/not-I is found. I have added numbering to aid our discussion. Fichte writes:

[1.] The absolute I of the first principle is not *something* (it has, and can have, no predicate); it is simply *what* it is, and this can be explained no further. [2.] But now, by means of this concept [i.e., divisibility – MK] (. . .) the not-I is allotted that part of it which does not attach to the I, and *vice versa*. [3.] Both are something; the not-I is what the I is not and *vice versa*. (*Foundations* 109/SW, I, 109–110, tr. mod.)

Let us discuss these points one by one.
[1.] *The absolute I of the first principle is not something (it has, and can have, no predicate); it is simply what it is, and this can be explained no further*.

The absolute I we understand as transcendental spontaneous activity of synthesis. Kant's "supreme principle of all use of the understanding" (CPR, B 136) is the "first, absolutely unconditioned (*Unbedingt*) principle" (*Foundations*, 93/SW, I, 91) because (a) It cannot be reduced to any more fundamental principle; (b) It is what first gives rise to all determination. Ad [1.a]. Because it cannot be reduced to any more fundamental principle it "can be explained no further". As we have seen above, it is in light of the failure of a radical determinism that spontaneity first had to be assumed. This does not as such tell us anything about what it is, how it is, or why it is. As Fichte wrote, where the dogmatist starts with "the thing" we will start with "consciousness". It is for this reason that Fichte, as is well known, claimed intellectual intuition of this first principle.[28] This has often provoked indignation, as surely Kant had shown once and for all that such intuition was impossible. But Fichte does not refer to an immediate knowledge of an object outside the conditions of time and space (i.e., a positive noumenon, CPR, B 308) but to the immediate knowledge of first principles. In this he might be thought to refer to a pre-Kantian Scholastic use of the term (intuition is immediate knowledge of that which cannot be further reduced, i.e., first principles), yet as Fichte retorts, how else but in an intuition could Kant claim know that transcendental apperception is the first condition of experience?[29] And Fichte is careful not to make any knowledge claims about this first condition, as he stresses in the passage quoted above, this does not tells us what it is; it has no predicates.[30]

Ad [1.b]. This principle is also absolute because in being the first condition of any possible determination it is *unbedingt*.[31] The absolute nature of the first principle must be understood in opposition to the relative nature of an empirical I in relation to an empirical not-I. This leads us to the next sentence.

[2.] *But now, by means of this concept [i.e., divisibility – MK] (. . .) the not-I is allotted that part of it which does not attach to the I, and* vice versa.

Here we need to know a little bit more about the text. When Fichte speaks of a principle of divisibility this refers to the primary difference that is introduced when the I stands in relation to the not-I. We cannot explain here the whole development of the argument up to this point but a similar point is made in a less abstract language by Fichte in § 1:

The I presents itself to itself, to that extent imposes on itself the form of a presentation, and is now for the first time a *something*, namely an object; in this form consciousness acquires a substrate, which *exists* (*Foundations* 98/SW, I, 97).

The obvious ground for confusion here is Fichte's use of the term I to refer to a number of not all similar things. "The I presents itself to itself." This is the absolute I or transcendental synthetic activity. This "I" results in both an object and a subject of experience. In this sense the I "presents itself to itself". It is an activity of consciousness that creates our experience and we find ourselves within this experience as always already in relation to something that is not I. The divisibility that Fichte speaks of in the passage from § 3 functions similarly.[32] The I determines (*Bestimmen*) itself always in relation to what it is not. This determination is an active and ongoing process where, as I have already noted, the not-I must be understood as a mobile limit. We *strive* to determine the not-I but we will never be able to completely determine the not-I as this can only happen at the expense of removing the very distinction between I and not-I.

[3.] *Both are something; the not-I is what the I is not and* vice versa.

Compare with: The I "is now for a first time *something*". The synthetic activity is not a thing, is not even thing-like. The absolute nature of the I is important not to overlook. For Fichte it is clear that if we need to presuppose transcendental activity to understand empirical relations between a subject and an object then this activity itself can never appear within the empirical. This is clearly stated at the start of § 1: The first principle "is intended to express that *Act* [*Tathandlung*] which does not and cannot appear amongst the empirical states of consciousness, but rather lies at the basis of all consciousness and alone makes it possible" (*Foundations* 93/SW, I, 91). Hence it is not something (*Etwas*), though we should not be too hasty in concluding that this means it is therefore nothing. Rather, its proper mode of existence is as transcendental activity. As *actual* activity this results in experience. The subject in relation to the object (the I and not-I) *is* thinglike: both are something. It results in the object of experience and "in this form consciousness acquires a substrate, which *exists.*" The object of experience makes that my previous "total" experience now splits in two and this makes me aware of a "substrate", which is a first rudimentary form of consciousness.

CONCLUSION

Although Kant had shown how the transcendental conditions were the only way in which our limited and discursive form of experience could be understood the precise relations between the transcendental and the empirical were not well understood. As

a result many of his contemporaries felt Kant had strayed too close to an undesired form of idealism. Fichte agreed with the overall structure of Kant's philosophy but wanted to make more explicit and more coherent the precise relations between these two sides. Inspired by Reinhold he felt this had to take the form of providing a foundation to transcendental philosophy and this is what the *Foundations of the Entire Wissenschaftslehre* set out to do. This foundation was found in what was widely considered the key to the transcendental project, namely the transcendental act of synthesis. This, as Fichte stressed, was not a fact (contra Reinhold) but an act, a *Tathandlung*. What now needed to be shown in order to ward off accusations of nihilism was how this spontaneous act did not lead to world of mere illusion, but that this act was only possible in and with this world. The way in which to do this was to explain how in abstraction from the empirical the transcendental was radically different from it and irreducible to it and hence "absolute", but that as actual or "completed consciousness" this act could only take place under the form of a subject and an object standing in relations of "reciprocal determination". The act of spontaneity is a first and absolutely undetermined principle because only on the basis of this assumption can we explain experience or the empirical. But such a principle can never be taken to exist in abstraction from the empirical. The concept of the self-positing I is precisely constructed to show how the two hold together. The I is the I of "I think"; it is the transcendental act of synthesis. This act, as an "actual act", "produces" or determines an object of experience, which is only possible in opposition to a subject of experience. Without this result, without, as Kant said, its *Stoff*, transcendental synthesis would not take place, it would not *be* anything. Hence a world (split into subject and object) is a necessary condition of this act of synthesis.

The significance for a possible philosophy of freedom is that Fichte's philosophy allows us to begin to understand freedom, not as engaged in a struggle to free itself from all material determinacy, but as only possible within a material world. It is when either we abstract freedom completely from the material, or when we try to reduce it to what itself can only be understood as following out of it (the empirical or roughly speaking, individuation) that freedom becomes an antinomy. In this paper I have only been able to spell out the very first steps of such an argument that leads to a formulation of freedom that is constantly implicated in material conditions. Hopefully this has been enough to show how beneath the abstract language he uses Fichte is a surprisingly modern thinker.

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NOTES

[1]   Pippin, R. 1987. Kant on the spontaneity of mind. *Canadian Journal of Philosophy* 17(2): 449–475. I would like to use this opportunity to thank Marco Sgarbi from the University of Verona for sending me his as of yet unpublished work on the notion of spontaneity in Kant and the development leading up to Kant. See "Spontaneity from Leibniz to Kant: Sources and Studies" (2009a, private copy) and "The Spontaneity of Mind in Kant's Transcendental Logic" (2009b, private copy).

2 For simplicity's sake I will present Fichte's Jena *Wissenschaftslehre* as an homogeneous project. Differences between the so-called first presentation of 1794–1795 and the *novo methodo* presentation of 1796–1799 will not be highlighted. Without arguing the point here these differences did not effect the overall project. Fichte sat for himself but rather concern mostly more refined insights into the methodological/epistemological aspects of the project (nature of intellectual intuition, relation practical and theoretical philosophy). Also, future references are to the Jena *Wissenschaftslehre* only, and not to later presentations of the same.

3 N.b. Fichte in fact did have quite a bit to say about such an ethical account of freedom, which may be summed up under the notion of self-determination. This is further developed in such works as *The System of Ethics* (1798) and *Foundations of Natural Right* (1796–1797). See e.g. Frederic Neuhouser's *Fichte's Theory of Subjectivity*. Cambridge: Cambridge University Press, 1990 or the collection *Fichte: le moi et la liberté*, edited by Jean-Chrisophe Goddard, Paris: Presses Universitaires de France, 2002.

4 Kant, I. 1997. *Critique of Pure Reason,* ed. and trans. Paul Guyer and Allen W. Wood. Cambridge: Cambridge University Press, hereafter abbreviated to CPR, with A and B for 1st and 2nd edition.

5 See Jackson, F. April, 1982. Epiphenomenal Qualia. *The Philosophical Quarterly* 32(127): 127–136, for the original formulation of the problem. For his later retraction see Jackson, F. 1995. Postscript on "What Mary didn't know". In *Contemporary materialism: A reader,* eds. P. Moser and J. Trout, 184–189. New York, NY: Routledge.

6 See Dennett, D.C. 2003. *Freedom evolves.* New York, NY: Viking press.

7 Schopenhauer, A. 1999. *Prize Essay on the freedom of the will*. (trans: Payne, E.F.J.). Based on the 2nd edition from 1860, Cambridge: Cambridge University Press.

8 See Marco Sgarbi 2006, p. 991.

9 See e.g., CPR, A 533–534/B 561–562 where Kant grounds the "practical concept of freedom", which is free will in the "transcendental idea of freedom", which is spontaneity, defined as what "could start from itself, without needing to be preceded by any other cause that in turn determines it".

10 Marco Sgarbi 2006, p. 990. In fact, spontaneity as essential ingredient of the possibility of experience was first developed by Leibniz, which leads Sgarbi to qualify his philosophy as a early form of idealism. Fichte, however, was influenced by Kant's use of this term, rather than Leibniz's.

11 Marco Sgarbi 2009.

12 The thesis that equates spontaneity with freedom seems to conflict with what was said above about Kant's clear and explicit acceptance of the incompatibility of freedom with causal determinacy. This is a very real concern and to a large extent this equally features in Fichte's thought. Here again, I can only indicate in a rough way how this may be understood. For Kant and for Fichte (indeed, for many people) freedom is intimately related to responsability. This means being held accountable for one's actions. Generally this is restricted to those actions one engages in knowingly and willingly. Freedom in this sense thus means the free determination of one's actions, i.e., free from external constraints. Such freedom is incompatible with causal determinacy. My suggestions here are that, 1.) this results from trying to include freedom within determinism and 2.) if one "starts with" freedom in the way Fichte tried to formulate it a different kind of freedom becomes conceivable. Parts of such a conception may be found in Fichte but finds it's most notable formulation with Henri Bergson. This is a from of freedom not in competition with causal determinancy but rather a difference between what requires effort and what is habitual. See e.g. his *Creative Evolution,* translated by Arthur Mitchell, edited by Keith Ansell Pearson, Michael Kolkman and Michael Vaughan, Introduction by Keith Ansell Pearson (Houndmills: Palgrave Macmillan, 2007).

13 Following Breazeale and others I will leave the term *Wissenschaftslehre* untranslated and I have modified existing translations of Fichte's works accordingly. *Wissenschaft* was meant to refer to scientific knowledge, i.e. knowledge critical of its limits and self-restricted to these limits. The *Lehre* is both an instruction, a teaching as to how to raise oneself to such knowledge as a doctrine of what such knowledge entails. In a word, for Fichte refered to Kant's critical philosophy. Fichte saw himself as providing the foundations for this philosophy, foundations he thought Kant could have provided but had not.

14 See Walker, R.C.S. 2008. Kant and transcendental arguments. In *The Cambridge Companion to Kant.* ed. Paul Guyer, 238–268, 241. Cambridge: Cambridge University Press.

15 See Jacobi's famous 1994 [1787]. Jacobi to Fichte. In *The main philosophical writing and the novel Allwill*, 497–536, 515. Montreal, QC: McGill-Queen's University Press, especially.

16   See Breazeale, D. 1994. Editor's introduction. In *Introductions to the Wissenschaftslehre and other writings (1797–1800)*, ed. J.G. Fichte, xvii. Indianapolis, IN: Hackett.

17   See Martin, W. From Kant to Fichte. In *The Cambridge Companion to Fichte.* Cambridge: Cambridge University Press.

18   *Foundations of the Entire Science of Knowledge.* 1970. in J.G. Fichte, *Science of knowledge: With the first and second introductions,* ed. and trans. Peter Heath and John Lachs, 89–287. Cambridge: Cambridge University Press. Hereafter refered to as *Foundations*, followed by *Sämmtliche Werke* pagination. This location *Foundations* 127/SW, I, 131.

19   See the subtitle of the "Second Introduction": "For Readers Who Already Have a Philosophical System of Their Own", Fichte 1994, p. 36. SW, I, 453. Translation of *An Attempt at a New Presentation of the Wissenschaftslehre* to found in Fichte 1994, pp. 1–118. I will refer to this text as *Attempt*, followed by the *Sämmtliche Werke* pagination.

20   As Daniel Breazeale points out this distinction between dogmatism and idealism is not Kant's who differentiated between transcendental and non-transcendental approaches to philosophy. Rather, the reference here is K.F.A. Schelling's radicalised formulation of Salomon Maimon's distinction between different metaphysical principles. See Fichte 1994, xxiii ff. We may, however, compare this distinction with Kant's remark in CPR, A 92/B 124–5 : "There are only two possible cases in which synthetic representation and its objects can come together, necessarily relate to each other, and, as it were, meet each other. Either if the object alone makes the representation possible, or if the representation alone makes the object possible. If it is the first, then this relation is only empirical, and the representation is never possible *a priori* ."

21   Stictly speaking this intuition of freedom is not the same as the intuition of spontaneous transcendental activity. This point cannot be developed here. For a detailed discussion see the article by Daniel Breazeale "Fichte's Nova Methodo Phenomenologica: On the methodological role of '"intellectual intuition"' in the later Jena Wissenschafslehre. 1998. *Revue Internationale de Philosophie* 52(4): 587–618, and the discussion of intellectual intuition in Chapters I and III of my thesis *Bergson and Fichte: Philosophies of Freedom.*

22   *Durch ihr Gesetztseyn, als Intelligenz, ist das, für welches sie sey, schon mit gesetzt.*

23   In his *Kant's Transcendental Idealism* (New Haven: Yale University Press, 1983) Henry E. Allison comes remarkably close to Fichte's distinction of "completed consciousness" and the I in abstraction from its *Stoff*. Allison advocates introducing a distinction between empirical apperception and transcendental apperception (274), where empirical apperception as "actual consciousness of thinking" (281) always "functions determinately with a given content" (274) and transcendental apperception is the same but abstracted from all empirical content (ibid.). Perhaps this "'improver' of Kant" (the scare-quotes are his), who is identified as Fichte only in the footnote (note 17–247) is closer to Allison, who introduces the distinction as something Kant "ought" (274) to have said, than Allison is aware of.

24   *The System of Ethics.* 2005[1798] edited and trans D. Breazeale and G. Zöller, 1–365. Cambridge: Cambridge University Press. Original in SW, IV, Hereafter refered to as *Ethics*, followed by *Sämmtliche Werke* pagination.

25   *Foundations* Lachs and Heath translate limited I and limited not-I as finite and infinite self. On *Foundations* 225–26/SW, I 255 Fichte opposes an *unendliches und unbeschränktes Ich* to *enliches und beschränktes Ich.*

26   DiGiovanni in his translation of Fichte's review of the *Aenesidemus* translates "Ich" with "ego" and Heath and Lachs in their translation of *Foundations of the Entire Science of Knowledge* translate it with "self". In a footnote to "Chapter One:" of his *An Attempt at a New Presentation*, Fichte explicitly defended his use of the term *Ich* over and against the term *Selbst* or self (see *Attempt*, 115/SW, I, 530). The concept of a "self", he writes, signifies "a relationship to something that has already been posited. (...) Hence the word 'self' presupposes the concept of the I" (*Ibid.*). The I refers explicitly to Kant's transcendental unity of the apperception and does not contain any psychological or individual qualities. Because of this I have modified all translations, here and before of *Ich* to *I*.

27   See Chapter II my thesis *Bergson and Fichte: Philosophies of Freedom* (forthcoming).

28   As Alexis Philonenko has pointed out the *Foundations* do not start with the notion of "intellectual intuition" and this indeed is true, see Philonenko A. 1982. Die Intellektuelle Anschauung bei Fichte. In *Études kantiennes*, 197–212, 197. Paris: Vrin. What Fichte does say is that "we must necessarily *think*

this Act [*Tathandlung*] as the basis of all consciousness" (*Foundations* 93/SW, I, 92), and in the Preface Fichte calls upon the reader to use his "inner intuition" to understand the argument (*Foundations* 91/SW, I, 88). Such a necessary thought can only be an intellectual intuition.

[29] Fichte, J.G. 1992 [1796/99]. *Foundations of Transcendental Philosophy (Wissenschaftslehre) novo methodo (1796/99)*, transl. and ed by Daniel Breazeale, 115. Ithaca, NY: Cornell University Press (= Krause manuscript p. 32).

[30] See also Chapter III of the excellent book by Isabelle Thomas Fogiel *Critique de la représentation. Étude sur Fichte* (Paris: Vrin, 2000).

[31] Compare with CPR, B 130: "this action must originally be unitary ... and that the dissolution (**analysis**) ... in fact always presupposes it".

[32] The differences really cannot be developed here. The concept of divisibility in § 3 functions *between* the limited I and limited not-I, whereas representation in §1 is what first lets us understand the "split" internal to the absolute I that results in a limited I and a limited not-I. For the present purposes I have decided to omit an analysis of these differences.

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S I M E N   A N D E R S E N   Ø Y E N

THE PARADOXES OF MORAL IN JEAN-PAUL SARTRE'S PHILOSOPHY

A Synthesis of Some Perspectives in Being and Nothingness

[T]*he responsibility of the for-itself is overwhelming since he is the one by whom it happens that there is a world.*

<div align="right">(Jean-Paul Sartre, Being and Nothingness)</div>

A B S T R A C T

This paper examines the phenomena of intersubjectivity and moral in Jean-Paul Sartre's philosophy and reviews these topics on two levels of analysis: one ontological and one moral level. The main hypothesis in this paper is that it is possible to locate an ontological foundation for a tentative existentialistic moral of responsibility or a moral of freedom. Sartre's theory of intersubjectivity is founded in a phenomenological ontology in which the self-conscious individual "is condemned to be free" and in which this individual confronts a contingent world of inanimate things whose meaning entirely depends upon what he freely chooses. Each consciousness is fundamentally self-constituting and is completely responsible for what it makes of itself. However, the subject stands opposed to other consciousnesses, and the social world for Sartre can be described as a conflict which is revealed in the experience of "the look" where the subject experiences itself as an object for others. This represents at the same time an aporia or a theoretical problem in Sartre's philosophy, but the paper will still suggest that the intersubjectivity can have normative implications in which the ontological concept of freedom is connected to a moral concept of responsibility.

The main investigation in this article will be to examine the phenomena of intersubjectivity and the concept of freedom in Sartre's philosophy and review this topic at the level of ontological and moral analysis. Specifically, I will in this article suggest that the concept of intersubjectivity – revealed in the experience of *the look* – and the ontological concept of freedom connected to a concept of responsibility has to some degree normative implications. Accordingly, the main hypothesis of this article is that the perspective which appears in Sartre's analysis of intersubjectivity and the perspective represented by the ontological status of freedom are possible to synthesize, and that it is possible to locate an ontological foundation for an existentialistic ethics of responsibility. However, at the same time this circumstance reveals an aporia in Sartre's philosophy. A premise for this hypothesis is that there are no objective universal rules or values. We live in a meaningless and contingent existence.

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Nevertheless there are tendencies to a rudimentary procedural ethics in the sense that we share intersubjectively common conditions and that our subjective choices have universal import. The integration of freedom in an intersubjectively shared lifeworld will at the same time dissolve some of the problems with the connection between transcendentalism, the concrete situated consciousness and intersubjectivity in Sartre's philosophy. The dimension of intersubjectivity will prevent Sartre's theory about the human consciousness to be labelled as an abstract rationalism in the sense that the consciousness is always intersubjectively situated.

The article's thematic will foremost concentrate on Sartre's early philosophy and a perspective which is expressed in Being and Nothingness. It is of course possible to extract or derive moral tendencies or implications from other periods. According to Thomas C. Anderson (1993) there are two more ethical tendencies where the second can be located to the period after Critique of Dialectical Reason and can be described as realistic and materialistic, and the third tendency, beginning in the seventies, can be described with the title "Power and Freedom". However, before we can combine the questions concerning intersubjectivity and the questions concerning an ethics of responsibility we have to examine their ontological foundation.

SARTRE'S CONCEPT OF INTERSUBJECTIVITY

Sartre's theory of intersubjectivity is founded in a phenomenological ontology and as in Edmund Husserl's philosophy, the introduction of the dimension of intersubjectivity has a determining epistemological value. It is a process that can be classified as an intersubjective identification where the identities in the objects take on a deeper objectivity in the fact that someone else sees the same objects from another perspective. The introduction of the dimension of intersubjectivity means, according to Sartre:

> [. . .] that each man finds himself in the presence of meanings which do not come into the world through him. He arises in a world which is given to him as already looked-at, furrowed, explored, worked over in all its meanings, and whose very contexture is already defined by these investigations (Sartre, 2001, pp. 666–667).

In Sartre's philosophy intersubjectivity is revealed in the experience of *the look* in contrast to Husserl's where the intersubjectivity is revealed through the experience of another body as similar to our own. Even though the presence of the Other has epistemological significance, each consciousness is fundamentally self-constituting, but stands opposed to nature, history, and other consciousnesses, and is defining and redefining itself, others and the world based upon what it freely chooses (Raynova, 2002).

Through *the look* the experience of the Other is possible, and it is where social constitution takes place. To be observed by the Other is the fundamental existential relation to other human beings and to the world and its objects. This transformation, where I recognize the Other, is not a reflective experience. My relation to the Other is like intuition; it is a first and fundamental relation taking place on a pre-reflective

level. It is an existential relation which is not an object for knowledge or reflection but a relation in which we exist. In this sense being-for-the-Other is a prolonged ontological structure (Ibid: p. 100). Sartre illustrates this with the feeling of shame in which we are dealing with a mode of consciousness that has an intentional structure mediated through shame, thus discovering an aspect of our being through the Other. I am ashamed of myself as I appear to the Other (Ibid: pp. 197–198). This is also illuminating for intersubjectivity and the relation to another person in general. Another person is perceived and discovered through a duplicity characterizing a paradox or a theoretical aporia in Sartre's philosophy. It is an interaction and interplay between respectively subject orientated attitudes and a mutual objectification. The intersubjectivity has the character of being a conflict or characterized by antagonism: "The intersubjectivity involves a conflict as each subject seeks to recover its own Being by directly or indirectly making an object out of the other" (Ibid: p. 800). The subject can only assert itself by being in opposition to another. It is a consciousness of that I have my foundation outside of myself (Ibid: p. 236). One of the modalities of the Other's presence to me is – as we have seen – objectivity and objectification, but if this relation is fundamental between the Other and myself, then the Other's existence remains purely conjectural, according to Sartre. However through *the look* of the other I am aware of myself as a subject, and in the same way the Other is not a pure object to me (Oliver, 2005, p. 133). Objectification is only one of the possible manifestations of the Other's objective being. The Other can consequently be given to me directly as a subject and this can constitute the fundamental relation to the Other (Sartre, 2001, p. 244). However, this theoretical problem in Sartre's philosophy indicates that there is no direct connection between an ontological and an epistemological concept of intersubjectivity on the one side, to a moral one on the other. We exist always in a situation that already is interpreted by other people, and this is characterized by conflict. My existence will therefore in an important manner be determined by the Other and its transcendence will represent an alienation of my own possibilities. This condition does not immediately exclude normative implications, but represents another direction of the theorization of intersubjectivity. It is a direction which constitutes relationships between consciousnesses and which represents a double apprehension, i.e. an epistemological and sociological intuition without direct moral implications.

THE ONTOLOGICAL FOUNDATION FOR AN ETHICS OF RESPONSIBILITY

An ontological foundation for an ethics of responsibility starts in Sartre's distinction concerning being. Being-in-itself is the objects in the world. It is what appears to the consciousness. Being-in-itself is identical with itself without absence and nothingness, i.e. without non-being. Contrary to this form of being is the human being, the for-itself being, which is a separation from the objects and the given, i.e. the facticity. The human being is both a transcendence in the sense of free consciousness and a facticity, which refers to an individual's past, the body, etc. Facticity includes

also my race, physiological structure, class, but they are contingent dimensions of the being and do not concern aspects of freedom, because the subject alone decides the meaning of its past and of all the elements of its situation (Anderson, 1993, p. 17). But since this freedom is neither a given nor a property, it can only be or exist by choosing itself. This existence is an engagement (Sartre, 2001, p. 616). It is living through the imaginative, in the expectation of something, in a relation to something. Consciousness can consequently be described as absence, negation and nothingness. Transcendence can in this sense be understood as a characteristic of the consciousness by its capacity to transgress to the world. The human being is always free to transcend its facticity. This opportunity is the very condition for acting because the act is always intentional, directed towards a future end, and motivated in an absence or the negation of the facticity of the situation. Each act presupposes that I transcend what is towards an end which does not yet exist. "The object is neutral and waits to be illuminated by an end" (Ibid: p. 621). Every intentional act is self-originating, self-determining and absolutely free. These features become – as we will see – the defining characteristics of authenticity (Golomb in Tymieniecka, 2002, p. 336). Sartre identifies freedom and nothingness: "Man is free because he is not himself but presence to himself" (Sartre, 2001, p. 440). Consciousness is also characterized as a nothingness because it can negate or annihilate the object which it is conscious of. Consequently freedom is not something the subject possesses or acts upon in the same way that we have certain characteristics or qualities. "We *are* freedom", "We are condemned to freedom", "We are thrown into freedom" are all Sartre's variations of this ontological circumstance. Consciousness is consequently a separation from the past, and inhabits the freedom to break with the causal series which is characteristic of in-itself-being. These fundamental conditions are the reasons for the circumstance that consciousness is necessarily connected to choice. Consciousness chooses itself – it creates itself. Here the concept of anguish is central. Anguish is freedom's reflective understanding of itself and that "nothing relives it from the necessity of continually choosing itself and nothing guarantees the validity of the values which it chooses" (Ibid: p. 800). The chosen way of acting is just one of many opportunities and the consciousness of this circumstance provides anguish. This leads to the concept of responsibility in the sense that we are responsible for the necessity of continually choosing ourselves and it eventually leads to questions concerning bad faith and authenticity. Bad faith is a lie to oneself where the subject on the level of consciousness seeks to escape responsible freedom. Bad faith rests in the duality between transcendence and facticity where the subject refuses to recognize either one for what it really is or to synthesize them. The individual in bad faith denies one of these dimensions of its reality and identifies itself with the other (Daniels in Tymieniecka, 2005, p. 15). Bad faith is then a condition where the subject flees the responsibility which freedom implies and escapes the condition that it can transcend its possibilities. Sartre describes one modality of bad faith as an escape to facticity and seemingly saved from contingency where the subject seeks the object's mode of being. This search to achieve in-itself-being is condemned to fail, and bad faith is consequently an illusion and a self-delusion. The refusal of freedom as an attempt to apprehend oneself as being-in-itself is an attempt to hide

from ourselves that our causes and motives depend entirely on the meaning which I give to them.

Thus the refusal of freedom can be conceived only as an attempt to apprehend oneself as being-in-itself; it amounts to the same thing. Human reality may be defined as a being such that in its being its freedom is at stake because human reality perpetually tries to refuse to recognize its freedom. Psychologically in each one of us this amounts to trying to take the causes and motives as things. [...] We attempt to hide from ourselves that their nature and their weight depend each moment on the meaning which I give to them; we take them for constants (Sartre, 2001, p. 568).

Sartre's example of the waiter in the café who is conducting this ceremony of being a waiter and is identifying himself with this role is an illustration of this mode of bad faith. But bad faith does not only concern social positions. "The subject is never any one of its attitudes or any one of its actions" (Ibid: p. 103). The subject is a pure consciousness of things and its possibilities in the mode of unreflective consciousness (of) these possibilities. Contrary to bad faith, authenticity must consequently involve the subject's willingness to admit that it is both freedom and facticity, and involve its willingness to admit to its contingent existence.

The one who realizes in anguish his condition as being thrown into a responsibility which extends to his very abandonment has no longer either remorse or regret or excuse; he is no longer anything but a freedom which perfectly reveals itself and whose being resides in this very revelation (Ibid: p. 711).

Thus, bad faith seems to refer principally to the relationship individuals have to themselves and not to the Other; it is a lie to itself about the dual structure of its being (Anderson, 1993, p. 17). Consequently an abstract ethics of authenticity can be grounded on Sartre's ontological concepts of freedom and responsibility which in different ways correspond to the human's basic conditions. These conditions – which I also will return to later – consist foremost in that the human being is a possible being; it is not decided before, but decides and determines itself through its actions. It is nothing which presupposes or causes our actions. They are contingent and are the subject's own choices. In this situation, where nothing is given except the external laws of nature, the subject is forced to make a choice. It is forced to choose amongst possibilities and project itself into the future. Actions cannot, according to Sartre, first and foremost be understood as based in motivation or reasons, but through the free creation of ends. Through the creation of ends can the human being be conscious about its project through motivations and reasons. The subject must conform to a facticity but its choices are still not determined, and authenticity will be a knowledge of that you have freedom in the relationship to facticity. However, this ethics will for the time being only apply on the individual level and it is not with certainty applicable to an intersubjective level.

THE SYNTHESIS OF TWO PERSPECTIVES

The perspective of a moral responsibility based in the ontological concept of freedom on the one hand and the implications of the concept of intersubjectivity on the other can seemingly appear as colliding and contradictory. Obviously it raises

the question of how to bring authenticity in the intersubjective world and hence the problem of recognizing one's own, and the other's authenticity, and how to shift this to the domain of concrete social and political action (Golomb in Tymieniecka, 2002, p. 337). The concept of freedom in Sartre's philosophy via the concept of responsibility gives a foundation for some moral implications but these implications is not immediately consistent with the ontological concept of intersubjectivity and this reveals an aporia. How is it possible to derive a normative theory based in Sartre's ontology and in the same time combine two seemingly contradictory and incompatible views without remaining on the level of pure consciousness? How can the objectifying mechanism expressed in either recognizing the Other as a subject who objectifies me, or in contrary recognizing myself as the free subject who objectifies the Other allow nonalienating and nondegrading types of human interaction (Anderson, 1993, p. 35)? Seemingly, the derived concept of responsibility will meet its limitation and perhaps even be contradicted in the conflicted concept of intersubjectivity. But the solution to the paradox between the moral implications of the concepts of freedom and responsibility on the one hand and the concept of intersubjectivity on the other can be found in a tentative synthesis of these two perspectives. The last view concerning the intersubjectivity will be assigned ontological value, while the first view concerning the freedom and responsibility must be understood as an attempt to derive a normative theory of value. Consequently, Sartre's ontological concept of intersubjectivity will not with deductive stringency be able to be connected to a moral concept, but it will by no means exclude it. One might say that Sartre opens up to more than an inference of the connection between an ontological theory and a moral philosophy. At the same time the concept of freedom must transform and adapt to a concrete freedom of a situated human being. This is then a tentative attempt to connect Sartre's ontological concept of freedom and the intersubjective structure *the look* constitutes, to a normative concept of responsibility and an ethics of responsibility. This will be a synthesis, not of diverging perspectives, but where the structure of *the look* must be ascribed, to a higher degree, an ontological status rather than a moral philosophical status, in the attempt to derive a normative moral theory.

First of all, there is some indication in *Being and Nothingness* that the problems regarding apprehending the Other as a subject and an equal freedom is a matter of authenticity: "Thus I can apprehend the Other as a freedom only within the free project of apprehending him as such and the free project of the recognition of the Other is not distinct from the free assumption of my being-for-others" (Sartre, 2001, p. 674). Through *the look* it is possible to experience the Other as a subject and hence a moral subject. *The look* makes clear that the responsibility for the subject's possibilities and the free choosing of ends extends intersubjectively. "Thus through the look I experience the Other concretely as a free, conscious subject who causes there to be a world by temporalizing himself toward his own possibilities" (Ibid: p. 362). *The look* is here to be understood as a connection rather than stringent premises for certain moral implications and has to be analyzed in the context of the ontological – but also moral – status of freedom and responsibility. Freedom in Sartre's philosophy has priority and a sovereign position before any

kind of essentialistic characteristic of the subject. In regard to this, freedom can be described as an ontological category of consciousness which is based in numerous intersubjective structures and integrated in a historical and social context where it has moral implications in the concept of responsibility.

Further, the Other can impose and inflict on me certain determinations and purposes that I cannot control or experience as they do. However, these meanings and determinations are only external limitations or restrictions of my freedom, because first of all there can be a free for-itself only as engaged in a resisting world, but also because my freedom by seeking nonexistent ends transcends or exceeds every structure imposed and inflicted on me by the Other. Accordingly it is my absolute free choice of these nonexistent ends that causes my being for the Other to take on the meaning it has (Anderson, 1993, p. 23). The Other "affects my situation only through my free choice by which I accept or reject the objectification and meaning he imposes on me. Again Sartre concludes that every freedom is independent of the determinations given it by others" (Ibid: p. 23).

The mechanism of objectification which the dimensions of intersubjectivity and *the look* contain is hard to entirely neglect in an attempt to develop a normative theory. But these mechanisms can, however, actually necessitate a coordination of acts through a normative theory where the responsibility of the for-itself extends to other subjects. Consequently, not only will the concept of responsibility commit one individually but also intersubjectively and in this sense Sartre's intersubjective analysis must be understood as concerning mainly the relations between consciousnesses and not mainly between concrete human beings. A premise here is that the ontological level is not applicable to a moral level – or that prescriptive statements do not follow with logical stringency from descriptive statements – where the aporetic structures on the ontological level demand some kind of extensive concept of responsibility when it comes to concrete situated acts or else the dimensions of intersubjectivity will be inconsistent with other dimensions of Sartre's philosophy. The responsibility can be seen as the solution to the paradox which the dimension of intersubjectivity raises where alienating and degrading types of human interaction can be dissolved in authentic attitudes through recognizing the Other as a subject and consequently a moral subject.

Under these conditions since every event in the world can be revealed to me only as an opportunity (an opportunity made use of, lacked, neglected, etc.), or better yet since everything which happens to us can be considered as a chance (i.e., can appear to us only as a way of realizing this being which is in question in our being) and since others as transcendences-transcended are themselves only opportunities and chances, the responsibility of the for-itself extends to the entire world as a peopled-world (Sartre, 2001, p. 711).

This excerpt from *Being and Nothingness* indicates that an extended concept of responsibility applies intersubjectively. The Other can be perceived as a participant in an asymmetrical moral discourse and interaction where it occupies a moral status through the dispositions belonging to the human being and existence. In this regard, the disposition of inhabiting a subjectness and a transcending consciousness is the sole foundation for participation in moral discourse and is the definition of a moral agent. Even though moral discourse can to some extent require participants to

mutually take the perspective of the Other – which the dimension of intersubjectivity in Sartre's philosophy to some degree excludes.

THE PARADOXAL RESULT OF THE SYNTHESIS A CONSISTENT MORAL OR A PHILOSOPHY OF LIFE?

To extract a normative theory from Sartre's diverging and paradoxical ontology demands some initial explanations. First of all, prescriptive statements do not follow with logical stringency from descriptive statements, and ethical precepts can not be derived with certainty from ontology. As Sartre says himself:

> [Ontology] is concerned solely with what is, and we can not possibly derive imperatives from ontology's indicatives. It does, however, allow us to catch a glimpse of what sort of ethics will assume its responsibilities when confronted with a human reality in situation. Ontology has revealed to us, in fact, the origin and the nature of value; we have seen that value is the lack in relation to which the for-itself determines its being as a lack (Ibid: p. 795).

This states that some tendencies or indications of a normative theory are possible to be derived from ontology and from the theorization of the human being's common conditions and that ontology can reveal to the moral agent that it is the being by which values exist (Ibid: p. 797). Further, an ontological concept of intersubjectivity is neither irrelevant to moral discourse nor a necessary foundation for moral questions (Turan, 2005, p. 178).

First of all, the initial paradigm of a tentative ethics in Sartre's philosophy is obviously a contestation of contingence and bad faith – as we have seen. It will mainly be based in the idea of choice and authentic existence, as this comes to expression in his philosophy. In addition to this initial paradigm it is also possible to find reasons to support an ethics of responsibility from the universal character of freely based choice and then lay out existentialism as an engaged humanism. Support for this approach is to be found in Sartre's theory of the Other and an extended concept of intersubjectivity. To be more precise, a Sartrian normative theory can consist in a moral concept of responsibility and its connection to the ontological concept of freedom, and at the same time presuppose that this concept is consistent with the dimension of intersubjectivity. In this sense, the ethics of responsibility do not diverge from intersubjectivity as a conflict and an aporia, but it will confront and elucidate any false belief of the Other and any attempt to find reasons for values outside the subject's authentic choice. Then, intersubjectivity can only be seen in connection with the freedom's and the choice's irreversible and sovereign position as an ontological structure, necessary and unavoidable for the development of an existentialistic ethics in the sense that freedom and the entailed responsibility are possible to be integrated in a concrete social and political situation – neutralizing alienating and degrading elements in the objectifying mechanism of intersubjectivity. A theoretical precondition for this claim is that the ontologically based concepts of responsibility and freedom are without substantial moral. It is the subject itself which, qua its actions, gives existence value and meaning, also moral meaning. The

human creates itself by choosing. Values are self-elected, and Sartre rejects consequently any attempt to define and state reasons for values which is placed outside this relationship. The autonomy of the choice involves a confirmation of existence, and consequently an exclusion of bad faith and all other forms of alienation. As an approach to the paradox and complexity of intersubjectivity as it appears as pure conflict, can *the look*, in the perspective of this ethics of responsibility and in the synthesis of these perspectives, rather be seen as the pointing out of any false understanding of the Other. When the subject recognizes itself and its freedom, it recognizes at the same time also the Other, and the Other as a condition for its own existence. It is a recognition and a knowledge of that you cannot feel ashamed, proud, being faithful, etc. without that the Other recognizes and knowledges you as such. Here Sartre's and the existential concept of intersubjectivity's function is to be the foundation for a normative value system, and this foundation is a common human condition for the human being or existence. It is a condition for the human life rather than essentialistic speculation concerning the human nature. These conditions for the human life or existence are the freedom which we are condemned to. The position of freedom is irreducible, and it is impossible to flee the entailed responsibility. This concerns the choice's committing status. The subject is forced to choose between possibilities and project the choice as a project into an open future. Further, we have to act upon a situation and facticity. Even though projects differ individually, their common trait is that every project is an attempt to transcend these boundaries, deny them or accept them.

The human being's acts are free both because it is projected into an open future and because they are chosen possibilities amongst other possibilities, but the choice has consequences for how the human being conducts itself in the situation and in the future. Freedom establishes reality, where the ego can state the reasons for itself and its own foundation. This implicates – as we have seen – that the human in being responsible for itself and for what it is. However, this constitution is conditioned by the appearance of the other, and consequently the subject is not longer only responsible for itself and its isolated individuality but also for all human beings. The human being as subjective freedom creates meaning in unification where processes of mutual meaning creation can be seen in connection to an equivalent moral coordination of actions. The distinction between life in-itself, which means our ontologically basic condition, and our own coordination and organization of these basic conditions meet within responsibility. It can be argued according to this that the engagement of freedom can not be reduced only to the selfishness of subjectivity. It is an engagement for the Other's freedom because freedom is responsible for the way we reveal and perceive the world, and this way is constitutive of a necessary dependency on the Other and is based in an ontological entanglement with the Other's existence. As shown, it is through the structures of apprehension that the subject gets introduced to the Other, and that is the opening to involvement in the world.

Freedom can not discover being without at the same time giving the world meaning or depriving it of its meaning. To choose is to verify the value that we choose – something which is affecting the relationship between consciousnesses as it is affecting our relationship to the objects and our environment. This can support or

endorse a principle of generalisation which involves being consistent when it comes to acting and bring some of the normative implications found in Sartre's early philosophy closer to a notion of the choice which demands an absolute responsibility and have universal implications or is intersubjectively committing. A choice of way of acting can be a universal choice in the sense that a norm for humanity gets established where, by the exercise of our free choice, the subject gives an example of a norm intended for everyone. In the subject's particular choice there is an implicit universal judgement. Sartre says that "The necessary connections which accompany the essential elements of man appear only on the foundation of a free choice; in this sense each for-itself is responsible in its being for the existence of a human race" (Sartre, 2001, p. 666). The right action depends, then, on the condition that one can allow the rest of humanity the same ways of acting, and this represents a moral smallest multiple or limit; moral norms have status as non-egoistic instructions and directions of actions – which Sartre achieves through a concept of responsibility. The human being is then no longer just choosing for itself but for all human beings. It commits itself by its own choices, and it commits everybody else. As an analogy to Kant – without any deeper and further comparison – maybe the Kantian notion of "legislator in a kingdom of ends" describes Sartre's moral agents under the notion of "the free subjects in the kingdom of responsibility". The citizens in these kingdoms are both autonomous, and both these ethics have in common the fact that while the content of ethics is variable, its form is universal in the sense, as in Sartre's philosophy, that it addresses the human existentialistic conditions, and not in the Kantian sense where the universalizability is more to be understood as logical self-consistency. However, an ethics based in Sartre's ontology will to a larger degree contain a more extensive question about judgement and to a larger degree consideration of the situation than the deontological ethics of Kant. It is an ethics which is based in the situation. To have to adjust to a new situation every time is a trait of this ethics. While the form of this ethics is universal or intersubjective, its contents are still open and variable. There is no objective knowledge or objective universal ends to guide our conduct other than our truthfulness through authenticity and our constancy through our choices (Kerner, 1990, p. 151).

The reference to a universal moral principle such as the Kantian "categorical imperative" which lies outside ourself and tells us what is right and wrong, implies a dismissal of responsibility and a dismissal of the special demands of the situation. It is a situated ethics, without any objective criteria to guide us between right and wrong or directions for the good life. It is a normative theory of value anchored in the ordinary lifeworld which seeks a mutual coordination of actions in the situation. At the same time, the committing character of the choice guarantees the validity of the intersubjectivity of norms. Every individual chooses for the whole humanity. Intersubjectivity appears ambiguous and aporetic, but is possible to fixate in a normative direction synthesized in the meeting with the ontological status of freedom. *The look* becomes then more of a connection rather than premises for certain moral implications.

As shown, freedom in the absolute sense in Sartre's philosophy will lead to a problem which concerns what constrictions this freedom entails and what the

concrete use of this freedom is. This problem consists in what kind of relationship there is between the freedom of the human being as an ontologically basic condition and the existentialistic concept of intersubjectivity and its moral implications. At the end we are left with an ethics which has elements of virtue ethics, deontological ethics, discourse ethics and a face-to-face or situated ethics. In Sartre's philosophy it is decisive or conclusive what kind of person I am through my choices and my way of living. The human being finds values in that activity which it is insolvably and inseparably engaged in – which has its clear parallel to virtue ethics' concept of "praxis". Values are constituted through our praxis. At the same time, this Sartrian ethics has deontological traits by the circumstance that this ethics is universal in its form and that we commit everyone else by our own choices. The universal aspects of a ethics of freedom is the irreducible position of the freedom, the choice's committing status and that we are condemned to act upon a situation. It has similarity to discourse ethics because it seeks the intersubjective preconditions and presuppositions for an ethics. At last, it is a situated or face-to-face ethics because its contents are open and only constituted in the situation and in the everyday interaction with the Other (Øyen, 2006).

CONCLUSION

The idea about the individual's responsibility in the situation announces the problem of the ethics of Sartre's philosophy and whether an intersubjectively based ethics can be founded in freedom's common and intersubjectively engagement for a project, and whether the human being chooses to engage in committing forms of living. First of all, the dimension of intersubjectivity is characterized by a paradox or a theoretical aporia which is seemingly incompatible with the moral implications located in a concept of responsibility. Intersubjectivity has the character of being a conflict consisting in an interaction between subject and object orientated attitudes and consequently it is at least complicated to extract something else from the different perspectives of *Being and Nothingness* than an individual philosophy of life. However, given this paradoxal nature of the concept of intersubjectivity and given the priority and sovereign position of freedom, an interpretation of these different perspectives can go in multiple directions and an attempt to synthesize the ontological concept of freedom and the dimension of intersubjectivity can give some indications of a normative theory. This interpretation will not diverge from intersubjectivity as conflict, but it will clarify any bad faith in relationship to the Other. Every freedom is initially independent of the determinations given it by others, but in a concrete social and political situation we are forced to act upon the other and this constitutes to some degree an asymmetrical moral relationship. Here the concept of the intersubjectivity will be to a higher degree assigned ontological value, while the concept of freedom and responsibility can be a foundation to derive a normative theory of value. We are then left with an ethics which has elements of virtue ethics, deontological ethics, discourse ethics and a face-to-face or situated ethics, but it is mainly an ethics which is based in the situation where the content

of ethics is variable and where it acts to counteract any system-building in ethics. The universalizability must be understood as addressing the human existentialistic conditions and the universal implications of the choice. It is however problematic how the responsibility for total freedom and for an authentic life is even possible to be universalized beyond the implications to be find in a negative concept of freedom. Correspondingly the connections between an ontological and moral level and the transcendentalistic preconditions for an ethics raises questions of meta-ethical character, solutions to which may not found within Sartre's early philosophy.

The early philosophy of Sartre and its possible normative implications must therefore be seen in relation to a problem complex where the questions related to bad faith and an authentic life, freedom and anxiety and the aporetic aspects of the intersubjective dimension collaborate in understanding the historically, physically and socially situated subject. *The look* is a representation of the Other, but contains a duplicity and an ambiguity which has to be fixed in a normative way by that the subject itself chooses to enter into responsible ways of living. Implications of an ontological term of freedom and the question about intersubjectivity have parallels to other ethical systems, but may still not form an independent ethical system. Therefore the question concerning whether the ethics of responsibility will be something more than just a personal and individualistic view of life where a self-realisation according to the term freedom will be central, is still open. This question rather indicates than solves a problem concerning the absolute meaning of the subject's freedom in the philosophy of Sartre where the problems consist of which restrictions this freedom is subject to and the concrete use of this freedom on the one hand, and on the other hand the aporetic aspects of a term about intersubjectivity.

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NOTES

[1] This central theme in Sartre's philosophy has its clear parallel in Hegel's master-slave dialectic. It is a dialectical movement in the same way based on an understanding of how the subject's consciousness comes into existence in a social dialectic process. This has also an analogy to Beauvoir's theoretical approach to the differences between the sexes.

[2] Here Sartre will say that our freedom consists in the fact that we can always choose freely how we will interpret and act upon the situation.

[3] Sartre's notion of choice is not to be understood as only tantamount to an isolated and trivial choice and in the context of my immediate and spontaneous being-in-the-world. This notion of the choice must also be understood in the context of "the organic totality of the projects which I am".

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GEERT GOOSKENS

TOWARDS A RESPONSIVE SUBJECT: HUSSERL ON AFFECTION

ABSTRACT

Edmund Husserl's transcendental phenomenology is often characterized as "egological". It posits a pure ego that autonomously constitutes the world through its intentional acts. Focusing on the theme of affection in Husserl, this paper will try to correct this standard interpretation of his phenomenology. It addresses concepts like "affectional pull" [*Zug*] and "stimulus" [*Reiz*], that both point towards something that exceeds the powers of the ego, embedding its spontaneity in something pre-given. This paper aims to contextualize transcendental subjectivity, shielding it from critiques describing it as a violent, anthropo-centric concept, that would be symptomatic for Western, egocentric philosophy and culture. It will show a vulnerable subject, standing out in the storm of affections. A being-affected-by something precedes every act of consciousness, embedding egoic activity in a gift, to which this activity is the grateful reply.

This paper addresses the relation between affection and transcendental subjectivity in Edmund Husserl's phenomenology. Focusing on the theme of affection, it will try to correct a certain standard interpretation of his transcendental philosophy, according to which the pure ego autonomously constitutes the world through its acts. Husserl's theory of affection frustrates this story by positing something that precedes the acts of the I in which objects are constituted. There is a kind of *materia prima*, a primordial *hylè*, which lies before all egoic activity, and is used by the I to "create" its objects. Only because it is affected by this "stuff", the ego can perform its constitutive acts. This implies that there is always something that escapes the grasp of the transcendental subject, and that constitution, rather than a fully autonomous and original activity, is a kind of *reply*.

This nuanced, weak account of constitution is interesting, because it can potentially shield husserlian phenomenology from critiques formulated by its heirs, Heidegger and Levinas. Both portray transcendental phenomenology as a philosophy in which a sovereign, almighty subject submits all being to itself. And both of them, though in very different ways, propose a philosophy of *responsibility* to counter this egocentric transcendentalism. The I responds to the call of being (Heidegger) or to the call of the Other (Levinas), and it *is*, in fact, nothing else than this response. Focussing on what precedes the constitutive acts of the I, on what makes them possible, this paper will show that transcendental phenomenology too, can be considered a philosophy of response. It will investigate Husserl's concepts of affective pull and stimulus, which point toward something that exceeds the powers of the ego, embedding its spontaneity in something pre-given.

THE PHENOMENOLOGY OF AFFECTION AND ATTENTION

How is it that things come to my attention? Why am I very much conscious of one particular thing (the screen of my computer), and not very much of another (pieces of paper on my desk, the walls, noises coming from the builders outside)? This section offers a phenomenological description of how things come to my attention. Drawing on Husserl's analyses of this very common phenomenon, it will try to reveal the essential features, that are always there when something comes to the active awareness of the subject. This phenomenology of attention is necessary to describe the role of affection in constitution in the next section.

I am aware of things, because they affect me.[1] But how is affection possible? According to Husserl, affection presupposes *contrast*, and is in a certain way the function of this contrast.[2] When I am, for example, in a room with entirely white walls and nothing in it, except for one red box, this box will probably attract my attention, because it differs from everything else in the room; it stands out. We can say something similar about the acoustical field. When all is quiet, even the slightest noise can grab my attention, like the sound of crickets, or a bird singing. These examples are somewhat misleading, because they do not do justice to concrete affection as taking place in everyday life, which is far more complex. They imply that some things are *in themselves* affective (red boxes) and others are not (white walls), but this is not the case.

First of all, the affective force of things is never absolute, but always *relative*.[3] Everything in my environment affects me, but not with the same strength. Husserl uses the metaphor of a "battle of affections", struggling for the attention of the I.[4] The phenomena which stand out the most, get this attention, because the I stumbles over the contrasts and disruptions in its perceptual field.[5] There is a kind of competition between the things that affect me, they all want my attention, but this is only given to the phenomena with the strongest affective force. Let us return to the example of the white-walled room with the red box, but add a radio to it, playing very loudly. It is very well possible that the red box now is "beaten" by the radio in the struggle for my attention. The noise of the radio might annoy me, and it takes my full attention to detect it, walk towards it, and shut it off. When there is no radio, and not even a red box in the room, I might be directed towards the white walls. They present only a marginal stimulus in comparison with the red box or the radio, and are overstrained by them, but they can stand out when these more powerful affections disappear. The same holds for the acoustical field: usually the song of birds is literally overstrained by conversation, music, and street-noise. It can, however, be very present during a lonely evening-walk, when everything around us is quiet.

Reading these phenomenological descriptions, one might get the impression that the field of affectional contrasts is an anonymous field of forces, with its own dynamic, that is completely independent from the subject. This is, however, not the case, as Husserl shows in his *Analyses Concerning Passive Synthesis*:

On the one hand, the emergent affection is functionally co-dependent upon the relative size of the contrast, on the other hand, also upon privileged sensible feelings like a passionate desire founded by a prominence in its unity. We may even allow originally instinctive, drive related preferences.[6]

Affectional contrasts are, in other words, dependent on, more or less hidden, subjective dispositions. The ego is not completely passive towards the field of contrasts, but implicitly organises it.[7] What is meant by this, can be illustrated with the example of the white-walled room with the red box in it. Suppose a decorator enters the room, with the explicit task to inspect the white paint. Because of this, the focus of the decorator will not be on the red box, but rather on the white walls. Another example is someone who is really found of birds, and therefore very receptive to birds singing. Even when there are other noises, overstraining the bird-song for people who do not especially like birds, the bird-song might still affect the bird-lover more than the conversation, music or noises in his environment. Affections are not only relative to each other, but also to the subject that is affected by them; to its preferences. That something gets our attention has, in other words, not so much to do with the object itself, but rather with its relation to other objects, and with the subject that is never a disinterested observer, but "actively" organises the field of affection before the subject becomes active and attentive in the strong sense.

Every perceptual field has its own "battle of affections": white walls are competing with red boxes in visual perception, bird-songs with radios in acoustic perception. In this sense, every perceptual field forms a closed unity. But, according to Husserl, this does not mean that these fields are isolated, they are, on the contrary, closely related.[8] This is why there is not only a competition *within* the perceptual fields, but also *amongst* them. A well-known phenomenon can illustrate this: our hearing improves once the light is being shut-off. Reading a book just before we go to sleep, we might not be aware of the buzzing of a mosquito in our bedroom, but once it is dark, this buzz can become so present and annoying, that it prevents us from falling asleep. We did not hear it earlier on, but *not* because we were caught up with other acoustic phenomena; we were rather responding to affective forces situating themselves in the field of visual perception.

Until now, our phenomenological description of affection and attention has limited itself to single objects. In the *Analyses*, however, Husserl also discusses how groups of objects affect me, and claim my attention.[9] One of the most extensive examples he gives, concerns such a group of objects:

> While taking an evening stroll on the Loretto Heights a string of lights in the Rhine Valley suddenly flashes in our horizon; it immediately becomes prominent affectively and unitarily without, incidentally, the allure having therefore to lead to an attentive turning toward.[10]

Husserl elaborates this example in two directions. It is, on the one hand, very well possible that, although the string of lights affects me, it does not come to my attention. I might, for example, be caught up in a philosophical conversation. But suppose one of the lights turned red, instead of yellow: this might be a trigger that makes me actively aware, not just of the one red-light, but of the entire string as such. Because one part of the whole stands out, the whole as such gains affective force, a phenomenon Husserl calls "the propagation of affection to its members".[11] It can, on the other hand, also be *vice versa*: Suppose that the whole string affects and comes to our attention. Focussing on this whole, we discover that one of the lights is not shining as strong as the others, and is in need of replacement. In this

case it is not the part that affects us first, but the whole. And because of this primary affection by the whole we can be attentive to its parts. This leads Husserl to the conclusion that sometimes the affection of a part makes possible the affection by the whole, and sometimes it is the other way around.[12]

We can be affected by single objects and by groups of objects, and the single object can draw attention to the whole of which it is a part, and *vice versa*. This always happens by means of a competition; *within* closed perceptual fields or *amongst* them. The biggest disruption stands out the most, and gets my attention, although this process is relative to the dispositions or preferences of the subject. Only one essential feature of affection has not yet been pointed out: its *graduality*.

Usually a phenomenon does not come to our attention out of the blue; it rather affects us stronger and stronger, until the I responds to this appeal and attends it. Think of a noise made by our bicycle, becoming increasingly louder. When this noise reaches a certain level, the I is attentive to it, but not yet in the sense of a full awareness. Rather, the noise has entered, what Husserl calls, the "front room" of the ego.[13] Something similar can be said about a toothache: first we are not aware of the pain, after a while we notice that something irritates us, but we do not know precisely what it is, and in a next stage we discover that the painful feeling is coming from our mouth, more precisely form a particular tooth. Of course, I can also be affected directly, for instance in the case of an explosion which immediately draws my attention, but this is rather a limit-case, in which graduality is at a zero-level.[14] The following is true for all cases: the stronger and faster the disruption of the continuity in our perceptual field, the more likely it is that we pay full attention to what causes this disruption.

After a while, the I looses its interest in a certain thing, and gets caught up with something else. This loss of interest too, is a gradual process, in which something affects me less and less, until the point that it is completely indifferent. The affective force of the object slowly fades away in a process of retentional change[15]:

And finally, everything runs together as one, all retentional ebbs and flows form one unity in which a multifaceted sense is lodged *implicite*, for it has flowed into it through multifarious particular lines of unity, but in such a way that no affective pull proceeds form this unity.[16]

Everything that once affected me sinks back into non-affection. The melody I attended a minute ago, disappears in favour of my phone ringing or a friend at the doorstep. Though the affective force of the melody gradually fades away, it does not become a nothing, because I can recall, and reproduce it at a later moment in time.

Affection, in Husserl, has nothing to do with the causal stimuli of behaviourism. Such a behaviouristic account of affection is, in fact, very abstract compared to the description we have offered here, which shows that we are affected by concrete things: a mosquito buzzing, toothache, a string of lights etc. And these things do not causally determine the I, but provoke a reaction by it, a free advertence [*Zuwendung*]. Our description of affection tried to be true to the phenomena themselves, renouncing all theoretical constructs, proceeding from the immanent sphere of consciousness.

In the following, we will take a further step, defining the place of affection in the process of constitution. Our previous phenomenological psychology of attention showed that affection *precedes* the activities of the I, and provokes them. Leaving the realm of phenomenological psychology by performing the transcendental reduction, we discover that the activities of the I, the intentional acts, actually *constitute* the objects. This gives rise to the problem we will be dealing with in the next section: How is it possible that some-*thing* lies before all activity of the I and affects it, if all *things* are constituted in the intentional acts of the subject? What is the exact status of the "objects" preceding the free advertence of the ego?

AFFECTION IN THE PROCESS OF CONSTITUTION

This section will investigate to what degree the transcendental I is dependent on affection by something pre-given to constitute its objects. What is the content and status of the primary field of affectional contrasts lying *before* explicit egoic, constitutive activity? In *Experience and Judgement* this field is characterized in the following manner:

> When we take it as it is, before egoic activity has bestowed any sense upon it, then is it not yet a field of objectivities. Since the object is a product of objectifying egoic accomplishments, and in the strong sense of a predicative-judgemental accomplishment. This does, however, not imply that this field is a mere chaos, a "turmoil" of "data". It is rather a field with a certain structure, with contrasts and separated unities.[17]

This field contains the "raw material" out of which the Ego, as a kind of platonic demiurge, builds its objects (*noemata*). In his *Experience and Expression*, Laszlo Tengelyi states that Husserl's theory of affection shows that the noemata are not merely constituted by the noetic acts, but that there is activity from the noematic side itself; an activity so strong, that the I sometimes cannot keep track of it. Tengelyi gives the example of the "Eureka-experience", which presents itself as a gift that exceeds the cognitive activity of the I.[18] This is, however, not entirely correct, since the field of affection can not be called *noematic* in a strong sense: it contains only *potential* objects of consciousness. This realm of "things" that are not yet things, though already resort under some order and therefore should not be understood as "raw" sense-data, is called the field of *passivity*. It contains, what Husserl in the *Analyses* paradoxically calls "hyletic objects" [*hyletische Gegenstände*].[19] We will elaborate this paradox later, because it is symptomatic for an internal tension in the husserlian account of affection. Bur first we should, very briefly, say something about the realm of passivity, as it is the lower lever that makes active constitution possible.

The sphere of passivity consists of fields of contrasts affecting the I, the so-called "hyletic data". These data are not yet "cooked", neither are they completely "raw". It is very difficult to define the precise status of the objects in this hyletic stream. It is important to give such a definition, because we want to know what exactly is the role of affection, *hylè*, and passivity in constitution. If the objects in the hyletical stream are very "raw", affection is not very important: it would be a mere *Anstoß*,

an "material cause", the constituting I creates objects out of this matter. When these hyletic objects are, on the contrary, very much "cooked", the activity of the I is only a marginal, supplementary contribution: the ego merely turns towards things it is affected by, discovers them, and makes them explicit in judgement, but does not add much to the ontological process of constitution. How does Husserl define the status of the affective *hylè*? To what degree can the contents of passivity be called "things"?

Husserl engages these questions several times, but never comes to a clear, univocal, and positive answer. It is remarkable that he defines the contents of the hyletic stream almost always in vague, negative terms: it is *not* yet a field of objects [*noch kein Feld von Gegen-ständlichkeiten*].[20] In the *Analyses* the following definition of the pre-given can be found:

. . . it is the accomplishment of passivity, and as the lowest level within passivity, the accomplishment of hyletic passivity, that fashions a pre-given objectlike formations for the ego. . .[21]

And we can go on: in the *Crisis*, affective *hylè* is defined in privative terms, stating that it is what precedes *true* egoic activity [*eigentliche Aktivität*].[22] But asserting that it is *not* a realm of true activity, does not give us any positive results regarding the status and contents of passivity. Husserl's statements regarding this issue even seem to contradict each other: sometimes he describes the contents of the hyletic stream as "diffuse data" [*disparate Daten*],[23] sometimes as *objects*.[24] The ambiguous status of the *hylè* points towards an inner tension in Husserl's account of affection, that we will articulate in the next section.

One of the most detailed efforts to define and delimit the contents of the hyletic stream, is to be found in the *Analyses*, in a paragraph called "The Problem of the Relationship between Affection and Formation of Unity". [25] In a final attempt to elucidate the status of the *hylè* – does it contain things, "things" or abstract data? – we shall give an account of this paragraph.

The field of passivity is structured by processes that have nothing to do with an I being affected. First of all, time-constitution is going on behind the back of the active ego. The time-form [*Zeitform*] and the space-form [*die Form des Lokalfeldes*] exist independent from a subject being affected and therefore attentive:

. . . the original process of streaming within immanence cannot at all be a special accomplishment of an affection, but rather is an original continuous fusion that necessarily takes place. . . . That is, hyletic fusion must be carried out in the fixed necessity of temporal constitution, a hyletic fusion arising from original continuity as successive fusion, and again without any accomplishment from affection.[26]

Also, every single perceptual field (acoustic, visual, tactile) forms a unity that is constituted independent from any affection.[27] The kinaesthetic processes, in other words, go on "in the dark", and are the condition for an active advertence, rather than something that happens because of egoic activity. In all these perceptual fields, however, we find separate constituted unities [*konstitutierte Sondereinheiten*], and these bring us somewhat closer to what happens *because of* affection.[28] These separate unities are "things" like colours and sounds: they are the hyletic contrasts affecting the ego, providing the raw material for constitution.

Perhaps, affectional *hylè* provides the material for the constitution of higher-order unities, that are objects in the full sense, for example spatial things or melodies. The I uses passively constituted separate unities (sounds) as "building blocks" to form "true objects" (melodies).[29] This seems to be a plausible option, ascribing not too much to passivity, but also avoiding an account of attention in which the I is affected by abstract data that only make sense thanks to the constructive-constitutive activity of the subject.

We are, however, still confronted with a problem here, because this theory contradicts our lived experiences of being-affected, that were described in the first section of this paper. Even the theory of separate unities as content of the hyletic stream might be too abstract, too theoretical, and too far away from the things themselves. In "real life", we are not affected by a single unity or *datum*, but by a fairly concrete things, like a string of lights.[30] Because of this, it still not totally clear how "objective" hyletic objects really are: in a phenomenological psychology of affection, the *hylè* affecting me seems very much "cooked", but in the theory of constitution, what affects me is not yet an object in the full sense, but a kind of *datum*, that needs the constituting ego to "get in shape". The tension between these two lines of thought is a possible reason for Husserl's ambiguous and sometimes contradictive statements on the exact content of what precedes active constitution.

THE DOUBLE BIND

Our proposition is that Husserl is held hostage by two contradicting imperatives, and that it is this double bind, which makes his account of the hyletical stream, the stream of affective contrast, an ambiguous one. What are these two imperatives?

We can connect them with the two sections of this paragraph. Husserl's first imperative is to develop a phenomenological theory of affection, a theory true to the lived experience of being-affected-by-some*thing*. Therefore, it does not include abstractions like "experiential building-blocks", out of which objects that affect us are created. From the first-person point of view, it are always things that appeal to us. This is also pointed out by Heidegger, when he criticizes a sensualistic account of experience:

Never do we, first and foremost, perceive the impetus of sensations, for example tones and noises, in the appearance of things. Rather we hear the storm in the chimney, the aeroplane with its three motors, the Mercedes in direct contrast to an Adler-car. Much closer to us than all sensations are the things themselves. We hear the door close in our house, but we never perceive acoustical sensations or mere noises. To hear a pure noise, we have to "hear away" [*weghören*] from the things themselves, subtract our ear from them, we heave to hear abstract.[31]

Perhaps this passage by Heidegger is to be read as a repetition of Husserl's imperative: "To the things themselves!". No more abstractions and theoretical constructs, but attention for how things unfold in experience. And this imperative is very much at work in Husserl's descriptions of affection we presented in the first section of this paper. They show that we are not causally determined by anonymous data, but there is an appeal going from a *concrete thing* towards the I. This implies, however,

that a lot is contributed to passive constitution. The active ego only has to turn itself towards the things already there. In other words: the objects in the hyletic stream are already so "well-formed" and "objective", that there is not much constituting, not much "cooking", left to be done.

This is the point where things become troublesome, because the constitutive activity of the I is marginalized. Transcendental phenomenology's main thesis is exactly that the I actively constitutes the world trough its acts. But when one wants to give an account of affection true to first-person, direct, immanent experience, it turns out that this active I does not contribute too much to constitution. Everything already happened behind its back, it only has to turn its gaze towards the pre-given. One could, of course, claim a larger part for the I, by defining the *hylè* as a kind of "datas-tream", that needs to be shaped by the demiurgic ego, but this would, as pointed out above, result in an "immanent" version of abstract data-sensualism, that is not at all phenomenological, because it is not true to "the things themselves".

The double bind we wanted to articulate is the following: One could embrace a theory of affection which operates with a "rich" concept of *hylè* (the hyletic stream contains concrete objects), which would marginalize the role of the subject in constitution; something Husserl probably does not want, because it contradicts the basic idea of transcendental phenomenology. Reacting to that, one could also posit a very active ego affected by a very "disorganized" hyletic stream, that needs this active ego to get in shape. This would, however, take us back to a description of affection that does not correspond to our direct experience of being-affected-by-some*thing* in everyday life.

In no way is this paper an attempt to prove Husserl wrong; it is merely the attempt to make some sense out of his unclear definition of the affective *hylè*, lying before active constitution. It might be more clear now why Husserl resorts to paradoxical terms like "hyletic object", to describe the contents of the field of passivity. He is, so to speak, between two fires, and sometimes bends over to one side, sometimes to the other. Emphasizing this, we have tried to illustrate a fundamental tension in Husserl's account of affection and constitution. We have introduced a double bind, which might explain why it is so hard to find a non-privative, positive, clear definition of what exactly precedes active constitution.

CONCLUSION

In this paper, we have discussed a wide range of phenomena and acts related to the theme of affection in husserlian phenomenology. We wanted to counter a certain cliché account of this philosophy, in which the I is the completely sovereign, autonomous, almighty ground for all being. This standard-story was nuanced, by proposing a theory of *embedded spontaneity*. It is, of course, *not* the case that the ego is fully determined by the hyletic stream of contrasts, but there are things escaping its grasp, and its sovereignty is limited by something pre-given.

We can think of every egoic acts a a kind of reply *reply*; there is always some pre-given "stuff", out which (higher-order) objects are constituted. This stuff affects

the I, and is calling for constitution, which seems to be not much more than the *discovery* of the object. Without affection by something pre-given, constitution through the intentional acts would not be possible at all. There must always be a stimulus or an appeal, coming from the things them-selves, to initialise constitution.

This contextualizes the husserlian subject to a certain degree, shielding it from critiques describing it as a violent, anthropocentric philosophy that would be symptomatic for Western egological and egocentric philosophy and culture. In this paper, we wanted to show a vulnerable subject; a subject standing out in the storm of affections. A being-affected-by something precedes every conscious activity, embedding egoic activity in a gift, to which this activity is the grateful reply.

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NOTES

[1]   Steinbock, A. 2002. Affektion und Aufmerksamkeit, In *Die Erscheinende Welt. Festschrift für Klaus Held*, eds. H. Hüni and P. Trawny, 241. Berlin: Duncker and Humblot. "... in jedem Aufmerken [ist] als wesentliches Element die affektive Kraft einer Gegenständlichkeit wirksam, die einen Reiz auf uns ausübt."

[2]   Husserl, E. 2001. *Analyses Concerning Passive and Active Synthesis* (trans: Steinbock, A.). 197. Dordrecht/Boston/London: Kluwer. "In a certain way, affection is now a function of contrast, although not contrast alone."

[3]   Ibid., "What gives a single prominent datum the priority of affection? Yet in its interconnection, the single datum is dependent on other for its affective force, as these are dependent upon it. We stand in a relativism of affective tendencies. . ."

[4]   Husserl, E. <*Affektivität im Allgemeinen und in Bezug auf Wachheit und Schlaf*> *(manuscript)*, Ms. D 14/ . We would like to thank the president of the Husserl-Archives in Leuven, prof. dr. Ulrich Melle, for the permission to cite Husserl's manuscripts in this paper.

[5]   Ibid., Ms. D 14/6a "Das wache Ich stolpert sozusagen an Abgehobenheiten und primär an der kräftigst wirkenden in der Konkurrenz."

[6]   Husserl, E. *Analyses*, 198.

[7]   Steinbock, op. cit., p. 253: "Der Wahrnemende ist in einer Weise angesprochen, die sich durch seine oder ihre Anwesenheit un den Stil seines oder ihres Verhaltens bestimmt. So liegt der Beitrag des Wahrnemendes darin, sich durch implizite Präferenzstrukturen emotionaler, kognitiver, institkiver oder triebmäßiger Art auf das affektive Feld auszurichten."

[8]   Husserl, E. <*Affektivität im Allgemeinen und in Bezug auf Wachheit und Schlaf*>, Ms. D 14/6a] "Aber das jeweilige Sinnesfeld, in sich eine totale Einheit der Verschmelzung, ist doch anderseits nicht isoliert. Es kann ein Sondertastfeld sein, als eines der Tastfelder in Verschmelzung mit den anderen koexistenten, und schließlich zur Totalität eines Ganzen. Dazu komm, dass alle Felder bezogen sind auf entsprechende kinästhetischen Systeme, die alle miteinander verbunden sind. . ."

[9]   Husserl, E. *Analyses*, 201–204.

[10]   Ibid., p. 202 (my italics).

[11]   Ibid., p. 203.

[12]   Ibid., p. 204: "Sometimes the givenness of the wholes, their affective prominence and therefore the possibility of grapsing them, precedes the parts, sometimes the givenness of parts the whole. That depends upon the varying conditions of affection. . ."

[13]   Ibid., p. 215: "The ego already detects it now in its particularity even though it does not yet pay attention to it by graspin git in an attentive manner."

¹⁴ According to Husserl we pay direct attention when big disruptions of the continuity of our perceptual field is the case: "Auch sonst innerhalb eines Feldes und seiner Abhebungen haben wir sehr allmähliche und plötzliche, aber was wir plötzliche, scharf die Kontinuität abbrechende, durchbrechende nennen, das sind doch zumeist schnelle Übergange in großen Differenzen." [Ms. D 14/7a]

¹⁵ Husserl, E. *Analyses*, 216.

¹⁶ Ibid., p. 220.

¹⁷ Husserl, E. 1972. *Erfahrung und Urteil*, 4th edition., 75 Hamburg: Felix Meiner. . My translation of: "Nehmen wir es so, wie es ist, bevor ichliche Aktivität daran noch irgendwelche sinngebenden Leistungen geübt hat, so ist es im eigentlichen Sinne noch kein Feld von Gegenständlichkeiten. Denn Gegenstand ist ja [...] Produkt einer vergegen-ständlichenden, ichlichen Leistung, und im prägnanten Sinne einer prädikativ urteilenden Leistung. Darum ist dieses Feld aber doch nicht ein bloßes Chaos, ein bloßes 'Gewühl' von 'Daten', sondern ein Feld von bestimmter Struktur, von Abgehobenheiten und gegliederten Einzelheiten."

¹⁸ Tengelyi, L. 2007. *Erfahrung und Ausdruck*. 136. Dordrecht: Springer.: The 'Eureka'-experience 'breaks into' intentional life: "... es ruft in diesem Leben nicht eine bloße Kausalwirkung sondern einen wahrhaften Sinn hervor. Der Einfall drängt zu neuen Sinnansätzen [...] Daher ist die Heraufkunft von interintentionalen Sinnregungen mit einer noetisch-noematischen Eklipse verbunden. Darunter ist eine augenblickliche Erlöschung oder Ausblendung, ein Ausfall des intentionalen Bewußtseins zu verstehen. Gerade diese Störung nötigt aber das Bewußtsein dazu, das zeitweilig aufgehobene Gleichgewicht zwichen Noese und Noema wieder herzustellen. Eine 'erste' Affektion kommt immer im Moment einer derartigen Eklipse auf."

¹⁹ Husserl, E. *Analyses*, 213.

²⁰ Husserl, E. *Erfahrung und Urteil*, 75.

²¹ Husserl, E. *Analyses*, 210 (my italics).

²² Husserl, E. 1950. *Ideen zu einer Reinen Phänomenologie und Phänomenologische Philosophie*. 174.The Hague: Martinus Nijhoff.: "Anderseits auf den Ichpol hin gehen die Affektionen, mehr oder minder vordringlich ziehen sie das Ich an, motivieren sie eventuell Seine Zuwendung und eine eigentliche Aktivität."

²³ Husserl, E. *Analyses*, 520: "In the immanent sphere: Several disparate data, a tone, a colour, etc., simultaneously exercise an affection, each one is prominent for itself."

²⁴ This is implied, for instance, in *Erfahrung und Urteil*, 81, where Husserl states: "... das Ich wendet sich dem *Objekt* zu." [my italics], thereby implying that the hyletic stream, to which the I can turn itself, contains something objective.

²⁵ Husserl, E. *Analyses*, 34.

²⁶ Husserl, E. *Analyses*, 208.

²⁷ Ibid. "Every sense-field for itself is such a unity, constituted without any affection."

²⁸ Ibid. "Now, however, every sense-field also has special unities that are constituted – here we are approaching the realm of affection. The wakeful life of the ego is such that the ego is explicitly affected, affected by special unties that are, precisely through this affection, given to, graspable or grasped by the ego."

²⁹ Ibid, p. 209.

³⁰ Ibid., p. 155. Here Husserl writes, for instance, about a red light affecting us: "It now becomes especially affective for itself, but at the same time this accentuation obviously benefits the entire string, which in other respects remains affectively unarticulated."

³¹ Heidegger, M. 2003. *Der Ursprung des Kunstwerkes*. 18. Stuttgart: Reclam. My translation of: "Niemals vernehmen wir im Erscheinen der Dinge zunächst und eigentlich einen Andrang von Empfindungen, z.B. Töne und Geräusche, sondern wir hören den Sturm im Schornstein pfeifen, wir hören das dreimotorige Flugzeug, wir hören den Mercedes im unmittelbaren Unterschied zum Adler-Wagen. Viel näher als alle Empfindungen sind uns die Dinge selbst. Wir horen im Haus die Tür schlagen und hören niemals akustische Empfindungen oder auch nur bloße Geräusche. Um ein reines Geräusch zu hören, müssen wir von den Dingen weghören, unser Ohr davon abziehen, d.h. abstrakt horen."

J A M E S   N .   M C G U I R K

RESPONSIBILITY AND CRISIS: LÉVINAS AND HUSSERL ON WHAT CALLS FOR THINKING

ABSTRACT

The point of the present article is to re-examine the relationship between the phenomenological projects of Emmanuel LÉ vinas and Edmund Husserl with a view to challenging the notion that their projects are radically incompatible. This will involve a bringing together of the two thinkers from both sides. On the one hand, I will offer a reading of LÉ vinas' phenomenology as operating within the framework of transcendentalism even while it problematizes aspects of Husserl's transcendental phenomenology. On the other hand, I will address the notions of crisis and the call to self-justification in Husserl's later philosophy as suggesting an irrecuperable transcendence in immanence that cannot be fully recovered by the phenomenological method in the way that LÉ vinas often suggests.

INTRODUCTION

In beginning from the welcome of and responsibility for the Other, the philosophy of Lévinas marks, it would seem, a fundamental break with the traditional movement of Western thinking understood, as he often notes, as a history of philosophies of power. This notion of power is not to be understood crudely, of course, as suggesting that Western philosophy has been about subjugation and dominion (though this is not excluded either and is sometimes a consequence of such thinking) and nor does it mean that the thinkers of the Western tradition were uninterested in questions of ethics. A philosophy of power, in the sense intended by Lévinas, refers to a philosophy in which understanding is made the first term of human being in the world. In this sense, Lévinas' target is much broader than the rationalist, empiricist or any of the other particular schools of thinking but seeks to decentre all thinking which makes the primary task of human existence knowledge or understanding of the world and which makes ethics, as a consequence, a subordinate task that presents itself in the context of this understanding. Lévinas wants to reverse this priority by making intellection a response to the call of the face of the other rather than thinking of ethics as subordinate to the desire to understand. Hence his insistence that ethics rather than the science of "being qua being" should be first philosophy, a sentiment that is so poignantly expressed in his claim that rather than the love of wisdom, *philosophia* should be understood as the wisdom of love.[1]

Yet while Lévinas understands the priority of ethics over ontology or understanding to be counter-traditional generally, it is clear from his major works that he

localises this critique to the philosophical current with which he is most familiar, namely the phenomenological tradition and the works of Husserl and Heidegger. Whether through the reduction of all meaning to the positing acts of theoretical consciousness or to the circumspective Being-in the World of factically existing *Dasein*, both Husserl and Heidegger make the self-appropriation of the self through practical or theoretical activity the overarching mission of philosophy. Philosophy, thus understood, is about the self's recuperation of itself from either the positive sciences misguided sense of ultimacy or the existential inauthenticity of *das Man*. Lévinas, it is true, continues to employ the language of the phenomenological tradition and yet it is clear when speaking of the phenomenon of the face as not merely breaking apart the face's plasticity but signifying infinitely more than what can be reduced to my meaning-giving (*Sinngebung*) activity, that Lévinas' is a phenomenology that is very different from Husserl's or Heidegger's as one that seeks to break, once and for all, with the gravity of a transcendentally constituting subject as primordial. So while phenomenology generally attempts to mine the core of our human experience from a first-person perspective, Lévinas wants to insist on this core as relational rather than egoist.

This much we know. My aim in what follows is not to challenge the importance of Lévinas' philosophy but rather to challenge the radicalness of his break with Husserlian phenomenology. This aim must be set in context. That is, it is not my intention to state that there is nothing new in the thought of Lévinas such that he merely retreads Husserlian ground through a sleight of hand that makes the familiar appear new. Rather, my aim is simply to note certain key points of commonality between the two thinkers that may help to lessen the impression that Lévinas must be understood as radically subverting Husserlian phenomenology. In this regard I will attempt to highlight some of the stronger Husserlian currents in Lévinas' thought as well as what might be termed Lévinasian currents in Husserl's thought. Again, none of this is intended to deny that the two thinkers have different projects or that Lévinas' entire philosophy is motivated by a concern that was often peripheral for Husserl. Lévinas' reflections on ethics are more thoroughgoing than anything found in Husserl such that he can be considered as contributing to Husserl's phenomenological project in a way that is both novel and illuminating. However, my question is whether or not Lévinas' subordination of philosophical thinking to ethics is one that is fundamentally incompatible with Husserl's thinking.[2] In a broader context, the point here is to rethink the landscape of phenomenology such that we can begin to see the various thinkers of that tradition as offering a nuanced and multi-faceted presentation of human experience rather than as a series of either/or accounts of that experience.

Was heisst Denken? The phenomenological Question of Ground. Our attempted "bringing together" of Lévinas and Husserl here, will revolve around a motif, the formulation of which is derived from neither Lévinas nor Husserl, but from Heidegger's famously ambiguous question: *Was heisst Denken?*[3] What is called thinking and, more fundamentally, what calls for thinking? Heidegger's concern in posing this question was to ask what calls for thinking in the sense that he was

seeking a context in which thinking and rationality could be profiled. How are we to make sense of our capacity to disclose the world as meaningful? Is our being as rational self-justifying and unproblematic or must it be understood as somehow responsive to an extra-rational dimension? And if so, what are the implications of this for one particular form of thinking, namely philosophy, as the thinking that seeks to bring the whole into view? If thinking and rationality, in general, are responsive, must not also philosophy be responsive inasmuch as it becomes the attempt to mind the fundamental condition of the possibility of the encounter with being as significant?

What is at stake through all of these questions is the question of ground in the sense that we are after that which enables being to be experienced as meaningful. This is one of the most important questions for any phenomenological philosophy because phenomenology is precisely about detachment of our concern with objects *per se* and a turning towards concern with their modes of appearance and that which conditions this appearing. In other words, phenomenology is about the meaningfulness of meaningful encounter in terms of mining that which forms the basis of such encounter. Meaningful encounter is, of course, what defines human life in the natural attitude but it is never posed as a problem as such in the life of the everyday such that philosophy's task is understood as an attempt to make explicit this question of meaningfulness in terms of its ground.

The question of ground is as significant for Lévinas and Husserl as it is for Heidegger. What concerns us here, however, is the relation between the condition of the possibility of significant encounter and subjectivity. In our treatment of this question, we will begin by examining Lévinas' answer to this problem. In so doing, we will argue that this response takes the form of a modification or re-orientation of transcendental phenomenology rather than its abandonment. In the second part of the discussion, we will take up the question in relation to certain later developments in Husserl's thinking that allow for a more nuanced understanding of his position than the one that is offered by Lévinas.

I

LÉVINAS ON HUSSERL'S ACHIEVEMENT

Lévinas was keenly aware of the enormity of Husserl's contribution to philosophy through his phenomenology and especially the discovery of intentionality. While Husserl was indeed concerned with re-establishing philosophy as a "rigorously scientific" discipline, this endeavour cannot be understood as the narrow attempt to extrapolate the axiomatic conditions for knowledge. Husserl does pursue the *a priori* of all knowing but, through intentionality, he places this *a priori* firmly in the context of subjective and intersubjective life. In acknowledging this, Lévinas says that "[t]he idea of intentionality leads to a humanization of the universe and reason"[4] by returning the scientific gaze obsessed with the objectivity of objects to the adventure of knowing that defines the living, incarnate subject. Elsewhere, Lévinas notes that, for Husserl, phenomenology is less concerned with

. . .fixing the subjective conditions for the validity of the science of the world, or of laying bare its logical presuppositions, than of bringing out, in all its scope, the subjective life forgotten by the thought turned toward the world.[5]

Thus, while Husserl is deeply concerned with securing the conditions of the objectivation of the objective, he does not seek these conditions within the positivity of scientific knowing but outside, in the life of the subject which is covered over and obscured from view by the life of ontic discovery.[6] That is, the ground of the adventure of reason that defines us as human cannot be sought from within any of the positive sciences as a first principle from which further knowledge could be deduced but must be understood as the way of life of the subject, a way of life that lies beneath the positively knowable and therefore cannot be reduced to it. Nor can this ground be brought into view positively but requires a method of phenomenological investigation that focuses on the genesis of the encounter with significance in intentional constitution. This method of course, refers to the *epochē* that suspends our concrete engagement and brings it into view and the various reductions that reveal how this engagement is possible.

And yet despite these rich insights, Husserl's project never breaks, for Lévinas, form an understanding of phenomenology and philosophy as the passage from one knowledge to a more perfect form of knowledge.[7] Even when the focus turns to the anonymously constituting life of the subject, it is discovery of this life as offering a deeper knowledge of the whole of existence that is at stake. Thus, while the discoveries of intentionality and constitution relativize the positivity of the individual sciences and of the everyday engagement with the world, they do so for the sake of a knowing or understanding relation with existence.

This, for Lévinas, constitutes an unquestioned and typically Western philosophical assumption of the primacy of the Same over the Other.[8] The distinction between the natural and phenomenological attitudes remain within the economy of the Same because this manoeuvre is ultimately oriented towards the rescue of the self from its anonymity by revealing the source of the revelation of being in subjectivity.[9] In other words, any alienation occasioned by the sense of the enormous, complex otherness of the world is overcome by the discovery of the intentional activity of the subject as the condition of the possibility of all manifestation in the first place. Through the inscription of all significance in subjective and intersubjective life, all alterity is neutralized by being lead back (*reducere*) to the signifying activity of that life. And since this activity of signifying is understood as the bedrock of significance, it follows that the essence of subjectivity is freedom. This transcends the bounds of the positive sciences to be sure but it does so very explicitly in order to secure a more thorough-going self-identity in which the self can become transparent to itself in and through every encounter with significance since all such encounters are reducible to the monstrative activity of the self (OB 68). As Lévinas says,

By reducing as far as possible the ideology of a subject inhabiting the world as a man to the evidences of a transcendental ego, by excluding also. . .every sort of transcendence in the structures which the subject uncovers and whose scope and horizon he fixes, Husserl situates the signifyingness of significations in the "signitive intentions" which fill objects with their "real presence" (OB 96).

By reducing all manifestation to the noetic or meaning-giving (*Sinngebung*) activity of the subject, Husserlian phenomenology reduces all alterity and relationality within the world to the work of the subject and thereby confirms the priority of the doxic or thematising vocation of the subject (OB 65).[10] This does not mean that the world is ontologically dependent on the transcendental subject since such an interpretation would depend on the kind of dualistic, inside/outside distinction that phenomenology sought explicitly to displace. The encounter with the world is the work of the subject because it is only the transcendental subject that can encounter the world as meaningful. The world is meaningful because it is where we dwell or, as Heidegger would have it, our existence is the clearing of Being in the sense of the condition of the possibility of any encounter with significance. It is for this reason that intentional constitution is the point of departure for phenomenological analysis.

Amongst the implications of this position is Husserl's assumption that rational freedom is the unproblematic core of subjective life such that both philosophical and non-philosophical life can be understood in terms of the desire to make sense of things. As such, Husserl, it seems, can offer no deeper motivation for the inception of philosophical thinking (the thinking that brings the whole into view) than the self's capacity in freedom to take such a perspective. It is because we are free rational agents that the world is constituted as meaningful in the first place and it is also through this free rational agency that I can bring this subjective ground into view in the practice of philosophy. Transcendental subjectivity is the ground of all meaningful experience, that is, and the experience that enables the explication of this ground is my experience of myself as free and rational. Thus, what "calls" for thinking is less of a call than a choice in the sense of a self-chosen re-orientation of the focus of the ego.

ETHICS, REASON AND GROUND: EXPRESSION

Lévinas objects forcefully to this dimension of Husserl's thinking but it is important to keep in mind that his objection is not directed towards Husserl's discovery of the transcendentally constituting dimension of subjectivity but with his understanding of this discovery in rationalistic terms. We misunderstand Lévinas, therefore, if we think of his anti-rationalism as anti-rational. Here we must make an initial distinction between what we have called the life of ontic discovery (scientific, calculative etc. thinking) on the one hand, and the tradition of philosophical reflection on the other. It is the latter's appropriation of the former that is more problematic for Lévinas. Lévinas does not wish to reject rationality and the life of ontic discovery but only their unchallenged hegemony. He is concerned with setting the life of reason in a broader context. That context, of course, is ethics and, more precisely, the encounter with the face of the other that issues in discourse. The point is not to deepen the import of ontic thinking at the philosophical level but to place it in a context that is of a different order, to think of it as response rather than self-appropriation.

Lévinas understands his work as that of thinking reason "defined by signification rather than signification being defined by the impersonal structures of reason"

(TI 208). To think, for Lévinas, is to respond to the call of the other. The other, encountered in the destitution of the face as orphan and widow, challenges my free enjoyment of the world and calls me to give an account of myself. The phenomenon of the face is irreducible to a noema constituted noetically precisely because the face signifies prior to any meaning I would give to it, it is *expression* that breaks through the horizon that my intentional engagement with the world in enjoyment or knowledge would disclose (TI 198). This, for Lévinas, is the break-up of the fundamental situation of self-act-object (*cogito-cogitata-cogitatum*) – so often emblematic for Husserl's phenomenology – because the givenness of the face is not reducible to noematic presentation but is an expression whose content is precisely its infinite transcendence of noematic presentation. It is, in other words, a significance that is entirely irreducible to my initiative.

Although this is all quite familiar to any reader of Lévinas, it is, nevertheless, regrettable the extent to which the precise implications of this encounter with the other for the life of reason are often neglected. This is partly Lévinas' own fault inasmuch as the language of *Totality and Infinity* especially, often lends itself to a dualistic interpretation which would suggest that both the project of ontic discovery as well as the work of philosophy traditionally understood are rendered obsolete and violent by the appearance of the other. The break-up of totality – brought about by desire for the infinite rather than an intentional noesis – coupled with the appearance of the face (TI 39) appears to call for an ethical response that is as radically other than the accomplishments of the rational subject as the Other is than the Same. That is, it often appears as though ethical response has nothing to do with the life of reason.

But it was never Lévinas' intention, even in *Totality and Infinity*, to set aside the life of reason for the sake of ethics but to understand the former *through* the latter. As Lévinas says, "the other absolutely other…does not limit the freedom of the same; calling it to responsibility, it founds it, it justifies it" (TI 197). My freedom, of course, entails the site in which everything is for me, "even the stars, if I but reckon them" (TI 37). But we must not understand the call to responsibility as something that happens after we have mapped the world in the life of rational discovery as though this were some precursor, frivolous at best, destructive at worst, to the real business of life, namely ethics. Rather, Lévinas' thinking here must be understood in terms of the notion of ground in the sense that he is concerned with what it is that makes our rational engagement with the world possible and is simply challenging the claim that our rationality is self-actualising. What is at stake is a transcendental condition of the possibility of meaningful engagement except that Lévinas will identify this transcendental structure as ethical response rather than rational agency. The face, he says, is "the evidence that makes evidence possible" (TI 204), which is to say that we engage with the world rationally because of the call to responsibility encountered in the face. Thus, ethics is not something over above the life of reason but its motive force and so the point is not to reject the life of reason for the sake of ethics but only to reject any claim that would make ethics a derivative of rational existence.

This point is underlined in Lévinas' sense of the essence of language and its relation with reason. Following Merleau-Ponty, he rejects the notion that speech is merely the expression of already formed thoughts which would in turn require grounding in the categorial division of being that is the work of reason (TI 205–6). Instead, language, thought and reason must be understood on the basis of speech and that speech is further possible only as the signifyingness of the face, as the expression that calls to us or the response in goodness to this call. "Language is possible", says Lévinas, "only when speech renounces this function of being action and returns to its essence of being expression" (TI 202). And yet Lévinas does not present this replacement of agency with response as a new role for speech and for language but as an attempt to explore phenomenologically what it is that makes them possible. Ethical responsibility, so understood, does not issue a challenge to language to which it seeks to respond but is the *pneuma*[11] of language which makes possible the response already inscribed in language and reason.

In this way, even the failure to respond to the Other must be understood against the backdrop of the ethical situation which has emerged now as the ground of sense. Here, we see the possibility of meeting what would otherwise be a troubling aspect of this reading; namely, how, if language and rationality are thought in the context of ethics, is it possible to fail to respond in goodness to the appeal of the Other? Lévinas' notion of atheism is particularly illuminating here inasmuch as by atheism, he designates the capacity of the ego to posit itself as I (TI 58) in the sense that it separates itself and is able to live and understand itself in isolation from that to which it is beholden. The I is capable of living unto itself and yet, it is clear that for Lévinas, this very possibility of living for oneself is conditioned by the relation with the transcendent Other. Thus it is with the life of reason which proceeds not as something other than ethics but in forgetfulness of its condition of possibility in ethics.[12]

This forgetting, according to Lévinas, has shown itself to be inherent in traditional philosophy since Socrates. Philosophy, as a second order reflection, is precisely the attempt to bring life into view in terms of its most fundamental concerns and the grounds of the possibility of meaningful experience. What has most often occurred in the Western tradition, however, has been a thought that begins with what Lévinas calls atheism or with the accomplishment of subjectivity to posit itself apart. In this sense, the freedom of the I has been considered the origin of all thinking and possible experience. What has been lost here is the grounding of the I's self-assertion in the challenge of the face. This forgetfulness of the rational ego's sense of its own grounding forms the basis for the violence of the Same in which it reduces what precedes it (the face) to a projection or disclosure of its own being. This is why, for example, Lévinas is critical of Husserl's discussion of the constitution of the other as an alter ego who I recognize as *an other like me*, that is, the other appears in relation to me and not, to use Lévinas' term, *autochthonously*. It is first as face that signification in the form of signifyingness is encountered and it is this signifyingness in its turn that grounds language and reason such that the theoretical comportment towards being becomes possible. In terms of his critique of Husserl,

Lévinas acknowledges that consciousness is the ground of manifestation but unlike Husserl, insists that this condition is itself conditioned.[13]

Thus understood, Lévinas' ethical phenomenology can be understood as mining the conditions of the possibility of the life of ontic reason rather than as a simple challenge to that life. He does, however, intend to issue a serious challenge to the traditional philosophical presentation of this relation. Put otherwise, Lévinas wishes not to disrupt the relation between reason and ethics but only the Western tradition's *understanding* of that relation. The life of reason is only possible in the context the appearance of the other who arrests my spontaneous naiveté and prompts critical awareness.[14] Yet, this fundament of meaning only truly shows itself – and here Lévinas shows his phenomenological commitment – in the concrete encounter with the face. In this sense, the face in calling me to responsibility reveals a debt that was with me all along. Hence the ultimacy of the face-to-face situation for Lévinas since this is both the basis of all signification as well as the revelation in a concrete event of that ground. In this sense, the ethical situation of the encounter with the face is Lévinas' answer to Heidegger's question. It is what calls for thinking by being the basis of all rational activity even while it challenges the primordiality of the self's gathering of itself (*logos*) to itself. The face calls me to respond while at the same time showing me that I have already responded in my indifference to the face in understanding my freedom, given by the other,[15] as self-given.

With respect to this, Lévinas' discussion of signifyingness and signification in *Totality and Infinity* can be thought of as corrective to Husserl's focus on the centrality of the noesis-noema structure in experience. While the Husserlian *epochē* and reduction suspended ordinary engagement with the world in order to bring the contents of our experience into view as constituted in acts of a living subjectivity, Husserl remained primarily concerned with this discovery as founding objectivity, a notion whose importance he considered unproblematic. While phenomenology disrupts the gaze obsessed with objects and with an uncritical concern for objectivity, it does so by pointing to subjectivity as the opening that makes the encounter with significance possible. In this sense, the focus remains on a deeper understanding of how meaning and objectivity are possible through a recuperation of the transcendental ego in which the self becomes transparent to itself.

In speaking of signifyingness and signification, by contrast, Lévinas retains the doubleness of the act of constituting and the content constituted but inscribes these in the deeper context of an address that gives. He is not unconcerned with the question of how objectivity is constituted but insists that the more important question is why it is constituted. We "gather" the world through our constitutive activity and through the life of reason not for sake of reclaiming a deeper sense of self-identity but as an expression that is to be understood in the context of ethical responsibility. What is in focus for Lévinas is neither the objectivity of the objective or even its constitution in the rational life of the transcendental subject but the discourse between the Same and the Other in which one exposes oneself by coming to the assistance of one's words. Thus, constituting activity is not understood in the context of the desire to know as noetic but as the desire to respond as signifying.

In spite of this fundamental difference, Lévinas' critique of Husserl should not be understood as challenging the phenomenological discovery of the constituting activity of subjectivity but only Husserl's truncated interpretation of the significance of this discovery, typical, in his view, of Western chauvinism. We are called to think not by the desire to know but by a responsibility concretely encountered in the face of the Other. The point of our discussion here is to emphasize the fundamentally phenomenological concerns for the ground of meaning in Lévinas' philosophy and to avoid thereby any sense of a kind of ethical autism in which ethics is understood entirely outside the context of rational life and the constitution of objectivity. That is, Lévinas, like Heidegger, in showing less interest in Husserl's concerns for how subjectivity constitutes and focussing more on the ground or that which makes sense of constitutive life, can appear to be setting the two in opposition to one another as though to engage in science or to think rationally entailed an explicit violence done unto the other. But violence is done more commonly at the philosophical level when we fail to place rational activity in the context of expression and service of the other such that we understand it as self-justifying and self-serving. Thus, the content of the constitution of the world as objectivity – the signified – is important but only in the context of ethics. Lévinas does not wish to set up an opposition between responsibility and thinking, therefore, but to ground thinking in responsibility such that our constitution of the objective is the expression of our response to the call to goodness. Ethics is not a matter of an expression whose content is irrelevant but of understanding the legitimacy of rational thinking as grounded in responsibility.

PHENOMENOLOGY AND PHILOSOPHY

The Call and Lévinas' immanent critique. What we have seen so far would suggest that we may be justified in calling Lévinas' position in relation to Husserl an immanent critique. That is, Lévinas retains many of the structural features of Husserl's phenomenology while criticising the philosophical conclusions put forward by Husserl on the basis of the various discoveries of phenomenology. We might also describe the situation by saying that Lévinas is less critical of Husserl's phenomenology *per se* and more so of his phenomenological philosophy[16] in the sense that Lévinas feels that Husserl too uncritically inscribed his discoveries in the traditional terms of Western thinking. He is especially critical of what he sees as Husserl's uncritical adoption of the priority of the freedom of the self and the relation of knowing as the fundaments of philosophy.

Having said this, Lévinas, I maintain, remains rather firmly within the orbit of Husserlian phenomenology especially in regard to his adherence to transcendentalism. This may seem a controversial claim given the general associations between transcendentalism and the privilege of the recuperation of self and its consequent subordination of alterity. But transcendentalism need not mean this and for Lévinas, it most certainly does not. To be sure, Lévinas tends not to think or describe himself as a transcendental philosopher but it is a description that is not unfitting when one considers the stress he lays on the dynamic activity of meaning constitution as the basis of all meaningful experience. We have seen that his discussions of the

interplay between signifyingness and signification or the saying and the said are ethical reworkings of the noesis-noema structure in Husserl's work. In this way, both seek to ground signification in constitutive activity, whether this be the work of the intentional subjectivity/intersubjectivity or to the more complex interplay of the epiphany of the face and the subject's response to this face in which it is offered the world.

We must, of course, be careful here since the reworking of Husserlian concepts does not mean simple renaming. In shifting the emphasis from subjectively intended meaning to speaking, Lévinas decentres the point of orientation in Husserl's thinking, namely the conscious subject. In this sense, transcendental subjectivity in Lévinas thought is not fully recoverable since its kenotic dimension is one that explicitly precludes closure.

Lévinas explicitly and consistently thinks of transcendental world constitution in terms of its "for the sake of which" such that he traces constitution back to a passivity at the heart of subjectivity which cannot be recovered in thought. Lévinas is true to the phenomenological mission of mining the ground of meaningfulness but this ground, as the original situation of the face-to-face, punches a hole in transcendental subjectivity precisely because it is a ground that is relational rather than egoic. The face, which is met as a source of signification infinitely other than my own, calls for a response but it is a response in the form of the movement of desire as discourse which is the framework for language and meaning. In this sense, the life of reason is invested as response in the context of ethics.

Lévinas' phenomenological analysis reveals, furthermore, that this ethical responsiveness is the basis not only of philosophical thinking but of all thinking and of all practical and theoretical activity in the sense that reason generally is the concrete manifestation of response. This is a significant subversion of the free agency of the transcendental subject in Husserl which is presented as both the basis of all constitution as well as of the philosophical turn towards the totality of conscious living. Lévinas chastises Husserl for failing to properly probe the motivation to the *epochē* in his assumption that it must be the work of freedom. In this sense, we can view Lévinas' ethical phenomenology as a destruction of Husserl's project but a destruction in the Heideggerian sense (*Destruktion*)[17]; that is, a critical appropriation of a philosophical position that seeks to reorient its sense of its own importance. Husserl's phenomenological discoveries are important for Lévinas but require a re-appropriation in terms of the ethical matrix in which their significance can properly come to light.

II

H U S S E R L   O N   T H E   C A L L

In what remains of this paper, I would like to explore this issue in greater detail by looking to some of the developments of Husserl's later philosophy with especial emphasis on the relation between thinking and ethics and on the notion of a call that decentres the subject. Inasmuch as there is such a movement in Husserl's thinking,

the point here is not of course to suggest that Lévinas' insights are derived from this movement since there remain significant differences as we shall see. The point is rather to present a side of Husserl that was more attuned to the interplay between notions of ground, the motivation of philosophy and ethics. Specifically, we will be concerned with the implications of a "call to thinking" for Husserl's understanding of first philosophy.

This development in Husserl's thinking can be found in the post 1920s writings, especially those which lead thematically to his unfinished last work *The Crisis of European Sciences and Transcendental Phenomenology*. In some ways the entirety of Husserl's philosophical project can be understood as a response to a crisis in the European adventure of reason from the crisis of the self-destruction of science represented by the psychologism that Husserl battles in the *Logical Investigations* to the loss of centre in the post-Galilean mathematical sciences discussed in the *Crisis*.[18] Nevertheless, it is striking the extent to which this crisis becomes increasingly foregrounded from the early 1920s on as well as the increasingly existential dimension of this foregrounding.

CRISIS IN THE SCIENCES AND THE CALL TO ANSWERABILITY

One of the most novel aspects of the *Crisis* and related texts,[19] is Husserl's explicit marrying of the themes of facticity and rational existence inasmuch as he understands the challenges of personal existence to which we must respond as manifesting themselves in and through our rational or scientific concerns. In this way, he acknowledges a certain priority of the practical over the theoretical while explicitly denying any divorce of practical life from theory.[20] Personhood is understood by Husserl as essentially rational such that the "struggle for existence" (Cr. 13/Hua VI, 11) that defines our historical existence plays itself out as the quest to secure the *rational* meaning of our existence (ibid.).

In a sense, there is a deep continuity here with the priority of rational existence that we have already seen as motivating the thought of the *Ideas*. However, in the *Ideas*, the motivation to take the philosophical perspective represented by the phenomenological attitude was presented as being merely an act of the absolute freedom of the I. I engage existence philosophically on the basis of a desire to know more perfectly and nothing more.[21] In these later texts, by contrast, the motivation to philosophy is presented as more complexly intertwined with existential concerns in the sense that there is a crisis of meaning which makes it necessary for the thinking individual to ground his or her existence in its totality. Furthermore, this crisis is not simply a passing phase that defies our time but is essentially bound up with human existence generally.[22] The point might also be expressed by saying that while Husserl's insistence that ours is a rational existence is not new here, his attempt to explore the central features of this existence phenomenologically certainly is. We do phenomenology as a response to a call to think (Cr. 17/Hua VI 15) which is experienced perennially as a crisis of meaning. This crisis, as Husserl explicitly states, is not a crisis in any or all of the specific sciences – which in fact are proceeding as

successfully as ever (Cr. 3/Hua VI 1) – but in the sense of a loss of what scientific life means for human existence (Cr. 5/Hua VI 3).

It is our existence as human beings that most essentially concerns us and it is in response to this concern that we exercise that which is most peculiar to our form of existence; namely the capacity to think and understand the surrounding world (*Umwelt*).[23] And yet the success of the sciences brings with it an inevitable loss inasmuch as we easily loose our grip on a sense of why it is that we do science in the first place, what it is that scientific activity serves.[24] There is a clear analogue here to the distinction between the natural and phenomenological attitudes of Husserl's earlier work. In the natural attitude, we tended to become fixated on the world as constituted even to the point of interpreting the meaning of our own being in positive terms. The point there was to direct our attention to the transcendental accomplishment of world-constitution. Likewise here, Husserl is concerned with the accomplishment of science as a response to life and it is the loss of this sense of science as response that constitutes the crisis of meaning.

In the *Crisis* itself, Husserl generally tends to present this existential dimension of crisis as a problem, first and foremost, for mankind and specifically for philosophers. Thus, the crisis touches upon the inner meaning of the vocation to philosophical life. "The quite personal responsibility of our true being as philosophers, our inner personal vocation", says Husserl "bears within itself at the same time, the responsibility for the true being of mankind." (Cr. 17/Hua VI 15). We philosophers, as "functionaries of mankind" (ibid.) are entrusted with the task of reclaiming the meaning of the scientific enterprise of our culture and thus bringing the inner essence of our culture and our humanity out of anonymity and into the light of day.

This recovery of scientific existence is the mission of the philosopher and it is one that affects him in his personal being.[25] But the affection of the philosopher in his *personal being* provides here a clue to a wider concern for Husserl that relates to ethical life more generally. That is, while it is philosophers who are most explicitly aware of the call to ground the meaning of rational existence, it would be a mistake to think that the notions of crisis and call are only relevant for philosophers. Thus, in a short text published a decade before the *Crisis*, Husserl makes crisis and a call to renewal the essence of ethical life generally.[26] In the third *Kaizo* essay, entitled *Erneuerung als Individualethisches Problem*, Husserl describes the essence of the ethical life as the desire to justify oneself in the sense of bringing one's whole life into view as that for which one must answer (Hua XXVII, 21). It is this capacity and this drive which defines us as human (Hua XXVII, 30–1) in the sense that we become questionable to ourselves as rational beings (Cr. 9/ Hua VI 7).

Husserl predominantly addresses this issue through the aforementioned notion of vocation (*Beruf*) except that now the vocation is discussed to suggest a principle of unity in all human lives and not just something which defines philosophical life. It is a feature of human existence generally that we seek to order our lives by defining ourselves in terms of our capacities in the sense that we find ourselves drawn to one form of life or other (Hua XXVII, 28). That is, my capacities may lead me to a life

of science, or one devoted to art or to sport etc. As humans we find ourselves drawn to some fundamental task or other through which our lives take a discernible shape such that the particular has a meaning in terms of a wider whole.

However, while the notion of vocation may be crucial in terms of our personal commitments, it is almost too personal in itself in the sense that the different calls seem to revolve more around the notion of personality than personhood. That is, while the vocation may be a universal structure of ethical life, its particularity draws the focus on the accidental rather than the essential features of individuality. Husserl addresses this problem by allowing the focus of the discussion of vocation to shift away from the individual vocations and towards the deeper structure of a calling in the context of which the notion of vocation can be understood. This more general structure as the desire to bring the whole of life into view as a human life is what lies at the basis of the call to which we respond in our various vocations. Thus, my own vocation is a response to life based on my capacities but this vocation is itself grounded in a more fundamental ethical pursuit of a grounding for my life. Husserl is providing us here with a sketch of a phenomenology of this desire as a desire to understand one's life in the context of reasons (Hua XXVII, 29). The vocation, as such, is a response to life on the basis of capacities while this response reflects a more fundamental desire to win a sense of the meaning of one's existence as a whole.

The notion of a call here invites comparison with Lévinas. The decisive question, however, concerns the "for the sake of which" or that to which the call responds. It is clearly not the case that the call, for Husserl, is a response to the face of the other so to what is it a response? It turns out that it is reason itself to which we respond in hearing and answering this call in the sense that Husserl insists that the call calls upon us to constantly seek to frame our entire life in the context of reason (*im Sinne der Vernuft zu gestalten*) (Hua XXVII, 32). The desire to justify oneself, as such, amounts to the desire to live a rational life such that, in this sense, it is to the principle of reason itself that we are answerable.

This notion of answerability is intriguing to the extent that it suggests that the desire to justify oneself does not emanate in any straightforward way from the subject herself but is responsive to something beyond her. And yet we cannot escape the feeling that even here we have confirmation of Lévinas' suspicion that Husserl like the majority of his predecessors in the philosophical tradition placed the impersonal – reason – as the centre point of human life which would act as the horizon upon which all of reality must be profiled. The call does not issue from one who speaks but from an impersonal system before which concrete existence is answerable. Thus, the initial promise offered by Husserl's positioning of the rational life within the context of ethics and of this ethical challenge being experienced as a call is apparently cancelled, or at least seriously attenuated by the fact that while making ethics the context in which the life of ontic discovery becomes meaningful, this contextualisation never rises to the level of a challenge to the hegemony of reason as it simply seeks to embed the priority of the rational at a deeper level such that we are answerable to the rational in our existence as a whole and not just in our

obviously "scientific" activity. Thus, while Husserl makes ethics first philosophy or the ultimate framework of transcendental phenomenology, this ethics is one that never fully escapes the reef of egoism.

E T H I C S   A N D   T H E   I D E A   O F   T H E   I N F I N I T E

Yet the situation may not be as straightforward as this, a fact that becomes clear upon closer examination of the nature of the call as it is discussed in *Erneuerung als Individualethisches Problem*. For Husserl, the call to justify one's life rationally is felt as a striving (*streben*) for completeness (*Vollkommenheit als Zweckidee*) that is perpetually doomed to disappointment (*Enttäuschungen*). In this regard, Husserl's "call", just like Lévinas', is one to which we can never adequately respond.

The striving through which the call is experienced is a desire for truthfulness that marks all theoretic and practical activity in the natural as well as the phenomenological attitude because all thinking is ultimately meaningful only in terms of ethics or the good life. And yet this ideal – which is defining for personal being – is ever accompanied by dissatisfaction since it is, in principle unrealisable, inasmuch as it is an idea of divine perfection (Hua XXVII, 34). This ideal of completeness is, therefore, as irresistible as it is unrealisable and it is this paradox that constitutes the core of the ethical life in the sense that the existing subject seeks to bring his life as a whole into view in terms of an essential dynamism over which he can never gain full control. That is to say that the unrealisable absolute ideal that fuels all of our thoughtful (theoretical and practical) engagements points to a restlessness at the heart of subjectivity in the form of a desire that is never sated by any of the accomplishments which are only possible on its basis. The desire to live in truth is immeasurable and yet it is a *sine qua non* for all of our reason-giving activity. As such, the ideal of divine perfection of which Husserl speaks is explicitly not meant as an alienating representation of another kind of being that might gain a perspective that we covet but can never achieve but is meant as a phenomenological description of what defines our orientation towards the world.

No matter how great our practical or theoretical accomplishments, we remain driven by a sense of their inadequacy in the sense that there is always a "more" to be discovered, further perspectives to explore. This higher standard in the face of which we are found wanting invests our conscious life with a wakefulness that can never rest in respect to its achievements or position takings.[27] A version of this idea had already, of course, appeared in *Ideas I* as the notion of horizonal intentionality in which perceptual objects retained an excess beyond the immediately given in the sense that we could never experience all aspects or sides of a thing as simultaneously and directly given. These hidden sides of the perceptual object were nevertheless co-given such that the givenness of the object was presented as an interplay of presence and absence. The presencing and absencing of perceptual aspects was, furthermore, understood as the mode of appearance of such objects

rather than as a failure or lack of completion on our part. In this way, the lack of adequate evidence did not preclude apodicticity while apodictic evidence could not be considered a settled state but one that always retained the capacity for further enrichment.[28]

Inscribing this idea in an ethical register, Husserl interprets the sense of failure attendant upon the life of reason positively as a sense of excess that gives rise to self-development (Hua XXVII, 38). As human agents, we are drawn to an attentiveness to the given on the basis of an ideal of completeness that only our will and never our reason can measure. In this regard, Husserl speaks of a will to renewal (*Erneuerungswillen*) (Hua XXVII, 42) in the individual which is essentially an endless re-appraisal of oneself and one's shortcomings in relation to the truth of things. What is at stake here is the horizon of thought which constitutes the very essence of subjectivity as the "for the sake of which" to which thinking refers. In this way, the theoretical is retuned to the domain of the practical understood as first philosophy or the ethical context which grounds existence as rational.

This restlessness that defines subjectivity is not, as we have noted, to be understood as a bad infinite in the sense of an endless series of tasks for knowing that would be achievable if only we had more time. Instead, it is meant as an account of the dynamism of the subject in a will to truthfulness that is expressed through but never exhausted by our everyday comportments. What is most interesting for our purposes here is the fact that this quest for fidelity to the given makes us answerable but in a way that can never be fully discharged. This is unsettling for the subject such that the absolute ideal of completeness is one that both defines the subject while decentring it in relation to the ground of its orientation in the world. It is, in this sense, a transcendence in immanence.[29] Thus, even the discovery of transcendental constitution at the phenomenological level cannot bring peace to the subject in the sense that even while it uncovers the telos of philosophical questioning by opening up the transcendental domain, it reveals a deeper mystery at the heart of subjectivity that phenomenology and philosophy continue to probe without ever providing a final or complete answer.

The call for Husserl, to be sure, remains a rational call inasmuch as it is a desire to know the being and being-such of things. And yet, in presenting this fundamental dimension of human subjectivity in ethical terms, Husserl invests it with a significance that transcends a simple or transparent form of rationality. This is no comfortable identity of the self with itself but a persistent undermining and unsettling of any such restful self-identity. The self remains the point of origin but now the transparency of self to itself has become a problem. We seek to frame our lives in the context of reason and yet this is an impossible or undischargeable task since it involves a response to what we might term a "call of the world" which always comes up short. What is more, this inadequacy is not understood as a failure but as the positive motor force of subjectivity in the sense that it is that which grounds subjective life as well as accounting for that life's incapacity to stagnate. The will to truthfulness in this sense is a motivational ground that cannot be recuperated in thought but only served by it.

C O N C L U S I O N

The notion of an infinite striving at the heart of subjectivity as the context in which the life of reason gains its orientation is a development whose significance perhaps even Husserl himself failed to grasp inasmuch as the implications of this position are rarely addressed in any kind of systematic way by Husserl even after the publication of these essays. Amongst these implications is a serious challenge to Lévinas' presentation of Husserlian phenomenology as the laying bare of a horizon against which all existence is profiled and which admits of no surprises.

Now inasmuch as Lévinas facilitates misunderstanding of his own position regarding the relation between reason and ethics, it is also true that Lévinas' presentation of Husserlian phenomenology is quite often true to the way that Husserl presents his own work. To the very end, Husserl understood phenomenology as a modernist project which sought a foundational space in which the manifestation of being could be traced back to the world constituting activity of transcendental subjectivity. Even in the text we have been discussing, Husserl never reneges upon the framing of ethical life in terms of the freedom of the subject.

Yet here, as elsewhere, this freedom is understood in the context of a responsibility which transcends reason itself in calling the will to a restless and undischargeable account of itself.[30] In this sense, the self is never allowed to rest in itself and, more importantly, can never become entirely transparent to itself since it is steered in all its dealings in the world by an idea of infinity that it can never bring under its control. The idea of the infinite gives rise instead to the need of an incessant wakefulness.[31]

There is no doubt that Lévinas provides a much more robust and satisfying exploration of the significance of the priority of ethics with respect to subjectivity and the importance of the will for ethics. It is the face of the other, for Lévinas, that brings "the first signification, that is, the very upsurge of the rational" (TI 218), a situation which confirms that

[T]he will is fundamentally distinguished form the intelligible...into which it must not disappear, for the intelligibility of the intelligible resides precisely in ethical behaviour, that is, in the responsibility to which it invites the will (ibid.).

Lévinas goes on to say that,

The will is free to assume this responsibility in whichever sense it likes; it is not free to refuse this responsibility; it is not free to ignore the meaningful world into which the face of the other has introduced it. In the welcoming of the face the will opens to reason (TI 218–19).

Thus, ethics is the first situation which is distinguished but not separate from rational life since it is the ground of possibility of the latter or that which calls rational life into existence. To think, for Lévinas is to respond to the face and it is interesting that Husserl too understands the business of thinking in terms of ethical life, responsibility and a call to account. He understands this responsibility as the inner meaning of philosophy generally whose will to know – vital for his account of subjectivity – is ultimately conquered by the ultimate towards which it has always been oriented and to which it has perpetually sought to respond (Cr. 18/Hua VI 16).

We should not underplay the differences in their respective positions, of course, in the sense that Husserl's principal texts generally fail to provide the kind of detailed phenomenological analysis of the ethical situation available in Lévinas' texts[32] and to the extent that Husserl does reflect on the fundamental situation of ethical responsibility, he understands this responsibility as the responsibility of the self to itself. Thus, the self, in its ethical life is answerable to itself and not, as for Lévinas, to the other.

However, we have clearly seen that the infinite or absolute ideal that is a centre point for subjectivity in Husserl – as it is also for Lévinas – makes this self-relation more problematic than Husserl perhaps realises. It is through the desire of the will that the subject can gather itself as a unity but since this desire of the will is essentially responsive, it is suggestive of a ground that I can never, to follow Heidegger, "get into my power".[33] Lévinas captures the meaning of this in his reflections on accusative subjectivity in *Otherwise than Being*, in which the freedom, the responsibility and even the very reason of the subject are irreducible to its own initiative. In this way, Lévinas mines the ground of subjectivity in responsibility and the ground of responsibility in ethics and the call of the face. Husserl never breaks free of the framing of ethics and subjectivity in terms of self-responsibility even while his insistence on the persistent challenge of the given and the centrality of the will in meeting this challenge pose a serious problem for this self-interpretation.

While Husserl's failure to bring the significance of this transcendence in the immanence of subjectivity fully to the surface is regrettable, it is nevertheless clear that his texts retain the resources to think beyond the closure of self in itself on the basis of the phenomenological disclosure of the heretofore anonymous world-constituting activity of transcendental subjectivity. This means also that we need not understand Lévinas' ethical phenomenology as a radical challenge to Husserl's phenomenology but only as a more deep-seeking reflection of what was suggested but never fully explored by Husserl.

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NOTES

[1]   Lévinas, E. 1998. *Otherwise than Being or Beyond Essence* (trans: Lingis, A.). p. 162. Pittsburgh: Duquesne University Press. Henceforth OB.

[2]   If not, we might be justified in thinking of Lévinas' critique as an immanent critique in the sense that it challenges Husserl from within the framework of transcendental phenomenology. Heidegger, from an admittedly different point of view, often presented his own work as such a critique. See, for example, Heidegger, M. *Prolegomena zur Geschichte des Zeitbegriffs* (GA 20), hrsg. von Petra, Jaeger 1979. Frankfurt: Vittorio Klostermann, p. 140f. While Heidegger's and Lévinas' critiques of Husserl are very different, they have in common that both seek to rethink phenomenology in terms of the "for the sake of which" of subjective life, a question they both feel is made possible and yet left unexplored by Husserl's breakthroughs.

[3]   Heidegger, M. 1997. *Was heisst Denken?* (GA 8), Tübingen: Niemeyer, as "What Calls for Thinking?" In *Martin Heidegger: Basic Writings* (trans: Krell, D.F.). pp. 365–392. (San Fransisco: Harper, 1977).

[4]   Lévinas, E. 1998. "The Permanent and the Human in Husserl". In *Discovering Existence with Husserl* (henceforth DEH) (trans: Cohen, R.A. and Smith, M.B.). pp. 132–133. Evanston, Il: Northwestern University Press.

[5]   Lévinas, E. Philosophy and Awakening (henceforth PA) in DEH, pp. 174–175.

[6]   Thus, in the *Crisis* for example, Husserl speaks about the idealisation of reality as both revealing and concealing. See Husserl, E. 1976. *Die Krisis der Europäischen Wissenschaften und die Transzendentale Phänomenologie (Hua VI)* hrsg. von Walter Biemel. p. 53. *The Hague: Martinus Nijhoff. The Crisis of the European Sciences and Transcendental Phenomenology* (trans: Carr, D.). p. 52. (Evanston, Il: Northwestern University Press, 1970), Henceforth *Cr./Hua VI.*

[7]   Lévinas, E. Consciousness to Wakefulness (henceforth CW), in DEH, 165; See also PA, 178.

[8]   Ibid. By the notion of the Same (*le Même*) Lévinas means to designate the entire fields of ontology or epistemology inasmuch as these pursue a principle or context which might illuminate every form of relation such that it becomes the horizon of all existence and meaning.

[9]   Lévinas, E. "Reflections on Phenomenological Technique" (henceforth RPT) in DEH, 97. Phenomenology's task, Lévinas tells us, is the revelation of the revelation of being which is to say that it uncovers the possibility of encounter with significance as a subjective and intersubjective accomplishment.

[10]   See also Lévinas, E. 1969. *Totality and Infinity* (trans: Lingis, A.). p. 109. Pittsburgh: Duquesne University Press. Henceforth TI.

[11]   This term is employed frequently in *Otherwise than Being*, op. cit., pp. 69, 141, 181.

[12]   This is, of course, a familiar motif to readers of Husserl or Heidegger for whom what is derivative of transcendental subjectivity or factical Care actually conceals this condition of possibility and thereby misrepresents what is most essential to the life of reason. For example, see Husserl, E. 1989. *Aufsätze und Vorträge 1922–1937 (Hua XXVII)*, hrsg. von Thomas Nenon and Hans-Rainer Sepp 79f. Dordrecht: Springer, and *Cr./Hua VI*, §§8–27. See also Heidegger, M. 2001. *Sein und Zeit*, 18 Aufl., 2. Tübingen: Niemeyer.

[13]   Theodore De, B. 1997. *The Rationality of Transcendence: Studies in the Philosophy of Emmanuel Lévinas*. p. 5. Amsterdam: J.C. Gieben.

[14]   Ibid., p. 16.

[15]   My freedom is given by the Other in the sense that I set myself up as free through the exercise of reason and knowing and, as we have seen, the rational orientation to the world is ground in language as expression and response to the face.

[16]   This distinction between phenomenology, on the one hand, and a phenomenological philosophy on the other, is, of course, reflected in the full title of the three books of *Ideas*. This distinction is suggestive of both Husserl's sense of the origin of phenomenology in psychology as well as his wish to see the phenomenological method used in a variety of disciplines beyond philosophy.

[17]   See Heidegger, M. 1975. *Die Grundproblemene der Phänomenologie (GA 24)*, hrsg. von Wilhelm Friedrich Von Hermann, p. 31. Frankfurt am Main: Klostermann., *The Basic Problems of Phenomenology* (trans: Hofstadter, A.). p. 23. (Bloomington: Indiana University Press., 1988).

[18]   For a more detailed discussion of this issue, see Buckley, R.P. 1992. *Husserl, Heidegger and the Crisis of Philosophical Responsibility*. p. 55f. Dordrecht: Kluwer.

[19]   I include, of course, the various texts which were explicitly related to the writing of the *Crisis* and which have been collected in *Die Krisis der Europäischen Wissenschaften und die Transzendentale Phänomenologie: Ergänzungsband. Texte aus dem Nachlaß 1934–1937 (Hua XXIX)*, hrsg. von Reinhold Smid (Dordrecht: Springer, 1992). In this context, text 32 deals extensively with the notions of vocation and philosophical life. However, we also find a forerunner to these discussions in the *Kaizo* essays published between 1922 and 1924. These pieces prove that Husserl's framing of transcendental phenomenology within the terms of personal existence had a trajectory of its own that need not be attributable to his association with Heidegger. We will return to these texts shortly.

[20]   Husserl was deeply suspicious of the existential philosophies of both Heidegger and Max Scheler and their attempt to set existence (*Erfahrung*) and reason (*Vernunft*) in opposition to one another. On

this, see Husserl, E. 1997. "Phenomenology & Anthropology". In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger: 1927–1931* (trans: Palmer, R.E. and Sheehan, T.). pp. 485–500. Dordrecht: Springer and also *Cr*. p. 13/*Hua VI*, p. 11.

[21] I do not intend this "nothing more" to suggest that Husserl's point in *Ideas* is trivial but only that he offers no further existential reason for the turn to the phenomenological attitude.

[22] For an interesting discussion of this point, see Dodd, J. 2004. *Crisis and Reflection: An Essay on Husserl's Crisis of the European Sciences*, esp. p. 46 ff. Dordrecht: Springer. Though it should be acknowledged here that the theme of crisis was a popular one around the time of writing of Husserl's *Crisis*. Husserl admits as much in the Vienna lecture when he refers to a European crisis as a "frequently treated theme". See *Cr*. p. 269/*Hua VI*, p. 314.

[23] Dodd, op. cit., p. 64.

[24] Hence Husserl's reference to Galileo as a discovering and concealing genius (*Cr*. p. 52/*Hua VI*, p. 53) whose mathematical discovery both disclosed the world as well as concealed the reason for such disclosure.

[25] James Dodd insists that it is the self who reflects that first and foremost hears the call such that persons are always the catalysts for taking up of the historical mission of mankind. See Dodd, op. cit., pp. 53, 67.

[26] See especially the third *Kaizo* essay entitled "Erneuerung als Individualethisches Problem". In *Hua XXVII*, op. cit., pp. 20–42.

[27] This notion of wakefulness is referred to in the manuscript A V 21. This is referenced in Hart, J.G. 1992. *The Person and the Common Life*. p. 286. Dordrecht: Springer.

[28] On this see, Edmund Husserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, I. Buch: Allgemeine Einführung in die reine Phänomenologie (Hua III/1)*, hrsg. von Karl Schumann, (The Hague: Martinus Nijhoff, 1976), e.g. p. 286f. (trans. Kersten, F.) *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book* (Dordrecht: Kluwer, 1983), p. 331f.

[29] I am aware that the notion of transcendence in immanence, in relation to Husserl, is usually related to time consciousness and the notion of the living present which even Lévinas interestingly admits as holding open the capacity for a genuine thought of transcendence in Husserl's thinking and from within the terms of intentionality. See Emmanuel Lévinas, *Otherwise than Being*, op. cit. p. 33.

[30] See, for example, Edmund Husserl, "Nachwort", in *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Drittes Buch: Die Phänomenologie und die Fundamente de Wissenschaften (Hua V)*, hrsg. von Marly Biemel (The Hague: Martinus Nijhoff, 1952), pp. 139, 162. (trans. Rojcewicz, R. and Schuwer, A.) "Epilogue". In Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: Second Book (Dordrecht: Kluwer, 1989), pp. 406, 430, and also, Husserl, E. 1973. Cartesianische Meditationen und Pariser Vorträge (Hua I), hrsg. von Stephan Strasser (The Hague: Martinus Nijhoff), p. 44, (trans. Cairns, D.) as Cartesian Meditations (The Hague: Martinus Nijhoff), p. 2.

[31] See note 25, above.

[32] This may not, however, be true of the research manuscripts in which Husserl often engages in reflections on ethics that are surprisingly close to Lévinas. On this point, see Søren Overgaard's excellent "Lévinas' Critique of Husserl", in *Metaphysics, Facticity, Interpretation: Phenomenology in the Nordic Countries*, ed. Dan Zahavi, Sara Heinämaa, and Hans Ruin, (Dordrecht: Springer, 2003), pp. 115–138. In addition, Tanja Staehler has recently argued that the fifth *Cartesian Meditations*' treatment of the sphere of ownness in relation to the constitution of the other should be understood as the way in which the other is accessible to me in her inaccessibility. See Staehler, T. 2008. "What is the Question to which Husserl's *Fifth Cartesian Meditation is the Answer?*" In *Husserl Studies*, no. 2, pp. 99–117. However, there remains a point here in terms of the way in which their respective phenomenological projects are framed in the sense that even to the extent that Husserl's reflections on intersubjectivity draw close to Lévinas, these reflections never fully penetrate his (Husserl's) sense of the ultimate meaning of phenomenology or philosophy as the service of the other.

[33] See *Sein und Zeit*, op. cit., p. 284.

SIBEL OKTAR

TRANSCENDENTAL ETHICS

ABSTRACT

Our ontological, epistemological and metaphysical point of view is a very important determinant of how we conceive ethics and the possibility of ethical discourse. Kant, G.E. Moore and Wittgenstein had a quite eloquent discourse on ethics though they were, prima facie, incompatible. Kant regards ethics as belonging to supersensible reality, Moore, tells us that "goodness" is a non-natural and intuitively known notion. Wittgenstein says he "respected deeply" that that he himself could not talk about. Both Kant and Wittgenstein might at least find a common point on the idea of ethics being transcendental, whereas Moore strongly objects. I will try to show that Moore's notion of "good" as a non-natural object that does not exist in time is difficult to conceive without assuming a "transcendental object" and the existence of a supersensible reality, as Kant does. I will investigate the role of transcending the limits of language in Wittgenstein's conception of ethics where it manifests itself in our attitude towards the world. I will argue that Wittgenstein suggests a transcendental ethics with an account of viewing the world *sub specie aeterni*, without a need for a supersensible reality.

In our ordinary language we all make value judgements, we say "this is good," "s/he is a good person," "it is very cruel," "you should not lie," etc. We do not experience any difficulty while we are uttering these sentences nor do the people who hear them. We understand each other and are not puzzled when we hear an ethical sentence and we do not ask "what does it mean?" Obviously we use these words so they are "sayable" for us. When we say "you ought to tell the truth" we do not think that this utterance is meaningless.

Of course, sometimes we do have disagreements on our value judgements, although we understand each other's point of view. Sometimes we have difficulties in resolving our disagreements; there are times that we hardly find objective evidence to support our value judgements. In order to change another person's belief or attitude we generally give examples and try to base our judgements on facts. When we cannot convince each other we sometimes simply give up and say "It is your subjective judgement, I do not approve it". At other times we do not even discuss the "rightness" or "wrongness" of our value judgement simply because our judgement or our behaviour is based on the values of our society. In our ordinary life we come across such situations and we do not ask questions like: Can we legitimately utter value judgements? If we can, are they meaningful? Are our value judgements based on facts? Are the value judgements in question ethical or non-ethical? Is ethics transcendental? But these questions are raised by philosophers. How philosophers

reply to these questions changes depending on their ontological and epistemological points of view as well as their views on metaphysics and theory of action.

Such an inquiry into the possibility of a discourse on ethics could be seen as very puzzling because we seem to be perfectly capable of having a discourse on ethics. Not only is such a commonsense reaction appealing, but also the history of philosophy assures us that a discourse on ethics is possible. Kant, G.E. Moore and even Wittgenstein, with his insistence that ethics is in the realm of "that cannot be said", quite eloquently had discourse on ethics. Although Kant and Wittgenstein agree that ethics is transcendental they would not agree whether we could be able to speak about it or to pass it in silence. However, Moore harshly criticises Kantian ethics as an exemplar of metaphysical ethics and thinks Kant has committed a naturalistic fallacy.

For Moore, in metaphysical ethics, naturalistic fallacy is the fallacy of identifying "good" with anything metaphysical. In attacking the idea that there is a natural object that corresponds to value words, like "good", he allows that there are facts that are not natural and that can be known by a special kind of intuition. But he does not accept a "supersensible reality" and the notion of a "transcendental object". Moore appreciates that metaphysical propositions provide us with a chance to talk about objects that are not natural. He thinks that metaphysical ethicists do not recognise that these objects do not exist at all, rather they think if the object in question does not exist in nature and time it must exist somewhere else, i.e., in a supersensible reality. Moore's main criticism of metaphysical ethics focuses on the belief that an object's existence is an essential requirement for its "goodness". When it is asserted that ethics must be "based on metaphysics", as Kant did, one must assume a reality that provides grounds for thinking that there are such things that are good in themselves. Moore suggests the necessity of a premise that has knowledge of supersensible reality in order to have a correct conclusion on the existence of "good-in-itself". Thus, our conclusion about the nature of reality has nothing to do with our assertions on "good in itself" so they can neither be reduced nor be effected by it. Moore concludes that because the assertion about "good in itself" is unique in kind, metaphysical ethics commits naturalistic fallacy not by reducing "good" to a natural object, but reducing it to an "assertion about reality".[1] What, then, is the unique nature of ethical truths? Kant suggests, without having an effect on the nature of reality, that the laws that operate under "the things-in themselves" and their "appearances" could be different. It is amazing to see how close Moore, is in his basic assumptions, to Kant. The objective reality of the things-in-themselves cannot be presented by the laws that are applicable to the laws of nature. This seems to be another way of saying that "good-in-itself" cannot be reduced to any assertions about reality.

For Moore, there are non-natural objects, by definition they do not belong to nature, they do not exist in nature, they are not sensible. Moore's only difference from the metaphysical ethicists seems to be in saying that these non-natural objects are not supersensible and in fact they do not exist.

Moore, by accepting that there is a good which is different than the relative good, claims that there is an absolute good, and as this absolute good is a thing in itself,

it cannot be defined and is a non-natural object, he leads us to the Kantian idea of "transcendental object". If we know "good" through intuition, we assume that it represents an object, but Moore says that the object that intuition represents is not a natural object. If it is not representing an appearance, are we considering it as an object of intuition, in a Kantian sense, a "*non-sensible intuition*"? If it is not a transcendental object, what alternative is left? Is it not non-existent? How can we talk about the objectivity of a judgement that depends on the intuition of an object that does not exist? So, willing to cut the relationship of "good" with natural objects, how can Moore resist the possibility of another kind of intuition to describe an intuition of a non-natural object which does not exist? Without presupposing another kind of intuition it does not seem possible, therefore Moore should accept the Kantian supersensible reality.

Moore, by saying that the facts that ethics deal with are not "unique", "individual" and "particular", implies that moral facts are absolute and not natural. And now we find him accusing Kant of holding that moral law is a "fact" and charges him with committing the fallacy of supposing moral law to be analogous to natural law. It is true that, for Kant, moral law is established as a "fact of reason" and our conscious-ness of moral law is the "sole fact of pure reason". Kant states that "this fact is inseparably connected with, and indeed identical with, consciousness of freedom of the will".[2] We come across this "immediate consciousness" in Moore as he investi-gates how we recognize good when we see it. Although Moore charges Kant to draw a parallel with natural law by the fallacious argument in question, Kant immediately warns us that obeying moral law is different from obeying a law of nature. Here, the authority is moral law and its authority is not coming from an external source, rather it comes from pure practical reason. This is a very important part of Kant's ethics and takes us to the, so called, Kant's Copernican Revolution, namely changing the centre of laws of reason from an external source to human beings with the capacity of making laws:

For, all rational beings stand under the *law* that each of them treats himself and all others *never merely as means* but always *at the same time as ends in themselves*. . . . A rational being belongs as a *member* to the kingdom of ends when he gives universal laws in it but is also himself subject to these laws. He belongs to it as *sovereign* when, as law giving, he is not subject to the will of any other. A rational being must always regard himself as lawgiving in a kingdom of ends possible through freedom of the will, whether as a member or as sovereign.[3]

Thus the difference between obeying a moral law and obeying a legal law comes from the difference between good-in-itself and good-as-means. This is valid both for Moore and Kant. If you obey a law to avoid its sanctions, then the motive comes from the prospect of punishment or reward, and this is not an end in itself, it is a means to an end. This act has no moral value. There is a sense of dignity in obeying moral law that comes from herself as a lawgiving member. Such dignity is missing in obeying a legal law. According to Kant, the authority of moral law is duty. In acting in compliance with moral law, because it is a duty, we are obeying because we give the law ourselves. This is quite different from acting by thinking of punishment and reward. Punishment and reward changes its shape with respect to law and so to

yourself as a lawgiving rational being. I think we can hardly say that this Kantian conception of moral law has a parallel with legal law in the way Moore describes.

I believe Moore's notion of "good" as a non-natural object that does not exist in time is hard to conceive without assuming a "transcendental object" and the existence of a supersensible reality. Moore also tries to go beyond the limits of what Kant calls the "world of sense." Especially when we are talking, in Moorian terms, about knowing a "non-natural object" through "intuition", and claiming that we know it immediately and are not able to explain how it could come from something of which we have "no further cognizance." Kant says that by the consciousness of belonging to an "intellectual world" it is common to seek something behind appearances, something invisible, something in itself, but wanting to make this thing in itself "an object of intuition" spoils this consciousness.[4] Moore seems to be susceptible to this Kantian accusation. Moore says that "goodness" is not an object of perception or a non-natural object, but he claims that we can know "good-in-itself" by intuition, which is an object of intuition in the Kantian sense. Although Moore seems to believe he had refuted Kant's ideas, he has many parallels with him. Moore therefore is no less guilty than Kant in stepping into the supersensible reality.

Seeking something behind appearances is appealing when we attribute a value to something. We desire that the object of value should be genuinely valuable. Notwithstanding the empirical appearances, we come to the conclusion that there must be something more, something absolute that would have goodness in an absolute sense. That is where the empirical world limits us; we want to go beyond and want to base our value on something or somewhere else. Then we need to assume another world, another reality and/or something that cannot be perceived directly or that can only be perceived with a different kind of intuition. According to analytic philosophy this temptation to go beyond the boundaries is a transgression. To step into the supersensible reality is an attempt to say the unsayable; it is running against the limits.

THE LIMITS

Before going into the details of what it means to "go against the boundaries of language" in Wittgenstein's philosophy, let us imagine an island. Imagine that we live on an island, we know this island, have never been off it, and do not know what is beyond or whether there really is a beyond. The island is surrounded by an ocean, the ocean is "wide and stormy", it is foggy and the fog together with a "swiftly melting iceberg" gives you the illusion of "farther shores", after all, the ocean is "the native home of illusion." Although we do not have any evidence that there is any other land that we can reach in this ocean, we have the "hope" that there is. The island is "enclosed by nature within unalterable limits." But we still have the urge to go beyond the limits of nature and want to sail to the ocean. It will be an adventure and we want to embark on this adventure, even if there might not be another land, even if the island is all we have, even if others tell us that there is nothing beyond the island. No, I am not telling an adventure story, I am inviting you to Kant's "land

of truth".[5] Would you embark on this adventure or say that the limit is unalterable and that is all we can know and stay on the island?

Surely Kant took this voyage on this wide, stormy and foggy ocean. His journey takes us to the distinction of world into a "world of sense" and a "world of understanding" and the distinction between appearances and things in themselves. Here, we have the division of objects into "phenomena" and "noumena". The idea is to set the limits of knowledge. By stepping beyond the island we are transcending "the limits of experience." When the world of sense and the world of understanding are distinguished, we have two standpoints from which to regard ourselves, belonging to the world of sense, where the laws we act upon are not empirical, and rather than nature, depend on reason. We have no knowledge of objects as they are so we cannot have the cognition of things in themselves, yet we can think them. Being able to think the things in themselves is not overstepping its boundaries.[6]

On the other hand, Wittgenstein, not willing to go beyond the limits, would stay on the island and enquire what can be done with what it contains. Wittgenstein, in the opening passages states that his aim in *Tractatus Logico-Philosophicus (Tractatus)* is to set a "limit to thought", there he clarifies his aim as to draw a limit "to the expression of thoughts". He clarifies his aim because he is aware that if he draws a limit to thought, this means that he also claims that he has knowledge of things that cannot be thought. This would be same as Kant's position. Does restating the aim of drawing a limit to language take Wittgenstein out of this puzzle, that is, in order to draw a limit you must know both sides of the limit? I must be able to think what cannot be said in order to be able to draw a limit to language to separate the sayable and the unsayable. But if you are able to think what is inexpressible then you must be able to express it. To understand the relationship of reality, thought and language is significant to understand what we cannot say.

If we define thought as a proposition with sense and if we consider that a proposition pictures reality, as Wittgenstein did, then thought is somewhat a picture of reality, or it must represent reality. Understanding a proposition requires a knowledge of the state of affairs it represents. In fact, it requires knowledge of the facts that it expresses. Such a conception of a proposition connects language and fact.

Wittgenstein formalises his model on how to set a limit to the expressions of thought through picture theory. This is the idea of language as a picture of reality. Wittgenstein suggests that the truth of a proposition depends on whether the proposition pictures reality or not. When we consider a proposition as a picture of fact, we accept that propositions are only capable of expressing what the case is. For Wittgenstein, the only true propositions are the "propositions of natural science"; they are the only propositions that are sayable. So, on the one side of the limit there are propositions of natural science that can be said, and on the other there are metaphysical and ethical utterances that cannot be said: the absolute sense of value, which cannot be said, which lies outside the limits of language. As ethical utterances are not propositions, they cannot have any truth-value and cannot be true or false and cannot have a sense, and then they cannot represent reality. Therefore, ethics, along with aesthetics and religion, is the subject matter that falls into the category of which we cannot talk about.

Wittgenstein, in his "A Lecture on Ethics," by looking at the cases where we use the words like good, valuable, really important, meaning of life, makes life worth living, the right way of living, questions what the common features of all ethical expressions are. For Wittgenstein, the characteristic feature of all these expressions is that they can be used in two different senses: (1) trivial or relative sense, (2) ethical or absolute sense. This distinction, with a framework of fact-value distinction, takes us back to the limits of language and also to the strongest argument of the lecture:

> Every judgment of relative value is a mere statement of facts and can therefore be put in such a form that it loses all the appearance of a judgment of value: . . . although all judgments of relative value can be shown to be mere statement of facts, no statement of fact can ever be, or imply, a judgement of absolute value.[7]

If a sentence cannot be described in terms of facts, it does not express a proposition which is true or false. For example, the description of a murder is no different to that of the "falling of a stone," both can be described by facts. The former might cause emotions when we read it but the emotions it arouses do not add anything to its factual content. Feelings cannot be defined as true or false either. So the absolute judgement of value cannot be a statement of fact. The main difference here is that absolute sense refers to an "ought to" situation. You ought to obey the rule, you ought to behave well, and it ought to be the right way. By the "relative sense" of a word, Wittgenstein means a word that satisfies a predetermined standard. There is no doubt concerning the judgement of good in this sense, because it complies with a pre-determined standard. Apparently there are no pre-determined standards to control the truth value of the "ethical or absolute sense" of value judgements. Whereas, expressions referring to "relative sense" can be transformed to fact statements, absolute value judgements cannot. This is the very foundation of Wittgenstein's view that ethics must be outside of the boundaries of language.

The idea that there must be universal and objective criteria for ethical judgements is appealing. The search for such a criterion, that does not change from society to society or from an individual to individual, that applies to all rational human beings, that does not change from time to time, that was true in the past, that is true in the present and will be true in the future, takes us to the concept of absolute value judgement. Philosophy, cannot describe any absolute value judgements as there are no propositions that are sublime, important or trivial, it can only describe facts, they all have "equal value":

> The sense of the world must lie outside the world. In the world everything is as it is, and everything happens as it does happen: in it no value exists–and if it did exist, it would have no value. If there is any value that does have value, it must lie outside the whole sphere of what happens and is the case. For all that happens and is the case is accidental. What makes it non-accidental cannot lie within the world, since if it did it would itself be accidental. It must lie outside the world.[8]

Thus, the absoluteness of good is what cannot be expressed. Does this hinder us in using such expressions of absolute value? Wittgenstein admitted that even he himself was tempted to use these expressions. Obviously we are tempted to attribute a certain quality to the absolute sense of value judgement, hence it must mean something. Why should we trouble ourselves to express nonsense? Is it the case that

we cannot find the correct logical analysis yet? Wittgenstein's answer is straight forward, for him, it is absolutely impossible to find a way to express them. Trying to express them is trying to go beyond the limits of language. For Wittgenstein, it is a hopeless case to attempt to try to exceed the boundaries of language, thus ethics cannot be a science, because it adds nothing to our knowledge.

Although Wittgenstein regards trying to express absolute value as "to run against the boundaries of language", he still respects others who have such a view, by admitting that he has the same tendency. Even though he commits himself not to run against the boundaries of language, he has a tendency to comment on ethics, but he does it by remaining silent about it. His silence should not be mistaken for ignorance.

Wittgenstein thinks that he does explain himself without going to the other side of the limit, without running against the boundaries. Trying to explain why he did not choose to say what he wants to say without committing himself to analytic philosophy, without locking himself into the "cage" of language which is limited with the propositions of natural science will be quite speculative. It seems that even Kant crossed what he deems the limits of knowledge. After all, does he not say that "I have therefore found it necessary to deny *knowledge*, in order to make room for *faith*"?[9] If ethics is as important for Wittgenstein as it was for Kant, why does he limit himself?

This could be due to the appeal to commonsense comprehension of the description of the external world, the concept of rationality as representing reality, the urge for the objectivity and science being less useful to satisfy our inclinations. Wittgenstein's view of how to represent what the case is, i.e., picture theory of language is an excellent exemplar of combining rationality with the capacity of representation. Having the desire to express absolute sense of ethics, but believing absolute value judgements cannot be represented by facts, is no different than Kant's effort to set the conditions of rational belief and this permits the idea of world of understanding.[10]

Maybe it is inevitable to cross the boundaries when you are yourself setting the limit. Even silence as an attitude may not be a defence, as Wittgenstein's silence is also regarded as being a "noisy silence" – "as noisy in its own way as the noisiest speech".[11] I believe Wittgenstein's silence is not exactly a silence in Zen understanding; it might be if he chose to remain silent and not utter a word about it, but he announced that he is going to remain silent and explained why he is going to do so and what he is going to be silent about. Wittgenstein conveyed his ethical opinions even if he announced that he is going to remain silent.

Kant also wants to set limits of knowledge and here transcending the limits means to transcend the "world of sense" to the "world of understanding." Wittgenstein's absolute sense of value might find itself in the realm of a world of understanding without much difficulty. However, the way ethics transcends seems different. For Wittgenstein, if you talk about the absolute sense of "good" the word "good" expresses something important, something higher and something that everybody will necessarily agree the goodness of, regardless of their preferences and tendencies.

The first thing he says about ethics is that there cannot be propositions of ethics because propositions cannot express anything higher; all of their value is the same. Thus a proposition that expresses a murder and a proposition that express the falling of a stone have the same value. There is no ethical content in either of them. Ethics in the absolute sense is not concerned with what is the case, but what "ought to" be the case. Consequently ethics is transcendental.

THE MYSTICAL: *SUB SPECIE AETERNITATIS*

What does it mean that "ethics is transcendental"? A straightforward description of transcendental for Wittgenstein is something that transcends the limits of language, which goes beyond the boundaries of language, which cannot be said. Ethics, being in the realm of the unsayable, is on the other side of the limit. Therefore, ethics is transcendental. Besides, ethics is mystical. It is mysterious, for Wittgenstein, how something that cannot be expressed can be shown. Ethics manifests itself. Ethics cannot be captured by the propositions that represent the facts; it transcends the boundaries of language. It might be clear for Wittgenstein, but it seems mysterious how such a conception of ethics does not contradict the idea that "if we can think of something it is possible too and if it is possible it is expressible". Must I have an intuition of what is manifested without being able to think and express it?

Wittgenstein connects world, life, will, ethics and religion. If ethics is somewhat about the purpose of life, we do not have such knowledge. The only knowledge we have is the existence of the world. If ethics is about the meaning of life, it is still problematic. As the world consists of facts where can we place the meaning? It seems that the meaning of life is outside the world. Wittgenstein's conception of eternity, living in the present and its connection with happiness will be understood better in connection with the interaction of, if any, the self, the will and the world.

What is the connection of the world and language? The world's being my world is manifested in my language including the language that only I understand. Such a notion of language could refer to thought and/or private language. Thus my relation to language and world is still bound to the facts and the limits of language are the limits of my world. How am I positioned in the world then? Indeed, I am at the boundary. Wittgenstein's analogy is: "I am placed in it like my eye in its visual field".[12] Am I just an observer that reports the facts of the world? Does Wittgenstein mean human beings, human souls when he is talking about self? Wittgenstein makes a distinction between the psychological self and the philosophical (metaphysical) self, so he does for the will. The self as a human being, human body or human soul is the concern of psychology as is the will "as a phenomenon". Is there a way to talk about the self "in a non-psychological way"? Considering the expression '"the world is my world', yes there is, it is the philosophical self, or 'the metaphysical subject'". The metaphysical subject is "the limit of the world – not a part of it".[13] This brings light to Wittgenstein's analogy of the visual field. The philosophical self, like the eye, is not part of the world. As you cannot see the eye, you cannot see the philosophical self, thus you cannot observe it as you observe all the other objects.

As the knowing subject is not part of the world, it is not in the world, it vanishes and when it vanishes there remains only the world. Moreover, Wittgenstein's concern is the philosophical self's own experience of the world and it has nothing to do with the existence of others, though he does not deny the existence of others.

This point will become clearer if we grasp the relationship of the self and the will. We must search for what the will is, not as a subject of the psychological self, but rather as the subject of the metaphysical self. For Wittgenstein there is no thinking subject, but apparently there exists a willing subject. The I, the philosophical subject, is the centre of the world and also possessor of ethics and its existence relies upon the existence of the willing subject. The existence of the willing subject is crucial since it is through the willing subject that the philosophical self could make a way into the world. But, even if the will penetrates the world it does not influence the events in the world. What purpose does will serve if it does not change the happenings of the world?

As it has been said earlier, all propositions are on the same level, there is no value in the world there are only facts. The facts are independent of what is good and evil. Thus, "what is good and evil" has nothing to do with the world. What is happening is all independent of my will, which is the bearer of good and evil; that is why I am completely powerless. The good and the bad "will" will not change the facts. If not the facts, what do they change? The limits of the world? What is it to change the limits of the world? Am I really that powerless? Cannot I put my will into action and interact with what is happening, influence it, change it? Surely, our will causes action. Here, action has significance. Wittgenstein clearly puts it that action is essential for us to will, in fact "willing is acting". But the action he is considering is not muscular-body movement, it is not that our will motivates us to behave as certain way. Wittgenstein suggests a thought experiment which shows us that we do not necessarily need the act of muscular-body movement to exercise our will. He wants us to imagine a person who cannot use his arms and legs. Such a person by not being able to move his body seems unable to employ his will. Thus will ethics have any validity for him? For Wittgenstein, this person without the ability to move his body could exercise his will. Obviously he could think. Since he thinks, he could also communicate his thoughts, he could influence someone or make someone do something for him therefore he could still exercise his will through others. Still could do good or evil. "Then it is clear that ethics would have validity for him, too, and that he in the *ethical sense* is the bearer of a *will*".[14]

What is the difference between these two types of action? In the act of muscular movement it seems that my will cause the action on the other hand will as the bearer of ethics is not the cause but the action. This distinction becomes clear when Wittgenstein describes to us what "the will" really is; "The will is an attitude of the subject to the world".[15] When you hold that ethical statements cannot be expressed, cannot be described by facts, then something outside the realm of facts, becomes helpful, i.e., attitude. Then, what he says about the will becomes understandable, that is, "will" can only alter the limits of the world. The fact will be the same fact, what changes is my attitude. Events are not good or bad, it is our attitude that gives them the property of goodness or badness. Once we change our attitude towards

the world, the world will "wax and wane as a whole" and it will never be the same again. Our attitude will change the world totally, whereas the fact remains the same. So as Wittgenstein suggested, the world of a happy man will not be the same as that of an unhappy man, because both have different attitudes to the world. Whether the good will be the waxing of the world is not said, but the connection to the happy and unhappy man seems to suggest that the good would be the waxing of the world whereas the bad would be the waning of it. And it combines ethics with "the right way of living".

The facts do not change, but to see the world *sub specie aeterni* is an expression of a new perception, an expression of a change of aspect. When you change your way of looking at things this change manifests itself in your attitude towards things and it is still questionable whether you could express the manifestation of your attitude. When my attitude changes I can see another aspect, my perception changes in a different sense, without a change of the visual image. So, although the world is the same, the unhappy man sees the world with another aspect than the happy man. Can we say that the unhappy man is unhappy because he cannot see the aspect that the happy man can see? Is it possible that you can never see an aspect that others could? "Custom" and "upbringing" have a role in the ability of seeing another aspect of the things. Wittgenstein, establishing an analogy with colour-blindness, calls the incapacity to see another aspect of something "aspect-blindness". An aspect-blind person could see one or other aspect but cannot shift from one to another, i.e., cannot notice the change of aspect. For Wittgenstein, it is something like lacking of a "musical ear". Then, an aspect-blind person can hear the sound, but cannot recognise the tune, unable to notice the likeness of one tune to another. The analogy of "musical ear" gives us a room to apply the aspect-blindness and "seeing the likeness" or "seeing as." to aesthetics. A person who lacks a "musical ear" can recognize the tunes or voice of a singer she knows in a particular song. But if you change the context, say the same singer is singing an unfamiliar song she might not recognize the singer. Thus an unhappy man could be defined as an aspect-blind man, who is unable to see the good aspects of the world, who is unable to shift his view from one aspect to another, who is unable to see the world *sub specie aeterni*.

For Wittgenstein, the concept of good life, happy life, and right way of living is connected with the aspect of eternity. The good life is united with viewing the world *sub specie aeterni*. By eternity Wittgenstein does not understand something like "infinite temporal duration" or "eternal survival after death" rather, for him, eternity means "timelessness". How then, can we live in the present and see the world *sub specie aeterni*?

What can be said is limited by the propositions of natural sciences and they are not timeless. The view *sub specie aeternitatis* requires a new way of looking at things, like the eye analogy, it requires us to see objects from outside and to view the world as a whole. What does it mean to say something about the world as a whole? Speaking of the totality of things is speaking of describing every aspect of all things and naming everything that can be. Statements about facts are always accidental, as are the propositions of natural sciences. They are temporal, not eternal. Whatever we say about facts will never be more than accidental. Therefore, it is possible to

interpret Wittgenstein's view on this limited whole as a manifestation of the problem of universality in the realm of facts. As long as these propositions aim to be included in all cases, it is not possible to verify them conclusively by a finite number of observations. As the only propositions that are meaningful are propositions of natural sciences, and as we cannot have a priori knowledge through experience, and cannot verify the truth of all propositions of natural science then we can only talk about the limited world that we know through experience, thus we can conclude that there is nothing mystical or ethical in seeing the world as a limited whole. After all, Wittgenstein says that he sets the limits of language, and the limit is defined by the facts. But what is mystical is feeling the world as a limited whole. But these feelings cannot be put into words. However, we are still urged toward the mystical, this time it is the feeling that the world is a limited whole, another time it is the feeling of absolute safety.

Nevertheless, when you view the world *sub specie aeterni*, you are not concerned with what is accidental, what is the case; you are concerned with the eternal, the absolute. You are not concerned with the future or the past, when you are living in a timeless present, you are not concerned with "temporal gain." Ethics has nothing to do with temporal gain; it has nothing to do with reward or punishment. Wittgenstein questions what happens if you do not obey an ethical law in the form of absolute sense of ethical judgement. And he concludes that the consequences of our action must be irrelevant when concerning ethics. It is not possible to miss the similarity to Kant's view on reward and punishment concerning moral law; it is as if Wittgenstein is paraphrasing Kant. The similarity is not only that they say reward and punishment have nothing to do with ethics, and if you act in a certain way to avoid punishment or gain reward, the act in question is not a moral act. But they both attribute an ethical sense to reward and punishment. To say that the consequences of an action are not important, but that the ethical sense of reward and punishment is in the action, is no different than stating the following, as Kant did:

Now, one must first value the importance of what we call duty, the authority of the moral law, and the immediate worth that compliance with it gives a person in his own eyes, in order to feel that satisfaction in consciousness of one's conformity with it and bitter remorse if one can reproach with having transgressed it.[16]

Although for different reasons both Kant and Wittgenstein arrive at the same conclusion; that to act in the right way because of the consequences of an action, like acting in the "right way" to go to Heaven, is not acting morally. It is only in having the immediate reward (pleasantness/satisfaction) or punishment (unpleasantness/bitter remorse) for the action itself that one can see oneself moral.

For Wittgenstein, when you live in the eternal present you will have no concern for the consequences of your actions. But when you live in the eternal present you are in the realm of what cannot be said. Although, as mentioned earlier, the strictly correct method of philosophy is "say nothing except what can be said", i.e. say nothing except the propositions of natural science. If you manage to live in the present and view the world *sub specie aeterni*, you could "transcend" these propositions.

Leaving behind the propositions of natural science will enable you to see the world with a new aspect. This will be the ethical and the right way of seeing the world.

For Wittgenstein transcending the propositions does not mean to step outside the limits rather it is staying at the boundaries and being able to see the world outside. Ethics manifests itself in our attitude towards the world. He seems to say that we cannot express ethics, but that it can be shown, that it manifests itself through our attitude toward the world. In order to change the attitude you need to see the world *sub specie aeterni.* With an ethical attitude to the world you could alter the limits. To do this, you do not need another reality. Wittgenstein, being closer to Kant than he is to Moore, suggests a transcendental ethics without falling under the charges of Kant as Moore did, with an account of living under the aspect of eternity, without a need for supersensible reality.

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NOTES

¹ Moore, G.E. 2002. *Principia Ethica.* 165. Cambridge: Cambridge University Press.
² Kant, I. 2006. *Critique of Practical Reason*, ed. (trans: Mary Gregor) Cambridge: Cambridge University Press. AK 5:42. References to Kant (excluding *Critique of Pure Reason)* given in the pages of the German Academy of Sciences (AK) edition of Kant's collective works.
³ Kant, I. 2006. *Groundwork of the Metaphysics of Morals.* AK 4. 433–434. Cambridge: Cambridge University Press.
⁴ Ibid., AK 4: 452.
⁵ This analogy used by Kant to describe 'the territory of understanding'. Kant, I. 1965. *Critique of Pure Reason.* 257. New York: St Martin's Press.
⁶ Although Kant seems to be sensitive about the limits of knowledge, the limit between the world of understanding and the world of sense, [*Critique of Pure Reason,* (St Martin's Press, New York, 1965), 7; AK 4:451; AK 4: 462; AK 4: 452] he says: "By *thinking* itself into a world of understanding practical reason does not at all overstep its boundaries, but it would certainly do so if it wanted to *intuit* or *feel itself* into it" (AK 4: 458).
⁷ Wittgenstein, L. 1965. A Lecture on Ethics. *The Philosophical Review 74:* 6.
⁸ Wittgenstein, L. 2005. *Tractatus Logico-Philosophicus*, 6.41. (trans: Pears, D.F and McGuiness, B.F.). London: Routledge Classics.
⁹ Kant, I. 1965. *Critique of Pure Reason.* 29. New York: St Martin's Press.
¹⁰ Although it sounds like crossing the limit, Kant finds this permission useful "for the sake of a rational belief, even if all knowledge stops at its boundary" (AK 4: 462). In the Introduction of the *Critique of the Practical Reason*, Andrews Reath says that "while Kant's epistemology undermines traditional metaphysics, it unexpectedly creates the possibility in principle of making assertions about what lies beyond experience"(*Critique of the Practical Reason*, xi).
¹¹ Wolcher, in the section "A Zen Reading of Wittgenstein's Thesis of Silence" gives example of *Vimalakirti's* silence and draws a parallel to Wittgenstein's silence and descries Wittgenstein's silence as noisy silence. Wolcher, L.E. 2005. *Beyond Transcendence in Law and Philosophy.* 205.(London: Birkbeck Law Press. Cf. *Tractatus* where Wittgenstein says: "What can be said at all can be said clearly; and whereof one cannot speak thereof one must be silent" (*Tractatus*, 3).
¹² Wittgenstein, L. 1984. *Notebooks 1914–1916* ed. (trans:G.E.M. Anscombe). 73 Oxford: Blackwell.
¹³ *Tractatus* 5.641, See also *Tractatus* 6.423. Also in the *Notebooks* Wittgenstein states that "The I is no object" (*Notebooks*, 80).
¹⁴ *Notebooks*, 77.

[15] Ibid., 87.

[16] AK 5:38. Cf. *Tractatus* 6.422: "There must indeed be some kind of ethical reward and ethical punishment, but they must reside in the action itself. (And it is also clear that the reward must be something pleasant and the punishment something unpleasant)."

SECTION IV

ANGELA ALES BELLO

THE TRANSCENDENTAL: HUSSERL AND KANT

ABSTRACT

The essay deals with the notion of "transcendental" as it is proposed by Husserl and Kant. The key point of this comparison is linked up with the phenomenological analysis of consciousness with its lived-experiences and the discovery of the relationship between the level of the passive syntheses and the active ones. This kind of analysis distinguishes Husserl's position from Kant's one, even if the former uses the word "transcendental" to pinpoint the structure of subjectivity. The consequence of Husserl's approach is that the knowledge of the world, of the human being and of God is gained in a totally different manner regarding Kant.

HUSSERL AND KANT

It is useful to retrace the steps of Husserl's encounter with the thinker of Königsberg. This is the case because one notes an interesting transformation from a stance of rejection to one of acceptance, not, of course, of Kant's entire position, but of a fundamental aspect, which, according to Husserl, must be deepened and eventually overcome.

In the period that can be considered "pre-phenomenological," Husserl was under the influence of his anti-Kantian teacher, Franz Brentano. He was developing his thesis on the calculation of arithmetical variations with Weierstrasse at Berlin while listening to the lectures of Friedrich Paulsen on ethics, a close follower of Kant. Husserl then went to Halle, where he became *Privatdozent* in philosophy under the direction of Carl Stumpf, a psychologist who was also critical of Kant for his lack of interest in psychology.

Since the influences of Brentano and Stumpf were decisive for Husserl, his interest in Kant at the beginning of his career was nonexistent. When, however, in 1896, moved by the critiques of Frege and the influence of Paul Natorp, who was himself one of Germany's leading Neo-Kantians along with Ernst Cassirer, Husserl distanced himself from psychologism; he focused on the search for the ideal conditions of possibility for science in general and he began to give lectures on Kant, first at Halle and then at Göttingen. Slowly, he felt the need to tackle Kant's ideas because the path he was independently following was leading him to treat the very same problems that proved to be of interest for the philosopher of Königsberg.

On my view, this seems to me an important point for understanding the origins and genesis of phenomenology. In fact, Husserl independently arrived at the discovery of his method, which he then brings into dialogue with modern thinkers,

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ultimately recognising them as his "precursors" while also selecting them *a poste-riori* as his teachers, especially Descartes and Kant. He examines these last two thinkers closely because, in fact, they are not his teachers and he is also very critical of them. His 1929 *Cartesian Meditations* represent a critical judgement of Descartes' philosophy and, concerning Kant, many of his texts can be seen to distance him from Husserl.

The most significant text we have stems from a lecture that Husserl gave at the University of Freiburg's celebrations of Kant on May 1, 1924 entitled, "Kant and the Idea of a Transcendental Philosophy." Because this text is "festive," Husserl, rather than develop his explicit objections to Kant's philosophy, decides to delineate his own position. Here, the main thread of Husserl's argument revolves around the "transcendental," a term which Husserl borrows from the Kantian tradition in order to stake out a new territory. The difference between the two thinkers also emerges more intensely in other writings of Husserl important for delineating the distance between his own "transcendental idealism" and that of the critical Kant.

Here, I propose to underscore some points of convergence and divergence *vis-à-vis* Kant, as Husserl develops them, in order to proceed to another discussion that exceeds the intentions of Husserl – a discussion that draws from various Husserlian affirmations and through which one can note the differing results of both Kant and Husserl's analyses.

THE IDEA OF A TRANSCENDENTAL PHILOSOPHY

I would now like to bring to the fore various Husserlian affirmations, which seem quite different when compared to one another, in order to show both the proximity to and distance from the critical philosophy of Kant. In a text from 1924, one reads[1]:

In fact, my adoption of the Kantian word "transcendental," despite all remoteness from the basic presup-positions, guiding problems, and methods of Kant, was based from the beginning on the well-founded conviction that all senseful problems which Kant and his successors had treated theoretically under the heading of transcendental problems could, at least in their finally clarified formulation, be redirected to this new basic science.

This text establishes a continuity with Kant's position, but Husserl' s attitude is quite different in a text from 1921: "All the philosophies that move forward from Leibniz on suffer from the same contradiction of philosophical and epistemological dogmatism, including the *Critique of Pure Reason* of Kant."[2] Here, Kant does not flee from the charge of psychologism: "A transcendental theory of knowledge can be carried out only within the context of a universal theory of knowledge and this [only] as a pure science of consciousness."[3] In particular, a residue of psychologism is found in the Kantian presupposition concerning the "faculties" present in human beings that are not adequately justified, ultimately leading to anthropologism.[4]

That this position endures, notwithstanding the assertions of fidelity, even in the text of 1924, is confirmed by the very fact that after his initial openness to Kant, Husserl no longer refers to him, choosing rather to trace the fundamental lines of his own phenomenology, thereby differentiating himself from Kant. In fact, Husserl

continues to write: "If I were permitted to reach farther out beyond the universal idea of transcendental philosophy and enter into the special contents of Kant's theories, there would, of course, still be much to say that would redound to his fame."[5] In reality, here, Husserl is simply referring to transcendental philosophy. Kant, therefore, is only referred to as the initiator of a movement, on Husserl's view, still replete with obscurities and uncertainties, which ought to have been cleared up in a radical way. This could be done by leaving Kant's work to the future generations as a task for further clarification.[6] At this point, Husserl feels himself, once he has developed his phenomenological project, as the one who begins to fulfill such a task. The task consists " namely to bring this new, transcendental sense of philosophy to perfect clarity and purity through a radical exploration of transcendental subjectivity as the field in which all method originates."[7]

The clarification consists in the deepening of analysis that follows a completely different path than the Kantian one concerning subjectivity, and for this reason leads to completely different results, including those concerning the great themes of metaphysics and ethics. Therefore, it is along epistemolgico-metaphysical as well as ethical lines that the contrast between both thinkers becomes evident, ultimately resulting in the differing positions of Husserl.

TOWARD A PHENOMENOLOGICAL PHILOSOPHY

Let us begin here to individuate certain themes that constitute, on my view, the fundamental difference between Husserl and Kant. Turning to the question concerning the external world, if one examines the *Critique of Pure Reason*, it is clear that Kant does not doubt the existence of an external reality for the human subject. But he does consider such a reality in itself "thinkable" but not "knowable." In terms of the noumenon, one finds three modalities that correspond to the three parts of the *Critique of Pure Reason.* At the level of the transcendental aesthetic one can delineate a reality that can be defined as "natural" and is the object of the physical and mathematical sciences. In the transcendental analytic the noumenon corresponds to the reality adumbrated by the I think, which concerns the human being and his/her soul. Finally, at the level of the transcendental dialectic the preceding two themes are taken up once again in the idea of the world and the I. Here the noumenon represented by divine reality is added. As is well known, Kant concludes by maintaining the insufficiency of human reason to achieve the existence of the reality that corresponds to the three ideas in which noumena configure themselves, and he will attempt in the other *Critiques* to reach such realities. Hence, the human soul, God, and the world of nature and its purpose will become objects of a new investigation that uses theoretical means other than those employed by classical metaphysics, including practical synthetic judgements in the *Critique of Practical Reason* and reflexive judgements in the *Critique of the Power of Judgement.*

Husserl's position is completely different. In the previously cited text from 1924 he discusses the very question of the world: the noumenal aspect of this reality, examined by Kant exclusively from the perspective of scientific knowledge, disappears

in Husserl. He reclaims the right of experience, maintaining that "our waking life is, as it also was and will be, always experiencing and always able to experience "the" world, the totality of realities."[8] That which Husserl underlines is, rather, the imperfection of such a knowledge, which always pushes us to seek further: "Of course, our experience is and always remains incomplete. In it, we grasp only fragments of the world and even these only one side at a time, and the sides, again, never in ultimately valid adequacy."[9]

It is possible, however, to push ourselves always further and not be satisfied, and even if there is no ultimate justification. This does not mean that we lapse into scepticism and relativism. That which is known is known validly and really. "This well-known and unquestionable imperfection does not, however, disturb, our conviction that we can through experience become acquainted with the world itself and that experience is what originally certifies real existence to us."[10] And it does so in an intersubjective fashion because human beings possess communal structures of knowing. Certainly, Husserl raises the problem of the agreement between that which we seem to know and things themselves: "Experience can indeed also become discordant, can make us succumb to doubt and deception."[11] This is not, however, a definitive situation. Husserl remarks, "In any case, however, the production of harmony, and ultimately of enduring harmony of the totality of experience, is possible; and only in it – as is unquestionable – is there completed a thoroughgoing and enduringly indubitable cognizance of the existing world itself."[12]

Husserl is not speaking here of the scientific knowledge of the world, as Kant does in the *Critique of Pure Reason*, but of daily knowledge and contemporaneously of theoretical knowledge, that knowledge first proposed by philosophy. If theorisation depends on us, the existence of the world does not depend upon us. "What we in this manner, purely subjectively, produce in ourselves and our 'insightful' thinking, on the ground of actual and possible experience, serves us as the norm of our world-cognitions – as the norm of truth for the world itself, as it is and for itself, whether we live or die, whether we cognize it or not."[13] This is the position that Husserl calls "transcendental realism" in the *Cartesian Meditations*.

One could rightly ask how this position comes to agree with the other definition given by Husserl to his position, namely, "transcendental idealism." The solution to this crucial problem can be found in Husserl's comment on Kant found a few pages after the ones previously cited. The insistence on the fundamental role of subjectivity derives from the fact that, insofar as human beings, the world, even if it is in itself whether we live or we die, when we are alive, it is a world "for us," and this "for us" can become an absolute *quoad nos*, much different from the absoluteness of God.[14]

The relative absolute, to employ here an oxymoron, of human beings can be seen in the moment when one reflects upon the fact that, "Certainly, the being-in-itself of the world is an indubitable fact; but 'indubitable fact' is nothing other than our naturally well-founded statement, or, more precisely put: content of our statement, based on that which is experienced in our actual and possible experience, that which is thought and seen in our experiential-logical thinking; so it is here, it is wherever we maintain something, establish it as legitimate, as a theme of 'truths in themselves'.

Does not that which is expressed, established, seen – in short, cognized – and does not essentially cognizable draw its sense from the cognition, from its own essence, which cognition is, after all, in all its levels in consciousness, subjective mental living?"[15]

The reference to such a subjective living does not imply that truth in itself is the fruit of our devices; rather, it is possessed by our knowledge. The great task, then, is to understand how such possession takes place and what conditions make it possible. Here, the function of the transcendental comes to be delineated as the place in which one can begin to trace not only the conditions of our knowledge but also the deep structures of our being. The world existing in itself has a sense or meaning, which cannot be completely different than the formation of sense produced by our knowledge. But, here we are not dealing with a simple "cognitive image" that stems from the outside, and this because of the passive spheres of knowing through which material objects are constituted, as will be explained later. And this, if it is a position that contrasts with some realist positions, is also a distinguishing motive *vis-à-vis* Kant's reading of the very formation of knowledge.

Transcendental idealism only opposes, therefore, a naïve realism, and seeks to make evident the role of the operations present in the human subject, the source of the elaboration of the sense or meaning of the *quoad nos*. The continuous stepping back into that which Husserl sometimes calls interiority first arises in his arguments against positivism, which is completely focused on the external; it also arises in his arguments against psychologism, which does not validly understand the very structures of interiority, as well as his arguments against Kant, who, even if he actuated a move in subjectivity though his Copernican Revolution, still did not bring to completion subjectivity's operation. Also, by not exactly analysing the meaning of those very structures he did not succeed at seeing in them their cognitive potential, which lead in a certain direction, namely, that which we could define as metaphysical.

Concerning the external world, Husserl must combat the scepticism of Hume. He notes, "The genuine transcendental philosophy – let it be emphatically stressed at the outset – is not like the Humean and neither openly nor covertly a sceptical decomposition of the world-cognition and the world itself into fictions, that is to say, in modern terms, a 'philosophy of As-If'."[16]

How, then, to interpret justly the Kantian distinction between reality known through our ideas and reality in itself? Husserl, who, opposite to the Kant of the *Critique of Pure Reason*, refers to our knowledge, understood in a global sense and not only as scientific knowledge, which is a particular case of our general knowledge, maintains that such a distinction is false. Here, there is a focus on the difficulty of grasping existing reality in a total and perfect way: ". . .as one is conscious of an actually experienced and existing house in many subjective modes, in changing orientation and perspective, in changing differences of clarity and distinctness, of mode of attentiveness etc."[17]

If this is the case, but the desire to understand reality in its fullness arises in us, then an object that is still unknown is nothing other than an object thought as belonging to the horizon opened by our possible knowledge. The tension between imperfect real knowledge, with its numerous modes of empty and fulfilled

intentions, and ideally perfect knowledge, therefore, remains. In this way, Husserl accepts and corrects Kant: he accepts his "idea" of world, the world as the object of an ideation, but he corrects him with regard to the concrete knowledge of things of the world, an imperfect, limited but true knowledge. Things never give themselves totally, but they give themselves with their configurations in their real existence.

According to Husserl, the problem of knowledge has ramifications even deeper than Kant could have imagined: "On the other hand, he considers as dispensable for setting his problematics the systematic execution of a correlative, concretely intuitive study of subjectivity in its performance and conscious functions, its passive and active conscious syntheses, in which all kinds of objective sense and objective right take shape."[18] Husserl concludes by saying that it is necessary to pass "to a most universal study of the essence of consciousness in general – to a 'transcendental phenomenology'."[19] The transcendental has to dilate itself in order not only to understand the formation of the sciences but also the multiplicity of forms of human association.

THE TRANSCENDENTAL AS THE LOCUS OF EXPLICATION FOR GENETIC INVESTIGATIONS: FROM PASSIVE TO ACTIVE SYNTHESIS

If we remain at the level of gnoseology – the level privileged as the way to access an understanding of the real in classical metaphysics, and the level that becomes central in modern philosophy and in Husserl – one finds in that Husserlian expression "active and passive synthesis of consciousness" the key for understanding the overcoming of the Kantian gnoseological position.

Husserl's most complete treatment of active and passive synthesis can be found in his lectures from 1918 to 1926 known as *Analyses Concerning Active and Passive Synthesis.* Here, one can find four important structuring levels that move in succession from lower to higher levels of complexity.

First, there is a synthesis of an associative or pre-affective unity, which is derived from three principles: similitude and homogeneity, contrast, and contiguity. Here, one speaks of a unitary formation.[20] Second, there follows affectivity, which operates in the flowing present, producing the recollection of givens in retention and protention.[21] Third, at this point there merges receptivity, which is motivated by affectivity and grounds the apprehension of an object. Being motivated passively, it still permits an activity of consciousness to take place.[22] It is receptivity that permits the formation of an object, including its comprehension and explication. Finally, there is apperception.[23] Here, the object constitutes itself in the relation between perception and apperception. For example, as Husserl indicates in *Experience and Judgment*, Section 8, a side that is seen is truly seen insofar as it possesses sides that are not seen, which are anticipated insofar as they determine the sense of the object. This permits us to know a thing through the determination of its internal horizon in correlation to the external horizon, understood as referencing backward to other things.

In this synthetic process, unity is already given at the first moment and is not only realised in the last moment, i.e., apperception, as it is for Kant. In any case, we do not find ourselves facing a construction that occurs according to the levels indicated; rather, such levels are traced by moving from the object, which reveals itself to consciousness. It is only by successively, analytically excavating backward that we can arrive at the givenness of the object. Here, we are dealing with a reverse process than the one indicated by Kant, which claims it is possible to analyse the functions of the subject separating oneself from the object itself. On the contrary, for Husserl consciousness is not a togetherness of functions that are independent of the things to which they are applied; rather, consciousness itself is a stratification of constitutive operations that are both passive and active and which form the object as well.

It is the moment of receptivity that initiates the conscious seizing by the subject, and it constitutes the passage from passivity to activity. In fact, through receptivity that which was anonymously present to consciousness can now be posited thematically for consciousness.

Two considerations now arise. First, there is the meaning of consciousness and, second, there is the question concerning genesis. For Husserl, consciousness is not only auto-consciousness as it is in Descartes. It is necessary, therefore, to distinguish between the I and consciousness, for which subjectivity is wider than the I, and not all that is subjective is egological. Passive syntheses are also pre-objectual and pre-egological, and the fact that they are subjective is uniquely determined by the possibility of being attentively seized by the subject who is adverted to them. Transcendental subjectivity is wider than the transcendental I.

My second consideration is quite important, because it permits me to distinguish the deep originality of Husserl's position *vis-à-vis* Kant's. This will allow me to understand more precisely the significance of the transcendental. The process of genesis is that which clarifies the constitution of both the object and the subject. This deals with a unique process that has an objective and subjective slope. It is for this reason that it is not possible to speak of a "faculty," according to Husserl, as it is for Kant. There exists an already structured subject that organises an unformed material, bringing it to unity; but, one can contemporaneously delineate the formation of the object as well as that of the subject. The pre-eminence that seems to be accorded to the subject resides in the fact that the human being, who always asks himself/herself the question of sense or meaning, is able to trace the genetic path, thereby investigating the very genesis of constitution.

A confirmation of the archaeological excavation carried out by Husserl by means of the genesis of constitution can be found in the role played by intentionality. Pre-objectual givens are intended, but unlike objects they do not presuppose any act that refers back to the ego pole of acts of lived experience. It is for this very reason that Husserl speaks of foundational (*fungierende*) passive and latent intentionality that can be transformed into an active intentionality.[24] Such an intentionality finds itself most fully in affectivity because as is the case for active intentionality, it is directed toward a given and it can be effective or potential.

The sphere of passivity is defined by Husserl as the hyletic sphere, employing in a uniquely original way the Greek expression *hylé*. The discovery of such a sphere, from a genetic point of view, justifies how it configures itself at the primary levels of human being but it also indicates what may be the deep level of teleology, which is considered by Husserl to be the "form of all forms." This is demonstrated by the fact that it presents itself as one of the ways, much in the same sense as Thomas Aquinas' ways, that can lead us to admit, according to a process of inferential logic, that Someone created things with their own purpose.[25]

If one is attentive to hyletic data, an extraordinary chapter is opened of inestimable richness that permits us to exit from the confines of subjectivity through the concept of *telos*. Teleology, which constitutes the universal being of transcendental subjectivity as ontological form, does not stop at subjectivity. In reality, it involves intersubjectivity, carrying with itself a "will to life," which is at first obscure and pre-ontologically formed and which little by little unfolds in certain individuals until it delineates itself as an idea of perfection/fullness – a sort of regulative ideal that appeals to the will.

Teleology, then, manifests itself as a "form of all forms"[26] and, including the will, it reveals a "creative" character of the will itself, which is ready to realise the best of all possible worlds. This can and ought to manifest itself in the factual existence of subjectivity, understood as individual, concrete personality, when it is turned toward others in such a way as to establish an agreement and avoid intolerance. This task as an ultimate justification insofar as the absolute will, which lives in all transcendental subjects and which makes the concrete, individual being possible, is *the divine will*, which presupposes intersubjectivity in order for it to exercise its concrete activity. All of this is understood by moving from the analysis that I achieve in my concretion, my factual being for myself, always seeking the universal form of subjectivity and intersubjectivity. It is a possibility, which I discover offered to me, of passing from fact to *eidos*, but the relation between fact and *eidos*, insofar as it concerns me, is wholly peculiar: the *eidos* transcendental I is unthinkable without a factual transcendental I. Existence seized in its actuality, which is bracketed at the moment in which the essential structure of transcendental subjectivity is grasped through the eidetic reduction, is not eliminated, but it lives just as that which is bracketed lives – it is not eliminated and it lives as something continuous and constant to which one can refer. Here, we have reached once again that existential level, which seemed to have been eliminated and which had such resonance for many existential philosophers.

Through the change from the natural attitude to the eidetic one, Husserl underscores, this backward-directed path leads to an absolute ontology that is correlative to mundane ontology.[27] Surprisingly, one can say, always excavating deeper and deeper, that one is led back to the originary structure of originary *hylé* with its originary kinaesthesia, sentiments and instincts. Departing from the "fact," one discovers that originary matter founds itself in a unity, which is an essential form that comes first to worldness, where the term "first" has particular relevance.

The hyletic dimension is, therefore, that which at the level of actuality already "instinctively" gives pre-indicatively the constitution of all the world and not only my subjectivity. In the hyletic dimension the same functions of possibility have

their essential grammar though which, because of the fact, I discover that there was a preceding teleology.[28] Hyletics permit an opening beyond subjectivity in two directions, namely, in onto-cosmological and theological senses. The conditions of possibility of teleology are to be found in reference to the originary facts of *hylé*, and without them no world would be possible as well as no transcendental subjectivity. But, here, one asks whether the originary facts of *hylé* are the ultimate ones or even whether teleology, with its originary facticity, has its foundation in God.[29]

Two relevant results are achieved: first, departing from originary *hylé*, a possible distinction arises, understood in a cosmological or anthropological sense or in terms of mundane ontology and ontology of subjectivity, even if it is subjectivity that becomes aware of this; second, all of this still refers more deeply to that which Husserl defines as the "ultimate questions of fact," "the originary questions", the ultimate necessities of life, originary necessity, ultimately opening, then, the way to the connection between *telos* and God.

One can note how the theme of teleology, which probably also takes from Kant, permits one to establish a comparison with Kant's use of this term in the *Critique of the Power of Judgement*. The treatment of such a theme leads Husserl to confront more directly and in more detail the question, which, on his view, was most important for the human being, namely, that of the knowledge of God, according to Dorion Cairns.[30] This knowledge is theoretical and not only a matter of faith; it is determining in light of the question concerning the ultimate meaning of existence.

THE PARADOX OF THE HUMAN BEING AS SUBJECT AND OBJECT OF KNOWLEDGE

Based on an examination of the lived experiences of consciousness one can, according to Husserl, reach the "reality" they display. The human being reveals itself as a bodily, psychic and spiritual reality. Here, one responds to the radical question: What is the human being? The clear and precise reply Husserl gives is by far superior to Kant's. If the line of thought that connects Husserl to Kant is that of the transcendental, it is on this very basis that one must ask the question concerning the human being, but this can only be resolved by passing through the transcendental ego. What, then, is the transcendental ego? If I understand correctly, according to Husserl, it is this ego that can overcome the radical objection that consists in saying that if the I, that is, this human being (*Mensch*), exercises the method of taking on a transcendental position, then it remains there at the level of its pure egoity, that is, an abstract level of the concrete human being, as was maintained by Descartes. The person that speaks in such a fashion, including Descartes, lapses into an unnatural and naïve attitude; his/her thought moves on a pre-given terrain rather than the domain of the *epoché*: to consider oneself as a human being, in this does the presupposition of the validity of the world consist. Through the *epoché* it becomes clear that there exists the ego, in whose life the apperception of human being is maintained within the universal apperception of the sense of the being of the world.[31]

The question consists, then, in asking oneself whether the reduction to the ego eliminates the *Mensch* as *Mensch in der Welt*, the human being as being in the world. Husserl hastens to underline that the world remains a fundamental theme and is not eliminated but subtracted from the "naïveté" of daily consciousness. Therefore, what is the structure of the human person that emerges right from the deepening of the transcendental dimension? This theme was emblematically developed in the second volume of his *Ideas Pertaining to a Pure Phenomenology*, transcribed by Edith Stein, and it is, therefore, necessary to refer to this text here. Among the edited works, it is, in fact, the most significant text for the delineation of a philosophical anthropology.

After transcendental analysis individuates consciousness as the place where all the dimensions of the subject reflect themselves, it becomes possible to describe essentially a series of lived experiences of consciousness itself that refer to the "real" structures of the human being. The first and second volumes of the *Ideas*, then, are connected and must be read in their very connectivity. If the first volume aims at explaining the method and the domain of the analyses, namely, the transcendental dimension as locus of the unveiling of the sense or meaning of the reality *quoad nos*, the second volume is geared toward bringing to light the constitution of material nature, to which belong body and animal nature, and which is characterised by psychic reality and the world of spirit, to which the personal I belongs.

It is interesting to note, however, after having bracketed all the traditional doctrines concerning the human being – the bracketing being carried out in an original way precisely because it is not done in a deductive fashion, but in an ostensive fashion – that one comes face to face with the analysis of the phenomenon of the human being, recovering and enhancing its three-fold division into body, psyche and spirit.

The structure of the human being can be demonstrated by beginning with an examination of the lived body itself, *Leib*, which is not for itself a point of departure, but is traced in its characteristics, moving from its presence in perception, understood as a lived act in consciousness. If perceptual apprehension presupposes the contents of sensation, which all play a necessary role for the constitution of the various schemata and also for the constitution of the appearances of real things themselves, this "means that in all perceptions, in all perceptual exhibition (experience), the Body is involved as freely moved sense organ, as freely moved totality of sense organs and hence there is also given the fact that, on its original foundation, all that is thingly-real in the surrounding world of the Ego has its relation to the Body."[32]

Following the discovery of the living body, one would not expect Husserl to take up once again consciousness and the pure I; rather, he proceeds in this manner in order to remind us that the description in its essential moments is made possible thanks to the very capacity of human beings that is discovered through the reflection that fixes on to it. Hence, "As what is absolutely given, or what can be brought to givenness in the apriori possible view of fixating reflection, it is by no means whatsoever something mysterious or mystical. I take myself as pure Ego insofar as I take myself purely as that which, in perception, is directed to the perceived, in knowing to the known, in phantasizing to the phantasized, in logical thinking to the thought, in valuing to the valued, in willing to the willed."[33]

Such acts can include acts of attraction and repulsion, desire, love, hate, decision in action, the act of a *fiat,* an act of will, theoretical acts in delineating a thematic context, acts of establishing relations, positing a subject and a predicate, and acts of drawing consequences. Here, one traces a transcendental structure *sui generis* that allows one to pass on to an investigation of the human being's body as bearer of localised sensations and as crossed by sensations of pleasure, pain, well-being or dis-ease, which constitute the material basis, the hyletic basis, for the constitution of values. With these layers, then, intentional functions are connected and the hyletic ones assume a spiritual function.

Through the stratum of "real" qualities (hyletic ground), insofar as they are constituted in virtue of a relation with real circumstances within the realm of the real, the body proper interweaves itself with the psyche. One could affirm, then, that "Soul and psychic Ego 'have' a Body; there exists a material thing, of a certain nature, which is not merely a material thing but is a Body, i.e., a material thing which, as localization field for sensations and for stirring of feelings, as complex of sense organs, and as phenomenal partner and counter-part of all perceptions of things (along with whatever else could be said about it, based on the above), makes up a fundamental component of the real givenness of the soul and the Ego."[34]

If we move onto another stratum that is qualitatively different than the material thing (that is, psyche), we move to the body itself or, more precisely, the living body. The living body is an interweaving of these two moments, the material and the psychic. Some Husserlian manuscripts analyse, digging deeper into the psychic dimension, the realm of instinct, which indicates continuity with the animal world. But the distinction from such a world can be traced in the intentional and spiritual function.[35]

Earlier, we saw that there are some acts that are linked with the pure I; these acts are different from tensions, from the impulses of reactions. Rather, these are voluntary acts, evaluative and theoretical ones, which characterise the human person. In this way, we now enter the life of spirit that is in no way "determined," but "motivated." It is the seat of free acts and rational position-takings. Passivity and activity are interwoven, but activity distinguishes the "waking" human person, that is, the person who is ethically and theoretically awake.

The I comports itself *vis-à-vis* the world through acts upon which it is able to reflect as, for example, when it takes note of itself as a personal I, just as any other human being can do in relation to the same acts through empathy; the other human being may seize these acts as the acts of the person in question, for example, when one speaks of this person, one is clearly aware of the other as a person. Husserl now proceeds to a sort of definition of the person: if he/she has representations, if he/she feels, values, pursues something, acts, and does so in all of these personal acts, he/she is in relation with something, with the objects of her surrounding world.[36]

Assuming a personal attitude with regard to the surrounding world means assuming a valuative and ethical attitude. This is far from being an artificial being; this is the true and proper "natural" attitude.[37] Here, we are dealing with the few places in which the term natural is employed by Husserl in a positive way. Usually, Husserl assimilates its sense with positivism's sense of the word, especially when it refers to naturalism. This is why he substitutes the word "*natura*" (nature) employed, for

example, in medieval Scholastic philosophy for "essence." It is Edith Stein, who, re-appropriating Scholastic vocabulary, becomes aware of this equivalent use of the term.

Certainly, Husserl does not speak about substance; all of this is far from his mental horizon for a number of reasons: his scientific formation, his coming to philosophy in a personal way without the presupposition of a school of thought, his belonging to the Protestant cultural world that was always in tension with medieval philosophy, and for his refusal of the rational metaphysics of modernity. As I already mentioned, he was introduced to philosophy through Brentano, an ex-Catholic priest and an inheritor of the medieval legacy in an Austrian epoch that remained faithful to the Church of Rome. Brentano also maintained the rigour of philosophy while still being open to psychology. Edith Stein observes that all this is not secondary in order to understand the "essential" description Husserl gives of the human being – an essentialness that does not have a declaredly metaphysical foundation, but which permits the delineation of the human being in his or her own characteristics. This results, after all the interpretations already given, in the recuperation of the Western Greek-Christian tradition. Phenomenology, insofar as it is a phenomenological philosophy, arrives at a description that enhances the tradition, but it does so by following a new path.

In Husserlian philosophical anthropology – we can, in effect, employ this expression, even if we are certainly dealing with an anthropology delineated on phenomenological terrain and, therefore, dealing with ostensive and non speculative anthropology – a great amount of space is dedicated to the ethico-religious dimension. Most important is the gnoseological (which deals with the problem of knowing in general, whereas epistemological problems specifically refer to scientific knowledge) aspect of Husserlian research, and, certainly, this is important as a way of solving all philosophical problems. But this aspect has not set aside various problems, above all, in Husserl's private research on the "ultimate and highest" problems that he defines as "metaphysical"; this is affirmed in one of his most important works, *The Cartesian Meditations*.[38]

The ethico-religious question is connected to God and is taken up at numerous points in his work. On my view, it is important, then, to cite these aspects of his anthropology from which emerges a human being examined in all of its potentialities and is not reduced solely to certain of its dimensions, a human being open to others. One can think here of the Husserlian analyses of intersubjectivity but we may also add, given what I have said above, his analyses of inter-personality. There is an openness here to the Other as the ultimate justification of his existence.[39]

The Husserlian position on anthropology is enhanced and confirmed by the very same objections that Heidegger makes of Husserl, and even those of Scheler, who can be associated with the former thinker as a critical target. In Section 10 of *Being and Time*, we read that the interpretation of the human being as a corporeal-psychic-spiritual being, that is, the very interpretations of Husserl and Scheler, is absolutely insufficient insofar it is not possible to conceive of this being by adding to it modes of being like the body, the soul, the spirit. Moreover, these are assumed by Husserl as totally indeterminate in their being. An attempt at an ontological investigation like

the Husserlian one, according to Heidegger, would be confined to suppose an idea of Being, that can be reached through a logico-theoretical argumentation, which he himself refuses. Heidegger adds in a very significant way that Husserl's interpretation of the human being is linked to Graeco-Christan anthropology, which has joined the definition of the human being as rational animal with the theme of existence and essence, remaining within an old theological perspective.

We cannot develop here what Heidegger counters, but I do wish to underline that that which was for him an accusation reveals itself as the grounding connotation of the anthropology proposed by Husserl.

Husserl's analysis of the human being also allows us to establish a difference with Kant with respect to the theme of ethics. We can here turn to the *Critique of Practical Reason.* In Husserl's *Lectures on Ethics and on the Doctrine of Value*, the point of reference is the Kantian doctrine, which is refuted by the distinction between formal ethics and formalism. Husserl wishes to recover the dimension of the sentiments without lapsing into the Humean position. He even feels that it is necessary to maintain the autonomy of moral judgement, which must recuperate, contrary to Kant, the dimension of the sentiments. Husserl configures here, with respect to Kant, a material ethics, but not in the sense of Max Scheler. The position of Husserl is in between the two thinkers. He emphasises that formal regulation of valuing and of value cannot be based on the matter of the sentiments. If "content" is necessary, contrary to what Kant maintains, the concept itself of objective value requires the universality of reason, understood in the axiological sense. In other words, Husserl maintains, that "emotive acts are originary sources for those 'values of truth' that belong to them and that later are capable of receiving a logical determination."[40] And all this helps one to avoid falling into a purely sentimentalist perspective and, therefore, into ethical relativism. Taking up once again the abovementioned observations concerning the relation between ethics and religion, Husserl underlines the centrality of the sentiment of love, which must elevate itself until it is uniform with the love that Christ lived in such a way to become for the Christian the source and the basis of ethical universal comportment.[41]

In these few brief comments concerning the practical dimension, which certainly must be documented in a more ample context than we can readily do here today, one can trace a further motive to distinguish Husserl from Kant's description of ethics.

To conclude, one observes that to the three noumena, to the three ideas of reason – soul, world and God – indicated by Kant in his *Critique of Practical Reason*, there corresponds, according to Husserl, three realties that are most precise and interconnected. From which it is possible to have "knowledge," always within the limits of the human capacities to say in what things they do consist.

The development of these themes draws Husserl to many present-day paths present within the tradition of metaphysics, more so than is the case for Kant.

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N O T E S

[1] Husserl, E. 1947. *Kant and the Idea of Transcendental Philosophy* (trans: Klein, T.E. Jr. and Phol, W.E.). In *The Southern Journal of Philosophy* 5(3):9–10.

[2] Husserl, E. 1956. *Erste Philosophie,* hrsg. von R. Boehm, Husserliana, vol. VII, (den Haag: M. Nijhoff). 369.

[3] Ibid.

[4] Ibid.

[5] Husserl, E. *Kant and the Idea of the transcendental Philosophy*, op. *cit*., p. 52.

[6] Ibid., p. 52.

[7] Ibid., p. 54.

[8] Ibid., p. 20.

[9] Ibid.

[10] Ibid.

[11] Ibid. p. 21.

[12] Ibid.

[13] Ibid.

[14] Husserl uses the term "absolute" in two different senses to indicate, on one hand, that which is relative as such to us human beings—this is the consciousness of every individual as the point of departure of human knowledge and self-knowledge, and knowledge of things about God. On the other hand, absolute is employed in the traditional metaphysical way to indicate the Absolute Principle, that is, God. This is most clearly expressed in *Ideas pertaining to a Pure Phenomenology and a phenomenological Philosophy I,* Section 58.

[15] Ibid, p. 23.

[16] Ibid., p. 22.

[17] Ibid., p. 34.

[18] Ibid., p. 51.

[19] Ibid., p. 51–52.

[20] Husserl, E. 2008. *Analyses Concerning Active and Passive Synthesis: Lectures on Transcendental Logic* (trans: Steinbock, A.J.). The Hague: Springer. See Division Three: Association, Chapter 1: Primordial Phenomena and Forms of Order within Passive Synthesis.

[21] Ibid., Chapter 2: The Phenomenon of Affection.

[22] Husserl, E. 1939. *Erfahrung und Urteil (*Experience and Judgment) *–Untersuchung zur Genealogie der Logik* hrsg. von L. Landgrebe Prag: Academia Verlagbuchhandlung, §17, *Affektion und Ichwendung. Rezeptivität als niederste Stufe ichlicher Aktivität.*

[23] Ibid., Section 24, *Die schlichte Erfassung und Betractung.*

[24] *Zur Phänomenologie der Intersubjektivität* III, Husserliana vol. XV, text n. 34.

[25] I have treated this argument in my *The Divine in Husserl and Other Explorations* (trans: Calcagno, A.). *Analecta Husserliana* Dordrecht: Springer, 2009 vol. XCVIII, Part I, chapter 2, II: "The Objective Way to God".

[26] See Ales Bello, A. 1979. *Phänomenologie as "the Form of all Forms" and the Inexhaustibility of Research.* In *The Teleology in Husserlian Phenomenology*, ed. A.-T. Tymieniecka, Analecta Husserliana, vol. 9. Dordrecht: Kluwer.

[27] *Zur Phänomenologie der Intersubjektivität* III, hrsg, von I. Kern (den Haag: Martinus Nijhoff, 1973), Text n. 22, *Teleologie.*

[28] *Zur Phänomenologie der Intersubjektivität* II, p. 385.

[29] *Zur Phänomenologie der Intersubjektivität* III, text n.22, *Teleologie.*

[30] Dorion Cairns reminds us that, according to Husserl, the most important problem is the one concerning God. (*Conversations with Husserl and Fink*, Phaenomenologica 66, (The Hague: M. Nijhoff, 1976)).

[31] Husserl*, E. 1989. Phänomenologie und Anthropologie in Aufsätze und Vorträge (1922–1937),* hrsg. von T. Nenon H. R. Sepp Husserliana, vol. XXVII. Dordrecht: Kluwer

[32] Husserl, E. 1989. *Ideas pertaining to a pure Phenomenology and to a phenomenological Philosophy*, second book (trans: Rojcewicz, R. and Schuwer, A). 61. Dordrecht: Kluwer Academic Publishers.

[33] Ibid., pp. 104–105.

[34] Ibid., p. 165.

[35] See Ales Bello, A. 2000. Human World – Animal World. An Interpretation of Instinct in some late Husserlian manuscripts. In "*Analecta Husserliana*", LXVIII, Dordrecht: Kluwer.

[36] *Ideas II*, p. 195.

[37] Ibid., p. 183.

[38] For a treatment of this theme please consult my essay, *Fenomenologia e metafisica* [Phenomenology and Metaphysics], in "Seconda Navigazione – Annuario di Filosofia 2000, Corpo e anima, Necessità della metafisica" (Milan: Arnoldo Mondadori, 2000), pp. 171–219.

[39] Ales Bello, A. *The Divine in Husserl and Other Explorations*, cit., Part I, Chapter 2., III. The Intersubjective Way to God.

[40] Husserl, E. 1988. *Vorlesung über Ethik und Wertelehere 1908–1914,* hrsg. von U. Melle, 69. Dordrecht: Kluwer Academic Publishers.

[41] See Ales Bello, A. *The Divine in Husserl and Other Explorations, cit.,* Part II, Chapter 1. III. Christ and Christianity.

D A N I E L   L I P K A

D E R R I D A ,   H U S S E R L ' S   D I S C I P L E :   H O W   W E   S H O U L D   U N D E R S T A N D   D E C O N S T R U C T I O N   O F   T R A N S C E N D E N T A L   P H I L O S O P H Y

A B S T R A C T

The aim of the paper is to discuss the cogency of Derridian critique of Husserl's analyses of time consciousness, as well as to inquire about the possible contribution of such a critique to profounder understanding of phenomenology. Deconstruction of Husserlian theory of time is here scrutinised in the context of Derrida's own assumptions and in confrontation with Husserl's writings themselves. Analysing Derridian deconstruction of Husserl's notions of presence, perception, originarity and absolute certainty, the paper attempts to show that these metaphysical categories are, in fact, "deconstructed" and "displaced" already by Husserl himself and that Derridian deconstruction reveals phenomenology itself as *factual* deconstruction of metaphysics.

"Phenomenology *seems to* us tormented, if not contested from within, by its own descriptions of the movement of temporalization and of the constitution of intersubjectivity."[1] From the very beginning of his book dedicated, as the subtitle states, "to the problem of signs in Husserl's phenomenology", Derrida has no doubts what should constitute the heart of his critical research. It is the question of temporalizing and its resistance to the subordination to the structures of the presence; "briefly, it is a question of the necessary transition from retention to *re-presentation*".[2] Even if Derrida mentions the question of temporalizing and the problem of the constitution of intersubjectivity in one go, in his research he pays the most of attention to the former, more basic for phenomenology. And the book on "the problem of signs", to a large extent, is an attempt of settling accounts with the foundations of phenomenology, with phenomenology of time consciousness.

"Derrida's critique (. . .) liberates time from its subordination to the present (. . .) no longer takes the past and the future as modes, modifications, or modulations of presence (. . .) arrests a thinking which reasons upon signs as upon signifieds".[3] For it is the presence, its place in Husserl's understanding of time, and its *privileged status*[4] within the structure of temporalizing that raises Derrida's suspicion, especially if the presence conditions the possibility of cognitive certainty in phenomenology. This is why Derrida's attention quite quickly turns to the question of *nonself-identity of the presence*. For "how can it be explained that the possibility of reflection and re-presentation belongs by essence to every experience, without this nonself-identity of the presence called primordial?"[5] How can the idea of presence be understood and constituted, how can perception be a form of grasping "in

person", without recourse, more or less explicitly, to sign nor being brought into the dialectic of representation? Finally, how can we protect the originarity of cognition in face of temporal character of all originary presentive intuition? If Husserl makes an effort to reconcile the necessity of the presence of what is the object for phenomenology, with the temporal character of such a being-present for the consciousness, Derrida does not cease to inquire about a factual possibility of such an effacement of a difference between what is present and what is temporal. What is at stake here is the possibility of "pure" presence, of the presence not contaminated by the absence, free of sign *supplementing* nonpresence.

But do the Husserlian analyses subjected to a deconstructive reading really remain only a record of a failure of a certain project? Is the impossibility of presence as a form of "the self-identity of the *Augenblick*"[6] impossibility of phenomenology itself? Or rather what is revealed in the course of Derridian reading is what in phenomenology breaks with the metaphysics of presence? We would like to show in this paper that the second possibility is not as strange as at the first glance it could seem to us. Following Derridian critique of Husserl's analyses of time consciousness, raising the question of the relation of sign and primordial presentation, we will attempt to examine the extent, to which Derridian critique can be recognized as cogent, and to which it rather reveals phenomenology itself as *factual* deconstruction of metaphysics.

The *nervus denonstrandi* of the Derridian critique of Husserl's phenomenology of time becomes the tension between the need for the present and the necessity of temporality. This tension manifests itself in a peculiar doubling of the most essential terms that the author of *On the Phenomenology of the Consciousness of Internal Time* uses speaking of the modes in which the temporal object is given. Two modes of the understanding of perception, two sorts of their respective originarity, two senses of how the present is understood – each time one of these doubled terms refers to what is more strict, complete and free of the contamination by what could undermine it, the other constitutes its extension, support to its plenitude, through this relation staying *equally original*. Each time what is duplicated, without its own *repetition*, turns out only an abstraction and idealization – quite peculiar dependence in case of what is fully itself. The *repetition*, which appears in this way, eventually is always a repetition within the present, within what is repeated. The most general structure of this *repetition* assumes, according to Derrida, the following form:

1. "Despite all the complexity of its structures, temporality has a nondisplaceable center, an eye or living core, the punctuality of the real now"[7] "The zero point", that what constitutes "the essence of perception"[8] opens originary access to the object for us. For it is only in the actual "now" that something can offer itself "in person", only here the object can be given originary in a strict sense, "as it itself" and in evidence of this "as it itself".
2. This "living core" is never given without the duration of its doubling, never otherwise than in the presence of what is nonpresent. The latter joins to the former as a kind of the maintenance of the past present, as a putting aside the just past "nows" for the actual "now" and for those which are coming. As an ideal limit

of the continuum of the past "nows", which are sinking into the nonpresence of the past, as an instant devoid of any duration, the punctual "now" is after all dependent and not only does not appear without its retentional and protentional halo but is even impossible to be thought outside this halo. *In fact*, without the nonpresent evoked in retention and protention there is no present seized in the primal impression. "The presence of the perceived present can appear as such only inasmuch as it is *continuously compounded* with a nonpresence and non-perception, with primary memory and expectation (retention and protention). These nonperceptions are neither added to, nor do they *occasionally* accompany, the actually perceived 'now'; they are essentially and indispensably involved in its possibility."[9]

Meanwhile, as Husserl himself admits, "to the extent that what is not perception remains blended with perception itself, to that extent there is still something questionable in it."[10] Eventually phenomenology is nothing beyond the critique of the *metaphysics of presence* for its detachment from what we could call the source of the present, the originary presence, the presence of the origin of the present. Phenomenology is a critique of the *metaphysics of presence* from the perspective of the *metaphysics of (presence) more authentic*. Its task, maybe the most essential, is to disclose the limits and the possibility of being primordially given. Does not the demonstration of the ineradicable participation of the nonpresent in what constitutes the source of the phenomenological cognition put into question the possibility of the primordiality in general? If the only presence which is not given in form of the abstraction or idealization, the one on which one can found the phenomenological knowledge, does not sustain the *indubitable certainty* of the source, if the punctual "now" along with its respective certainty of being with its object "in person", *in fact*, does not exist and cannot be recognized as a source of certain knowledge, does it not reveal an affinity between the phenomenological thought and the metaphysics of presence? "If the punctuality of the instant is a myth, a spatial or mechanical metaphor, an inherited metaphysical concept, or all that at once, and if the present of self-presence is not *simple,* if it is constituted in a primordial and irreducible synthesis, then the whole of Husserl's argumentation is threatened in its very principle."[11]

Attempting to define what the presence is on the grounds of phenomenology, Derrida commences with – quoted many times later and commented by his critics – the last phrases of the section *Essential Distinctions* from *Logical Investigations*. Let us quote these phrases as well:

One of course speaks, in a certain sense, even in soliloquy, and it is certainly possible to think of oneself as speaking, and even as speaking to oneself (. . .). But in a genuine sense of communication, there is no speech in such cases, nor does one tell oneself anything (. . .). In a monologue words can perform no function of indicating the existence of mental acts, since such indication would there be quite purposeless. For the acts in question are themselves **experienced by us at that very moment [*im selben Augenblick*].**[12]

We intentionally cited a bit broader passage to preserve context of the interesting to us, underlined place. Derrida refers to this place for two reasons. First, Husserl defines here what the presence, very roughly, is on the grounds of

phenomenology – the presence the search for which is the task of phenomenology and authentic philosophy in general. For what is essential for phenomenology and authentic philosophy is to return to *things themselves*, without the mediation of the *sign*, which would be purposeless here. And, after all, this is the subject of our passage from *Logical Investigation*, the passage describes the situation where the sign is apparently present, but in fact only accompanies, being unnecessary. Then, what is the presence here? Just purposelessness (*Zwecklosigkeit*) of the sign,[13] but also "a being appearing in absolute proximity to oneself ",[14] beyond the difference introduced by temporality. At this moment, the *temporal essence of this proximity* obviously is not yet fully defined, the mode of seizing by the consciousness is not yet discussed. But we learn here, as its seems, what form the presence must have for all essential distinctions Husserl makes – for instance those explicitly mentioned in our passage, expression and indication – remain in force; "at that very moment" (*im selben Augenblick*) of the presence is an immediacy of being given, without delay which would introduce the difference.

Second, the expression used by Husserl to define the presence has an additional merit for Derrida. It allows him to pass to the question of the temporal characteristic of the presence, to reveal problems, which the presence, as it is understood by Husserl, must confront. For the *im selben Augenblick* appears to be also the Derridian *blink of an eye*. Since it is no more Husserlian here, and the point is now not that, as some of his critics suggest,[15] Derrida confuses the presence understood in the broader sense, as the constituted presence, of which Husserl speaks in *Logical Investigations*, and the presence of the punctual "now" which remains completely dependent for the latter, nor that he confuses – erroneously or falsely on purpose – the *im selben Augenblick* and the punctuality of the "now". Derrida uses this expression in his own translation not so much as a Husserlian one but as a reference to a *factual* condition of the presence. Thus, the *im selben Augenblick* means now "in the blink of the eye", in which the Husserlian presence seems to be only possible. "There is a duration to the blink, and it closes the eye"[16] in the same way as the impressionally grasped instant "now" is marked by punctuality even more punctual, which is *instantly* being closed by the passing into the continuum of retention. The duration introduces the difference into what lasts. That the *continuous mediation of perception with non-perception* preserves certainty and immediacy (without-the-mediation-of-sign) of the presence, it is still to be substantiated.

Meanwhile the Husserlian *im selben Augenblick* refers directly, as it seems, not so much to the punctual "now" of the primal impression as to the constituted flow of the consciousness of the "living present". For Husserl realizes that the "now" of phenomenology cannot be the "now" which occurs in the punctuality of an instant. As R. Bernet writes, Husserl abandoned the traditional understanding of the present already in his earliest texts on time, writing of the "now" as having duration.[17] Derrida knows that, when he repeats Heidegger's words by saying that Husserlian analyses concerning time, as "the first in the history of philosophy", broke "with a concept of time inherited from Aristotle's *Physics,* determined according to the basic notions of the 'now,' the 'point,' the 'limit,' and the 'circle.'".[18] In the actuality-experience, the punctual "now" is essentially present as a primal source-point where the present

ceaselessly originates,[19] nonetheless to assume that Husserl limited himself to this understanding of the present would be a serious Derrida's mistake, if he made it. "That all reality lies in the indivisible now-point, that in phenomenology everything ought to be reduced to this point-these are sheer *fictions* and lead to absurdities."[20]

One does not need to explain what the "living present" is. Let us only remind that it constitutes a kind of the "extended now",[21] the present stretched into duration which enables it to constitute temporal objects; the being in the impressional proximity to what is present extends itself along with stretching the actuality. The "living present" is constituted by retentions and protentions joining the primal impressions. But while protentions are fulfilled by coming primal impressions, and does not undermine the certainty supplied by impressional grasping, retentions are much more a kind of "extension of the now-consciousness"[22] – they maintain the *primordial* access of the consciousness to the again and again new "nows" sinking down into the past.

And this is the moment when Derrida's doubts begin to arise. If the "living present" is to preserve the primordiality of primal impression, if it is to be the basis of certain cognition, should what is retained in retention not be also *presented* to the consciousness as indubitable? We read in Husserl that "what I am conscious of retentionally is absolutely certain, as we have seen".[23] But Derrida "sees" no grounds for the *absolute certainty*. Even if the relation joining retention and primal impression is, from the phenomenological point of view, exceptional, retention still remains a consciousness of what is absent. The seizing of what is absent, what only was present or will be present, cannot be a perception, therefore an immediacy of grasping, a primordial access to what is thing itself. What offers itself to the consciousness in the retentional form, offers itself, then, through representation and trace. Therefore, the radical phenomenological difference which divides retention and recollection should not veil the discontinuity which shatters the unity of perception as primal impression and perception as retentional repetition of what is already absent and inaccessible for the former.

Derrida does not ascribe any neglect nor distortion in the description of the retentional consciousness and its nature to Husserl, nor he negates the necessity of absence for the constitution of presence. On the contrary. But he underlines that the consequence of this essence and this necessity is the impossibility of *absolute certainty* on the ground of the presence thus understood. "The difference between retention and reproduction, between primary and secondary memory, is not the radical difference Husserl wanted between perception and nonperception; it is rather a difference between two modifications of nonperception (. . .). Once again, this relation to nonpresence neither befalls, surrounds, nor conceals the presence of the primordial impression; rather it makes possible its ever renewed upsurge and virginity."[24] And if it is so, if the retentional consciousness is just a certain kind of non-perception, the effort consisting in including retention in the sphere of original perceptive presentation reveals a character of a move which only *defers* the impossibility of the present itself. For if the latter is possible only through duration for which retention remains necessary ground, the exclusion of retention from the sphere of perception and immediacy must destroy the possibility of perception as such. After

all, as we noticed earlier, the impressional "now" alone, devoid of duration, in a strict sense *is not*, what means: *is not* present. The possibility of the present is *de facto* cancelled.

In this sense Derrida can write "that *perception does not exist* or that what is called perception is not primordial, that somehow everything 'begins' by 're-presentation'".[25] For either we have the retentional duration, which cannot, according to his argumentation, have originary character, or we have originarily seizing primal impression, which, being the ideal limit of the retentional sequence, has no duration. Excluding retention from perception, then, we undermine the possibility of perception itself, leaving it within perception, we undermine the originary character of the latter.

This entanglement within the present – an entanglement which enables speaking of the present and originary seizing, and, at the same time, destroys them from within – would act here according to what Derrida very quickly begins to call an economy of supplement. What is to constitute a simple *repetition* and a maintenance of the fullness of the present, what is possible only thanks to being *after* the directly given "now" is, paradoxically, at the same time that without which we even could not talk about the present. For retention can be distinguished from the present only as that what maintains the "now" sinking down into the past for the consciousness, what, then, *repeats* it, what remains secondary to this "now". At the same time, the present is, *in fact*, never possible without its own repetition. Without this repetition the present *is nothing*. Could it be so, then, that this repetition creates its own condition? "The strange structure of the supplement appears here: by delayed reaction, a possibility produces that to which it is said to be added on."[26]

Thus, what is supplemented and repeated reveals a certain deficiency and a need for the supplement. This deficiency is neither a temporal malfunction nor anything that could be removed. It is rather *the essence of what is temporal*, primordially *present* in what is primordial. Thus, the repetition turns out to be not so much a replacement for what is complete as rather an essentially necessary complement of its lack. As Derrida writes, "the supplementary difference vicariously stands in *for* presence due *to its* primordial self-deficiency".[27] Being the factual condition of the possibility of the present – but also of the thought entangled with metaphysics in general – the supplement thus understood plays an ambiguous role against what is supplemented. On the one hand, remaining outside the presence, this supplement opens the possibility of incessant undermining and questioning the present, but on the other, as we already pointed it out, it opens the possibility of thinking this present out and of its appearing. As language to the sense, as writing to the voice, in the same way retention offers duration and a form to the present, and, at the same time, opens the menace of alienation and reduction to what is external to the present. "A terrifying menace, the supplement is also the first and surest protection; against that very menace. This is why it cannot be given up (. . .) a necessity is announced: that of an infinite chain, ineluctably multiplying the supplementary mediations that produce the sense of the very thing they defer: the mirage of the thing itself, of immediate presence, of originary perception. Immediacy is derived. That all begins through the intermediary is what is indeed "in-conceivable [to reason]".[28] Then,

finally, remaining the consciousness of what is absent, a perception, which *de facto* perceives nothing, the retentional consciousness squanders the possibility of any originary present, any valid perception. Being only "a form of non-perception", it does not, in fact, differ from recollection in its ability of originary seizing.

But did Derrida not overlook any element of this elaborate image of the supplementary entanglement, in which the present begins by reproduction, and perception turns out to be "a form of non-perception"? Are his analyses sufficiently exhaustive so that his critique could be a critique of the same present, constitution of which Husserl describes? For, reading Derridian analyses, we could have certain difficulties with defining the specificity of retention in relation to what would be to have common rootedness in a trace and in the possibility of a repetition,[29] as if retention were identical to recollection. On the one hand, it could seem a deliberate effort. Derrida attempts to show how much of a repetition, of non-primordiality and extra-intuition is – against Husserl's intentions – in the retentional consciousness. And this is why he highlights those places where retention reveals itself more in its non-perceptual dimension. But on the other, if the factual character of retention is the main argument for the Derridian critique of Husserl's constitution of the present, questions about the identity of retention should not remain without any answer. Especially as Derrida himself notices the exceptional status of the retentional consciousness. Speaking of retention in Husserl as of a perception, he concedes, "but this is the absolutely unique case – Husserl never recognized any other – of a perceiving in which the perceived is not a present but a past existing as a modification of the present".[30] Then, dealing with perception here, we should remember that it is not perception in its usual sense. But the exceptionally interesting place is the one where Derrida dissociates himself from, as he writes, "reducing the abyss which may indeed separate retention from re-presentation".[31] Let us pay attention: this abyss, as he calls it, this difference appearing within the sphere of what would be to be rooted in a *trace*,[32] is not a difference between retention and recollection, but between the former and re-presentation. Does it mean that retention is not simply a form of representation? As if Derrida attempted to distance himself from a simple identification of retention with the most general category of "re-presentation, as repetition or reproduction of presentation".[33] Derrida does not explain of which meaning of the word "representation" he wants to say. But the review of the senses in which this word appears in *Speech and Phenomena* shows that each of the senses places the retentional consciousness outside the structure of repetition in its *usual* sense,[34] the structure understood as a *re*-presentation, as "forms of the re-turn or re-stitution of the present",[35] the forms in which the recollection is comprised.[36] In any case, we find no place in Derrida where he would explicitly define retention as a form of representation. Would retention be, then, an "absolutely unique case"[37] of non-perception for Derrida? A case which would not comprise within the sphere of representation?

Meanwhile, the reading of the Husserlian descriptions of the constitution of the living present even deepens doubts. The force with which Husserl maintains "that retention and protention belong to the sphere of the primordial (. . .) the insistence with which he contrasts the absolute validity of primary memory with the relative

validity of secondary memory" seem not to result from his uneasiness[38] but rather from his readiness to destroy the metaphysical domination of presence through revealing the source of this presence. For retention is called perception here not in order to smuggle thus the possibility of originary seizing into it, nor so that the originary seizing could concern anything more than the punctual "now" – then, to erase the *fact* that the present is primordially constituted by the non-present and non-primordiality – but as a result of phenomenological descriptions of perception, of how the latter appears and how it *factually* constitutes itself. Perception is not thus subordinated to the idea of absolute presence, on the contrary, every idea of presence is to be founded on the analyses of its *factual* sources. "Fidelity to experience and to 'the things themselves' forbids that it be otherwise."[39]

This is why Husserl distinguishes two senses of perception, introducing a difference between them, a difference for which there was no place in the traditional metaphysics. Retention is perception only in one of those senses. Therefore, "if we relate the use of the word 'perception' to the differences in givenness with which temporal objects present themselves, the antithesis of perception is the primary memory and the primary expectation (…)".[40] But in perception in which philosophy is particularly interested, all these different modes of givenness must participate. For it is impossible to imagine the seizing of the temporal object otherwise than in its different temporal *modi*. Then, the originary grasping of what is actually present for the constituting subject must be accompanied by originary seizing of past and anticipated now-points:

An act claiming to give a temporal object itself must contain in itself "apprehensions of the now", "apprehensions of the past" and so on; specifically, as originally constituting apprehensions.[41]

(…) If we call perception the *act in which all "origin"* lies, the act that *constitutes originally*, then *primary memory* is *perception*.[42]

Of course one could inquire here about the possibility of such an originary constituting, of which these two quoted excerpts speak. For how, in case of grasping of what is already absent, could anything be originarily given? Is it not this trace of presence marking retention of which Derrida is afraid and for which he reproaches Husserl?

The primordial character of seizing in retention would indeed cause considerable difficulties, if to understand this primordiality in the same way regardless of whether it concerns what is given in primal impression or in retention. But also here, as it was already shown for the understanding of perception, the metaphysical category of a source does not have the meaning obtained from tradition but is in a way *displaced*. The primordiality very early appears in Husserl's texts as a term which does not refer only to what is primordial in the absolute sense, what we are given in the indubitable certainty of the presence-with us of the Derridian *im Selben Augenblick*; the primordiality of seizing appears rather as primordiality appropriate for what is grasped. The primordiality of the actual "now" will be different – let us call it primordiality in a strict sense – from the one of the past "now". "The constituted act, built from consciousness of the now and retentional consciousness, is

adequate perception of the temporal object. This object must include temporal distinctions, and temporal distinctions are constituted precisely in such acts – in primal consciousness, retention, and protention."[43] To understand the primordial grasping of the temporal object in the same way as the grasping of what is punctually present would be to misunderstand this grasping. Let us pay attention to words which follow the last of the excerpts quoted by us in the previous paragraph, the excerpt from paragraph 17 of *On the Phenomenology of the Consciousness of Internal Time*:

(...) only in primary memory do we *see* what is past, only in it does the past become constituted – and constituted presentatively, not re-presentatively. The just past, the before in opposition to the now, can be directly seen only in primary memory; it is its essence to bring this new and original past to primary, direct intuition, just as it is the essence of the perception of the now to bring the now directly to intuition.[44]

Retention is not, then, an "originary, immediate intuition" in the same way in which the seizing of the actual "now" is. Their similarity concerns the peculiar character of the relation between them and their objects, yet not the way in which they grasp these objects. As in primal impression we gain primordial access to what is actually present, in retention we can "see" the just past "now", but of course in a way which is possible for the past "now". If we are talking about "seeing" here, and even about immediate "seeing", this is not to smuggle thus the character of the presence appropriate to the punctual "now", but, on the contrary, to reveal the mode and the character of the intuitive grasping appropriate to what is past. To reveal the possibility of the experience of the recent past – especially the experience of the past constituting the living present – as experience.

Also Husserl's words, which we quoted at the beginning of this paragraph, and where he defends the necessity of preserving the purity of perception against contamination by non-originary grasping, should be understood in this spirit. "To the extent that what is not perception remains blended with perception itself, to that extent there is still something questionable in it."[45] But for Husserl the perception, with which this something else could be blended, is perception already "contaminated" by retention. And what makes perception problematic is not all the past and absent introduced to perception, but only those, the originarity for which was not sufficiently showed, revealed and defined as to its limits. For, as Husserl underlines in the same paragraph, "if one speaks of the evident givenness of an immanent content, then of course the evidence cannot signify indubitable certainty respecting the being of the tone at as single point in time; I would consider an evidence so conceived (as it would be taken for granted by Brentano, for example) to be a fiction. If it belongs to the essence of a content given in perception that it is temporality extended, then the indubitability that pertains to perception can signify nothing other than indubitability with respect to temporally extended being."[46] Therefore, retention does not make perception debatable, but rather it conditions perception. The originary presence of the non-present in perception does not undermine the possibility of the latter, but is assumed by it; the primordial grasping of what is temporal does not violate the essence of perception – imposing the *form* of the punctual present of the Derridian *im selben Augenblick* – but, what remains obvious to Husserl, must remain faithful to the *modi* in which this temporal offers itself. "It

is clear that the much-discussed evidence pertaining to the perception of the internal, the evidence of the *cogitatio,* would lose all significance and sense if we were to exclude temporal extension from the sphere of evidence and true givenness."[47]

But let us return to the excerpt from paragraph 17 of *On the Phenomenology of the Consciousness of Internal Time*. Attempting to define more accurately the character of retention, Husserl calls it *seeing* what is past. Of course, we should not take it too literally. He does not suggest any immediate originary grasping or holding in originarity in a form in which it takes place in case of primal impression. Of course, to see "in person" what is absent is impossible. What does this Husserlian *seeing* mean? If retention cannot be an immediate seeing of past appearances of the perceived object, yet it remains perception of their becoming absent. The division into subsequent phases of retention, the separation *de iure* of retention and primal impression, all that should not hide the continuous transition of each phase into its successive one nor their mutual entanglement. For is the momentary consciousness in which something new appears in perception, in which we perceive the *becoming present* of a certain "now", not, at the same time, a consciousness perceiving the *de-presentation*, the *becoming past* of the "now", which preceded this new one? "In point of fact, do we not perceive the passing, are we not directly conscious (. . .) of the just-have-been, of the 'just past' in its self-givenness, in the mode of being given itself?"[48] When we *look* at the continuum of the seized instants, the continuum of the every moment new "nows" will appear and each of them, emerging, pushes into the background those which preceded them, and of which always only one is presenting itself to the consciousness "in person". Yet, if we turn to the grasping consciousness itself, we will notice that though each of instants "now" is grasped alone, they appear, every moment, to the same *gaze*. Then, perceiving that, in a subsequent instant "now" a subsequent appearance of the object *appears* and replaces the preceding one, we perceive one thing more, namely, that the *recently present* "now" *fades* and *disappears*. What a while ego was still present now ceases to present itself, and the moment of this *de*-presentation is also a moment of the emergence of a new "now", thus allowing us to grasp this *de*-presentation: the appearing of new "now" is a disappearing of the preceding one.

Therefore, in the same momentary consciousness, we *see* the appearing of the every moment new "nows" and the sinking of their preceding "nows" into the past as two inseparable processes of perception. And if we agree that we immediately grasp the sinking into the past and the disappearance of the just past "now", we must also accept that the past appearance itself presents itself in the direct way, though, of course, appropriate to what is already absent. For we can grasp the passing only as a passing of something, as a passing of a certain appearance, which to the same degree becomes past and ceases to be present. The immediacy of grasping of the passing must be an immediacy of seizing of the de-presentation of *a certain present*. We always grasp here *a certain present* in its becoming absent in the Derridian *im Selben Augenblick*, in the punctuality of the instant.

This is why we cannot confuse retention with any form of recall nor representation. If retention is not *seeing* "in person" the momentary appearance which already passed, if it does not retain this appearance in its complete clarity and irrefutability,

in which was given in primal impression, still, it enables the continuity of the imme-
diate grasping for each of the successive phases to the impressional source as their
limit. In case of retention, we cannot talk about any *looking back* nor reviving the
past "nows" for the consciousness. Retention is not a form of representational recall
of the past. There is a large gap, in this respect, between retention, recollection and
all representation in general. If the latter are recall of the object, presentiate it, re-
constructing its image, retention does not repeat anything – in representational nor
any other form – it is not re-presentation of anything, on the contrary, it is rather
de-presentation of what has just presented itself, a vivid consciousness of that this
and this appearance or this and this object is *de*-presenting itself. "Retention itself is
not an 'act' (that is, an immanent duration-unity constituted in a series of retentional
phases) but a momentary consciousness of the elapsed phase and at the same time
a foundation for the retentional consciousness of the next phase."[49] Then, retention
is an originary experience of the sinking into the past of the present, and only after
revealing in this experience what is thus revealed can be objectified in recollection.

Of course, this originary grasping of becoming past in retention does not limit it-
self only to the moment of passing from the still-present to the already-absent, but it
extends to the continuum of the retentional phases. As Husserl reminds, "(. . .) each
later memory is not only continual modification that has arisen from primal sensa-
tion but also continual modification of all earlier continuous modifications of the
same initial point; that is to say, it itself – this point of memory – is a continuum."[50]
With every moment, we *perceive* how the subsequent retentional phases, which
grasp the becoming past of a certain "now" and a certain appearance, sink into
the past, how again and again new phases of again and again new "nows" appear in
place of the preceding ones, finally, we also *perceive* that the now-points more and
more sinking into the past are all the time the same and concerns the same appear-
ances. As in case of the object carried by the flow of a river, first, right by me, then
more and more far from the place from which I look at it – the boundary between
being "in person" with the grasped object and its passing into retention remains
forever vague, confirming thus the close relation of retention and the impressional
source. Though the object is continuously receding, though I less and less clearly
see it, I can see it as the same through all its way, during all the time that passed
from the moment when we have noticed it for the first time. Its outlines soften, from
a certain moment on, I scarcely know that this distant spot is still the same object
which I clearly perceived before. For I preserved the continuity of observation.

Thus understood, the continuity of the consciousness constitutes temporality and
perception of the unity of time. Of course, one could raise doubts whether time
which creeps between primal impression and retentional modifications does not un-
dermine this whole construction of temporal presence. For, could any "malicious
demon" not enter into temporal shift thus understood, making retention a remem-
brance of something that never happened? One could answer that the "malicious
demon" could also create false primal impression, which, not being impression,
would not factually differ from an image erroneously taken for such an impression.
But let us interrupt here, reminding that the originary presence "in person" is al-
ways a presence-for consciousness, and that means: any false primal impression is

impossible by definition, since, for consciousness, even impression which is false because of its origin still remains impression. And likewise in case of retention, if it only remains in the impressional-retentional continuum, if it is retention of the primal impression or of the preceding retention, we cannot call it false.[51] For, as we attempted to show above, although the impressional-retentional continuum has a temporal character, any of its phases – if we take it in its immediate vicinity – cannot be separated from its preceding nor following phase, on the contrary, each of them is *de facto* an end of the preceding and a beginning of the one which is coming. Each of them can be distinguished only through abstraction and only as an idealization.

How should we, then, understand the *absolute certainty* of which Husserl speaks in reference to what is grasped in retention? To properly understand this term, let us go to the place from which they are taken. For, on the same page, in the paragraph that precedes the one speaking of *absolute certainty*, we read:

In the case of the original givenness of a temporal object, we also found that the object at first appears clearly and vitally and then *with diminishing clarity passes over into emptiness*. These modifications belong to the flow. But while the same modifications certainly occur in the re-presentation of the flow, *still other "obscurities"* confront us there as well. Specifically, the "clear" (in the first sense) already stands before me as if seen through a veil, obscurely – and, in fact, more or less obscurely etc.[52]

The retentional seizing is, then, always accompanied by *diminishing clarity* and *passing over into emptiness*. "Obscurities" does not appear only in case of recollection, they are not a feature of presentation but of all modes of becoming conscious of the past. What differs the modes of grasping the past is rather a character of these "obscurities". For if in recollection the ineradicable obscurities affect the whole presentiated, in retention they gradually affect the conscious appearance, leaving the rest of this appearance – even if more and more vestigial – distinct and clear and *absolutely certain*. Retention can be originary and certain grasping of the temporal object but only in case of what does not already fade away. Meanwhile the originary grasped, sinking into the past, is continuously narrowing here. As Husserl underlines in another place:

retention is not a modification in which impressional data are really preserved, only in modified form: on the contrary, it is an intentionality – indeed, an intentionality with a specific character of its own. When a primal datum, a new phase, emerges, the preceding phase does not vanish but is "kept in grip" (that is to say, precisely "retained"); and thanks to this retention, a looking-back at what has elapsed is possible. The retention itself is not a looking-back that makes the elapsed phase into an object (. . .).[53]

We should not, then – to underline it once more – see retention as a form of the representation of a temporal object nor as a preservation of its appearance in the shape in which it presented itself in primal impression – the "impressional data" are not "really preserved" here. Retention has rather a form of the intentional maintenance of certain past "now" as a "now" which was seen by me a moment ego, and which passed into another, actual "now". Then, the originary character of grasp does not concern everything that presented itself in primal impression, but only what of it, while continuously fading, still retained as originary in retention. But, from the beginning, this originary character will be also limited by what was previously distinguished and grasped in primal impression. From the horizon of what is given to

the consciousness, the primal impression seizes only part, and only this part can be later maintained by retention. The boundaries of the perception of the temporal object are continually outlined, then, by the continually modifying boundaries of retention.

"Of essential necessity something physically real, a being with that sense, appears only *'inadequately'* in a closed appearance. Essentially tied up with this is the fact that *no* rational positing which *rests upon that sort of inadequately presentive appearance* can be *'ultimately valid,'* 'insurmountable' (. . .)".[54] Does the words from the first book of *Ideas I* not imply a different understanding of the absoluteness of the living present than the one suggested by Derrida? The *absolute* certainty of grasping, which does not give the latter a character of adequate, definitive and immutable grasping – can it be any longer treated as the certainty of traditional metaphysics? We will not understand the discrepancies between the excerpts compiled here if we do not recognize that the Husserlian certainty of retention is as absolute as limited in its scope, in the way which we described above. For retention can give us certainty of grasping of what is retained, but at the same time the retained can never be grasped with definite character nor with completely fulfilled intentions. And if the *absolutely certain* retention cannot be separated from "the fade" of the clarity of the grasped, *in fact*, the temporally grasped cannot be given in an absolute sense. Husserl will later supplement his statement, writing:

We said: inadequately perceivable in a *closed appearance.* There are objects — and included here are all transcendent objects, all "*realities*" comprised by the name Nature or World — which cannot be given in complete determinedness and, likewise, in complete intuitiveness in a closed consciousness. But *perfect givenness is nevertheless predesignated as "Idea"* (in the Kantian sense) — as a system which, in its eidetic type, is an absolutely determined system of endless processes of continuous appearings, or as a field of these processes, an a priori determined *continuum of appearances* with different, but determined, dimensions, and governed throughout by a fixed set of eidetic laws.[55]

For Husserl, the full and absolutely certain presentation of temporal objects is, then, an idea in the Kantian sense rather than a task which can be completed by the impressional-retentional consciousness. And that means that also the absolute certainty of the retentionally grasped remains, in fact, only infinitely deferred purpose. Not in the sense of the impossibility of the originary grasp but of ineradicable incompleteness and one-sidedness of the latter. The Derridian remarks about the impossibility of the certainty of cognition through the living present seem to be as correct as unjustified in case of Husserl himself. The reading of Husserl's descriptions of the constitution of time and the temporal reveals an image of phenomenology in which the issue of certainty is, admittedly, still present, but it is not the certainty of classic metaphysics. For the certainty of cognition turns out to be quite consistently subordinated to phenomenological descriptions of the *factual* perception – we do not gain access to cognition which cannot be questioned nor undermined, but rather we recognize limits and conditions within which we can at all talk about any certainty of cognition.

Does not the notion of certainty – not losing its essential link with the category of certainty in metaphysical tradition – undergo in Husserl something that we could call, after Derrida, *displacement*? And this kind of *displacement* – and

a kind of doubling within metaphysical categories, as we attempted to show above – would also concern the Husserlian notions of primordiality or perception. Phenomenological category of the presence is no more full presence of the punctual "now". Metaphysical notion of the simple absolute presence is replaced by Husserl with the temporalized presence which is "*continuously compounded* with a nonpresence and nonperception."[56] Derridian questions, posed in the course of his reading, reveal these places in Husserl, where metaphysical tradition seems to be still alive, yet there is philosophically more important work they do: when we treat them seriously, when they force us to rethink the fundamental categories of phenomenology, they will help us discover what in phenomenology fall outside *metaphysics of presence*. For, while questioning the common understanding of such crucial categories of phenomenology as original presentation, principle of all principles, subjectivity or transcendental reduction, at the same time Derrida opens these transcendental categories for real radicalness of Husserlian texts which goes beyond this understanding. Derridian critique actually delineates borders of phenomenological research rather than questioning its weight and possibility, forces one to reconsider certain Husserlian analyses and their consequences rather than crossing them out. Deconstruction turns out to be a valuable method of philosophy not as a tool of destroying phenomenology, but as a tool of dismantling *metaphysics of presence* at the service of phenomenology.

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NOTES

[1] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 6. Evanston: Northwester University Press.
[2] Ibid., p. 7.
[3] Levinas, E. 2002. Wholly Otherwise. In *Derrida: Critical assessments of leading philosophers*, vol. 1. ed. Zeynep Direk, 3 volumes, 15. Leonard Lawlor, London, New York: Routledge.
[4] It is Husserl himself who writes of "the privileged mode of the now" (Edmund Husserl, *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)*, trans. John Barnet Brough (Dordrecht, Boston, London: Kluwer Academic Publishers, 1991) p. 172) and that "to the *essence* of perception, as far as its temporal character is concerned, there does belong the necessary *privilege of a "now"* and a gradual gradation towards the now" (Ibid., p 173).
[5] Derrida, J 1973. *Speech and Phenomena* (trans: Allison, D.B.). 67–68. Evanston: Northwester University Press.
[6] Ibid., p. 65.
[7] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 62. Evanston: Northwester University Press.
[8] „What is given to perception is necessarily something temporally *extended*, not something, not something with the character of a mere point in time. That is evident. **Yet to the essence of perception, as far as its temporal character is concerned, there does belong the necessary *privilege of a "now"*** and a gradual graduation towards the now, a kind of relation of ascent and intensification in the direction of **the zero-point**" (Edmund Husserl, *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)*, trans. John Barnet Brough (Dordrecht, Boston, London: Kluwer Academic Publishers, 1991) p. 173, author's emphasis).

[9] Derrida, Jacques. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 64. Evanston: Northwestern University Press.

[10] Husserl, E. 1991. *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)*, (trans: Brough, J.B.) 90. Dordrecht, Boston, London: Kluwer Academic Publishers, 1991.

[11] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 61. Evanston: Northwester University Press.

[12] Husserl, E. 2001. *Logical Investigations* (trans: Findlay, J.N.). 191. London, New York: Rutledge; author's emphasis.

[13] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 58. Evanston: Northwester University Press.

[14] Ibid.

[15] Evans, J.C. 1991. *Strategies of Deconstruction: Derrida and the Myth of the Voice.* 102. Minneapolis: University of Minnesota Press; Alexander, Natalie. 1995. The Hollow Deconstruction of Time. In *Derrida and Phenomenology*, ed. William R. McKenna, and J. Claude Evans 126–127. Dordrecht, Boston, London: Kluwer Academic Publishers.

[16] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 65. Evanston: Northwester University Press.

[17] Bernet, R. 1985. Einleitung., In *Texte zur Phänomenologie des inneren Zeitbewusstseins (1893–1917)*, ed. Rudolf Bernet, XXI–XXII. Hamburg

[18] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 61. Evanston: Northwester University Press.

[19] Husserl, E. 1991. *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)* (trans: Brough, J.B.). 79. Dordrecht, Boston, London: Kluwer Academic Publishers.

[20] Ibid., s. 174

[21] Rodemeyer, L. M. 2006. *Intersubjective Temporality: It's about Time.* 34. Dordrecht: Springer.

[22] Husserl, E. 1991. *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)* (trans: Brough, J.B.). 47. Dordrecht, Boston, London: Kluwer Academic Publishers.

[23] Ibid., p. 51.

[24] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 65–66. Evanston: Northwester University Press.

[25] Ibid., p. 45.

[26] Ibid., p. 89.

[27] Ibid., p. 88.

[28] Derrida, J. 1997. *Of Grammatology* (trans: Spivak, G.C.). 154–157. 2nd ed., Baltimore: John Hopkins University Press.

[29] Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 67. Evanston: Northwester University Press.

[30] Ibid., p. 64.

[31] Ibid., p. 67.

[32] Ibid.

[33] Ibid., p. 49.

[34] Derrida speaks of "a structure of repetition whose basic element can only be representative (Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 50. Evanston: Northwester University Press".

[35] Ibid., p. 67. Derrida writes of representation and retention that they are "forms of the re-turn or re-stitution of the present", but, when we realize – what is required by the context – that representation is understood in the Husserlian way here, as presentation, it will turn out that we can talk about retention as a "form of the return" only in a peculiar sense.

[36] Of course one could answer us that Derrida uses the term "representation" not as his own but as Husserl's term, and that this is why retention is mentioned along with representation, and not as one of the forms of the latter. But what is essential here is not the fact this two terms appear together in Derrida's text, but that they are defined by him as separate.

[37] Ibid., p. 64, where Derrida speaks of retention as "an absolutely unique case" of perception in Husserl.

[38] Ibid., pp. 66–67.

39   Ibid., p. 67.
40   Husserl, E. 1991. *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)* (trans: Brough, J.B.). 41. Dordrecht, Boston, London: Kluwer Academic Publishers.
41   Ibid.
42   Ibid., p. 43.
43   Ibid., p. 40.
44   Ibid., p. 43.
45   Ibid., p. 90.
46   Ibid., p. 89.
47   Ibid., p. 90.
48   Ibid., p. 41.
49   Ibid., p. 122, author's emphasis.
50   Ibid., p. 340.
51   „If I am originally conscious of a temporal succession, there is no doubt that a temporal succession has taken place and is taking place. But this is not to say that an event - an objective event - actually does occur in the sense in which I apprehend it. The individual apprehensions can be false; that is, they can be apprehensions to which no reality corresponds. And then, if the objective intention aimed at what is apprehended is preserved (with respect to its constituting content and its relation to other objects) as it is pushed back in time, the error penetrates the whole temporal apprehension of the appearing process. But if we restrict ourselves to the succession of presenting "contents" or even to the succession of "appearances," an indubitable truth continues to hold: a process has become given and this succession of appearances has occurred, even if the succession of events that appeared to me in them perhaps did not occur. (Husserl, E. 1991. *On the Phenomenology of the Consciousness of the Internal Time (1893–1917)* (trans: Brough, J.B.). 51–52. Dordrecht, Boston, London: Kluwer Academic Publishers."
52   Ibid., p. 50, author's emphasis.
53   Ibid., p. 122.
54   Husserl, E. 1983. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book: General Introduction to a Pure Phenomenology* (trans: Kersten, F.). 331. The Hague, Boston, Lancaster: Martinus Nijhoff Publishers.
55   Ibid., p. 342.
56   Derrida, J. 1973. *Speech and Phenomena* (trans: Allison, D.B.). 64. Evanston: Northwestern University Press.

MARA STAFECKA

KANT AND THE BEGINNINGS OF GERMAN TRANSCENDENTALISM: HEIDEGGER AND MAMARDASHVILI

. . .after having discovered the point at which reason begins to misunderstand itself. . .

(Kant, 2007, Critique of Pure Reason, p. 8)

ABSTRACT

Coming from two distinct and in some ways opposite philosophical traditions, Heidegger and Mamardashvili reached a similar conclusion – detachment of knowledge from being causes thinking to lose its authenticity. At the center of their inquiries was the problem of duality of consciousness, indirect acknowledgement of which they found in Kant's transcendental philosophy. Kant marked the ground on which finite faculties of human beings can be observed and categorized. He unfolded the processes of cognition and self-cognition, naming the prejudices and other limitations that thinking encounters in its interaction with the world. Heidegger and Mamardashvili viewed Kant as a transitional figure who sensed the existence of contradictory elements in thinking, which fully became an object of inquiry only in phenomenology.

Every philosophy is remarkably similar in one aspect – it sprouts from feeling disconnected, from a deep despair of inadequacy, from the inability to find and declare the existence of a solid foundation on which it can rely and which it can define for future generations of thinking beings. Kant was one of the first philosophers in the modern world to realize that in philosophy nothing can be done and left unchanged forever. Faculties of thinking and understanding have to be adjusted as we go, as we expand our presence in the world, as we interact with more objects and bring them into the horizon of our cognitive curiosity and reasoning inquiry. We should be constantly aware that "The kleines Land of human reason must remain constantly vigilant, for despite the disarming absurdity of the hostile forces, the danger of invasion is very real, and the defense of its borders requires all the resources of a legitimate metaphysics." (Pourciau, 2006, p. 100)

In the twentieth century, two very unique philosophers, Martin Heidegger and Merab Mamardashvili, returned to Kant looking for clues in his approach to transcendentalism. They both were searching for how to explain thinking as being in understanding. Heidegger views Kant's Critique of Pure Reason as a foundation for metaphysics. For him, "the intention of the *Critique of Pure Reason*, therefore, remains fundamentally misunderstood, if it is interpreted as a 'theory of experience'." (Heidegger, 1997, p. 11) Mamardashvili sought to rehabilitate Kant's

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standing in Soviet philosophy dominated by the Marxist ideology. He examined Kant's approach to consciousness and explained that Kant's "I" or transcendental apperception did not indicate the identity of subject. On the contrary, it indicated a principal difference between the subject of cognition and the concrete psychological "I", or psychological subject. Approaching Kant from different backgrounds and under different conceptual angles, both Heidegger and Mamardashvili were fascinated with Kant's transcendental investigation of our reason, and our consciousness, and especially with his transcendental apparatus created to analyze consciousness in the act of cognition. They both also understood that Kant used the transcendental apparatus to preserve the unique duality of consciousness functioning in the process of cognition.

Heidegger and Mamardashvili were concerned that somewhere during the European history of philosophy some disconnect happened between ideas and the thinking being, which led to the inability of Western rationalism to recognize and identify the principal impossibility to reflect and rationalize the human consciousness at every given moment. They both were aware that the classical understanding of reflective consciousness had to be analyzed and scrutinized to show why the world and the thinking being cannot be completely comprehended even if we have the willpower to apply our reason dutifully and truthfully. Mamardashvili speaks about "dark matter" that belongs to our consciousness but that reflection and self-consciousness cannot penetrate. Reflection hits this "dark matter" like a wall and is clueless how to illuminate it (Mamardashvili, 1996, p. 411).

For Heidegger, "Kant's text became a refuge, as I sought in Kant an advocate for the question of Being which I posed." (Heidegger, p. XVIII). In his book "Kant and the Problem of Metaphysics", Heidegger again and again comes back to the question "what matters in philosophy?" Philosophy, as any other discipline that centers on a human being, has a tendency to calcify, to armor itself in ready-made truths and statements, and, thus, to stagnate and transform into a scholastic mind-game. Heidegger stresses, "The metaphysics of Dasein is not fixed and ready-for-use 'organon' at all. It must always be built up anew amid the transformation of its idea in the working-out the possibility of metaphysics." (Heidegger, p. 162). Heidegger underlines Kant's contribution to refocusing philosophical thought on the necessity of bringing into questioning the ontological structure of subjectivity functioning in the world. "The requirements intrinsic to a Metaphysics of Dasein and the difficulty of its determination have been sufficiently demonstrated by the Kantian effort. Its most authentic, correctly understood outcome, however, lies precisely in the unveiling of the connectedness which exists between the question concerning the possibility of ontological synthesis and that of the unveiling of the finitude in human beings." (Heidegger, p. 162). Heidegger returns to Kant, aiming for his help on overcoming limits of classical rationalism, which subordinates being to thinking in a form of self-consciousness. Contemporary Western philosophy has forgotten being and for this Heidegger blames classical rationalism and its German tradition with Hegel as its purest representative. He also wants to revisit, recover and rediscover the concept of the early Greek philosophers, Heraclitus and Parmenid, where thought was viewed as belonging to being. "Heidegger first sketches the uniform oblivion

of being characteristic of Western philosophy and then develops an interpretation of Kant and transcendental philosophy as a path out of the oblivion," observes Chad Engelland (Engelland, 2008, p. 20). Correspondingly, he also strongly believes that "transcendental philosophy in its Heideggerian and Kantian forms provides an essential transitional role in leading from the oblivion of being to the thinking of being." (Engelland, 2008, p. 20).

This thought of Heidegger resonates with Mamardashvili's interpretation that Kant focused his philosophy on a human being who contains all of its essential fundamentals in itself. According to Mamardashvili, Kant's thinking gravitates around the problem of the possibility of cognition and self-cognition. Following Kant, Mamardashvili asks what condition makes cognition possible and answers that we can have a cognitive experience because something has happened before. That something is our existence, our being. Why does it matter? Mamardashvili approaches Kant's philosophy as it was written about him, about anyone of us, because only that would give us a legitimate basis to explore and understand it. Kant viewed cognition as a function of the thinking being where being greatly influences the capacity and direction of thinking and understanding in general. Mamardashvili is trying to convince us that for Kant, "metaphysics was a mental sensation."(Mamardashvili, 1997, p. 85). Kant's philosophizing was sensationally involved and he struggled to "drag along" every single significant intuition to verbalize it and find a place for it in his system of ideas.

Mamardashvili notes that for all his life, Kant was working on untwining one unending theme. He was making attempt after attempt, with every step making the previous one more meaningful. Mamardashvili compares Kant's philosophy with James Joyce's Finnegan's Wake, defining both as works in progress where thinking is taken as a sacred venture that clears and obscures itself as one proceeds (Mamardashvili, 1997, p. 14). Mamardashvili admits that Kant does not have a system. Instead, Kant created an astonishing path of thinking. Mamardashvili sees the power of Kant's legacy in discovering the tempting, viscid power of self-cognition. Stepping into a stream of self-cognition equals following an overpowering sacred call. What does this self-cognition mean for Kant and Mamardashvili? Kant understood that an individual involved in the cognitive process who is reflecting his own involvement might identify the power and mechanism of his actions with the psychological activity, and thus identify consciousness with the subject of an action. Kant introduced synthetic unity of apperception or transcendental unity of self-consciousness to differentiate the psychological actuality of awareness from the a priori, transcendental unity of consciousness.

In the book "Symbol and Consciousness", co-written with Alexander Piatigorsky, Mamardashvili returns to Kant repeatedly. General lines of Mamardashvili's argument focus on the fact that Kant discovered the symbolic nature of transcendental analysis and sensed the pseudo-scientific nature of psychology. Kant used categories and notions, such as "I," "subject," "identity of I" or "identity of transcendental apperception" in a way that led to the discovery and preservation of duality in the process of the functioning of consciousness. Earlier philosophy viewed the individual psychological mechanism of thinking as a mechanism that produces and

preserves the identity of consciousness. Breaking away from that concept brings Kant straight into contemporary discussions. Philosophy still tries to answer the same questions. How do we know who we are? How can we describe and understand the mechanism of reasoning? Can we let psychology take a lead in explaining consciousness and uncover the depth of human life?

Montaigne once said that we might become learned through knowledge of others, but wise only through our own experience. Behind those words is a problem that became very central to twentieth century philosophy. Psychoanalysis and phenomenology were wrestling with the fact that consciousness is not transparent and cannot be reduced to psychological or cognitive mechanisms. In other words, it became obvious that cognitive reflection – identified as self-consciousness when directed at the thinking human being -was unable to explain the strange, dark and obscure elements it had discovered. When Mamardashvili talks about consciousness, he likes to invoke Heisenberg's uncertainty principle. The uncertainty principle describes a situation when we cannot experience the fact of consciousness and reflect its structure at the same time. When we reflect the moment of consciousness, we are already out of that state of consciousness. Reflection cannot match with the consciousness that has happened. Mamardashvili talks about consciousness as a content and as a happening, an event. This duality went unrecognized by classical rationalism after Kant.

Kant's transcendentalism was wrestling with both kinds of consciousness and the impossibility to separate them clearly. This explains why his writings may be perceived as contradictory and incomplete, as Mamardashvili points out, because Kant was honestly describing the reality of cognitive processes and that description would not fit into the previous conceptual framework.

According to Heidegger, Kant first gave a glimpse of the structure of being in the notion of transcendental apperception. At the same time, Heidegger is admitting that Kant was aware neither at what point or moment in this structure reason discovers that it misunderstands itself, nor what can be done to correct it. Heidegger addresses this problem with aligning understanding and being, "The constitution of the Being of every being, and that of Dasein in a special sense, only becomes accessible to the understanding insofar as it (the understanding) has the character of projection (Entwurf). Because the understanding – and Fundamental Ontology shows us precisely this – is not just a type of knowing, but on the contrary is primarily a basic movement of existing in general, then the explicit execution of the projecting and even what is grasped in the ontological, must necessarily be construction." (Heidegger, p. 163).

For Heidegger, projection unravels the "vicious circle" of cognition and understanding. It grasps the built-in mechanism of existence that has to be in an activated state all the time to avoid misconceptions and misunderstandings. If it is activated, one can clearly and intuitively sense a theme, which Mamardashvili finds in Kant's philosophy. Accordingly, if it is not activated – it closes the window of understanding, and sophisticated wording will produce only a cacophony of misreadings and erect a greater barrier between the intent of the author and further accessibility of his ideas.

Heidegger tries to grasp this complication in different words, "The problem of the transcendental, i.e. of the synthesis which constitutes transcendence, thus can also be put in this way: How must the finite being that we call 'human being' be according to its innermost essence so that in general it can be open to a being that it itself is not and that therefore must be able to show itself from itself." (Heidegger, p. 30). What are those conditions that enable being to bring itself to light through reason? What defines the humanness of reason, its finitude and essential structure that lie in the foundation of metaphysics? "It is through the Critique that Kant first laboriously extracted this most original self-knowing of reason," repeatedly points out Heidegger (Heidegger, p. 13).

Mamardashvili returns again and again to his statement that Kant's writings are opaque; many ideas are implicit, left unexplained between the lines. Kant approaches "ratio" as something that has an obscure moment in it. "Ratio" is "understanding" but at the same time it is impossible to explicate it always in objective or visual terms (Mamardashvili, 1997, p. 137). Mamardashvili also muses over Kant's style of writing and the language he uses. He compares Kant's writing to a musical composition where structure is not evident, is not explicit but vibrates in every note played. Mamardashvili calls it "sonata phrase" or "sonata motif." Consciousness has happened in the world. Our existence has happened in the world. Answering Kant's question – what condition makes cognition possible – Mamardashvili points to the gap between the cognizing reason and the existing being. Our being is always more than we know rationally or objectively. This discord or dissonance has to be heard and only a small number of philosophers have an ear for it. For Mamardashvili, having an ear for objective gaps in the cognitive process was of enormous importance. He prompted others to use themselves as tuning forks of understanding, and he saw that Kant intuitively was moving in the same direction.

Mamardashvili is comparing Kant's work with that of the Russian avant-garde poet Velimir Khlebnikov whose goal was experimenting with the tools of poetic language in general and not specifically writing good poems. Kant was researching the very possibility of philosophy and its conceptual language and cognitive apparatus. Mamardashvili also adds that Kant's main writings, including Critique of Pure Reason, look structurally incomplete, aesthetically unappealing and even chaotic when Kant brings in ideas from his other works. In reality, rough and unpolished wording, tumbling over in the quest for right words, uncovers, according to Mamardashvili, the genuine work of thinking searching for the adequate expression of complicated intuitions. By definition, thinking and cognition have hidden contradictions to which a thinker's ear should stay attuned. Mamardashvili argues that in philosophy the importance of definitions and statements should not shadow the importance of the ability to hear the inexplicit motif of meaning or thought because those hidden undercurrents of thinking are the lifelines of philosophy.

Mamardashvili distinguishes two approaches to thinking. We can view thinking from the side of its content, or we can view it as a happening in the world, as an event. Thought must happen, must enter the world. This happening is illuminated

with a distinctive sensation, and can be described as a mental state. According to Mamardashvili, only the presence of a mental state and its descriptors authenticate an acquisition of thought.

In our experience, there are things that cannot be defined through observation but they still belong to our existence. And again Mamardashvili invokes his admiration for Proust and his handling of language to hold on to meaning. Mamardashvili learned from his beloved writer to use vivid descriptions to keep the presence of a mental state and analyze it at the same time. It is possible to hold on to the inexplicable, to avoid its disappearance, says Mamardashvili, if it can be perceived as a musical motif.

It is crucial for Mamardashvili to show the difference between the mathematical and the philosophical approaches in the process of acquiring knowledge and building understanding. Philosophy is unique in its way of gaining understanding. In philosophy, you cannot write down your understanding and forget about it hoping that the recorded knowledge will be the same whenever it is activated or whoever activates it. None of the recordings or signifiers – from the beginning to the end – will substitute for the whole process, which thinking undertakes. Philosophy cannot rely on linguistically fixed meanings and relax when a thought is explicated. Philosophizing requires tense and involved thinking. Kant was aware of it, says Mamardashvili. Thinking can get tired from this constant tension and can fail to keep up with it (Mamardashvili, 1997, p. 84).

In the preface to the first edition of *Critique of Pure Reason*, Kant writes, "I mean only to treat of reason itself and its pure thinking, comprehensive knowledge of which I do not have to look very far to find, considering that it is to be found within myself." (Kant, 2007, p. 8). As his thinking penetrated itself, the ways and means of capturing this happening changed and varied. This observation allows Mamardashvili to praise Kant's genuine truthfulness when he was rewriting his own ideas and supplementing them with new details. Reason subjects itself to examination and critique, and that helped Kant to pursue his main intention – to show under what conditions thinking can acquire knowledge and understand itself as a faculty of an existing being.

Ernst Cassirer, who wrote extensively about Kant's life and philosophy, has a similar observation. He notes that often "a problem is taken up, thought through, and its solution reached – but suddenly is shown that the conditions under which it was worked out were not appropriate and complete enough, and hence not one step of the solution is valid, but instead the whole way in which the question is put has to be framed anew. . ..Kant's letters tell us again and again of reversals of this kind." (Cassirer, 1981, p. 93).

I think there is a precise explanation for why Kant's writings appeared unfinished and not thought out thoroughly. Kant was struggling to establish a similar procedure that in essence did the same as phenomenological reduction. He was sorting out what in reason belongs to psychological attachment and what is beyond it. Mamardashvili thinks that Kant intuitively gave up the premise of classical metaphysics, which assumed that consciousness keeps its identity through all the

different processes. Kant struggled to embrace complicated, conflicting, and contradictory images of consciousness and to define their involvement in cognitive processes.

It is remarkable how these thinkers – so different in many ways – focus on Kant's struggle with the critique of reason. For Heidegger, "Kant, in whose philosophizing the problem of the possibility of metaphysics was awake to a degree found in none before or after him, must have understood all too little of his innermost intention if this connection did not appear to him. He did speak out in the brightness and tranquility, which the completion of the *Critique of Pure Reason* immediately bestowed on him. In 1781, he wrote to his friend and disciple Marcus Herz about his work 'this kind of investigation will always remain difficult, for it is equivalent to the Metaphysics of Metaphysics. . .'

This remark decisively puts to rest any attempt to search, even partially, for a 'theory of knowledge' in the *Critique of Pure Reason*." (Heidegger, p. 161). Heidegger resists narrowing Kant's thought to one specific domain that contemporary research allocates for Kant – that of the theory of cognition. It was fundamentally important for Heidegger to show that the difficulties that thinking and reasoning encounter belong to their essence and cannot be eliminated but have to be dealt with. It is a sign of human finitude and we should learn to use it to our benefit without automatically disabling ourselves.

For Mamardashvili, Kant always was a thinker associated with a little "sonata phrase", with an impressive accord of words framing the gap between the visible and invisible, the knowable and unknowable, keeping open and alive the duality of approaching human consciousness. Mamardashvili worked to expose his listeners to the sensitivity of understanding, which is the essential function of philosophy and which philosophy should be attuned to. In philosophy we cannot find something out, verbalize it, formalize it in a written statement and pass it to followers. This something has to be "dragged along," says Mamardashvili, and human beings get tired from the tension and struggle because thinking as understanding requires incessant "dragging along." Philosophizing as mentally tense activity primarily belongs to being as understanding.

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J U D I T H   W A M B A C Q

M A U R I C E   M E R L E A U - P O N T Y   A N D   G I L L E S   D E L E U Z E   A S   I N T E R P R E T E R S   O F   H E N R I   B E R G S O N

A B S T R A C T

In this essay I concentrate on the relation between Deleuze's philosophy and Merleau-Ponty's. I examine the question of whether their philosophical projects are as widely divergent as Deleuze wants the reader to believe. Since explicit references to Merleau-Ponty in the work of Deleuze are rather rare, I take the detour of examining their interpretations of Henri Bergson, a philosopher they both recognized as an important source of inspiration. More specifically, I study the references to Bergson in the work of Merleau-Ponty and Deleuze that deal with difference and immanence. I show that Merleau-Ponty merely reads Bergson as a difference thinker, whereas Deleuze stresses Bergson's immanentism. However, these two positions do not exclude one another. First of all, there are many similarities with respect to which Bergsonian concepts both authors focus on and how they interpret them. Secondly, as Deleuze's own philosophy illustrates, a philosophy of difference is not incompatible with immanentism. However, there is one passage in *Cinema 1. The Movement-Image* in which Deleuze states that there is a fundamental difference between the battle against dualism as it is fought by Bergson on the one hand, and phenomenology on the other. Since Deleuze's search for an immanent philosophy relies heavily on concepts introduced by Bergson, this passage can help to indicate to what degree the aforementioned similarities between Deleuze's and Merleau-Ponty's immanentism hold.

I N T R O D U C T I O N

As is well known, Gilles Deleuze's appreciation for phenomenology was not unambiguous. On the one hand, he explicitly describes Martin Heidegger and Maurice Merleau-Ponty as "difference thinkers" *avant la lettre* (Deleuze, 1968, pp. 64–65). Difference being the central theme of Deleuze's philosophical enterprise, this statement indicates a direct link between phenomenology and Deleuze's philosophy. Moreover, in his book, *The Logic of Sense*, Deleuze appropriates and further develops Husserlian concepts such as "the sterility of the noema" (Deleuze, 1969, pp. 94–99), "disjunctive synthesis" (Deleuze, 1969, p. 199), and "the anexactitude of a science" working with "vagabond concepts" (Deleuze, 1980, p. 449). Nonetheless, Deleuzes clearly distantiates himself from the phenomenological project. In *What is Philosophy?* he accuses both Edmund Husserl and Merleau-Ponty of corrupting the respective immanent ontologies that they were trying to construct by making the immanent being immanent *to* something (i.e. to Husserl's transcendental subject, or

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Merleau-Ponty's flesh) and thereby reinstalling a transcendent element. This transcendental "mole" (Deleuze, 1991, p. 46) eventually reduces the phenomenological project to a classical kind of transcendentalism that Deleuze sees exemplified in the philosophies of Kant and Plato. Both of these thinkers situate the transcendental conditions in a transcendent order, instead of keeping them on the same level as that which they condition.

As I have argued elsewhere, it is my opinion that Deleuze's critique of phenomenology does not take into account either the discussions between these authors – the concepts they created were always an answer to the shortcomings of others – or the evolution within the work of some phenomenologists, like for example within the work of Merleau-Ponty (Wambacq, 2009, pp. 345–359).

In this essay I will concentrate on the relation between Deleuze's philosophy and Merleau-Ponty's. More specifically, I will examine the question of whether their philosophical projects are as widely divergent as Deleuze wants the reader to believe. Since explicit references to Merleau-Ponty in the work of Deleuze are rather rare, I will take the detour of examining their interpretations of Henri Bergson, a philosopher they both recognized as an important source of inspiration. Not only did they both know his work very well – Deleuze devoted a book to Bergson's philosophy (Deleuze, 1966) and Merleau-Ponty taught several courses on him (Merleau-Ponty, 1968, 1953 and 1960) – but they both also situate their philosophy in the line of Bergsonian theory. Deleuze's most fundamental concepts and ideas – such as "virtuality", "multiplicity", and the temporal nature of the virtual – come from Bergson. Merleau-Ponty's theory of perception has a clearly Bergsonian framework.[1]

In this article I will examine the references to Bergson that deal with difference and immanence in both authors. By "difference" I mean all the concepts that in one way or another relate to the idea of the impossibility of determining fixed, univocal and identical essences of being (for example, the ever changing nature of being, its ambiguity, its multiplicity, its non-coinciding with itself, its temporality, etc.). "Immanence" refers to the impossibility of distinguishing two levels in being: the first being the origin and condition of the other, usually situated in a transcendent order, and the second being the result of the conditioning and usually situated in the empirical order. Deleuze considers difference and immanence to be central characteristics of a good philosophy. Both notions are intrinsically linked in the sense that the impossibility of distinguishing a superior and an inferior level of being implies that characteristics of finiteness (ambiguity, multiplicity, etc.) can no longer be relegated to an inferior being, but are now attributed to being itself.

Merleau-Ponty's reworkings of Bergson's theory of the memory of the body will thus not be discussed, and neither will be Deleuze's references to Bergson's theory of memory. In the first section, I will focus on Merleau-Ponty's comments about Bergson as a philosopher of non-coincidence, in order to figure out how important this differential aspect is for Merleau-Ponty's conception of philosophy as such. After that, I will examine the references to Bergson in Deleuze's work. It will become clear that Deleuze stresses a rather different aspect of Bergsonism, namely his immanentism. Since this is also a central theme for the later Merleau-Ponty, I will conclude with an examination of a passage in *Cinema 1. The Movement-Image*,

where Deleuze argues that the battles against dualism – and hence the pleas for immanentism – that are fought by phenomenology and Bergson are in fact radically different from one another. This will help us to determine if the requirements that Deleuze imposes on any good philosophy can also be found in Merleau-Ponty's conception of philosophy.

Merleau-Ponty's references to Bergson are mainly concentrated in four texts: *The Incarnate Subject: Malebranche, Biran, and Bergson on the Union of Body and Soul*, *In Praise of Philosophy*, *Bergson in the Making*, and *The Visible and the Invisible*. I will discuss these texts in chronological order so as to discern whether there is an evolution in his interpretation of Bergson.

THE INCARNATE SUBJECT: MALEBRANCHE, BIRAN, AND BERGSON ON THE UNION OF BODY AND SOUL

In the classes that Merleau-Ponty devoted to Bergson in 1947–1948, he focused mainly on Bergson's efforts to overcome the problems of dualism. He gives particular attention and appreciation to Bergson's idea that perception does not originate in us – in our minds – but rather in the things themselves. This idea implies that it is impossible to distinguish between a constituting perceiving act and a constituted perceived object; perception precedes this constituting relation. As Merleau-Ponty articulates in his own work: perception presupposes one being of which everything is a part, the flesh. It is the coexistence of perceiver and perceived thing which makes the access to the outside world possible. In other words, perception is explained via the idea of an immanent being. To this end, Merleau-Ponty appropriates the term "coexistence" from Bergson. Merleau-Ponty also zooms in on other Bergsonian ideas referring to immanentism, such as the statement that every *esse* is a *percipi*, and that everything, humans included, must be considered an image. As Deleuze, who also focuses on the same Bergsonian ideas, explains, this does not mean that everything has to be reduced to a representation, as idealism would argue. Rather, that everything only exists insofar as it is also experienced by others; everything owes its being to its relation to others. There is no *en soi*, only a *pour l'autre*. Or, in the terms of Deleuze's *Cinema 1. The Movement-Image* (Deleuze, 1983, p. 58): every image is movement and in this image it is impossible to distinguish between that which is moved and the movement itself, between, what we previously called, the *en soi* and *l'autre* who makes the *en soi*. The thing equals its actions and reactions; the thing or the image is "merely a road by which pass, in every direction, the modifications propagated throughout the immensity of the universe" (Deleuze, 1983, p. 58). By saying that everything is an image, Bergson distances himself from the idea that things are bodies (realism), since the latter idea presupposes a confusion between movement and the subject that executes the movement. Nor are things actions, since actions mix movement with the result of the movement. Finally, things cannot be

considered qualities, since the notion of "quality" reduces movement to the change from one temporary state into another.

To summarize, Merleau-Ponty and Deleuze interpret Bergson's statements that perception has to be situated in the things themselves and that everything is an image, as an invitation to return to a level of being which precedes the distinction of constituting and constituted, and thus of transcendent, immaterial essences on the one hand, and empirical, material things, qualities, and actions on the other. In his statements, they both recognize a plea for immanentism.

Nevertheless, in *The Incarnate Subject*, Merleau-Ponty does not spare Bergson from criticism. First of all, he blames him for remaining too much of a dualist. Merleau-Ponty argues that Bergson's notion of "image" is filled in both realistically – Bergson's description of the body as "locus of passage for movements in themselves" – and idealistically – Bergson's conception of the body as a representation similar to the images of memory.[2] Merleau-Ponty points to several other illustrations of this indecision: the fundamental distinction Bergson makes between the plane of the dream and the plane of action, and memory versus perception. Bergson starts from two radically different domains whose relations are then examined. For example, theoretically, perception and memory are of a radically different nature, yet in practice, they are inseparable. We can also point to other examples, for instance, everyday actions show a non-representational memory *of the body*, which, on a theoretical level, requires the intervention of pure memory. Yet, according to Merleau-Ponty, Bergson fails in articulating the exact nature of these mutual (factual) relations: "Bergson fails to establish the articulation between the two levels he described: he tries in vain to achieve the synthesis through the combination of two objective elements: pure percept and pure recollection" (Merleau-Ponty, 1968, p. 91).[3] Or, to say the same but in the terms Merleau-Ponty uses in *Phenomenology of Perception*: Bergson fails (for Merleau-Ponty) to make the body a subject, giving it intentionality, and attributing capacities to it that are usually connected with the mind. The Bergsonian body does not have its own capacities of "insight" which it would owe to its being-towards-and-in-the-world. Although Bergson refers to the particularity of the body being always situated amongst beings, his conception of the memory of the body betrays a less monist view.

Merleau-Ponty's second criticism is that Bergson does not integrate time into his conception of the body. To be conscious of time, the body itself should be temporal, and not, as Bergson thinks, a present existing thing.[4] Or in other words, the present should be conceived as a consciousness of the passage of present to past, and not as an impotent "now".[5] Since many Bergson scholars have remarked that this criticism is absolutely incorrect, and since the question of the role of the body within our relation to the outside world is not my primary concern, I will not delve any further into this particular criticism.

IN PRAISE OF PHILOSOPHY

The second text in which Merleau-Ponty extensively discusses Bergson's work is *In Praise of Philosophy*, Merleau-Ponty's inaugural speech at the Collège de France

in 1953. In this text, as in the others that follow, Merleau-Ponty tries to present Bergson as a thinker of difference. The elements of finiteness that Bergson never defined positively, according to Merleau-Ponty's analysis in *The Incarnate Subject*, are now at the core of his interpretation of Bergsonian philosophy.[6]

All the argumentation in *In Praise of Philosophy* is built up around one idea: Bergson is not a philosopher of coincidence, as he is all too often presented. When Bergson bars any kind of negativism from his conception of philosophy and equates philosophical enquiry with intuition, he is not talking about a kind of naive and complete contact with being, regardless of what his famous formulae of "fusion" with things, the "inscription" or "impression" of things in us, their "recording" in "a simple act", "a viewing without a point of view", "a direct access without interposed symbols", etc, might suggest (Merleau-Ponty, 1953 and 1960, p. 12). Merleau-Ponty reads these formulae not as being synonymous with losing oneself in being or becoming one with being, but as referring to being exceeded or transcended by being.[7] Although this could suggest a transcendent relation between the philosopher and being, it does not necessarily corrupt the aforementioned interpretation of Bergson as a philosopher of immanence. After all, as Merleau-Ponty stresses, the relation between the philosopher and being is "lateral"; it implies a "complicity" between both, and it does not require the philosopher to "leave the human situation" (Merleau-Ponty, 1953 and 1960, p. 16). The philosopher does not need to "go outside himself in order to reach the things themselves; he is solicited or haunted by them from within" (Merleau-Ponty, 1953 and 1960, pp. 14–15). One could read this as follows: there is one being of which the philosopher is a part, and it is this participation that makes his access to being possible. It is because duration is at the same time my duration and the duration of others that I can access other durations.

It is clear that this duration, or this one being, can no longer be described as my particular duration or being. On the contrary, this one duration or being has a "singular nature which makes it at once my manner of being and a universal dimension of other beings" (Merleau-Ponty, 1953 and 1960, p. 15). Thus, its singularity – its being no more outside of us than inside of us, its being no more superior than inferior to us – prevents it from being a transcendent category. It is because it is at once inside and outside of us that it can function as a kind of immediate mediator between the outside world and ourselves. Bergsonian intuition then is not made possible by coincidence – this would be a naive kind of immanentism that neglects the differences among the beings it gathers – but rather by the coexistence of different beings in one singular being.

There is a second way in which Bergsonian immanentism is not naïve and testifies to a thinking of difference. Up to now, the suggestion could have been made that this coexistence is a natural given, that it has always been there and that it happens spontaneously. This is not what Merleau-Ponty reads in Bergson. The access to being that is made possible by coexistence requires active participation on the part of the observer. Merleau-Ponty says that Bergsonian notions like "sounding", "auscultation" and "palpation", "make it sufficiently clear that intuition needs to be *understood* [. . .]" (Merleau-Ponty, 1953 and 1960, p. 18, italics by Judith Wambacq). Being needs to be "deciphered" or "read" (Merleau-Ponty, 1953 and

1960, p. 23), or even "created" and "expressed" (Merleau-Ponty, 1953 and 1960, p. 28). One does not gain access to the outside world by passively relying on this all-encompassing being that precedes us, but by actively molding it, giving it a shape that fits the particular situation one is facing. Put otherwise, the solution is never for the taking, but needs to be constructed, just like the problem to which it forms an answer. Philosophy is not about discovering pre-existing solutions, but rather about formulating problems – which are as good as answered once they are well-posed (Merleau-Ponty, 1953 and 1960, p. 14). Problems or questions do not have to be situated within the philosopher, and the solutions outside of him. On the contrary, the answers are in a certain sense inside ourselves (because they are in the singular being of which we are a part), and the questions or the problematics outside of us. Being is inherently problematic.[8]

This description of Bergsonian being indicates that the act of expression demanded of the observer does not originate in the finiteness of the observer. It is not because of the infinite richness of being and the restricted capacities of the observer that the process of expression needs to be repeated again and again. The participation of the observer is neither a necessary evil nor an unavoidable "detour"(Merleau-Ponty, 1953 and 1960, p. 26). On the contrary, it is because being itself is not perfect, complete or finished, that it asks to be said (Merleau-Ponty, 1953 and 1960, pp. 18–19), and thus to become what it is (Merleau-Ponty, 1953 and 1960, p. 19). It asks to be shaped and to be determined because it has no determination of its own. And, because there is no original determination that expression should copy, the expressed determination always has a retroactive and metamorphosing character (Merleau-Ponty, 1953 and 1960, p. 29). Thus, human expression does not obscure being but, rather, in a certain sense, makes being. In accordance with the aforementioned non-negativism of Bergson's philosophy, expression cannot be understood negatively, as a means to fill up a lack, but has to be seen positively, as a way of making being visible.

This positive conception of expression (and more specifically language) is central to a difference thinker like Jacques Derrida. His discussion with Husserl in *Speech and Phenomena* and *Of Grammatology* revolves exactly around this theme. Whereas Husserl defends an instrumentalist view of language by reducing language to the phrasing of a preceding ideal insight, Derrida will abandon this underlying ideal of a transparent, secondary language. For Derrida, language has its own materiality which positively interferes with its content. Expression and content co-determine each other. This implies that the speaker is not in control of the meaning that he or she produces; language lives its own life. Every so-called direct or transparent relation to content, idea or insight is thwarted by something that escapes the content and that is, in this sense, strange to it, while at the same time co-determining it. As such, there is no language that is completely present to itself or that coincides with itself; no language is what it is. Language is always differing from itself, being somewhere else, changing. It is characterized by ambiguity and non-transparency.

Now, these differential notions are exactly what Merleau-Ponty highlights in Bergson's philosophy. He refers to the "abscence of a primordial unity" (Merleau-Ponty, 1953 and 1960, p. 27) in Bergson, to the consequential "moving" and

"swarming" proper to being and our relation to it,[9] to the non-localizable character of truth (Merleau-Ponty, 1953 and 1960, p. 31), to the consequential "creativity" of men (Merleau-Ponty, 1953 and 1960, p. 27), and to the "discord of man with himself" (Merleau-Ponty, 1953 and 1960, p. 27). Just like the difference thinkers, Bergson abandons the idea of the secondary nature of expression or materialization in the sense that he exchanges a philosophy of impression for a philosophy of expression,[10] and also translates this into a thinking of historicity (Merleau-Ponty, 1953 and 1960, p. 27).

While in *The Incarnate Subject* Merleau-Ponty identifies passages that testify to Bergson being both a philosopher of coincidence and a philosopher of expression,[11] in *In Praise of Philosophy* he seems convinced that Bergson is a difference thinker.

BERGSON IN THE MAKING AND THE VISIBLE AND THE INVISIBLE

In *Bergson in the Making* (1959) and *The Visible and the Invisible* (1964), Merleau-Ponty elaborates on this idea of Bergson as a difference thinker. Against the conception of Bergson as a philosopher of coincidence, Merleau-Ponty now introduces Bergson's term of "partial coincidence" and his own notion of simultaneity. We will see how, with this last notion, Merleau-Ponty tries to radicalize Bergson's thought, that is, make it more differential.

We have already seen how Bergson thinks that being cannot be approached from outside: I understand being or duration from within my own duration or being; it is in me that being or duration understands itself. This does not at all imply a total coincidence of my being or duration with being or duration as such, and consequently there is no absolute transparency. On the contrary, I do not know all my memories, or the whole thickness of my presence. Hence, there is only partial coincidence, and it is the partiality of this coincidence that makes access to being possible. In other words, the finiteness and the moving, non-localizable and material character of this coincidence are not deficiencies, but conditions of possibility.[12]

In *The Visible and the Invisible* Merleau-Ponty defines this partial coincidence as follows: "It is a coincidence always past or always future, an experience that remembers an impossible past, anticipates an impossible future, that emerges from Being or that will incorporate itself into Being, that 'is of it' but is not it, and therefore is not a coincidence, a real fusion [. . .], but an overlaying [. . .]" (Merleau-Ponty, 1964, pp. 122–123). This notion of "overlaying" forms an opening towards Merleau-Ponty's own (later) philosophy, which, in a certain sense, can be considered a radicalized Bergsonism. After all, Merleau-Ponty understands the "overlaying" of my being with being as such as "simultaneity" and even "delay".[13] These two notions refer explicitly to his own theory of the flesh. There is simultaneity in the flesh because, at the same time, being exists because of my perception of it and I am existing because of my perception of being. Simultaneity refers, in other words, to the chiasm existing between myself and the world, to the reversible relation between two irreducible differences. It does not imply coincidence, a refound unity, or an absolute transparency but a "dehiscence" (Merleau-Ponty, 1964, p. 123) dividing being, an

interaction within the flesh. The "overlaying" can also be understood as delay in the sense that this chiasmic relation between me and the world implies that the conception of being cannot be localized in time. It necessarily occurs retroactively or *après-coup*, when the *va-et-viens* of perception has been interrupted.

According to Merleau-Ponty, Bergson did not pay enough attention to the simultaneity or chiasm proper to being, to "the identity of the retiring into oneself with the leaving of oneself, of the lived through with the distance" (Merleau-Ponty, 1964, p. 124). More specifically, he did not understand that that which makes a complete coincidence impossible – the "deflection" (*écart*) – is at the same time the opening towards the thing (Merleau-Ponty, 1964, p. 124). He did not see "[t]hat every being presents itself at a distance, which does not prevent us from knowing it, which is on the contrary the guarantee for knowing it [. . .]" (Merleau-Ponty, 1964, p. 127). Or, in still other terms, he did not see that I am at once the world and not the world, and that this thickness of the flesh between me and the world conditions my access to it. In sum, Bergson did not value the generative power of difference, or partial coincidence, enough.

Merleau-Ponty further illustrates this judgement by referring to Bergson's conception of language and forgetting. In Merleau-Ponty's eyes, Bergson conceives language to be a deficient instrument without which humans cannot live since being itself is speechless. In order to offer the truest perspective on being, philosophers should aim at imposing themselves as little as possible and let the words find their own way.[14] Merleau-Ponty, on the contrary, thinks that language is not an interruption of an original contact with being; perception, thinking and the lived are themselves structured as language – they are articulations – such that they are the "most valuable witness to Being". They express what was not there before.[15]

With respect to Bergson's explanation of the phenomenon of forgetting, Merleau-Ponty rejects Bergson's identification of the spatialisation of time as the cause of forgetting and refers instead to the differential nature of (spatial or temporal) things. Forgetting is not an occultation of being, a passage towards nothing, as Bergson thinks (according to Merleau-Ponty), but a way of de-articulating or de-differentiating being, such that it is a way of being towards the pre-individual and prethetic flesh (Merleau-Ponty, 1964, pp. 193–197).

DELEUZE AS AN INTERPRETER OF BERGSON

In his book on Bergson, *Bergsonism*, Deleuze offers a solution to the problem of Bergsonian philosophy that Merleau-Ponty raised in *The Incarnate Subject*. As Deleuze distilled this solution out of Bergson's own texts, it not only indicates what the central topics of Bergsonian philosophy are, according to Deleuze, but also which Bergson is most interesting for Deleuze. After all, in his monographs, it is not Deleuze's aim to deliver a complete, coherent and objective representation of the author's philosophy but rather to "bugger" (Deleuze, 1990, p. 6) him, that is to say, to create an offspring with him that he would probably himself consider to be monstrous, and not his own.

As mentioned above, the problem Merleau-Ponty brought to the fore touched upon the unexplained nature of the relation between pure memory on the one hand and perception or action on the other; theoretically they are fundamentally different, but factually they are always interwoven. How exactly must this passage from theory to practice be understood? Or, to paraphrase Deleuze's words (Deleuze, 1966, Chapters 4 and 5): on the one hand, Bergson distinguishes fundamental differences between memories and perception, between memory and matter, between present and past, etc. But on the other hand, Bergsonian concepts such as contraction and relaxation indicate gradual differences between the above mentioned notions. Is there is no contradiction here? Does Bergson's philosophy eventually have to be considered a monism or immanentism (implication of the gradual differences) – after all, everything is duration according to Bergson – or does it consist of a quantitative pluralism (implication of the fundamental differences) since there are several degrees of duration?

According to Deleuze the answer to this question varies according to the moment of the Bergsonian philosophical method – the intuition – one is situated in.

In the first stage, factual mixtures, such as concrete perceptions that are always interwoven with memories, are analysed. One has to try to distinguish the fundamentally different things – such as perceptions and memories – that are combined in these mixtures. This stage is, in other words, a moment of pure dualism.

In the second stage, these fundamental differences are divided into two kinds. One kind contains all the differences that presuppose a common measure, that are, in other words, gradual differences. For example, spatial differences which presuppose a homogeneous, quantitative grid with respect to which different positions can be taken. The other kind of differences contains all the concepts that are irreducible to one another. For example, in the paradoxes of Zeno, the duration of Achilles being irreducible to and thus not comparable to the duration of the turtle (we will come back to this later). The remarkable thing about this second kind of differences is that, although they are irreducible to one another, they all share the same characteristic of not being what they are. They are always differing from themselves, alternating with respect to themselves. What the duration of a turtle consists of cannot be said; it has no identity, but can take different forms, although it can at all times be recognized, referred to in metaphors, etc. Because this differentiating characteristic has no actual determination, but, on the contrary, consists of the constant movement from one actual determination to another, Deleuze situates these differences on a virtual level. One could say then that, on this virtual level, all is one because all is difference, whereas, on the actual level, all is different because all is one. On the actual level, one can distinguish differences in kind which nevertheless presuppose a common framework with respect to which these kinds can be distinguished. On a virtual level, there is no such a common framework, which implies that the differences explode in all directions; their "common" nature is to differ constantly.

The third stage is the one in which these two kinds of differences (duration and space) are considered to be two extremes on one and the same line of contraction. According to Deleuze, Bergsonian matter has to be understood in terms of relaxation. In matter duration is completely decontracted such that its exterior moments

can be displayed one next to, or after, the other; one moment can arise as soon as the other has disappeared. The momentaneous continuum is in other words infinitely divided into extensions. Space then, is the utmost limit of relaxation; it is the "schema" of matter, "the external envelope of all possible extensions" (Deleuze, 1966, p. 87). Thus, duration and matter (or space) are relative to one another: matter is the most relaxed degree of duration, whereas duration is the most contracted degree of matter. This is also the reason why there is always something extended in our duration and vice versa, something of duration present in matter.[16] To conclude, the third stage is the moment of monism in the sense that "Differences in degree are the lowest degree of Difference; differences in kind (*nature)* are the highest nature of Difference. [. . .]. All the degrees coexist in a single Nature that is expressed, on the one hand, in differences in kind, and on the other, in differences in degree" (Deleuze, 1966). Deleuze adds that there is no contradiction between the monism of this stage and the dualism of the first, since the first concerns the actual level, whereas this one concerns the more fundamental virtual level.

Since the recognition of the continuation between gradual and fundamental differences is the final stage of Bergson's philosophical method,[17] we can conclude that Deleuze regards Bergson as a philosopher of immanence. This can be further illustrated by the fact that Deleuze, just like Merleau-Ponty, considers Bergson's notion of coexistence to be central to his thought.[18] Bergson's use of the term "multiplicity" to describe duration is another indication for his immanentism. After all, "multiplicity" allows us to avoid thinking being in terms of the one and the multiple (Deleuze, 1966, p. 43, p. 46), since it refers to the unity that is proper to the multiple.[19] Thirdly, as is also done by Merleau-Ponty, Deleuze describes Bergson's philosophical project as a search for the conditions of the reality of experience instead of its conditions of possibility (Deleuze, 1966, p. 23). Bergson is not looking for conditions that are part of a higher, immaterial, transcendent order. On the contrary, the meshes of the transcendental net cannot be so large that reality escapes through it. Bergson thus turns away from a classical transcendent transcendentalism.[20] Thus, although the later Merleau-Ponty prefers to focus on the differential aspects in Bergson, he refers to the same Bergsonian concepts as Deleuze uses to illustrate Bergson's immanentism.

B E R G S O N ' S   I M M A N E N T I S M   V E R S U S   M E R L E A U - P O N T Y ' S   I M M A N E N T I S M

Although Deleuze and Merleau-Ponty finally characterize Bergson's philosophical project differently, this does not necessarily imply an opposition. First of all, as it has been shown, there are many similarities with respect to which Bergsonian concepts both authors focus on and how they interpret them. Secondly, as Deleuze's own philosophy illustrates, a philosophy of difference is not incompatible with immanentism. However, there is one passage in *Cinema 1. The Movement-Image* in which Deleuze states that there is a fundamental difference between the battle against dualism as it is fought by Bergson on the one hand, and phenomenology on the other. Since Deleuze's search for an immanent philosophy relies heavily on

concepts introduced by Bergson, this passage can help to indicate to what degree the aforementioned similarities between Deleuze's and Merleau-Ponty's immanentism hold.

Let us take a look at the passage in question: "It was necessary, at any cost, to overcome this duality of image and movement, of consciousness and thing. Two very different authors were to undertake this task at about the same time: Bergson and Husserl. Each had his own war cry: all consciousness is consciousness *of* something (Husserl), or more strongly, all consciousness *is* something (Bergson)" (Deleuze, 1983, p. 56). This passage is immediately followed by a description of why Bergson and Merleau-Ponty reject cinema. What does the rejection of cinema have to do with the fight against dualism and why does Deleuze switch phenomenologists?

With respect to the first question it has to be said that, in Deleuze's mind, cinema is a privileged medium in which dualism can be overcome. Whereas dualists used to situate the immaterial image in the mind and the extended movement in calculable space, cinema not only shows that movement can generate an image (for example the succession of static pictures creating movement), or vice versa, that an image can create movement (for example the seeing of a horrible scene making us run away), but more fundamentally, that an image is movement and that movement is an image. In view of this extraordinary characteristic of cinema, and of the fact that cinema made its entry at the time Husserl and Bergson were in the midst of their philosophical careers, it is quite surprising that Husserl did not mention cinema in his writings, and that Bergson thought about it only in a negative way. The only phenomenologist, as Deleuzes writes, "who attempts, only incidentally, a confrontation between cinema and phenomenology" is Merleau-Ponty, "but he also sees the cinema as an ambiguous ally" (Deleuze, 1983, p. 57).

Since Deleuze's cinema theory is beyond the scope of this article, I will try to explain the differences between Merleau-Ponty's and Bergson's rejection of cinema in direct reference to their immanentism.

BERGSON'S AND MERLEAU-PONTY'S REJECTION OF CINEMA

Deleuze discusses the reasons for Bergson's rejection of cinema in his classes on Bergson.[21] Bergson blames cinema for reconstructing movement (or duration) in the wrong manner, namely by playing static images very quickly. Cinema thus confuses movement with the succession of momentaneous sections (*des coupes instantanées*). Underlying this false image of movement is the idea that the momentaneous sections are not fundamentally different from each other. Their only difference consists in occupying another position on the same timeline,[22] but as such, these sections are interchangeable; they are independent variables. In other words, underlying this false image of movement is the idea of a homogeneous time, a time which is the same at all moments, an abstract time.

Bergson, on the contrary, believes that moments really do differ, that is, that they are qualitatively different from each other, instead of being only quantitatively

different. Hence, they are not interchangeable. Movement is not the displacement of one arbitrary moment into another. The paradoxes of Zeno for example, do not have to be explained by referring to a spatial conception of movement and time (as Zeno does), but rather by invoking the fundamental difference between Achilles' movement and that of the turtle. It is because Achilles and the turtle have their own natural articulation that their movements cannot be situated on the same timeline.

Moreover, movement not only does not consist of a succession of equal moments, but these moments are also never completed; one moment is continued in the other. Movement does not stop; rather, movement is about travers*ing* space, and not about the travers*ed* space. It is not a combination of finished elements, but it always has to create itself. Time is thus essentially movement or creation of new moments, instead of the repetition of one moment in the other.

In *Creative Evolution*, Bergson mentions another "incorrect" conception of move-ment, in addition to the one cinema embodies: the one offered by the ancient Greeks. They tried to reconstruct movement by means of intelligible elements that are infi-nite and immobile, i.e. Forms or Ideas. These Ideas have to be caught when they are the closest to their actualization in a matter-flux. But essentially, "movement merely expresses a 'dialectic' of forms, an ideal synthesis which gives it order and mea-sure. Movement, conceived in this way, will thus be the regulated transition from one form to another, that is, an order of *poses* or privileged instants [. . .]" (Deleuze, 1966, p. 4). Examples of these Greek privileged moments are the "final term" of a movement or its "culminating point" (telos, acme).

Deleuze situates Merleau-Ponty in the same tradition as the ancient Greeks. Merleau-Ponty also conceives movement as the passage of immobile, privileged moments, except that these moments are no longer essential, but existential. He does not invoke intelligible forms but perceivable *Gestalts* that organize our field of perception in function of our being-towards-the-world. These *Gestalts*, and by extension, our being-towards-the-world, function as the fixed anchor points of, for example, perception, and as such, they are comparable to the Greek Ideas.

The reason why Merleau-Ponty does not appreciate cinema relates exactly to this: cinema loses sight of these existential poses. It does not value the world and our being anchored in the world as the horizon of our perception. To the contrary, it tries to get rid of any horizon. Instead of creating an image of the world, the world becomes an image, something fictional.

CONCLUSION

One could translate Deleuze's criticism of Merleau-Ponty's conception of cinema, and thus of movement and time, as follows: despite the fact that our being-towards-the-world is indeterminate, that it gets its determination in and through our daily practices, Merleau-Ponty finally falls back on some kind of identity in explaining our interaction with the world. Minimizing this identity as much as possible by, for example, referring to its non-givenness, its non-localizable character, its ever

changing and moving nature, its non-coincidence with itself, its non-transparency, and its materiality, etc. does not make it a differential category. What is needed is a notion that is itself hardly a notion. Merleau-Ponty on the contrary starts from a substantive to which he adds differential qualities. In this way, difference is secondary or mediated. Bergson's notion of duration on the other hand, is first and foremost movement; it is immediate difference.

Aside from the question of whether Deleuze does right by Merleau-Ponty in characterizing him this way – Deleuze focuses mainly on *Phenomenology of Perception* and only indirectly on *The Visible and the Invisible*, although in this last book, Merleau-Ponty explicitly distanced himself from the *Phenomenology of Perception* – it is a fact that Deleuze devotes much more attention to developing a differential theory of the relation between the condition (the virtual) and the conditioned (the actual). His differential ontology has a more solid ground.[23] Since this is also the problem that Merleau-Ponty recognized in Bergson and given that *The Visible and the Invisible* could be considered the book in which Merleau-Ponty tried to develop certain differential Bergsonian ideas but unfortunately was not able to finish, it is not improbable that Merleau-Ponty would have come up with a similar solution. One could say that, compared to Deleuzian standards, Merleau-Ponty's immanentism is immature or naive. But the fact that Merleau-Ponty recognizes in Bergson's notion of partial coincidence an effort to avoid naive immanentism, could mean that he was himself very aware of the traps of immanentism to be avoided. He only lacked time.

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NOTES

[1] While this Bergsonian heritage was rather logical for Merleau-Ponty, this was not at all the case for Deleuze. When Merleau-Ponty studied philosophy in the twenties, Bergson was omnipresent in French academia. After World War II however – the period when Deleuze received his education – Bergson disappeared from the philosophical scene. Among the reasons for this eclipse was the introduction of Husserlian phenomenology in France, but also some aspects of Bergson's thought itself. Bergson's view of language being equivalent to symbols, and thus dividing the continuity of the duration, was in sharp contrast with the upcoming Heideggerian idea of language as 'the house of being'. Also the mysticism of Bergson's *The Two Sources of Morality and Religion* was hard to reconcile with Husserl's ideal of a rigorous science. As it fits his eccentricity, Deleuze was thus rowing against the stream when he dug Bergson up again in 1966. The revitalization of Bergson today is due almost entirely to him. (http://plato.stanford.edu/entries/bergson/)

[2] "[. . .] sometimes the body is the locus of passage for movements in themselves, in the manner of an element from the physical world; sometimes it is only a representation, homogeneous with images from memory. Bergson plays on the two meanings – idealist and realist – of the word 'image' " (Merleau-Ponty, 1968, p. 91). And: "Sometimes Bergson attributes everything to the mind, sometimes he attributes everything to the body" (Merleau-Ponty, 1968, p. 94).

[3] Merleau-Ponty also criticizes this Bergsonian tendency towards purity in *The Visible and the Invisible* (Merleau-Ponty, 1964, pp. 122–129). If memory would be really pure – that is, presuppose a coincidence with the past present – then the past present would become again present and thus loose its past dimension, its character as memory. If perception would be really pure – that is, presuppose a coincidence

with what is seen – there would be no more perception because there would be no more me. Thus, every access to being (whether in perception or in memory) carries the traces of the reconstruction, and is thus indirect.

4   "For him, the body is indeed a means of actualizing the past, but he conceives of the body as a present existent rather than a temporal reality" (Merleau-Ponty, 1968, p. 96).

5   "Bergson does not show how we can escape the present in order to constitute the consciousness of time. In Bergson there is no passage from present to past: we are confronted either with a ghostly, distant past, or with a present without any temporal horizon. Bergson distinguishes himself in this regard from Husserl, for whom the present is a consciousness of passage. Sometimes Bergson attaches us to the present, and the past is no longer but a pure virtuality; sometimes he detaches us from the present, and he does this in order to cut us off entirely from the world: neither of these approaches is satisfactory." (Merleau-Ponty, 1968, p. 96).

6   "Bergson never sees the positive value of our finitude" (Merleau-Ponty, 1968, p. 101).

7   Merleau-Ponty uses the verb '*dépasser*' (*Eloge de la philosophie*, p. 22).

8   "[. . .] being itself is problematic" (Merleau-Ponty, 1953 and 1960, 14). See Merleau-Ponty's statement that being is not of one sole type and that it breaks up (Merleau-Ponty, 1964, p. 124).

9   "[. . .] he should have grasped consciousness as history and proliferation; [. . .] perception, which does not exclude a certain 'mis-focus' (*bougé*)" (Merleau-Ponty, 1968, p. 106).

10   "We can summarize the internal movement of Bergsonism by saying that it is the development from a philosophy of impression to a philosophy of expression" (Merleau-Ponty, 1953 and 1960, p. 28).

11   "Depending on the text, intuition is a coincidence with the object (first conception) or, on the other hand, it is only a borderline case, with the mind being required to elaborate images and concepts in view of a reconstruction (second conception)" (Merleau-Ponty, 1968, p. 113). To support the first conception, Merleau-Ponty refers to the following passage from *La pensée et le mouvement* (Bergson, Œuvres, p. 1273): "Intuition signifie donc d'abord conscience, mais conscience immédiate, vision qui se distingue à peine de l'objet vu, connaissance qui est contact et même coïncidence." To support the second conception, Merleau-Ponty refers to a passage in *Introduction à la métaphysique* (Bergson, Œuvres, p. 1430) in which the intuition is considered not to be a pure and simple identification, but a (re)construction of duration in terms of contrary theses (thesis and antithesis). In *The Incarante Subject* he comments on this idea: "If intuition were simple coincidence, there would not be in every great philosophy this inner articulation of theses, and we would not uncover therein such a logic of intuition. It is because intuition is a movement of comprehension that the intuitions of a philosophy form a kind of organism or a kind of system" (Merleau-Ponty, 1968, p. 116).

12   "Absolute knowledge is not detachment; it is inherence. In 1889 (*Essais sur les données immédiates de la conscience*) it was a great novelty – and one which had a future – to present as the basis of philosophy not an *I think* and its immanent thoughts but a Being-self whose self-cohesion is also a tearing away from self" (Merleau-Ponty, 1960, p. 184).

13   After the passage about the partial coïncidence as "overlaying", Merleau-Ponty continues as follows: "There is an experience of the visible thing as pre-existing my vision, but this experience is not a fusion, a coincidence: because my eyes which see, my hands which touch, can also be seen and touched, because, therefore, in this sense they see and touch the visible, the tangible, from within, because our flesh lines and even envelops all the visible and tangible things with which nevertheless it is surrounded, the world and I are within one another, and there is no anteriority of the *percipere* to the *percipi,* there is simultaneity or even retardation" (Merleau-Ponty, 1964, p. 123).

14   "It would be a language of which he (the philosopher) would not be the organizer, words he would not assemble, that would combine through him by virtue of a natural intertwining of their meaning, through the occult trading of the metaphor – where what counts is no longer the manifest meaning of each word and of each image, but the lateral relations, the kinships that are implicated in their transfers and their exchanges" (Merleau-Ponty, 1964, p. 125).

15   "[. . .] apparition of something where there was nothing or something else" (Merleau-Ponty, 1964, p. 126).

16   Deleuze stresses that this mixture of duration and matter cannot be seen as an "intertwining" (*entrelacement*), which is the term Merleau-Ponty uses to describe the chiasmic relation within the flesh. "Intertwining" would suggest the combination of already formed things, whereas the idea of matter as

decontracted duration implies that matter is formed during this process of decontraction. It refers to a never-ending codetermination of both.

[17] Strictly speaking, Deleuze recognizes a fourth stage in Bergson's intuition: the stage of refound dualism. The reason why Deleuze names this stage as he does is obscure since it is the stage at which the virtual is actualizing or differentiating itself, and this differentiation has no external cause: "Duration is differentiated within itself through an internal explosive force" (Deleuze, 1966, p. 94). Moreover, the virtual persists in its different actualizations. The actual is thus a continuation of the virtual; they are part of one being.

[18] "[. . .] Bergsonian duration is, in the final analysis, defined less by succession than by coexistence" (Deleuze, 1966, p. 60).

[19] "Being, or Time, is a *multiplicity*. But it is precisely not 'multiple'; it is One, in conformity with *its* type of multplicity" (Deleuze, 1966, p. 85).

[20] In this context Deleuze already mentions the term he will use to describe his own philosophical project: superior empiricism (Deleuze, 1966, p. 30). A fourth element that links Merleau-Ponty's account of Bergsonian philosophy to Deleuze's is the fact that they both describe the relation between the condition and the conditioned as a (creative) relation of expression. However, in his book *Bergsonism*, Deleuze does this only in an implicit manner: his references to the need for creativity required on the actual level (Deleuze, 1966, p. 106) – actualization implies the determination of what is without fixed shape on a virtual level– echo his definition of expression in his book on Spinoza. Since, in this book, 'expression' functions as a concept to think the relation between the virtual and the actual without slipping back into transcendentism, it can be considered to illustrate Deleuze's immanent reading of Bergson. We saw earlier that it fulfills a similar role in Merleau-Ponty's interpretation.

[21] Gilles Deleuze cinéma – "l'intuition de Bergson", CD 1+2

[22] Bergson calls this a spatial interpretation of time, a confusion of movement with the traversing of space. (*parcourir l'espace*)

[23] Judith Wambacq, Differentie en immanentie van het denken in het werk van Maurice Merelau-Ponty en Gilles Deleuze. Resonanties en divergenties tussen twee denkstijlen, doctoral thesis, Leuven, 2007 Chapter 2 and 3.

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PIOTR MRÓZ

THE CONCEPT OF TRANSCENDENTAL
EXIZTENPHILOSOPHIE IN KARL JASPERS

ABSTRACT

The main purpose of the present paper is to bring reader's attention to Karl Jaspers' interpretation or still better re-interpretation of both the Kantian and Husserlian notion of transcendentalism. This idea – embracing an enormously vast and rich set of connotations – is being reconstructed here on the basis of prolific philosophical output of the German thinker. Although Jaspers is generally acclaimed to have been an existentialist[1] he flatly rejected the very term as well as philosophical movement itself to which he was supposed to have belonged, as represented by the French – Sartre and Camus and his one-time colleague – Heidegger. Time and again on many occassions the author of *Philosophie* preferred instead to refer to his philosophical output as an unique version of transcendental *Existenzphilosophie* mainly devoted to the enlightening of Being, unfolding its meaning and sense, finally our existential relation to the world we are in. In his unending and unremitting analyses Jaspers has presented and developed illuminating and decisive ideas well grounded in a conception of the human being (*Dasein*) existing in a given reality on three, intimately related with each other-levels: an empirical being, a consciousness in general and spirit, and on a conception of a project of humanity itself. The latter expresses the transcendental idea of a human condition in general – to wit – *Existenz*. This fundamental notion is always treated by Jaspers in terms of our freedom and potentiality, spontaneity and "breaking away from" which the philosopher along with other existential thinkers unequivocally calls our *facticity*, our "immersion" in the pregiven world.[2] As Jaspers focusses on describing, then unravelling and evaluating our condition it stands to reason that he inevitably must deal with certain traits displaying – as it were – the very dimension of our being-in-the-world. Put it differently, human beings are always in a particular – historical, economic, intellectual, and spiritual – situation and may be exposed to oft dramatic, even tragic but nevertheless fruitful experiences. The author of *Philosophie* refers to them as *Grenzsituationen* (covering the particulary sensitive areas of our existence) such as death, suffering, guilt and strife. One may be fully justified in saying that these not only point to the dimension we have already alluded to but also constitute the indubitable core of being really human. Moreover, these factors informing the existence of each individual *Dasein* demand the initiation of the most invaluable, precious and truly authentic acts on our part. The philosopher names them the acts of communication (another key term in his version of transcendental existentialism) that is communication of and with Others along with *Existenz itself*. Jaspers underlines yet another essential fact geared up with the human condition. As we that is, our subjectivity along with the so called

reality, (the transcendent world) happen to find ourselves in the world we have not constituted (however for no evident, rational or logical reason we often search for in vain) there emerges a third element, a third party to which we (us and the world) point; namely, *Transcendence.* According to H. Arendt – a disciple and a friend of both Heidegger and Jaspers the latter may be deemed as the only true Kantian philosophers of many persuasions who unlike academic philosopher has taken a subjective or – more precisely – intersubjective stance. Having chosen such an attitude (discarding a purely uncommitted, objective approach to the transcendent reality (*an sich*) Jaspers proposed a "reinterpreated conception of modern transcendentalism".[3] Along with such key terms as *subjective* and *intersubjective*, there is this significant notion of *transcendental*. The latter seems to point to one of the main sources of the inspiration which has certainly exerted an influence on the work of this German thinker.

As many interpretors and critics of his profuse output underscore, Jaspers creatively and with a great intellectual acumen combined some of the vital and key ideas of Kant, Kierkeegard and Nietzsche. This led him to the description and explanation of a human being – to wit – the actual, concrete and individual entity-in-the-world (or in-the-given-situation) in terms of an empirical phenomenon (the existential level of *Dasein*) and a phenomenon with a non-empirical dimension (e.g. the possibility of noumenal freedom or potentiality in the Kantian sense). The latter theme takes us directly to the very heart of the Jaspersian exposition of his unique and vital *Exiztenzphilozophie*.

We have already mentioned that in his unrelenting quest for the meaning of *Existenz* (the "procedure" of enlightening our existence in the world) the German philosopher – so strongly opposed to and highly critical of narrow and one-sided empirical investigations assumes much wider a perspective that of Kierkegaard and Kant. In other words, being existence-orientated Jaspers unhesitatingly accepts the understanding of the existence, the subject, the concrete and highly individualized entity of dual "nature" (the legacy of Kierkegaard) while being a transcendentalist he resorts to the Kantian aesthetics, analytic and dialectic imparting a new meaning on to the notion of subjectivity in the critical system of Kant. Philosophy (or rather philosophizing in view of this inimitable *Existenzerhellung*) – we find Jaspers stating in his *Autobiography* – should always start with asking "primal questions". But – he stipulates that "our questions and answers are in part determined by the historical tradition in which we find ourselves. We apprehend truth from our own source within the historical".[4] The aforementioned statement explicitly shows that Jaspers is making the Kantain transcendentalism part and parcel of his own philosophy in which the idea of existence as worked out by Kierkegaard seems to play a fundamental role. The reference to both Kant and Kierkegaard consists in a call to our *own source* that is to the depth of our universal *a priori* structure enabling us to grasp, still better to reach out to the world of phenomena whose ontological status is nevertheless understood in a different manner than in the Kantian system. This German existential transcendentalist – in his numerous writings – resorts to a well established division speaking of a vital dichotomy of a subject and an object. As

has already been said the first element of this celebrated pair *Subjekt* or *Ichsein* is time and space again rendered in purely existential categories: our *in situ* (a given – or still better – pre-given situation), a certain historicity exposed to a cultural and civilisation *milieu* with articulate ideas and concepts "waiting for" us – so to speak – in the background. In a word, every human being, every *Dasein* finds itself thrown into a particular facticity – a set of factors we have not chosen but were born into. But – underlines Jaspers – it seems to be our task – moral, ethical or epistemological, our life-purpose (the Kantian element is all too evident here) to overcome, to transcend our finitude in order to realize our *Existenz.* Thus numerous descriptions and analyses undertaken by Jaspers first in his innovative *Allgemeine Psychologie,* then in three volumes of his monumental *Philosophie* embrace both the empirical (our "thrownness-in-the-transcendent-reality") aspect and a non-empirical one – us as three – dimensional *Dasein*. In the empirical dimension (corresponding to various sciences like psychology, psychiatry, biology or economics) Jaspers presents the very fact of human existence in terms of *naïve vitality* (*Blosses Dasein*). *Dasein* performs here its basic – biological eg. procreative functions – being an example of a specific part of nature. Secondly, *Dasein* is treated in terms of consciousness as such. Jaspers takes for granted the Husserlian concept of intentionality of consciousness. Being always directed at the world conscious *Dasein* constitutes and gets to know the surrounding reality. In other words, the dimension in question is the one of a logical thinking, rational, non-personal, hence universal. This is adequately represented by the idea of *Subjekt*, subject of cognizance undertaking its – to put it this way – epistemological tasks. Finally, Jaspers describes the third level of *Dasein*: spirit or *Geist* which is the sphere of ideas. That level appears to have been given a great importance by Jaspers. It is a celebrated domain of our true humanity. The region of ideas is manifested in many activities on the part of human beings. Our historical development (so vividly discerned in the so-called "axial" periods) points to mythology, ancient tales and fables, painting, architecture, literature, poetry and the field of aesthetics. As art is an independent form of human activity the role of the artist (respectively works of art) is explicated in terms of mediation between the rational and the irrational, the empirical and the spiritual. In other words, artistic projects and intentions appear to stand very close to religion. But artists contemplate that which is sensual having recourse to the sphere of *mere perception* that is they use the world's elements "the earth's seeds". As might be surmised the latter – disclosing only one side of our communicating with the reality, will be *surpassed,* transcended. What authentic art should do however, is an assimilation of the external world that would reveal the truth of the existence, the truth of our existential predicament. Thus, all valuable works of art, worthy of communication – says Jaspers – must throw penetrating light on the mystery of our condition. Hence one can refer to four motifs, forms of authentic art as an example of *Existenzerhellung* (1) The challenge and resignation, (2) The fall of *Dasein* and its redemption, (3) The law of the day and the passion of the night. (4) The richness of diversity and unity. Each of the above mentioned motifs depict the real dimension of the human condition: death, suffering, struggle, fault. We may revolt against all of them (the cause of Prometheus, Adam's disobedience) or accept it – Job's stance,

or try to resolve the insurmountable problems, (the Appolinian, rational ideal so dear to the Greek Antiquity), or immerse ourselves in the richness of the sensual and the irrational (the Dionisiac ideal). Multiplicity (diversity) and unity show how certain subjects, ideas, concepts do overlap with each other. What is really important in Jaspers' presentation of these perennial motifs (taken up and exploited by art) is the latter's role in giving us a kind of orientation sign in our reading of, still better, reaching to the ultimate structure of Transcendence. The latter is closely related with the All-Encompassing we all are as well as the All-Encompassing which surrounds us. As will be seen Jaspers refers to this process of reading as *Chiffreschrift* – our attempt at understanding of ciphers coming from the infinite, ungraspable sphere of "out there". It stands to reason that the results of artistic approaches towards the mystery of existence must not be translated into the language of science, religion or philosophy. On the other hand, Jaspers insists on our being very cautious in so far as a purely aesthetic stance is concerned. In a word, it cannot be treated as a be all and end all kind of attitude. Like other approaches – which will be discussed soon – art does not only aim at regarding those *Chiffren* of Transcendence but also tries to introduce unity into our experiences. Being an intuitive way of hermeneutical reading the incomprehensible structure of reality art gives thought to eyes to see transcendence. Under no pretext can art be thought to be inferior to the rational, speculative interpretation of the world. Although it is a symbolic, non-rational reading of Transcendence its role is crucial.

All these activities are essential – Jaspers underscores – as far as the endevours on our part are concerned – as conscious and rational beings – to grasp the sense of Being. The latter is almost never revealed at once, in one vision only. It is rather a long, often – painful and dramatic process of gradual revelation, a constitution undertaken and carried out by past as well as future generations. It should be borne in mind that the close, intimate interrelation of subject and object (*Dasein* and the world viewed and experienced in diverse ways and manners) points to yet another concept in the Jaspersian version of existentialism. This is the idea whose importance is not to be overrated. As *Dasein* is always *in* and *of* the world this mutual relation is geared up with the third element (one is tempted here to mention the one-time celebrated concept of *mediation* as worked out by Hegel) – to wit – *das Umgreifende* (All-Encompassing) we all are and transcend towards. Some critics maintain that this all too vital a concept is best explained in terms of the fruitful duality characteristic of *Dasein*, its double dimension. Thus *All-Encompassing* may be viewed as the sphere of non-subjectivity and non-objectivity, a kind of entity beyond all our horizons of knowledge, or still better our ignorance. Needless to add, *Das Umgreifende* reminds one of the noumenal region which cannot be experienced empirically belonging to the realm of metaphysics as Kant had conceived of. The afore-mentioned modes called by Jaspers the modes of self-realization are empirical (experential) media for another mode which – as has already been said – is named *Existenz*. The latter cannot be located in the empirical sphere, moreover under no pretext can it be identified with our actual being, our existence. Jaspers is explicitly Kantian in this part of his existential doctrine. *Existenz* functiones as a kind of postulate, an unequivocal call for both personal and social (interpersonal) autonomy –

a motto of an authentic way of life. As a human being cannot be reduced to an empirical dimension only it seems natural that Jaspers must take into consideration the aspect of our transcendence that is of our spontaneity and freedom.[5] These are real indicators of our selhood, our nature-to-be-constituted. The acceptance of the Kantian transcendental assumptions (concerning the conditions of our knowledge and cognizance) leads Jaspers to the belief that our intentional consciousness (*in* and *of* the world) always situation-bound is not able to lead us, or reveal to us all kinds of beings-in-themselves, but only phenomena. Recalling time and again this crucial division into two realms (*noumena* and *phenomena*) Jaspers takes for granted the indication of the existence of an unknowable and unknown "something". The latter affects our senses, moreover it (if one may use such an expression) points to some other transcendent Reality: Transcendence itself. As Being in itself always escapes our powers, intellectual faculties as it is never revealed in its identity as well as unity it must be mediated (Jaspers assimilates here the great tradition of German idealism) through particular beings. As will have already been known our philosopher describes those experiences (search and quest after Being) in their duality. Precisely, they are both promising (appealing to our inner power of spontaneity and transcendence) and disquieting (being limited and often futile). As an existential thinker Jaspers is fully aware of our various limitations. For one thing we ask questions concerning Being. We pose the latter against – in a manner of speaking – a certain background (spiritual, cultural, economic, historical), from the midst of our inimitable situation. Secondly, existing in the mode of an individual *Dasein*, ever uncertain of its origin (our past) and our future we are the *All-Encompassing* as well. It stands to reason that – states Jaspers – "the open space of such philosophizing becomes a danger unless one keeps in steady consciousness one's potential *Existenz*".[6] In other words, this uncertain result of our quest may bring about anxiety (Jaspers seems to have thoroughly assimilated the sense of this phenomenon as described by Kierkegaard) over the nature (or rather the lack of it) of the world, over the possible meaninglessness of existence. But this uneasy onto-epistemological experience is also a kind of a call for our moral obligation, ethical tasks we must not avoid. The concept of *All-Encompassing* appears here to be of a vital prominence. The subject-object interrelation (characteristic of this mode of existence) has – says Jaspers – "the significance of creating a possibility. The philosopher therein says to himself: preserve the open space of the all-encompassing. Do not lose yourself in what is merely known. Do not let yourself become separated from Transcendance".[7] It is true that the subject-object interrelation may display our total inability to overcome, to resolve the old Kantian opposition phenomena-noumena nevertheless this state of ostensible ignorance or inability (a trait of our condition as finite human beings) initiates – as we will have known by now – our relation with Infinity. The author of *Philosophie* produces many examples of our contacts, intuitions and "encounters" with Infinity (*All-Encompassing*?). In the history of ideas (the everlasting interplay of subjectivity and objectivity) naïve consciousness is prone to give names to this "Something" which eludes us. It may be God, Deity, Tao, the Absolute, The Unique – but genuine, authentic philosophy is unwilling to give names (terms) to entities which elude all categories whatsoever. Let us recall once again that those

relations of subject and object (*Dasein* and the world) are not to be reduced to a mere "flat reciprocity but – underlines Jaspers – goes up and down. One cannot expect that the higher will be automatically produced by the lower, or that with the lower as a condition, the higher can be depended upon to arise".[8] In other terms – "the lower" and "the higher" seem to point to the third element, to the third party – Transcendence. This non-objectifiable being is interlocked with the vital concept of *Existenz* – human existence in this case, which is a realm of all our possibilities and potentialities. As existence cannot be either planned or organized (being beyond all processes of objectification) it may be expected that Jaspers would accept the opinion that it must be a kind of a "gift" from non-objectifiable being – Transcendence itself.

Our attempt at an exposition (reconstruction) of the transcendental (in its unique manner) *Existenzphilosophie* of Jaspers would never be complete or coherent without the reference to the most prominent idea of his. Jaspers is of the opinion that the full realization of *Existenz* (the overcoming of our limitations, abiding by our freedom and creative spontaneity) is made possible if we do not avoid (or in the positive sense if we undertake) experiences with the boundary (limit) situations. Closely related with the celebrated concept of *Grenzsituation* is that of communication with other human beings, other *Dasein* as well as with the Reality itself, the World we are all in. One is justified – to a certain extent – to view the boundary situations referring to the postulates, ideas of the Kantian pure reason. The latter (although the Jaspersian connotation of the terms is different from the Kantian one) is helpless – if one may use such an expression – when confronted with the unknowable and not known reality. Let us recall that Jaspers pays special attention to those two dimensions: the empirical and the non-empirical. These situations in question go beyond our power of comprehension and our diverse abilities to fully grasp them. In brief: *Grenzsituation* are not empirical. Likewise in the sphere of our contacts, our relations with *being* itself we know that "no known being is Being itself. Every time I let Being itself slip into known being Transcendence disappears and I become dark to myself ".[9] The same holds true with death, suffering, struggle and guilt – *Grenzsituationen* which under no empirical handling can yield their ultimate sense. They are rather a kind of measure, (again the Kantian echo) a moral, ethical, spiritual, transcendental yardstick for and of our *humanitas*. We – as free, spontaneous *Dasein* transcend towards that which classical philosophers used to call our nature or essence. The boundary situations wake us up, they shake our habits off and make every *Dasein* aware that the genuine meaning (significane) of being human is not a pregiven and a ready concept. As boundary situations cannot be overcome by resorting to the objective and rational knowledge with which we resolve – to use the term of G. Marcel – *problems, not mysteries* one must look for some other means. But the latter will never constitute that which we refer to as knowledge or science. Only philosophizing can in a way help us. If we consider for instance the boundary situation of death we will soon learn that this phenomenon and the thing-in-itself at the same time can be the source of fear and anxiety, a source of a nihilistic despair. But viewed or taken as the measure of our humanity (the power of transcending)

death may act as a kind of call evoking urgency of living authentically – to wit – without self-deception, delay or abuse of power or force.

The transcendental *Existenzphilosophie* of Jaspers centers around traditional subjects of metaphysics but imparts upon them a unique, inalienable character. As both *Existenz* and its self-realization appears to be a kind of gift (we have already mentioned) from a transcendent source – of totally unknown origin this attempt at understanding our condition directs *Dasein* to a non-empirical region – the realm of Being which Jaspers calls Transcendence, Being as such, God and All-Encompassing. The German philosopher is unwilling to bridge the gap between the empirical and non-empirical, the immanent and the transcendent, the known and the unknown. These cannot be reduced to objective modes of knowing. Thus – if one wants to refer to the Jaspersian version of existentialism in terms of a certain type (kind) of transcendentalism one must be aware of the fact that the philosopher discerns its validity in an appeal to our humanity-to-be-realized to be constituted. It is not a creation of a system that Jaspers is interested in. We find him saying in his exposition of *Existenzphilosophie* "that his work" has ever stood against *System* as a totality in which Being and truth lie clearly before one's eyes and find their presentation in a book.[10] Philosophizing is an everlasting, never ending search grounded in an existential project of achieving a selfood, of grasping the sense of All-encompassing and Transcendence. The concept of *Appellieren* brings the note of readiness on the part of both *Dasein* and the reality we all find ourselves in. As – to quote Jaspers philosophy is *Existenzerhellung* that is, a decisive attempt to bring all unknown and perhaps unknowable phenomena into the light it cannot be a mere rational analysis extolled by age long the tradition. Reason (in its positivistic and analytic version) has suffered shipwreck repeats time and again the philosopher. Thus it seems imperative that our philosophical endevours be turned towards that which is beyond the scope of narrowly empirical. In other terms, the mystery of the world prompts us or even makes us read the cipher-script (*Schiffren*), or the language of the very Transcendence. A cipher is not a sign or a symbol. Ciphers point to a kind of reality – so to speak – which escapes ordinary, standard (e. g. experience like "procedure"). The origin of a cipher is rather an intuition but more often than not the content of it – its meaning, sense or purport – remains open. These "signals" point to Transcendence and Jaspers – with his incredibly vast knowledge of the history of philosophy, of arts and myths, and of medical sciences (e. g. psychology, psychiatry) – is prone to regard nature itself, creations of art, metaphysical systems, myths and religion as explicit expression of ciphers. All these human activities show how difficult (if not impossible) it is to understand, grasp or apprehend the metaphysical "out there" – the vast, unthinkable *All-Encompassing*. The very proposal of Jaspers – his monumental philosophy of existence, transcendence and communication is nothing else but one of those approaches towards the unresolved mystery of our being-in-the-world.

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N O T E S

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TRANSCENDENTALISM REVISED: THE IMPACT ON TRANSCENDENTAL CONSCIOUSNESS AND STRUCTURE OF REALITY CREATED AND EMITTED BY MASS MEDIA

ABSTRACT

The paper considers the influence of the media picture of reality on the mind and subjectivity of a man. It is the influence which is of considerable importance for the moulding of the cognitive processes, attitudes towards life, and spirituality of the individuals living in the present times. The ongoing philosophical and scientific explorations of this influence put the fundamental enquiries into the foundations of the classical theory of cognition and epistemology including the classical transcendentalism of Kant and Husserl in question. At the same time they present the possibility and necessity of their thorough revision and verification without absolute rejection. This thesis is supported in the paper by an initial analysis of the mechanism of creation of reality and cognitive functioning of electronic media, mainly television and the Internet, and the consideration of theory and cognitive assumptions of the philosophy of life and human existence of A.T. Tymieniecka and other contemporary philosophical concepts of a man and the cognitive process. The paper also determines the key tasks of the newly formed philosophy/epistemology of the media.

1. Let us begin with a critical statement, i.e. the observation that the majority of types of traditional philosophy, including the classical phenomenology, are unable to tackle the key problems of the present, namely the cognition and understanding of the reasons, conditions and mechanisms underlying the accelerated transformation of civilization, society, culture, mentality, and morality as well as the changes concerning human relations, lifestyles and behaviours.

They are unable to cope with a more complete and prompt use of the latest achievements of the detailed (natural, social and particular technical and IT) sciences for the purpose of cognition of the increasingly complex subject of its enquiry. This phenomenon becomes particularly evident in its cognitive reference to the accelerated changes of the "human world" and the manner and sense of existence of its creator, i.e. the human subject who is constantly transforming it.

At the same time, they present considerable difficulties and delays in the field of creation of an adequate language, i.e. a cognitively useful network of new notions and categories necessary for the adequate presentation and communication of the new, previously unknown issues and problems. In other words, the traditional philosophical reflection appears to be too inept a means to be used to present and explain

the key features and properties of the completely and increasingly changing human reality; the reality which rather than becoming more clear for the human mind, among other things due to the cognitive role of philosophy, becomes the source of confusion and obscurity while the exploring human subject, and the philosophical mind in particular, instead of becoming closer to it on a cognitive level and clearly identifying its outlines, appears to be increasingly mentally distant from it and in consequence the image of reality in his consciousness becomes blurred.

What is more, philosophy in its current form and standard, in its routine and traditional attempts to "read" the human reality clearly loses the ability to use even the most natural cognitive powers of all, i.e. a healthy common sense [natural cognition], general intuition, everyday experience and observation not to mention the specific cognitive possibilities offered by moral, religious and aesthetical experiences, or the adequate use of the cognitive potential of technological and everyday life – the cognition based on various types of human praxis.[1]

"Philosophical reflection as well has suffered diminution. Great philosophical endeavours that have aimed at grasping and understanding the significance of the numerous horizons encircling the human mind and our lived world at differentiating the respective realms of human experience and seeking their coherence, have lost their meaningfulness.

How could we even dream now of embracing this ever escaping infinity open to our human gaze in a harmoniously coalescing vision? How we seek its sense, its reason?

It seems as if humanity's classic dream of metaphysical vision has vanished from sight", writes A.T. Tymieniecka. And she adds: "Expanding knowledge of nature, the world, the cosmos, of human beings too, keeps humanity in perpetual incertitude. The perspectives that have long conditions the aims of human endeavours, the coherence of the world has undergone a loosening, even rapture. Criteria and rules of validity have become questionable or have been outright rejected".[2]

In this situation, the increased nihilistic criticism of the classical philosophy, the views concerning its vacuous nature and cognitive ineptitude, deep crisis in which it immerses deeper and deeper and of the likely total fall and extinction are not surprising. Likewise, bringing the philosophy to a particular play of the notions of terminological sophistry does not offer much room for astonishment (See the post-modernistic and similar positions in this matter).

On the other hand, as if in spite of the above, the trend towards enlivenment of the attempts to defend philosophy, to revive it and to create a modern and cognitively more efficient type of methodology and philosophical epistemology become evident overcoming the current difficulties and even the cognitive impossibilities of philosophy. In general terms, there appear more and more decisive, creative and inventive pursuits of the new and more efficient ways of philosophical cognition and understanding of reality; the pursuit following among other things, the cognitive and rationalistic trends of the New Enlightenment which promotes the new paradigm of rationalism and humanism, the new reading of reality, environment and human existence and existence of man as such. (See: among other things, the humanistic movement circled around the works of Paul Kurtz and "Free Inquiry" periodical,[3] the latest works of Anna Teresa Tymieniecka,[4] philosophical dissertations of

Henryk Skolimowski,[5] and other representatives of ecological philosophy, creators of the contemporary environmentalism and recentivism,[6] philosophical achievements of the advocates of the so-called universalism,[7] creators of the concept of multi-cognitive, i.e. of the philosophical and non-philosophical "reading" of reality).[8]

2. The statement concerning ineptitude of traditional philosophy, or its inability to ensure a more complete identification of the object of cognition concerning for obvious reasons also concerns the cognitive condition of the classical transcendentalism, or more specifically, the so-called transcendental consciousness of Kant, Husserl and their followers. This has been acknowledged by a number of authors representing various philosophical orientations including A.T. Tymieniecka. "In order to assess the transformations that the present-day scientific, technological, social and civilization upheavals are creating, *a new critique of reason* is indispensable. A vision of reason that breaks out from the narrow traditional framework and opens up creativity toward appreciation of the host of new rationalities now expounded is needed in order to deal with the changeable currents of existence to generate criteria of validity, predictability, prospects, measure."[9]

However, the point is not to only recognize the deeper levels of the human and other beings' life processes, but also many other both subjective and objective features and conditions of a real entities and the properties of human consciousness the existence of which was not realized and taken in the account by the representatives of classical transcendentalism in their concept of the transcendental consciousness.

At the present moment the new questions are being raised.

First, whether the key component of human consciousness, whether it is referred to as the transcendental consciousness or otherwise, is the permanent or changing in its structures, forms, internal logic, basic functions and cognitive possibilities.

Second, whether this consciousness not only construct but also creates a peculiar image of the subject of cognition and contributes, in addition to the proper participation in the process of the mental, intuitive, emotional, volitional and sentimental powers, to its reception through the comprehensively understood cognitive subject but whether and how it is conditioned in its creative and receptive functional by the extra-subjective objective reality.

Third, the question is whether the picture of reality created by the consciousness and adopted by the subject can itself secondarily affect the consciousness and thinking about the thought.

Fourth, whether the transcendental consciousness is confronted with its inseparable accompanying fact (counter-fact) in the form of consciousness; for the semantic asymmetry it can be referred to as the "transcendental sub-consciousness". And whether this obscure, unaware face of consciousness has influence on the construction and reception of the world in an equally meaningful way and perhaps more decisively as "the aware consciousness."

Fifth, whether the transcendental consciousness and unconsciousness have in the fulfilment of their cognitive functions some specified "intermediaries", more or less successful and desired mediators between itself and the external reality.

At the present moment, in the current condition of the human cognition on the side of these intermediaries the important elements are the technological, social and living *praxis*, the process of accelerated changes of all and everything in the human world, and the mass media, chiefly electronic media. Without taking the above conditions into account, the considerations concerning the transcendental consciousness and the process of human cognition in general appear to be not only imperfect but even senseless.

The classical concept of transcendental consciousness of Kant, Husserl and their followers do not in fact take into – the moment in history and the earlier condition of epistemological self-knowledge did not enable it – the above mentioned dependencies, conditions, intermediaries and limits of human cognition, appears to be a theory and cognition doctrine which in fact is cognitively vacuous and anachronistic in a way, although it preserves the justifiability of its main assumption, i.e. the thesis that the image of the cognitive object (objective reality) is constructed by the cognitive entity; its forms and rules, the notional networks and linguistic structures, etc. and that in this regard the cognitively represented world is such as its image constructed and articulated by the consciousness and not as the authentic reality, i.e. as the being in itself, the Hegelian thesis of identity of thought and reality has only ontological, not epistemological meaningfulness.

The classical formula of transcendentalism requires therefore an in-depth revision, development and supplementing and is not subjected to the total questioning and rejection, which means that in the contemporary enquiries and theory and cognitive disputes whose aim is to create the new concept of character, structure and mechanisms of the cognitive process the anti-transcendentalist position is not justified and it is necessary to critically and creatively develop the modern form of transcendentalism, i.e. neo-transcendentalism.

An interesting contribution to the current revision or re-interpretation of the classical transcendentalism is among other things the concept of "primordial positioning of life" and the explanation of the original sources of human consciousness by A.T. Tymieniecka and the concept of the so-called "participating mind" by H. Skolimowski.[10]

The discussion of these very interesting and revealing solutions shedding new light on the contemporary philosophical presentation of the cognitive functions of human mind will be omitted at this point while a brief consideration will be given to the issue which both concepts in fact neglect, i.e. the issue of function and control of the mass media from the perspective of the contemporary cognition theory.

3. One of the key theoretical cognitive and epistemological problems of the later twentieth and the early twenty-first centuries becomes the role and function of electronic media in the process of human cognition and self-fulfilment of a man, i.e. the question of epistemological and psychological interaction between an individual and community vs. mass media.

What was said about human consciousness including the so-called "transcendental consciousness" in reference to its determinants, structure, internal mechanisms, cognitive and Homo creative roles has now lost most of its validity and importance

to become an imperfect and insufficient knowledge. Among other factors media had a considerable influence on this situation. The issues related to the media penetrate more and more broadly and deeply the contemporary theory of cognition and epistemology. They become prominent and indispensible elements of these fields of philosophy. They begin to emerge, or rather should emerge, as the key themes of these areas which is not surprising as the increasingly strong and influential media representation of reality definitely and effectively, although often involuntarily, or with the easily obtained conscious permission of the recipient, begins to supplant a real picture of reality in the consciousness and spirituality of a man, based on natural [common sense], sometimes scientific and sometimes also philosophical cognition.

Due to everyday and omnipresent pressure and insistence of the "world of the media" and its surprisingly influential "picture" of reality on the mind and mentality of a contemporary man, orientations in the world of a man, his cognitive consciousness and self-consciousness and the entire internal spiritual world are subjected to in-depth changes and transformations which often take the form of advanced destruction and deformation, or at best, are considerably simplified. In other words due to the activity of the media "the world for us", i.e. the picture of the world correctly and properly recognized , the world relatively reliable and not falsified, clearly narrows down, becomes restricted and quickly disappears from our horizon. However, "the world not for us", yet imposed on us, i.e. the world of the media, becomes increasingly stronger every day and attracts us very effectively into the sphere of its influence.

Therefore, the contemporary philosophical cognition theory and epistemology face many important problems demanding a comprehensive and in-depth analysis of the problems in the process of determination of the "philosophical and media problems" postulated here.

One of the first issues is the following:

Firstly, the nature and specifics of the interaction between the media and people; its determinants and economic and social, cultural and psychological, subjective and existential, cognitive and epistemological functions.

Secondly, the specific nature of the creative process, the moulding and broadcasting of a media message, the specific functions and role of the media picture of the reality, the informational, cognitive, educational, cultural, practically functional, and entertaining roles, etc.

Thirdly, the social and civilizing role of the media, their co-participation in the globalization processes and in the building of the information and consumption society, mass and global culture, and new styles and standards of individual and collective life; the place and role of the media in determining and giving dynamics to the general directions and trends in the transformation of contemporary civilization which bear the features of a crisis and destruction.

From the point of view of the topic which is the subject of this paper, i.e. the influence of the media picture of reality, or the world of the media on human mind and mentality and in particular on the cognitive perception of an individual both within the transcendental and broader meanings, and his spirituality special emphasis has to be put on several issues such as language of the media, form and

structure of the media message on one side, and the influence of the language and the communicated content [subject of the media presentation] on the consciousness, psyche, spirituality, personal development and self-fulfilment of the audience and the subjectivity and spirituality of a man.

4. Let us now discuss briefly the two characteristic and at the same time very important issues.

Let us begin with the language and other typical structural components of the media picture of the reality. Within the structure of this picture of reality the word and writing, especially the literary and research writing are dominated by such forms of communication as demonstration, image, specific scenery, and systems of slogans and symbols. In this structure, the so-called atomic words which mean simple expressions, comic strip like phrases, computer and internet jargon, simple images and signs of reality pushing aside the rich and mature language expression, and a deep culture of the colloquial, literary, scientific and philosophical languages. It all happens because this picture is intended to evoke the simplest impressions and emotions, poor imagination, unsophisticated attitudes and elementary instincts, and to a lesser degree, to involve the mind, higher emotions and creative imagination.

And due to this considerable and too sharp a turn of the senders of the media picture of reality from *homo gutenbergensis* towards *homo ludens*, from the culture of letter and word to the culture of sign and image, the process of deformation and degradation of the language and restriction of the cognitive consciousness has begun which puts the intellectual culture of a man in jeopardy and which ravages his spirituality and perhaps his human nature in general. Broadly speaking, this process consists in general terms the ongoing simplification of a natural and literary language, a peculiar littering of languages with vulgarisms and colloquial expressions, in the gradual and yet permanent limiting the structure and semantic formal field of the speech and writing, elimination of richer and refined vocabulary, and their reduction to the phrases and simple and short forms, in the introduction into the language system of redundant neologisms and artificial figures of speech, primitive phrases and terms, instrumental clichés and signals, signs and indications characteristic of computer communication and instructions used to operate the robots.

Such a restricted, simplified and even primitivised and vulgarised and thus clearly distorted language which we owe to the media forms of expression cannot, for obvious reasons, satisfy its basic functions with respect to thinking, consciousness, feelings and personality. After all, there is a close correlation between thinking, functioning of the consciousness, feeling and living, personality and spirituality of a man and the language.

It is worth mentioning at this point that thinking, which is the key component of human consciousness has, briefly speaking, a linguistic form. Man always thinks in a particular language. Thinking in its primordial phase is a speech, and writing, words and articulation of notions are its secondary components, they constitute a pictorial and symbolic expression. Consciousness and spirituality of a man are not only elements expressed through words and language terms, signs and symbols, notional and semantic structures; it is humanity that is developed and moulded through

the speech and language. The subject fulfils his cognitive functions and human being and its spirituality obtain a possibility of self-fulfilment. 9 Therefore, the language simplification and deformation, or its degradation in one way or another, as the media tend deal with the language, means a destructive activity which is harmful not only to the man's cognitive perception and this function but also to the entire spirituality of an individual and his self-cognition possibilities. The free and un-limited development and enrichment of speech and language structures, which are clearly hampered, or even blocked by the media, mean acting not in favour of a cor-rect development of consciousness, making the cognitive functions more dynamic and effective, and possibly acting in favour of the fullest moulding of personal and spiritual human potential, i.e. the development of his humanity.

Also a serious risk for the correct functioning of thinking and consciousness is the predominant peculiar vividness of the electronic media messages, the systems of signs, symbols, images and representations. The "words and thoughts are lost there" and often move to the borders of the message and its unimportant margins. Any deeper intellectual or reflective content becomes marginal or even disappears. Also the cognitive function of direct experiences, i.e. the cognitive data obtained through the contact with the reality is displaced.

The forefront of the media representations is created by an artificially constructed media reality, more or less inadequate for the real, factual, yet not virtual reality. It means that the so-called "media world" is situated within them. This world is full of illusions, alter-facts, biased and selectively chosen messages, commercial or ideological encouragements and suggestions, etc. and basically it constitutes an inadequate for the actual reality, mutilated in various ways and deformed cognitive message about the real world.[10]

5. One of the most characteristic functions of a media representation of reality is the phenomenon of identifying the media message with a concrete reality [*media equatium*]. It consists in the recipient's treatment of what is only a symbolic, pictorial or notional presentation of the reality as the actual reality and in the estab-lishment of such contacts with this quasi-reality as are established with the actual reality, i.e. typical natural and social contacts, i.e. emotional, volitional, aesthetic, moral, etc. This phenomenon is based on the acceptance of what is seemingly real as actually real and mistaking what is real with what appears to be real.[11]

In the confrontation of a human mind with the media world, it becomes evident that – as two American researchers write – "There is no switch in the brain which could help us distinguish between the real and media world."[12] Therefore, "[. . .] the old minds, especially when we are dealing with something else, or when we act automatically, are deceived by the media."[13] That is why, "in view of lack of a warning, we are deceived [. . .] and we treat the media as real persons or places."[14]

The mechanism underlying this phenomenon can be best explained if compared to watching a film: "Reminding of the fact that we are 'only watching a film' opens up a way out [if the film is scary – author's comment]. This strategy though makes it difficult to follow the story. It is not typical and always used. We usually automatically and unconsciously ignore thinking and we expect the reality as if the

technology was invisible. The fact that the film scared us is good proof that the media are perceived as reality and become artificial creations only when we think about them. This is the way our old brains work in the modern world."[15]

There are many reasons of various nature for incorrect perception of the media message which, as we emphasised many times, is only a symbolic, pictorial presentation of reality reminding us of a religious idolatry, i.e. mistaking an image or sculpture of a god for a god himself. They were to a large extent explained in the contemporary psychological and epistemological theories. 8 However, the experimental researchers quoted earlier add to this complex issue an additional and very interesting explanation, namely, the statement concerning insufficient adaptation of the "old" human brain, evolutionarily retarded and not catching up with the extremely fast technical progress, to the proper perception of a symbolic and virtual world, which means a relative propensity for treating it as a reality and at least being unable to separate it clearly from the real facts.

We read: "[...] people are not evolutionarily adapted to the twentieth century technologies. Human brain, according to the results of the research conducted by American scientists, was developed in the world [...] in which all objects which were perceived were the real physical items. Everything that appeared to be a real person or place was real."[16] And further: "The contemporary media cooperate with the old brains. People are not always capable of combating the overwhelming conviction that media presentations are the real people and objects."[17]

It appears that now we have to do with a particular perception of reality which is not known, described, or explained by the authors of a classical concept of *transcendentalism*, and which mentally mistakes images and symbols for things and real objects, the world of fiction and illusion for real facts. A psychological aspect of this peculiar perception is among other things its automatism, lack of possibility of a critical reflection and focused attention , general and easy acquiescence of suggestions and illusion, as if narcotic pleasure of perception of this unreal world and intellectual indolence in communion with it, dulled moral and aesthetical sensitivity combined with the engagement of lower levels of consciousness and broad field of lower layers of sub-consciousness [basic drives and instincts], more emotional and less intellectual reactions, changes often detrimental to the mental, personal and behavioural sphere as well as to the organism, physiology and brain.

Let us quote the American researchers again:

"Even the most passive application of media teaches people to focus their attention on the media, give them personality, become agitated, give them competences, structure the information in their memory, define their likes and dislikes and experience the physical changes in their bodies and brains."[18]

The multi-functionality of the media draws attention, which has multiple effect on the cognitive functions of a man: "Human reactions, we read in a cognitively valuable book entitled *The Media Equation. How People Treat Computers, Television, and New Media Like Real People and Places* [1996], show that media are more than just tools. Media are treated nicely, they can penetrate our personal sphere and may have personality which fits ours and they can be members of the team and activate the gender related stereotypes. Media can invoke emotional responses, require

focused attention, threaten us, influence our memory and change the sense of what is natural. Media are the full participants in our social and real world."[19]

6. A very good example of the issue considered in this paper is the influence on the Internet recipient. Internet being one of the major achievements of the civilization of the last few decades is one of the most frequently used information, communication, education, professional, executive and entertainment media. Internet makes a great contribution into the contemporary process of recognition of reality, interpersonal communication, technologies used in various types of human activity as well as individual and collective life. At the same time it creates many serious problems and dilemmas which cannot be easily solved, many undesired consequences and effects, cognitive difficulties and distortions.

At this point we refer to various cognitive issues and their negative functions related to the interaction between a very specific and in fact unlimited sphere of the "media world" such as the "world of the Internet" and the mind and the entire personality of a human being.

The key issues are the following:

Firstly, the world available on the computer networks is often perceived as the actual reality where fiction is easily mistaken for truth and truth for fiction.

Secondly, in a virtual world its recipient, i.e. the cognitive entity experiencing the content made available to him in this dimension often loses its identity, weakens its personality and becomes almost a different person; a person without a name and "Id card"; this person often thinks: "I am protected by my nick, and the nick is not real me." This attitude opens up space for various rumours, slander, anonymous destruction of somebody's renown and misleading the interlocutors, playing with their opinions and feelings.

Thirdly, the Internet on one hand offers an easy access to useful and rich information and on the other provides information that is completely useless, inessential, untrue and harmful from the educational point of view.

Fourthly, the Internet satisfies one of the key needs of a man, the need for togetherness with other people. It caters for this need in an indirect way, which has different, not always positive consequences in comparison with direct communication; the consequences of this process, however, require a separate discussion. In one way, the Internet unites people as individuals and groups and in another, it separates generations from the ideological, political, cultural, conventional and even religious perspective.

Fifthly, the Internet is a threat to privacy, intimacy, confidentiality, and most importantly to the authentic spirituality. It lacks proper protection and safeguarding of these values.

Sixthly, the Internet has a great number of indisputably confirmed advantages. For example, people who do not feel accepted in the real world and life may by using the relevant elements of a computer network feel better and boost their own confidence. Also shy, lonely and hard working people may perceive the Internet as an opportunity for an interesting experience, e.g. a nice evening fostered by a relative anonymity and possibility of creating a fictitious reality around themselves while

on the Internet. But the Internet clearly becomes a source of a serious civilisation disease – the "internet disease", i.e. excessive, narcotic confinement to the Internet network. There exists a real danger that this "disease" will spread and become increasingly common until it reaches the point of a peculiar epidemic which, as we read in one of the Polish students journals, "it [. . .]will infect all of us sooner or later and then one Saturday evening all the cafes, cinemas, streets will be empty and everybody will be sitting in front of their PCs slowly eaten up the virtual world."[20] It is very likely that the prediction of a Kraków student-authoress will not be fulfilled. She does not believe it herself. However, there are no doubts that the virtual reality may draw us more and more and open increasingly enticing vistas apparently compensating the lacks of real life with all of its existential and cognitive consequences of this civilisation process. So we can concur with the statement that the "Internet has all perhaps magnified faults and sins of this world" but it also has a good, yet still difficult to assess potential and huge, not fully used and easily predictable possibilities. It is not only, as has been stated earlier, one of the largest achievements of the civilization and culture and a powerful source of information and social communication but also a serious philosophical issue, especially urgent and momentous issue on the grounds of cognitive theory and epistemology, which the contemporary philosophy, humanities and philosophical anthropology have to cope with.[21]

So the media are not only a significant and entirely new cognitive phenomenon, but also an extremely important and relevant anthropological, social and cultural issue. In all of its dimensions, this problem becomes a serious challenge for the entire human beingness; a challenge which we have to face and manage properly at least in some ways, if the human kind is to develop properly and safely.

Great and new tasks are open before philosophy and more specifically before its new specialization such as the philosophy of media, and before all social and human sciences which struggle to keep up the pace with the accelerated transformations of the human kind.

The progress in these branches of philosophy and science with respect to the broadly understood "media problem" will, to a large extend depend, determine the answer to the extremely important and relevant questions put forth only recently by T.A. Tymieniecka: "How can I be?", "What makes our beingness possible?" and "What can we hope?".[22]

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N O T E S

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[16] Ibid., p. 25.

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SECTION V

HELENA DE PREESTER AND GERTRUDIS VAN DE VIJVER

TRANSCENDENTALISM AND ORIGINAL BEGINNINGS

[...] *our investigations are historical in an unusual sense, namely in virtue of a thematic direction which opens up depth-problems quite unknown to ordinary history.*

(Edmund Husserl, 1970: 354)

What could this be other than a sign that each effort or even each desire of a mastery of the past was momentarily exchanged for a submission to the spell of the moment?

(Frank Ankersmit, 2005: 16)

ABSTRACT

In "Sublime historical experience" (2005), Frank Ankersmit argues that the past originates from an experience of rupture. Such an experience of rupture separates the present from the past, and, at the same time, means the beginning of an effort to overcome the separation. Moreover, the experience is *precognitive* since it precedes (the possibility of) historical knowledge. As such, it is a condition of possibility for history. Ankersmit resists post-modern thinking about history, considered as too relativizing from the perspective of current philosophy of history. In his view, the focus on text and context, but also the emphasis on categories in transcendental thinking, result in a neglect of *experience*. Experience should be given its due, also in philosophy of history. Starting from the above challenge, the "original beginnings", which Husserl posits as meaning-origins of a particular history in *The Origin of Geometry* (cf. appendix 6 to *The Crisis of European Sciences and Transcendental Phenomenology*, 1970) are questioned from a transcendental perspective. More in particular, it will be investigated if these meaning-origins are to be grasped as structural and *nachträglich*, in a Derridean style, or if they are to be considered as founding moments of experience, probably in a more Merleau-Pontian style. At stake is here the transcendental status of the *first acquisition*. Is the point from which a historical demarcation is being made, and thus also the meaning-origin itself, a matter of interpretation after the facts or is it the witness of a supposedly genuine experience? The differences between these two options are both subtle and crucial for transcendental thinking today. In the conclusions, we point to the importance of thinking the possibility of history in structural terms, and to different possible appreciations of the spiritual products of culture and more specifically, of works of art.

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THE TREASURE DISCOVERED OR MADE UP?

In this contribution, the possible status of "original beginnings" in Husserl's thought is explored. Due to the peculiar mixture of the empirical and the ideal order, the matter is quite complicated. In its most simple, but misleading, form, the issue can be put in the following metaphorical terms: is the treasure – buried in the past – discovered, or is it made up in the present time? In other words, are "original beginnings" a matter of experience, i.e. a supposedly genuine experience in which self-evidence plays a central role, or is it rather the case that its present in the past is retrospectively presupposed?

A possible answer, however, does not simply consist in choosing for one of these options. The reason is that the tension between necessity and contingency, subjectivity and ideal objectivity, and history and lawfulness already is present at the heart of the "original beginnings".

In the next section ("Original Beginnings and the History of Geometry"), we follow Husserl's text *The Origin of Geometry* and spell out the issue at stake in its most pregnant form. This means that our focus is on the history of geometry, and on Husserl's thoughts about its original beginnings in particular. In "Beyond the Alternative Between History and A-Temporal Ideality?" and "Merleau-Ponty and History As the Unfolding of Ideality", we try to get beyond the alternative between history and a-temporal ideality. Merleau-Ponty's comments on parts of Husserl's *The Origin of Geometry,* offers valuable efforts to read the tension between history and ideality not as a contradiction, but as an intimate connection between time and ideality. In "Ankersmit: History and Historical Experience", we present some thoughts on historical experience by Frank Ankersmit (2005) and point to a number of similarities to and differences with Husserl's account of the experience of history. In the final section, we come back to the status of "original beginnings" and add some critical remarks. These remarks bear upon the importance of thinking in a structural way about the possibility of history, and upon the way we understand our experience with language and cultural meanings, in particular works of art.

ORIGINAL BEGINNINGS AND THE HISTORY OF GEOMETRY

In *The Origin of Geometry*, Husserl is concerned with the specific status of ideal objectivities, in particular those of geometry. He inquires how such objects came to be, or rather, how they *had* to come to be considering that geometry is what it is, i.e. a science of very particular, ideal objectivities. Husserl thus concentrates upon the *constitution* of such objectivities, and he clearly demarcates this type of inquiry from an inquiry into merely historical facts. For him, it makes little sense to focus, for instance, on Galilei's particular thoughts in the history of geometry, or on the particular meaning geometry had in his thinking. The reason is plain: the meaning that is of interest cannot be different in the mind of Galilei and in that of past or future geometers. What is looked for, is the original meaning, i.e. the *most original* sense in which geometry first arose in history, and this is, to Husserl, the sense in

which geometry *had* to appear, "even though we know nothing of the first creators and are not even asking after them." (Husserl, 1970: 354) Husserl thus sets up a historical inquiry into the *original beginnings of geometry as they necessarily must have been in their "primally establishing" function.* (Ibid: 354)

He starts from geometry as it presents itself nowadays, a tradition amidst numerous other traditions that is implicitly[1] passed on from generation to generation. But even if it emerged from within our human space out of human activity, the forms of a tradition cannot be grounded in purely causal terms. A tradition is the frame within which individual human activity is *organized*, and as such it requires an understanding in more than merely material or causal terms; we also need a spiritual account of it.

In this writing, the constitution of ideal objectivities is described as a process of gradual detachment or distancing from the factual, or from what is based in contingent encounters and particular acts of consciousness of particular minds. Five steps are distinguished: (i) the original self-evidence in the first mathematician's actual consciousness, which is plainly contingent and factual, (ii) the retention of this self-evidence and its passive memorization, whereby its permanent character is increased, even if it is still factually and contingently grounded, (iii) the reactivation of this original self-evidence in an active memory, allowing for the *possibility* to recall the evidence ad infinitum, without having to recall it literally, (iv) the intersubjective memory, mediated by language, on the basis of which the self-evidence can be reactivated and communicated by all those mastering the language, (v) the memory fixed through writing, a crucial step opening up the perspective of focusing exclusively on the *possibility* of reactivating the self-evidence, through which a clear independency is materialized with regard to actual realizations by actual mathematicians. In this way, the constitution of ideal, scientific objectivity contributes to virtualize the factual in as far as there is *no* longer the *need* to continuously recall and factually awaken the original self-evidences, even if there is the *possibility* to do so.[2]

What then can a return to original beginnings as Husserl envisages in *The Origin of Geometry* imply? What can be the status and the relevance of an "original self-evidence", considering that the constitution of objective ideality seems to involve a form of structural, "symbolic", independency in regard to what counts as original self-evidence or factual realization?[3] Clearly, Husserl does not merely have in mind the return to an original, first, factual realization, even if he claims that there *must have been* a first acquisition. Indeed, to him, the challenge of an inquiry into original beginnings is to understand how each and every acquisition *maintains its validity* in the next step or is persistent in the process in which a tradition is made, building further upon previous acquisitions and their validities. In Husserl's phrasing: "Clearly, then, geometry must have arisen out of a *first* acquisition, out of first creative activities. We understand its persisting manner of being: it is not only a mobile forward process from one set of acquisitions to another but a continuous synthesis in which all acquisitions maintain their validity, all make up a totality such that, at every present stage, the total acquisition is, so to speak, the total premise for the acquisitions of the new level." (Ibid: 355)

Of course, the *total* meaning of geometry (i.e. as a developed science), as a project and later as a movement towards its realization, could not be explicitly *given* in the original beginnings. There must have been a "more *primitive formation of meaning [. . .] as a preliminary stage* [. . .]" (Ibid: 356) And this more primitive formation of meaning must have taken place through the self-evidence of successful realization. To Husserl, self-evidence here refers to the most adequate fulfillment of consciousness by its object. It is "nothing more than grasping an entity with the consciousness of its original being-itself-there [*Selbst-da*]". (Ibid: 356). An original being-itself-there and the successful realization of a project are one and the same, because what is realized is there, originally, as itself.

The basic question of *The Origin of Geometry* then is how the initial self-evidence, as based in the subject of the inventor, is to be related to ideal objectivity. In other words, how to make comprehensible the fact that the objective validity of geometry presupposes the activity of the mental space of an inventor, while being also in a peculiar way transcendent with regard to this temporally situated activity. To Husserl, there is indeed a supratemporal existence involved in geometry, also in the first establishment (cf. ibid: 356), even if it is not yet "ideal" objectivity. Ideal objectivity (*ideale Gegenständlichkeit*), proper to science, is the kind of objectivity that is identical in all its empirical "translations". As such, it is similar to other forms of ideal objectivity present in the cultural world. Husserl mentions spiritual products such as the constructions of fine literature, and he distinguishes these from other kinds of objectivities, such as tools (e.g. a hammer) and also architectural products. The reason for distinguishing the latter from the former, is that the latter are not amenable to repetition in the same way. The repeatability of e.g. tools is a repeatability in many like exemplars, whereas e.g. a theorem "exists only once, no matter how often or even in what language it may be expressed." (Ibid: 357) Of course, ideal objects of any kind can be said to have objective existence in the world, in virtue of their being expressed, and being endlessly expressable, in language. Moreover, language itself is made up of ideal objects: " [. . .] the word *Löwe* occurs only once in the German language; it is identical throughout its innumerable utterances by any given persons." (Ibid: 357) But the idealities at stake in geometry, however much they are expressed in language, and however much they presuppose the ideality of language, are not to be equated to the idealities of linguistic forms. What is brought to validity as truth in geometry, are ideal geometrical objects, states of affairs, etc.

Nevertheless, there is a most intimate link between language and geometrical ideality, as it is on the basis of language that ideality can proceed from its intrapersonal original to ideal objectivity. "The objective world is from the start the world for all, the world which 'everyone' has as a world-horizon. Its objective being presupposes men, understood as men with a common language." (Ibid: 359). From the moment language enters the scene, it is, and must be, a language about something; to participate in language, is then to participate in this involvement with something. It is to count on the possibility of a minimal understanding between those who participate, prior to all forms of more specific understanding that can be articulated afterwards. It is, in other words, to inhabit a world *as* a world of fellow human beings acknowledging this (minimal) possibility.

Yet, language alone is not enough. Even if the first mathematician expresses his inner creation through language – just as any one can make something objective, communicable, real, by using language – this does not make this creation *ideally* objective. The question, therefore, still is how to make the transition from the psychic inner world of the first mathematician to objective ideality, to an intersubjective existence of an ideal object?

To Husserl, it is clear that the original self-evidence, the original being-itself-there at the moment of the original beginnings does not automatically imply a persisting acquisition that could have objective existence. The original, vivid self-evidence passes and "immediately turns into the passivity of the flowingly fading consciousness of what-has-just-now-been." (Ibid: 359) However, Husserl immediately adds the following: "Finally this 'retention' disappears, but the 'disappeared' passing and being past *has not become nothing* for the subject in question: it can be reawakened" (Ibid: 359, italics added). That the "having disappeared", the "being-past", *does not become nothing* for the subject in question is important. The past experiencing can be lived through in the possible activity of a recollection. The originally self-evident production is recollected and renewed, and this active recollection of what is past is accompanied by an activity of concurrent *actual* production. It is precisely this possibility of actively recollecting that proves or at least indicates that what has disappeared has not become nothing: it cannot have become nothing as it is recollected. Moreover, and this is crucial to Husserl's argument, through an original equality (*Deckung*) *a self-evidence of identity* arises: what has now been realized in original fashion (in the act of recollection) is identified as *the same* as what was previously self-evident. It is not a matter of likeness, but of identity, as well as a matter of self-evidence *of* this identity. Indeed, it also becomes possible now to "repeat at will the self-evidence of the identity (coincidence of identity) of the structure throughout the chain of repetitions." (Ibid: 360) In other words, what becomes self-evident, is the capacity to repeat, to *do* the same, and this presupposes the identification of the old and new meaning *as* structurally isomorphic. They *must be* the same to the extent that they are identified as the same: the identity is self-evident.[4]

However, all this happens to the subject and his or her subjective capacities and does not allow for "objectivity" in the genuine sense. But as soon as we take into consideration empathy and "fellow man as a community of empathy and of language" (ibid: 360), reciprocal linguistic understanding comes into view and the original production can be actively understood by *others*. Husserl describes this as follows: "In this full understanding of what is produced by the other, as in the case of recollection, a present co-accomplishment on one's own part of the presentified activity necessarily takes place; but at the same time there is also the self-evident consciousness of the identity of the mental structure in the productions of both the receiver of the communication and the communicator; and this occurs reciprocally." (Ibid: 360). In the unity of communication the repeatedly produced structure becomes an object of consciousness. Again, this object does not appear as a likeness, but "as the one structure common to all." (Ibid: 360).[5]

In a next step in the process of becoming a tradition, the ideal objectivity gains *persisting* existence, i.e. also when the inventor and his fellows are not awake or

no longer alive. Until now, the existence of the "ideal objects" was not permanent, since there could be times when no one consciously realized them in self-evidence. It is here that writing fulfills a vital role. Due to writing, factual communication becomes *virtual,* and the way man communicates is lifted to a new level. Now, the geometrical meaning-structure is put into written words, and this writing-down effects a transformation of its original mode of being: it becomes sedimented. Yet, the reader can reactivate its self-evidence.

Finally, and often not mentioned in discussions of Husserl's *Origin,* logical inference also is pivotal in this process. Since geometrical science is an immense construction, and since the capacity for reactivation is limited, reactivation is de facto not always feasible. "When he [the geometer] returns to the actual continuation of work, must he first run through the whole immense chain of groundings back to the original premises and actually reactivate the whole thing? If so, a science like our modern geometry would not be possible at all." (Ibid: 363) Fortunately, and here logical inference is at work, if the premises *can* be reactivated back to the most original self-evidence, and if your reasoning is sound, then the self-evident consequences of the premises *can* also be reactivated. Of course, this is only valid for deductive science – history itself, as a science, is not a logical construction. History does not produce *ideal* objectivities. In this case, we can never be sure of the possibility of reactivation. In other words, the "seduction of language" may be more strongly at work in descriptive disciplines, in the sense that the claimed validities probably are disappointed by subsequent experience – if this "historical experience" were possible at all in the first place (cf. "Ankersmit: History and Historical Experience" on historical experience). Yet Husserl sees this not only as a problem for sciences with a logical-deductive construction or a construction based on description, but for all kinds of sedimentations – sedimentations whose content once arose in life itself. "But propositions, like other cultural structures, appear on the scene in the form of tradition; they claim, so to speak, to be sedimentations of a truth-meaning that can be made originally self-evident; whereas it is by no means necessary that they [actually] have such a meaning, as in the case of associatively derived falsifications." (Ibid: 367)

In the final paragraphs of *The Origin of Geometry,* Husserl answers to the objection that his undertaking is not history, but epistemology. According to Husserl, the separation between epistemology and history makes the deepest problems of history invisible. The knowing Husserl aims at, is not a knowing about an external causality that determines the course of history. In contrast, it is a knowing about the *inner structure of meaning* that historical facts have, and he proposes to further disclose the *motivational* interconnections between historical facts. "All [merely] factual history remains incomprehensible because, always merely drawing its conclusions naïvely and straightforwardly from facts, it never makes thematic the general ground of meaning upon which all such conclusions rest, has never investigated the immense structural a priori which is proper to it." (Ibid: 371) Next to this merely factual history, there is an "internal history", in which there is no distinction possible between internal-historical problems and epistemological problems.

BEYOND THE ALTERNATIVE BETWEEN HISTORY AND A-TEMPORAL IDEALITY?

In the year 1959–1960, in his course on Monday at the Collegè de France, Maurice Merleau-Ponty translates and comments parts of Husserl's *The Origin of Geometry*.[6] In the next two sections the notes of this course are our point of departure for a further interpretation of Husserl's text. Merleau-Ponty extensively comments on Husserl's idea that even *ideal* beings, such as the objectivities of mathematics, necessarily unfold in the course of time, i.e. in history. Moreover, and as just explained (cf. supra), ideal beings acquire their ideal meaning only in and through spoken and written language. Stated differently, both language and history participate in the formation of ideal being. This is because both the sensible inscription ànd the objectivity/a-temporality of ideal being is assured by history and language.

We have seen that *The Origin of Geometry* explains how every genesis of meaning presupposes an originary foundation, a *Stiftung*. Such a *Stiftung* or creative foundation opens up a field that the creator cannot survey, but in which later geometers can work, in a tradition of *Nachstiftung*. The initial steps of geometry therefore have not only a literal and manifest meaning, but also a *surplus* of meaning. Geometry is more than the lived experiences of Galilei and others, and more than these thoughts reactualized by others. There is a deeper sense, a deeper structure of sense, upon which thoughts of geometers open. What is opened is a field that is at first only aimed at, but not yet developed, and which remains present in the whole history of geometry. Even more, this deeper sense makes geometry into what it is as such, i.e. as a consistent theory. Merleau-Ponty considers this movement, this opening up of a field, as a model for conceiving not only the history of geometry, but universal history. And in whatever history, the opening of a field is something suprapersonal.

The field laid open, initiated by an original acquisition, is not organized according to causal relations, but is seized by a necessity. To take this into account, the notions of fact and essence, real and ideal have to be reconsidered. To Merleau-Ponty, the basic challenge is to conceive of an ideality that requires time. The most important idea for the present contribution, is that the original beginnings, the originary meaning, can be reactualized in the future. According to Merleau-Ponty, the original beginnings, the moment of self-evidence, is the place where a chiasm occurs between me and the other, between past, present and future. As such, the chiasm is the depth of life itself.

If the origin of geometry is to be thought, and if we do not want to lapse into a psychological history, e.g. of Galilei's thinking, how, then, do we have to consider the history of geometry? What kind of history do we have to conceive of? Geometry, in its development, is not the same as the lived thought of geometers at work. How then, are we to say something about the original acquisition? And are we gaining something by attempting to say something about the original acquisition? Experience is, after all, of the order of the psychological and the empirical. The opening of a field, however, is something suprapersonal. This is, in a nutshell, how Merleau-Ponty frames the tension between factual existence and ideality.

The question therefore seems to be how a meaning can arise which is not confined by the thought of one or more persons. According to Merleau-Ponty, the original meaning, which opens up the ontological space of the first propositions, is *pre-ideal*. However, the *Urstiftung* of meaning is not a recorded fact, but is something considered as a necessity in the geometry which results from it. Does this way of reasoning lead to "ideal" history? Is this history then about the genesis of meaning or about the meaning of genesis? If the original beginnings are not searched for in the thinking of geometers or in their works, if they are searched for in a certain *idea* that we have about what they necessarily must have been, is this not contriving ideal history? If this were the sense that we attribute to the genesis of geometry, wouldn't it be the case that our construction is merely ideal or purely linked to the present? Yet Husserl resists a history that would be purely present or ideal. According to Merleau-Ponty, he wants an inquiry into the meaning or essence of geometry which does not appeal to an a-temporal ideality that would dominate the genesis and engulf it. The history of geometry, or the genesis of its meaning, is not some construction that merely happens from our present point of view, i.e. as a merely ideal construction. This would swallow up history in a kind of a-temporality. In contrast, the history of geometry should reveal a *movement* of meaning, i.e. truly a *genesis* of meaning. By historical reflection, we find the living current of the internal meaning, i.e. what this current necessarily must be in its becoming. What we have to do, is to look at the crucial steps in this process of becoming, in order to see the inner, living sense of history.[7]

According to Merleau-Ponty, what is seized in the original beginning is not a-temporal: the research does not yet contain its results, and reflection upon the results is not a simple analysis. The total meaning is not exhausted in the founding act, and it is precisely for this reason that ideality needs history! In the words of Merleau-Ponty: "Thus its total meaning is not exhausted in the founding act." (Merleau-Ponty, 1998: 24; our translation).[8]

Thus, according to Merleau-Ponty, history precisely *is* the place of ideality. Therefore, we have to overcome the alternative between history and ideality by a historicity which is not *merely* causal. We have to consider historicity as opening, as *Ineinander* of present and past, as an intentional historicity (ibid: 22). In the next section, we have a closer look at the historical process and its relation to ideality in Merleau-Ponty.

MERLEAU-PONTY AND HISTORY AS THE UNFOLDING OF IDEALITY

Let us get back to the core problem. The problem that Husserl addresses is that geometry is, in the originary act, just a moment of personal life. At first sight, it seems to be written language that has the power to give geometry, outside of the space of consciousness of its inventor, the status of ideal objectivity. Of course, it is never an ideal being that is in the world; the expressions of meaning (*Bedeutung*) are in the world, in space and in time. Thus, geometry is objectified only insofar as the content of one's thoughts is expressed. Thanks to expression, the psychic content of

the creator can become "objective", "experienceable", nameable. But the intersubjective being as *ideal* being (*ideale Gegenständlichkeit*) still is completely different from the psychic-real *(psychisch-Reales).* How, then, does this ideality originate?

The answer is as simple as it is ingenious. It is because the original accomplishment never becomes *nothing*: in passing by, the original accomplishment becomes passive, but *it can be reawakened. That* there is a possibility of reawakening *something*, that there is the possibility of attaining self-evidence of identity in this reawakening, that is what potentially makes geometry into something *ideally objective*. If there would not be a possibility of reawakening, or no longer a need to do so, geometry would be confined to pure formalism. So, in the recollection (*Wiedererinnerung*) there is the identification with an original accomplishment, and there is consciousness of an *identity* between something that was produced before, at whatever time of origin, and what is quasi-produced in the recollection. Through the process of identification (self-evidence *of* the identity), it becomes clear that it was precisely the original accomplishment that also *stiftet* this possibility of reactivation and of identity. In this sense, the recollection in which the original accomplishment is reactivated, differs from "ordinary" recollections, such as the recollection of a perception. In the recollection of a perception, there is no establishment of self-evidence of identity; the perception is not actual in the recollection, but is merely there as the retention of a retention of a retention etc.

It can be said, with Merleau-Ponty, that Husserl does not seek to *explain* ideality by language: this would imply a renunciation of phenomenology (ibid: 27). On the one hand, ideality does emerge in language, but it cannot be reduced to a content of language. On the other hand, ideality does not dominate language as a superior possibility. Ideality is the hinge of the connection between me and the other, and operates in (and only in!) this connection. Ideality is realized by this connection between me and the other – a connection enabled by language. In sum, ideality and intersubjectivity are two sides of the same coin.

Language is also what changes the mode of being of ideality: words (spoken or written) exist objectively like physical things, and it is thanks to speech or writing that meaning can be reactivated. Thus, according to Merleau-Ponty, ideality somehow seems to exist before it is expressed, but not in the status of "objective" ideality. However, expression, and writing in particular, is not merely a means for transmitting meaning, but it transforms the original accomplishment into a *stabilized* accomplishment. This means that the accomplishment is passed, but at the same time it has become available for others. The sedimentation in writing is this availability. Most importantly, the sedimentation and the concurrent availability is *a part of* the thought, and not merely decoration added to the thought. *The sedimentation of the thought is the realization itself of the thought* (ibid: 29).[9]

Of course, how can we understand this meaning that can be reactivated? What is this meaning that we can share with the past? We find a message in the past, without knowing who the sender is. According to Merleau-Ponty, the internal character of geometry is to be a message from someone to someone. And our ignorance of the empirical origin of this message guarantees that the message has a human origin, that the communication is human. The obscurity of the empirical origin testifies

that what is created had the possibility to survive in some other way than merely as a past which has passed. In contrast, it has survived as something which can inhabit all spirits. This is precisely what Merleau-Ponty calls tradition: tradition is the forgetting of the empirical origins in order to be eternal origin. This is also why the becoming of history is not merely a causal way of becoming, but a spiritual one. And ideality is that which emerges in a history that I can repeat. So, in Merleau-Ponty's analysis, like in Husserl's text itself, there is no separation between ideality and history, but ideality precisely unfolds in history.

But, to return to the beginning, how do we have to consider ideality in the space of personal consciousness of the inventor? Although Merleau-Ponty calls it a *pre-ideal* ideality, we cannot simply refuse all a-temporal ideal being to it. If we did, isn't it the case that only isolated, and hence, psychic facts would remain, without any ideality at all? But if thought were founded immediately upon a-temporal ideal being, we would lose history. So, what is there since the *Urstiftung* that founds its universal validity, its ideality?

We know that it is on the basis of speech that *Bedeutung* appears in the world. Becoming causal and becoming spiritual happens in one and the same movement! Acts of expression have two layers: an ideal meaning and a sensible incarnation that does not compromise the ideal meaning. But how does it happen that in expression ideality becomes objective? And, again, is ideal being already attained in the interior of the geometer? In order to answer these questions, we have to turn back to Husserl's most simple but ingenious solution: there is a surpassing of the psychic-real in the inventor, because the production is not only retained as a dated event which will never be as if it never had happened. This is the crux of the matter. Original beginnings – and that is why they possibly are original beginnings – are retained in a peculiar way: they are exactly, and only, that which can be, and has to be, reactivated (cf. supra the difference with the recollection of a perception).

In the recollection of original beginnings, there is actual renewal of that production, there is a re-comprehension of the productions of the other, the recreation of them when I am told about it. Moreover, this happens through the identification with the production of the other. What is produced in me and in the other does not simply have a relation of resemblance, it is not that there is likeness between both, but they are *one and the same*. In other words, the process is one of identification.

Ideality is thus something more specific than mere intersubjectivity: it is not just something psychic-objective. In Merleau-Pontian terms: ideality is not *parole parlée* but *parole parlante*. Because of *parole parlante,* a co-production is possible. Ideality is not causally dragged out of language. Ideality is this possibility of equivalence, of identification, between me and the other.

Writing founds the permanence of the ideality outside experiences of empathy (*Einfühlung*). In writing, the ideal world becomes sedimented. Sedimentation, forgetting, is not a failing of ideality; it is constitutive of ideality (see also supra the notion of tradition). And since we cannot reactivate everything, the *possibility* of being mistaken (cf. the seduction of language) is also the *possibility* of truth.

ANKERSMIT: HISTORY AND HISTORICAL EXPERIENCE

For Ankersmit (2005), openness to the past asks for a submission to the spell of the moment. This openness to the past is essential to historical experience (Ankersmit, 2005: 16). In historical experience, it is as if a remote personal past comes to life again. This shift from the historical to the historical experience, which is itself a-historical, is not a transcendence of history in order to arrive at time-transcending truths. Historical experience is only possible in a cross-sectional approach (*Querschnitt*), not by placing something within a chronological and narrative context, but by decontextualizing elements subsumed under cross-sections. The past should be dissolved in individual "atoms"; this is the only way in which the past can become *an object of historical experience* (Ibid: 167). "As long as these atoms have their fixed place in the endless chain of events reaching from the past to the present, as long as we can get access to them only by carefully following the chain itself, all contact with the past will be indirect and mediated by this chain of events. The event, or the past, is then a product or function of the chain of events, and we will never succeed in disentangling it from the cloak of what surrounds it" (Ibid: 167). This description of chaining up historical events can be read as a Husserlian seduction of language,[10] in which one gets stuck, or simply relies on the chain of reasonings, without ever aiming at the reactivation of an original beginning, i.e. a moment that cannot be thought, but of which the identity with the original beginnings must be experienced as self-evident. This is Ankersmit's reason for decontextualizing the event, which is a condition for having a historical *experience.* Works of art can pre-eminently lead us into historical experience. The reason is that the *work of art*, as a remnant of earlier times, carries a meaning that "will never surrender to the powers of history" (Ibid: 167). As such, it is – together with writings – an essential element in historical experience. It is here that we can experience the past, because, here, the past "is a past denuded of the protective shell of narrative in which nineteenth-century historism had always wrapped it; it is a past that we encounter as we look at a painting and where all that truly counts happens between the painting and ourselves – [. . .]" (Ibid: 168). Historism, we may say, uses the seduction of language in an effort to know the past or in order to connect to the past. The historical experience, in contrast, is an experience that is not concerned with putting what we have discovered from the past into a temporal order (beginning – middle – end), and therefore it may be called a-historical. In the words of Ankersmit: "One first has to historicize everything with the historist, so that one can make, with Burckhardt, this movement of dehistoricizing what was historicized [. . .]." (Ibid: 169). Here, Joseph von Eichendorff's insight that in historical experience present (subject) and past (object) meet each other "cleaned of all their historical denominations" (ibid: 169) is repeated.

Moreover, and still according to Ankersmit, the past becomes past if there is an irreparable rupture, such as the Revolution in France, because of which a pre-revolutionary identity is lost and a new one is constituted. The previous order is gone forever and the old identity cannot be recovered. Under these circumstances,

a desire to know the past arises – a desire that substitutes the desire of *being* what is lost. "History became an object of knowledge, an object of research forever separated from the world of the subject, of the historian. The past became a world successfully resisting any attempt to restore the union of being and knowledge." (Ibid: 327) We have been expelled from the past, because of some event that caused an irreparable rupture between past and present. This leads to a desire for *knowing* the past.

For Husserl, in contrast, the possibility of reactivation presupposes that what is reactivated is not strange to us, once reactivated. Even more, we identify it with the same self-evidence as the original inventor did. Husserl seems concerned, not about what inevitably slips away, but about what from the past can still be recovered in the present. And this seems limited to what has acquired general validity. But then the question rises again if this is to be called "history", i.e. if all what fails of this identification (i.e. what cannot be reactivated) is principally excluded. Not only is history's radical difference avoided, but also the question about our relation to it does not figure in Husserl's account. The reason why is plain: Husserl's question is not a question for contingency, for the merely empirical and factual. Yet, Ankersmit's account, e.g. of the power of a work of art, does not take into account the spiritual, ideal dimension of it, which, in Husserl's account, is solely responsible for our present possibility to reactualize the self-evidence of its identity. Another difference between Husserl and Ankersmit, is that historical experience is sublime for Ankersmit, but not for Husserl. The reactivation in a Husserlian sense is more a matter of adequate identification with a past production, whereas historical experience is for Ankersmit a matter of sublime dissociation. It is precisely the dissociation between past and present that is constitutive of the sublime. Nevertheless, the following description of the experience of the past is not incongruent with Husserl's intentions, if history is indeed not conceived as a mere concatenation of empirical facts, but as the dimension in which idealities unfold and are taken up by subjects past, present and future. "The experience of the past, as described in Hegel's account, is a movement both *within* and *against* history: it is, at the same time, the deepest and most intense experience of the past *and* a stepping outside the realm of history." (Ibid: 344) For Ankersmit, however, sublime experience also involves a dissociation of a former self from the self that we are after having had the sublime experience in question. In the Husserlian reactivation of an original meaning-formation, there also is what can be called a "loss of identity of the self", since in reactivating a historical accomplishment, my accomplishment is *identical* with the original accomplishment. Here, in this experience, I do aim at reactivating someone else's thoughts. These thoughts, however, from the start did not belong solely to the original thinker either; the possibility of communication, empathy and thus intersubjectivity is present from the very beginning. This "distance" between the thought and the thinker is a distance that implies the space of intersubjectivity. Yet, for Ankersmit, the dissociation is more straightforwardly a dissociation between identities. Ankersmit thus writes: " [. . .] it is the kind of experience which involves our identity in the sense that the experience makes us look at ourselves from the perspective of the outsider; we look at ourselves as if we were looking at

somebody else. Put differently, we suddenly become aware of a *previous* identity of ourselves, of the kind of person that we had been up to now and had never realized that we were, and *this* we can do only thanks to our having acquired a *new* identity." (Ibid: 349) Near the end of the quote, the difference between the views of Ankersmit and Husserl become apparent again: there is no identification with the other for Ankersmit, whereas for Husserl this is precisely the precondition, not for ruptures in history, but for the constitution of a tradition. This brings us back to their different points of departure: thinking the past as past and as radically different but allowing sublime historical experience, or thinking the past as constitutive of traditions and based on the possible reactivation of thoughts thought before us, and on the identity of meaning in these thoughts.

CONCLUSIONS

Our presentation of Husserl's view on history, starting from his *Origin of Geometry,* in confrontation with Ankersmit's focus on the sublime experience, can enable us to conclude the following.

Firstly, it seems important to underline the fact that Husserl, with his work on the *Origin*, but also with his *Crisis*, contributes to the idea – even if he fails to make it fully explicit – that the possibility of history can only by grasped in structural terms. Or rather, to write history means to occupy a place in it, i.e. to identify oneself as having a place among other places. We have interpreted Husserl's stress on "Deckung" in these terms, as a requirement of realization of self-evidence of identity. This realization implies a movement of *identification*, which seems us to be the central idea in Husserl's text, but which would clearly require further elaboration. Identification indeed is a process, as Merleau-Ponty also beautifully illustrates, a movement as well as a grasping of a movement *as* a movement of a certain kind, which results in the positing of an identity and which has a number of consequences. It makes a difference to identify, and in a sense it does not matter what the content of identification is. This idea can refer to the specific status of reflection in a critical viewpoint: to reflect is to presentify things in a mediated way. Mediated, this means that it is *about* something – and it has to be about something, otherwise there is only either pure empirical stimulation or pure formalization – but it also means that it implies an acknowledgment of the proper place. Husserl, perhaps more explicitly than Merleau-Ponty, stresses, on the basis of a radicalized form of cartesian meditation, that the refusal of the pure stimulus as well as of pure formalization that is at stake in identification and that makes it so different from pure identity, involves a point of abyss, a passage through hell. This passage through hell is "the loss of identity" that enters the scene from the moment the logic is that of identification.

The advantage of Ankersmit is that he has the potential to critically undermine accounts that have attained a form of self-sufficiency in which this "loss of identity" is lost sight of. This can happen in post-modern as well as in transcendental accounts. But one can wonder if he does not himself recover another

kind of self-sufficiency, that of the fullness of the experience in the sublime, for instance.

Second, it is remarkable that works of art figure pre-eminently, albeit at the same time in passing, in the accounts by Husserl, Merleau-Ponty and Ankersmit. Husserl, due to his focus on pure ideality, is obliged to distinguish two kinds of works of art: "fine literature", which is capable to present ideal meanings as somehow independent of the specific material embodiment that accompanies it, and more "materialized" works of art (e.g. the products of architecture), in which a layer of pure meaning is not so easily discernible or conceivable apart from the material specificities of it. It is well known that Merleau-Ponty resists the idea that there is a layer of ideal meaning that can be isolated (even if this happens merely in thought) from the material form in which the meaning appears. And for Merleau-Ponty, this is true both for visual arts and for literature. Meaning is always structured in a form, and this form cannot be thought as "pure" or not materialized (cf. Merleau-Ponty, 1942). That ideality needs history is the very same idea: ideality is embodied, both in historical time and in matter. As both history and matter preclude a pure form of ideality, the process of identification is difficult to think of as a process that only involves ideality. It is true that Husserl takes into account writing (as an embodiment of ideality), but it is also true that the most intimate intertwining between ideality and materiality – as Merleau-Ponty (1942) describes it – remains an obstacle for him for thinking the cultural tradition of works of art that are not amenable to pure ideality (as is for Husserl the case for "fine literature"). Nevertheless, as Merleau-Ponty considers some works of art as an *Urstiftung,* he recovers the Husserlian idea of original beginnings without succumbing to the call of *pure* ideality, but while holding onto the idea that their meaning-structure is not reducible to a causal or *purely* material history. The way history is conceived of, thus turns out to be decisive not only for our relation to a history of art, but more importantly for a point of view on the way we can experience art. Vice versa, the status of a work of art in philosophy can be revealing for philosophy's point of view on the status of history and ideality. An account of the status of the work of art necessarily implies an account of the status of meaning and its relation to history. As such, it can be said that a philosophy of the work of art also is a philosophy of history.

For Ankersmit, the work of art is something that resists – in Husserlian terms – the seduction of language; we can have immediate experience of it, unmediated by history. As the examples he gives, mostly are examples from literature, we should be watchful here. It might be the case that his choices are motivated by an underlying but not explicated view on what works of art convey through time. In a rather unexpected way, it might be that Ankersmit is in agreement here with Husserl's view on the work of art, especially literature, as capable of having pure meaning. If sublime experience is possible, this might be the case because the very specific material (and historical!) conditions can be neglected in his view.

In our view, the distinctions that are at play here, are all to be related to the issue of identification, as indeed, to identify is to select and hence to neglect certain aspects of the thing one is directed upon – it is in this sense a loss of identity – but it is also a recovery of identity at a different level. The constraint, indeed, is the possibility.

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NOTES

[1]   The way in which a tradition comes into being and develops, is not necessarily a matter of explicitly and consciously building and developing this tradition. A number of passages in the *Crisis* point to the rather implicit way in which a tradition is developed. In the following passage, Husserl is discussing Descartes. "After Galileo had carried out, slightly earlier, the primal establishment of the new natural science, it was Descartes who conceived and at the same time set in systematic motion the new idea of universal philosophy [. . .]. And immediately it had a powerful effect.

This does not mean, then (in accord with our exposition above], that he had *fully and systematically* thought out this idea in advance, much less that his contemporaries and successors, constantly guided by it in the sciences, had it in mind in *explicit* form. For this it would have been necessary to have the higher systematic development of pure mathematics under the new idea of universality which appears in its first, relative maturity in Leibniz [. . .] and which is now, in more mature form, still a subject of lively research as the mathematics of definite manifolds. Like all historical ideas that result in great developments, those in the new mathematics, the new natural science, and the new philosophy live in very diverse noetic modes in the consciousness of the persons who function as the bearers of their development: sometimes they strive forward like *instincts*, without these persons having any ability to give an account of where they are going; sometimes they are the results of a more or less clear realization, as plainly and simply grasped goals, possibly crystallizing into ever more precise goals through repeated consideration" (Husserl, 1970: 73–74, italics added).

In another passage, concerning rationalism, Husserl states the following: "Borne by the same spirit, all the new sciences seem to succeed, even the highest, metaphysics. Where physicalistic rationalism could not be carried through in earnest, as precisely in the case of metaphysics, aid was sought in unclear qualifications, through the use of variations of Scholastic concepts. For the most part, in fact, the guiding sense of the new rationality was *not precisely thought out*, even though it was the *driving force* behind the movements. Its explicitation in more precise terms was itself a part of philosophy's intellectual labor . . ." (Husserl, 1970: 64).

[2]   When Husserl speaks about a "crisis" of the European sciences, he intends precisely the radical carrying through of this project of virtualization, leading to a surreptitious replacement of the world in which we live by a world of objectivistic truths, presented as *the* truths that are valid independently from any form of actuality and embodiment, and no longer calling for a realization from within the "lifeworld".

[3]   That objective ideality involves a form of structural, symbolic autonomy, does not mean that it can be equated to it. In the *Crisis*, Husserl introduces at various places the idea of symbolism to refer to a form of structural detachment from intuition. Referring to Galilei's thinking, he notes that the "philosopher of nature and 'trail-blazer' of physics, was not yet a physicist in the full present-day sense; that his thinking did not, like that of our mathematicians and mathematical physicists, move in the sphere of symbolism, far removed from intuition". (Husserl, 1970: 24). He also uses the word to capture the idea of emptying of meaning: "Of course one does not calculate 'mechanically', as in ordinary numerical calculation; one thinks, one invents, one may make great discoveries – but they have acquired, unnoticed, a displaced, 'symbolic' meaning. Later this becomes a fully conscious methodical displacement, a methodical transition from geometry, for example, to pure *analysis*, treated as a science in its own right." (Husserl, 1970: 45).

[4]   That is what the word "Deckung" refers to in this context.

[5]   We can wonder whether the order of treatment in the constitution of ideal objectivity is not in part responsible for the discussions that followed it and of which we present here a very fragmented image. Because indeed, one can ask what can be the status of the self-evidence of identity in a particular subject that is not yet part of language and does not communicate. Of course, Husserl acknowledges that it is only through communication, and further through writing, that ideal objectivity can emerge. But is

it possible, even if only in thought, to isolate a subject capable of producing self-evident "Deckung"? Or rather, is it relevant at all to think of a subject that genuinely *identifies* something as structurally isomorphic while not having articulated its structural embeddedness in a language community? Should it not be more relevant to think, the other way around, about the capacities of identification of self-evidence from within a certain form of communicability and writing? It seems to us that Husserl is perhaps too faithful to a (conscious) subject that disposes of capacities of identification and self-evidence, that in a sense subsists in isolation from its linguistic capacities. In our view, it is precisely this point that explains the uneasiness some authors have in regard to the view he presents on ideal objectivity. We are thinking of Derrida here (a.o. 1967), but also of psychoanalytic thinkers inspired by Freud and Lacan, who stress much more radically the idea that subjectivity emerges with and within language, as well as the idea that the subject is part and parcel of language in such a radical way that it is continuously at the verge of loosing its identifiability as a "point of consciousness present to itself" (cf. De Preester and Van de Vijver, 2005). To think in this way indeed involves a totally different view on the subject, of which it can be said that Husserl announces a number of aspects, but does not really articulate or take up the consequences. We are thinking here, for instance, of what he says on the drive and on instincts (see note 1 and 3), that could be pertinently related to the debate on consciousness and the unconscious.

6   These notes from 1959–1960 are published for the first time in 1998 in the volume *Notes de cours sur ''L'Origine de la Géométrie'' de Husserl – suivi de "Recherches sur la Phénoménologie de Merleau-Ponty"*, edited by Renaud Barbaras. A (very short, 12 page–) summary of these courses is part of *Résumés de cours – Collège de France 1952–1960* (Gallimard, 1968). In 1961, Jacques Derrida edited his translation of and comments on Husserl's *The Origin of Geometry*. These were published in 1962.

7   It seems to us that what Merleau-Ponty touches upon is, once again, the issue of structural autonomy. It is certainly the case that he attempts, as did Husserl, to express the idea that something is qualitatively different from the "first intuition of the first mathematician", something that is in this sense "suprapersonal" and a-temporal. This refers, in our view, to the idea that things are organized or structured in a certain way, which implies certain possible and other impossible movements. This is also in agreement with Merleau-Ponty's fundamental viewpoint on structure extensively elaborated in *La Structure du Comportement* (1942). However, Merleau-Ponty, perhaps more overtly than Husserl, indicates that there is, and there *has to be*, a *participation* in a movement of meaning that is situated in a space of possible movements. Both authors do however express the idea that history requires participation.

8   Our translation of: "Donc son sens ne s'épuise pas dans l'acte fondateur." (Merleau-Ponty, 1998: 24).

9   Cf. "La sédimentation, c'est cette disponibilité, elle fait partie de la pensée, elle n'en est pas une décoration. [. . .] La pensée: la sédimentation est sa réalisation comme pensée." (Merleau-Ponty, 1998: 29).

10   See also both in Husserl and Ankersmit the use of the word "association" for describing this process. Ankersmit describes history as the "art of association" (Ankersmit, 2005: 344).

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HUMAN TRANSCENDING ON THE PATHWAY
OF MORAL CREATIVE BECOMING

ABSTRACT

A central thesis of Phenomenology of Life, namely the creativity interests us especially in its moral dimension as a significant opportunity of human being to transcend the limits of existence. Our approach focuses on the semantic richness of Anna-Teresa Tymieniecka's concept of "Promethean logos". Beyond the most representative mode of rationality tied to the inventive/creative manifestation of human being, we can find an ethos. The very suggestive choice of the phenomenologist of life for the Promethean symbol is fully worth to be explored in articulations that mark the human moral upsurge; eventually, the elevation of uniqueness to the status of an agent-self-creator-in-moral-becoming. In this essay, we aim to disclose a few particularities of a complex ethos in tonality with the Promethean semantics. It is an ethos with and without "hubris", conveying and enlightening the ideal of human excellence to which "homo ethicus" unfolds his eternal aspiration to transcend the reality, by cultivating some Titan-alike virtues.

Certain pivotal ideas displayed in the framework of Phenomenology of Life elaborated by Anna-Teresa Tymieniecka represent the ground for our approach to discuss the issue of transcendence for human being.

Firstly, we mention one of the three major "conceptions" (beside "the self-individualization of life" and "the human condition") defining Tymienieckan philosophy: "the *creative act* of human being" by which, more than any other characteristic, the singularity of man in the world is manifested at a high level. Creativity ensures "man's route as forming the meaningful web of his existence", "man's self-inscription within the texture of the world", respectively man's power to integrate his own development at the "organic, psychic, and social" levels in the world-context.[1]

Secondly, we underline the significance of one of the hypostases in which the "logos of life" radiates in life's manifestation, respectively "the Promethean logos". It is a mode of rationality that completes the transcendental experience of human being, as the proper "inventive/creative logos", nurtured by "the intellective-noetic" and "the Dionysian" logoi and crowing their work. The "Promethean logos" represents "an extraordinary phase of the logos of life" in its expansion "in 'freedom' into a new universe of its own 'invention', into the universe of the human spirit".[2]

Thirdly, we take into account the ethical resonance that is transmitted through the Phenomenology of Life, interesting especially on the question of man's moral self-fulfillment. Actually, we find a more generous moral philosophy around the concept of *human condition* – one of "the basic guidelines for all of our philosophical and scientific research", as Anna-Teresa Tymieniecka does point[3] – within the

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"ontopoiesis of life" – an axial original concept introduced by the author. According to Tymieniecka, "onto" refers to the "firstness ... in the scale of existential formation", and "poiesis" means "the process of becoming ... in its own advance, in qualification",[4] emphasizing the creativeness as "the Archimedean point of life's multiple rationalities". It is at stake the creative dimension leading to the unique human course of life, marking man's distinctiveness to progress in the quest and the reception of the unity with the Absolute, projecting himself in transcendence, by the capacity of moral self-accomplishment in a "new heroic ideal" of life.[5] We have to consider, also, another important concept: the "moral sense" that is acknowledged by the phenomenologist of life as a founding factor of human sense giving (together with the "intelligible" and "aesthetic/poetic" senses), surging "as a virtue of the human condition", as "a harmonizing logoic principle" that makes possible the system of "moral valuation" so indispensable in the living arena.[6]

Inspiring by all of these, we try to thematize a Promethean ethos unveiling a pathway for man in transcending the bounds of existence on the basis of a continuous endeavor to humanly self-create toward moral values and principles in life. We take the notion of *ethos* as moral character/physiognomy, as ensemble of moral traits, norms and ideals of individual.

The option of Anna-Teresa Tymieniecka for the Promethean symbol is significant in this sense. We really think that we meet a direction in catching the meaning of man's ideal as self-creator – actually, the territory in which man can and he must to show his abilities to increase in the creative horizon –, elevating and enriching a specifically human becoming, passing beyond the concrete existence, manifesting himself as an authentic free and dignified creator; after an emblematical image of the named Titan.

The Promethean mark is fully of suggestions in bringing out the specificity of the inventive/creative logos in Tymieniecka's philosophy of "the ontopoiesis of life and human condition". Bursting forth only in the human sphere of life, such a logos is touching an ethos of creative virtualities, positioning man on the route of detaching from daily existence and orienting him into transcending the immediacy of living, toward self-fulfillment in a moral order.

Some attributes of the Titan-civilizer hero especially interest us: to enhance the ability to care upon the other – as the etymology of term $\pi\rho o\mu\epsilon\theta\epsilon o\mu\alpha\iota$ does suggest; to rise the mankind from the primordial Arcadian state to the knowledge and civilization, manifesting a thorough considerate knowledge – following the etymology of $\pi\rho o\mu\alpha\theta\epsilon\iota\alpha$.[7]

According to the Greek myth (from the earliest sources, Hesiod and Aeschylus), the paradoxical hero – who decided to help mankind by rebelling against the Olympus' gods – is a kind of maker/creator of a free and enlightened humanity. Prometheus' action to trick the gods out of their monopoly of fire and to offer the gift of the fire to mankind is an emblematical one for the *creative act* of human being in manifesting courage and desire to follow an enlightened route of liberation, to distance from a determinate condition in the world and to launch in accomplishing the great work: that of self-creation in the horizon of an ideal moral order of beingness.

The Titan who became the god of technologists serves as example for men to have confidence in the power of *moral creativity*, to continuously activate and develop it, trying to find the balance between audacity and assumption of suffered pains, fighting for a better destiny, proving responsibility and devotion for a noble reason, assuming the sacrifice's experience.

As an avant-garde, the fire-bringer is the bearer of an ethos of transcendence through light, warmth and purification; the *fire* representing an active principle/engine, stimulus of life, an instrument of knowledge and memory, a force of animating things, an element of life's renewal, a symbol of creative power and soar, to be used by wisdom, with measure, for the human wellness and progress.

Beyond dangerous consequences that the fire can generate too, the Titanic example is directed toward its utility as light of intelligence and heat of passion in the service of a vital *lore* with the dominant of *foresight*. Actually, Prometheus carried out a mission of development of human consciousness into building a civilization of liberty and dignity. The gift of fire means an impulse for mankind to be aware of the necessity to maintain the flame of knowledge and learning, of meaningfulness creative work, eventually of constant positive transformation of people's moral character.

The *foresight* presents a great significance for the Promethean ethos. Usually, Prometheus means even "foresight", unlike his brother, Epimetheus, whose name means "hindsight". Crossing a long tradition, from the Ancients to the contemporary philosophers, the *foresight* is one of the cardinal virtues of human being. $Φρόνησις$ of Greeks and *prudentia* of Latins, *foresight* consists in the power of spirit and the knowledge of truth, as a quality of character engaging reflection, thinking before acting to avoid unnecessary perils, affirmation of *right measure* – which is middle and sovereign, at the same time, as the *intermediary's excellence* of human moral experience. It contributes to the best working of the other moral virtues – like: courage, justice, wisdom – considering as well as the means and the consequences of any action – as much as these can be foreseen; it implies a right deliberation, decision making and act.

Connected to the auspicious moment/*kairos*, as practical wisdom, the *foresight* is one of the most necessary moral virtues of nowadays, claimed to be understood by people able of maintaining the life equilibrium, able of responsibility for the future, able to preserve the rights and chances for a future life on Terra. The *foresight* means prevention of evil, protection of good conquests; it is "a paradoxical fidelity face the future" without that "any morals would be empty and dangerous".[8]

A morality with and without *hubris* is coming out. The Prometheus myth is about a contradictory situation: a combination between defiance of an established order and a sort of fall of people/a loss of the Golden Age, but at the same time the release of people from darkness and the guidance to civilization by taking the fate into its own hands. Somehow, we find signs of pride, lack of humility before the gods, arrogance; generally, we find signs of encroachment upon the just limits, challenging gods. The rebelled Titan embodies the prototype of revolt and of courage to surpass a given situation in looking for a much better, a superior situation for those who must be awaked concerning their own potential of creativeness to improve,

finally, the human condition. Prometheus is a token for the creed that man must dare more than the concrete existential boundaries seem to be; there is inside man a magnificent potential of *creativity* that has to be revealed and used to instilling a better human beingness mode in the world.

The Promethean ethos supposes to act in a planed manner. The hero steals fire to attenuate men's vulnerability comparing with the powerful gods and to a certain extent to equilibrate their relations; the fire is given to men to be used by right measure, for the good – and not the destruction – of mankind. He knows very well that he will be punished; he accepts the martyr of winding up in iron chains on the rocks of the Caucasus and with Zeus' eagle eating his liver; he assumes the responsibility of his action, being prepared to show the fortitude to pay the necessary price for promoting the good of humanity.

By the symbolism of Prometheus, we recognize an ethos articulated around the facts of an exceptional hero in exceptional situation. Somehow, we find part of the tragic human situation in *moral becoming*, with yearnings, élans, dreams, hopes, successes, and no less with heavy experiments, risks, dangers, struggles, failures; with the sacrifice claimed by the lasting creation; maintaining the trust valuation of human excellence by moral virtues as a basic referential for a meaningfulness life.

As a model for the creative agent, Prometheus is also the carrier of a moral revolution for a new human life, putting in act that in the phenomenology of life is the "moral sense" – one of the three human sense-bestowing functions –, which plays a decisive role for the human creative condition to reorganize the entire living system, with "the Sentiment of Benevolence toward other living creatures, toward oneself, and toward life in general".[9] A peculiar benevolence, even a benevolent love and dedication toward mankind is demonstrated in the Promethean *hubristic* attitude face the gods' despotism, and so in the clear altruistic intention of helping the people.

Prometheus' condition impels to rethink the issue of *human perfectibility*, the need of transformation of human being by transcending an unsatisfactory real situation into the level of supreme values of Good and Truth around which man is able to create his own values circumscribing the sphere of *humanness' excellence*.

A Promethean ethos inspires us in discovering, cultivating and using our latent energies toward actualizing a true morality for the humanity advancement. The process of *creative moral becoming* is central. On the one hand, accessing confidence in moral character, in the value of virtue – in a variety of hypostases: wisdom, goodness, care, love, justice, benevolence, courage, freedom, responsibility, authenticity –, we continuously can make the effort to transcend the limits of daily existence, to rise our human condition to levels each time higher on the moral scale of beingness. On the other hand, this process means to find the middle place, to respect and to practice the principle of just measure, to situate ourselves at the point of avoiding the fall in extreme poles of existence – irrespective of their kind, showing themselves as harmful, as demolishing elements, as destroyers.

Especially, the lesson of *foresight* with that of the *entitlement of measure* deserves to be learned in the present context of an existence in which, preponderantly and noisy, the extremes are in the role: an existence moving under the signs of "excess

and deficit", nothing else than the embodiment of "vices"/destructive forces – speaking in Aristotle's language.[10] Finally, the lesson is one of following the sovereign path of virtue – the ethical virtue –, and to register our own moral becoming toward elevation (and not decline) and affirmation of human self-fulfillment.

In a world with excessive polarizing tendencies that endanger the whole beingness, we should reflect and take much more from the Promethean ethos with its useful *lore* in terms of a reasonable compromise, putting in act moral creativity, audacity and foresight, responsibility and devotion for the good of life in its entire "ontopoietic design" that requires from man an "ethical comportment in all sectors of life" and application of measure as key-principle, as "a common indispensable denominator" for "a bewildered humanity in its present disarray",[11] still looking for a worth living by restoring some heroic virtues.

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NOTES

[1] Tymieniecka, A.-T. 1977. The creative self and the other in man's self-interpretation, In *Analecta Husserliana*, Volume VI. ed. Anna-Teresa Tymieniecka, 156. Dordrecht: D.Reidel.

[2] Tymieniecka, A.-T. 2000. *Logos and Life*, Book 4: *Impetus and equipoise in the life-strategies of reason*, 320. Dordrecht, Boston and London: Kluwer Academic Publishers.

[3] Tymieniecka, A.-T. 1990. Phenomenology of Life and the New Critique of Reason: From Husserl's Philosophy to the Phenomenology of Life and the Human Condition. In *Analecta Husserliana*, Volume XXXIX, 7. ed. Anna-Teresa Tymieniecka, Dordrecht: Kluwer Academic Publishers.

[4] Tymieniecka, A.-T. 1995. Measure and the ontopoietic self-individualization of life, In *Phenomenological Inquiry*, Volume 19, 40. Belmont, MA: The World Institute for Advanced Phenomenological Research and Learning.

[5] See Tymieniecka, A.-T. 1988. *Logos and Life*, Book 2: *The three movements of the soul*, Dordrecht: Kluwer Academic Publishers.

[6] See Tymieniecka, A.-T. Phenomenology of Life and the New Critique of Reason: From Husserl's Philosophy to the Phenomenology of Life and the Human Condition, in op.cit.

[7] Kernbach, V. 1983. *Dicţionar de mitologie generală*, 576. Editura Albatros, Bucharest.

[8] Comte-Sponville, A. 1995. *Petit traité des grandes vertus*, 42–44. Presses Universitaires de France.

[9] See Tymieniecka, A.-T. Phenomenology of Life and the New Critique of Reason: From Husserl's Philosophy to the Phenomenology of Life and the Human Condition, op.cit.

[10] See Aristotle, *Nicomachean Ethics*.

[11] See Tymieniecka, A.-T. Measure and the ontopoietic self-individualization of life, in op.cit.

S U S I   F E R R A R E L L O

T R A N S C E N D E N T A L   A N D   S P I R I T U A L   C O N S C I O U S N E S S

A B S T R A C T

Transcendentalism is one of the most relevant concepts of modern and contemporary philosophy. Many important works have been elaborated on this subject over the years. For example, A-T Tymieniecka's researches showed how concepts of mental and corporeal experience play an essential part in grasping overall process of life and in the constitution of its wholeness. Starting from this point, we would like to go through the definition of transcendentalism as it is explained by Husserl in his phenomenology of living experience. We would focus on the meaning of spiritual and transcendental consciousness, highlighting the role played by the first and second group of Husserlian ethical lectures. Namely, we would show the differences between the definition of transcendental consciousness, as we know it in *Idee I* and as it is described in the ethical writings of 1914 and 1920. We think, in fact, that the ethical researches compel Husserl to work out an idea of transcendental consciousness nearer to a personal living experience than to epistemological one.

I N T R O D U C T I O N

Transcendentalism is one of the most relevant concepts of modern and contemporary philosophy. Many important works have been elaborated on this subject over the years.[1] For example, A-T Tymieniecka's researches showed how concepts of mental and corporeal experience play an essential part in grasping overall process of life and in the constitution of its wholeness. Starting from this point, we would like to go through the definition of transcendentalism as it is explained by Husserl in his phenomenology of living experience. We would focus on the meaning of spiritual and transcendental consciousness, namely the role played by the first and second group of Husserlian ethical lectures.

After the edition of the first volume of *Ideen,* Husserl develops the concept of transcendentalism and modifies it through his ethical analysis. Indeed, in his first ethics (1908–1914)[2] the transcendental dimension of consciousness was described just as a rational dimension. But, in his second ethics (1920–1924)[3] he introduces a personal, spiritual and not always rational definition of transcendental consciousness.

Husserlian ethical thought is focused on the realization of his ethical project. Indeed, he wants to found an ethical science. This science can be possible through the inquiry of the idea of good, that the "philosophical tradition" posed on the same stage of the idea of truth. According to Husserl, these two ideas represent

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the contents of the practical and logical reason of pure consciousness. Ttruth and good are two rational concepts that can be clarified by a phenomenological analysis of a rational and transcendental consciousness.

In the years after the first world war, this model of ethics did not satisfy anymore Husserl. In the second group of the ethical researches (1920), the transcendental realm of consciousness is defined in a multistratified way. Even if the ethical project of these years is still shaped on the parallelism between the reasons of consciousness and it is still focused on the foundation of the ethical science, the very basis of science is modified. Consciousness is not anymore a rational core of knowledge, but it is a personal and spiritual dimension. It becomes a living subject made up of different layers of experience.

Hence, in this paper we would show the differences between the definition of transcendental consciousness, as we know it in *Idee I* and in the ethical writings of 1914 and 1920. We think, in fact, that the ethical researches led Husserl to work out an idea of transcendental consciousness nearer to a personal living experience than to epistemological one. Therefore at first we would go through what Husserl means for transcendental consciousness, secondly for spiritual and personal one; finally we would understand how these definitions affect his idea of phenomenological science.

LOGICAL AND TRANSCENDENTAL CONSCIOUSNESS

Husserlian research is without any doubt a work in progress in which the philosopher carries on his studies with the passion of a man who, first of all, wants to understand and disclose the enigma of the world. Platonic *thaumazein* is the main spur of Husserlian philosophy. Indeed, every Husserlian definition can be considered as a starting point of something that can be modified and gone through. This is the case of the Husserlian conception of transcendental. When in *Logische Untersuchungen* he defines phenomenology as a "descriptive psychology",[4] he gives a start to a troubled research that will bring him to conceive phenomenology as "a descriptive and transcendental psychology".[5]

The concept of transcendental appears for the first time in *Ideen I*. In the five lectures of 1907[6] this term was not directly mentioned in the explanation of the relationship between phenomenology and consciousness, while in 1913 it is cited as "terminological seal"[7] of phenomenology. The first volume of *Ideen*, as a first introduction to the phenomenological science, relates the concept to a specific way of doing phenomenology. Phenomenology is conceived not anymore as an eidetic science of pure essences of consciousness.[8] Differently form *Logische Untersuchungen,* phenomenology becomes, as well as a method of analysis, a science of "a pure *or* transcendental"[9] consciousness. Husserl means for consciousness a rational domain that phenomenology has to inquire and explain above all from an epistemological point of view.

In einem weitesten Sinne befasst der Ausdruck Bewusstsein (...) aller Erlebnisse mit, (...) wir nehmen nach dem festen Weltvorkommenisse, eben als Erlebnisseanimalisher Wesen, (...). Was uns durchaus nottut ist eine gewisse allgemeine Einsicht (...) des Bewusstsein überhaupt als transzendentale Bewusstsein.[10]

In this excerpt consciousness is described as a psychological and pure consciousness. It is the collection of psychological and pure lived of a subject. Phenomenology is the science that makes possible the inquiry of this pure or transcendental dimension. Thanks to its movement *à rebours* and its different attitude towards the world, it discloses what consciousness originally lives, starting from its worldly acts. In this sense we can say that "transcendental" is the pure world lived by consciousness and that phenomenology is its epistemological science, that is the science that has to bring out the meaning of consciousness' lived. "Die echte transzendentale Philosophie (...), ist eine (...) Zersetzung der Werterkenntnis und Welt selbst in Fiktionen, also modern gesprochen eine Philosophie des als ob'",[11] because, as Ales Bello remarked, the transcendental concerns what my I lives in a world given as a natural and original one.[12]

In another writing of 1917, Husserl keeps on describing consciousness as a rational realm on which sciences can be founded. It is in fact considered as a pure rational dimension in which it is possible to point out its different modes of being. It is possible to have a logical, axiological or practical consciousness, if consciousness lives the world knowing or valuing it or finally acting in it.

So ist Bewußtsein überhaupt eine Einheit und eine Einheit unter dem Titel Vernunft. Erkennende, wertende, praktische Vernunft sind unlöslich aufeinander bezogen, und es gibt keine Erkenntnistheorie getrennt von Wertungstheorie und Willenstheorie, keine transzendentalen Wissenschaften getrennt nach besonderen Vernunftgattungen, sondern eine einzige transzendental Vernunftlehre, die selbst aufgeht in eine einzige transzendentale Wissenschaft vom reinen Bewußtsein überhaupt, die reine oder transzendentale Phänomenologie.[13]

All these particular and rational structures are the fundaments of different sciences and phenomenology is the *Wissenschaftslehre*, that is the science that encompasses all these sciences of consciousness.

THE ETHICAL PROJECT

In 1902 Husserl works on an ethical project aimed to the foundation of a formal ethics. This ethics should have been analogous to the logical science, already described in his *Prolegomena*. Indeed, at the beginning of the ethical lectures of 1914, he talks about his project with these words: "In den Vorlesungen vor den Weihnachtsferien habe ich versucht, die Idee einer formalen Ethik als genaues Analogon der formaler Bedeutungslogik zu realisieren."[14] The title of the first paragraph of these lectures sums up the essential notions of his project: "The parallelism (*Parallelismus*) between logic and ethics". The parallelism he talks about represents, in general, the structure on which the ethical project is founded.

Traditionell werden Wahrheit, Gute und Schönheit als koordinierte philosophischen Ideen hingestellt und ihnen entsprechende parallele normative philosophische Disziplinen angenommen: Logik, Ethik, Aesthetic. Diese Parallelisierung hat ihre tiefliegenden und nicht hinreichend geklärten Motive, sie birgt in sich große philosophische Probleme, denen wir in der Interesse einer wissenschaftlichen Begründung der Ethik [...] nachgehen wollen.[15]

The ethical project is strictly connected to the inquiry of the idea of good, that the "philosophical tradition" posed on the same stage of the idea of truth. Husserl wants to become an "Aristoteles der reinen Ethik".[16] Like Aristotle in logic, he wants to found a pure ethics. But he wants to avoid the error of leaving out the idea of good in virtue of that of truth. According to Husserl, the analysis of both terms of parallelism is the only way to maintain parallelism and to recognize the rational fundament of a possible ethical science.

Furthermore, Husserl shapes the model of philosophical tradition on his definition of consciousness. Indeed, the ideas of truth and good are, for Husserl, the correlatives objects of the modes (*Arten*) of logical and practical consciousness.

Geht man nun den Parallelen von Logik und Ethik nach bzw. der Parallele der Akt- und Vernunftarten, auf welche diese Disziplinen wesentlich zurückbezogen sind, der urteilende Vernunft auf der einen Seite, der praktischen Vernunft auf der anderen, so drängt sich der Gedanke auf, dass nun auch Logik in dem bestimmt und eng Sinn einer formal Logik als Parallele entsprechen muss eine in analogem Sinn formale und ebenfalls apriorische Praktik. (...) Sowie Zeit übrig bleibt, soll dann auf die großen Problemgruppen der Phänomenologie und Kritik der Vernunft eingegangen werden, die sich nach diesen radikalen formalen Disziplinen orientieren.[17]

Starting from *Ideen I*, Husserl sketches out consciousness as a rational core, where sciences find their rational roots. Consciousness can be declined following different forms, according to its objects of interest. It can be a logical, practical, axiological or aesthetic consciousness. All these kinds of reason constitute the rational fundament of corresponding sciences: logic, ethics, axiology and aesthetics.[18] Thus, ethics seems to be born as sort of reproof of the logical project. If it is possible for Husserl to found a logical science, it will be also possible to found an ethical science. Its rational fundament can be figured out through the analysis of practical consciousness and the model is the one already exploited in *Prolegomena*.

Nevertheless, we have to mark out that in *Prolegomena* rationality of consciousness was above all a logical rationality and logic was described as a *Wissenschaftslehre*[19]; in the ethical lectures of 1914, it is described as "a manifold form of rationality". In the following paragraphs we will show how Husserl modifies this definition and how this changes his definition of phenomenology.

THE PROBLEM OF PARALLELISM

As we said before, in 1914 Husserl describes ethics as a sort of logical ethics, without verifying if there is effectively a practical reason analogous to a logical one. He follows the parallelism posed by "philosophical tradition" and he fits it to his project with the aim of marking out the rational roots of the ethical science. He applies the parallelism without verifying it. That is, he uses the structure of parallelism, as Drummond writes, in an instructive manner,[20] like a structure aimed to explain the characteristics of future ethical science. The logical science in fact, is taken as a model of the ethics, before demonstrating the worth of parallelism between practical and logical reason and before showing the existence of a practical reason that can be the fundament of a new kind of science.

The logical science, already analyzed and described in the *Logische Untersuchungen*, becomes, to use an expression of Benoist, a sort of guaranty. The analogy with the logical rationality is useful to give ethics a path where there are "all the intuitive guaranties of a value will not put in question anymore".[21] In this sense the ethics of 1914 is a sort of mathematics of ethics. The logical principles of non contradiction or middle excluded have their correspondences in similar practical principles.[22] Even the categorical imperative is thought as a mathematical principle.[23] It consists in the sentence: "Tue das Beste unter dem Erreichenbaren". The best is thought as the result of a mathematical calculation. You cannot be wrong in the choice of the best because it is something evident that you cannot miss.

But after the first world war, the death of his son in a fatal war he sustained, Husserl modifies his pretension to build an ethical science. The logical rule[24] becomes useless because the logical way to think about the law is not anymore able to express the personal identity and the needs of an I. Husserl writes: "Where are the values of personality, of personal properties?"[25]; or still in regard to the absolut ought "What have I to do? What does my condition demand from me as due something here and now ?.[26]" During these years the "Ethical and actual issue becomes : « How have I to shape my life like a really good one (. . .). Does my duty, my absolut ought consist in a life lived as scientific vocation or is it nothing more than a practical vocation ?"[27]

This parallelism imposes on ethics a specific model that does not correspond to ethics because the practical reason is different from the logical one. Thus Husserl uses parallelism in an instructive way and he leaves out the real characteristics of practical reason. In the ethics of 1920 the structure of parallelism remains the same, but the parallelism is not anymore a sort of guaranty or an instructive model. Husserl highlights in fact, all the features of the practical reason. These will affect the description of consciousness in general and of phenomenological science in particular, because the practical reason is a part of the pure consciousness.

ETHICS OF 1920

In the ethical lectures of 1920 Husserl carries on his ethical project. In these years, the ethical science is explained thanks to the structure of parallelism between the different modalizations of consciousness. But in accordance with Melle, we can define the ethics of those years with the expression of "personalistic ethics".[28] In fact, after the first world war, Husserlian dissatisfaction in regard to his "logical ethics" of 1914, increases.[29] Ethics of 1914 had been built on the model of logic, as a sort of logical ethics without verifying if there were effectively a practical reason analogous to a logical one.

After the war, Husserl focuses his attention not only on the parallelism with logic, but also on the subjective needs of persons. Every subject in fact represents a sum of many layers and can comply his choice, according to different stages of values. Albeit every human person can follow, as moral line, a categorical imperative, his decision can be correct or wrong at the same time.

Die Stimme des Gewisses, des absoluten Sollens, kann von mir etwas fordern, was ich keineswegs als das in der Wertvergleichung Beste erkennen würde. Was für den wertvergleichenden Verstand Torheit ist, wird gebilligt als ethisch und kann zum Gegenstand größter Verehrung werden.[30]

The absolute ought is not just a logical principle, but is also a personal choice. It is possible in fact to understand rationally what is the best to do in a specific moment, but at the same way it is possible to follow another choice, even if less acceptable. Our identity is made up of multiple subjective features that have a place more or less important. For this, it is difficult to compare the best choice with a logical law and it is even more difficult to qualify the practical reason according to the same parameters of logical one.

Thus, in 1920 Husserl argues his previous statement and he goes through the practical reason independently from the limits of his formal logic. In the ethical lectures of 1920 Husserl talks of a personal ethics because he describes rationality of consciousness following its personal features too. His definition of ethical science becomes nearer to the worldly and practical experience of a person. Now, ethical science is founded on a different kind of consciousness which is rational, irrational and not rational, because it is composed also by personal components. In these ethical lectures, transcendental dimension of consciousness is described as a stratified unit, that lives the world following its way and its different layers of subjectivity. It can be a subjective, spiritual and personal consciousness, which is affected by volitions, instincts, passions and many other rational and irrational sentiments which belong to different layers of subjectivity:

Das eigentümliche Wesen alles Geistigen führt zurück auf das *Wesen der Subjekte aller Geistigkeit als Subjekte von intentionalen Erlebnissen*; diese Subjekte sind Iche, personale Subjekte; sie sind als personale Subjekte, indem sie in der Form des Bewusstseins leben, indem sie mannigfaltiges Bewusstsein vollziehen, erfahrendes, vorstellendes, fühlendes, wertendes, strebendes, handelndes Bewusstsein". Ethisch' nennen wir nicht nur Wollungen und Handlungen mit ihren Zielen, sondern auch bleibende Gesinnungen in der Persönlichkeit als habituelle Willensrichtungen.[31]

The essence of lived of consciousness can be also personal, because every subject is a personal subject that lives the world through the structure of consciousness. "Pure I – Husserl writes – is encompassed in a personal I, every *cogito* of a personal I is an act of a pure I".[32] The I of pure consciousness is always a personal I, because it is through the personal dimension that consciousness lives and interacts with the world.

P E R S O N A L   A N D   S P I R I T U A L   C O N S C I O U S N E S S

In the previous paragraph, we saw that Husserl modifies his definition of consciousness through the introduction of a personal perspective. As Tymieniecka remarked transcendental dimension can mean the living experience of a subject. In the ethical lectures of 1920 Husserl seems unsatisfied with his previous definition of logical ethics, so he marks out consciousness as an object affected by the personal layers of a living person. Consciousness is not only a sheer and rational dimension, but also a genetic one.[33] This new definition has some consequences both on Husserlian transcendentalism and phenomenological science.

Personal consciousness is sketched out by Husserl as an halfway dimension between empirical and pure reality. The person, according to its pure definition, can be defined as a rational subject, that realizes itself in a reality that is neither totally pure nor empiric.[34] Its ambiguity is due to its interior components. It is in fact made up of personal and spiritual features that can be applied in a pure and empirical realm.

Nehmen wir also das persönliche Ich in seinem Entwiclungszusammenhange, so finden wir zweiten Stufen, die ev. Sich trennen mögen (. . .), eine doppelte Subjektivität: die hörere ist die spezifisch geistige, die Schicht des *intellectus agens*, des freien ich als ich der freien Akte, darunter aller eigentlichen Vernunftakten der positiv, aber auch der negativ vernünftigen Akten.[35]

Consciousness has a personality which is composed by *intellectus agens* and spirit. There is not a true distinction between the stage of person and that of spirit, because both represent the link through which consciousness lives the world.[36] These two components are the complexion of inclinations, impulsions and characteristics of a living personality.[37] "Der Geist fungiert (. . .) als seelisches Sein in Sinne der Natur Betrachtung, als kausal Abhängiges von Leibe eraufgepfropfe erscheint".[38] Personal and spiritual components are psychological answers of a *Koerper* that exploits them to interact with the external reality.[39] We can construe person and spirit as a psychological core of motivations that justify the external movements of consciousness and its characters.[40] Spirit is at the same time a transcendental and an empirical dimension. "Der geistige Sinn bald einer rein idealen Sphäre angehört und keine Daseinsbeziehung hat, bald eine solche Daseinsbeziehung hat, während es (. . .) etwas Realdingliches ist".[41] Personal and spiritual components are an ideal and psychological „ein Motivationzusammenhang", as Husserl wrote.[42]

Particularly in the ethical domain, these components entail the description of transcendental dimension as irrational, and at the same time as a heterogeneous and manifold realm of the rational essences. Transcendental consciousness, as personal and spiritual consciousness, is a practical sphere of a living subject.

Natur ist das Reich der Unverständlichkeit. Das Reich des Geistes aber ist das der Motivation. Motivation aber steht unter Motivationsgesetzen und all solche Gesetze sind durch und durch verständlich.[43]

Thus spiritual realm is the place where it is possible to find all the laws that drive the action of a subject; it is a moral domain in which we can provide what it is right or wrong to do. These laws can be always understandable, be the rational or irrational. "Überall in der geistigen Sphäre verflechten sich zweierlei Motivationen, die rationale und die irrationale, die Motivation der höhere, der aktiven Geistigkeit und die Motivation der niederen, der passiven oder affektiven Geistigkeit".[44] Every lived of consciousness can be a pure and understandable lived, because it can be explained following its origin, even if it is a passive lived. „Verständlich im Geist ist alles, was eine geistige Genesis hat, alles im Geiste, was motiviert auftritt, also auf ein Motivierendes verweist. Damit ist gesagt, dass es auch Unverstaendlichkeit geben kann".[45] Since spiritual domain is the realm of motivation, it makes possible the explanation of all consciousness, both rational and irrational. *Geist* is the leading thread of passive and active lived of consciousness. Even if it is necessarily made

up also of an empirical and psychological part, it can explain passive and active life of pure consciousness.

Thus, transcendental life of consciousness can be lived and understood through its spiritual components. *Geist* is a dynamic and motivational sphere thanks to which we can understand the laws of our acting and it is the pure remaining of a personal life. „Das geistige Leben (. . .) ist, in erster Linie das mannigfaltige Leben, das man selbst lebt, in dem man lebend ist.“[46]

As for the ethical science, this description of transcendental living of consciousness gives ethics a scientific fundament both rational and irrational. Husserl writes in fact: „Ethisch' nennen wir nicht nur Wollungen und Handlungen mit ihren Zielen, sondern auch bleibende Gesinnungen in der Persönlichkeit als habituelle Willensrichtungen“.[47] Both the actions of the practical reason and the usual inclination of the person are a part of the ethical science. The personal and spiritual definition of transcendental consciousness let to explain ethical science as a personal science. Moreover, this consequence is worth for every kind of science. Indeed, if consciousness is the fundament of a science in general, every kind of science has to be considered as a personal one. Husserl defines in fact science as an „Idee eines habituellen (. . .) Gerichtet- Seins auf einen systematischen Progressus immer weitergreifender Theorien, in welchem ideell die Gesamteinheit allen Seins [. . .] sich [...] erschließen müsste“.[48] Every science represents a clarification of the systematic progress that concerns the *habitus* of the scientist. Phenomenology, as a *Wissenschaftslehre*, becomes a realistic science of living experience, that works on the rational and personal consciousness.

To conclude, we can sum up the results of our research as it follows:

– Husserl modifies his definition of transcendental consciousness, also according to his ethical studies. From a pure and rational definition of consciousness, he gets to a personal and spiritual one.
– This different definition involves some irrational elements, that modify the pure realm on which sciences are founded.
– Ethical and phenomenological sciences become descriptive sciences of a living subject.

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NOTES

* Index of authors: Ales Bello, p. 3, Aristoteles, p. 4, Benoist, p. 6, Drummond, p. 6, Melle, 7, Tymieniecka, p. 1, 8.
[1] We can find in *Analecta Husserliana,* 79, 2003 the important contributions of: D. Verducci*, The Human Creative Condition between Autopoiesis and Ontopoiesis in the Thought of Anna-Teresa Tymieniecka*; W.D. Melaney, *An Archeology of Beginnings: Phenomenology and the Space of the World*; M.F. Andrews, .*Edmund Husserl: Empathy and the Transcendental Constitution of the World*; B. Stawarska, Worlds *Apart? Sartre's and Merleau-Ponty's Transition from Transcendental*

to Ontological Perspective on the Nature of the World; S. Rinofner-Kreidl, *On "Enworlding" Transcendental Subjectivity: Rethinking a Misleading Metaphor*; R. Kurenkova, E. Plekhanov, Y. Rogacheva, *The Transcendental-Phenomenological Meaning of the Notion of "Experience" in the Philosophies of E. Husserl and J. Dewey*.

2   Husserl, E. 1988. *Vorlesungen über Ethik und Wertlehre, 1908–1914.* hrsg. von Ulrich Melle, The Hague: Kluwer Academic Publishers. Hereafter as Hua XXVIII.

3   Husserl, E. 2004. *Einleitung in die Ethik 1920–1924*, hrsg. von Hennig Peucker, Dordrecht, Boston and London: Kluwer Academic Publishers. Hereafter as Hua XXXVII.

4   Husserl, E. 1984. *Logische Untersuchungen.* Zweiter Teil. Untersuchungen zur Phänomenologie und Theorie der Erkenntnis, In zwei banden. Halle: 1901; rev. ed. 1922, hrsg. Ursula Panzer. The Hague, Netherlands: Martinus Nijhoff. 7–8. Hereafter as Hua XIX

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8   Husserl, 167. 1950. *Ideen zu einer reinen Phänomenologie und phänomenlogischen Philosophie,* 113, 114, 123. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie, hrsg. Walter Biemel The Hague, Netherlands: Martinus Nijhoff Publishers. Hereafter as Hua III.

9   Ibid., § 33.

10   Ibid., pp. 58–60.

11   Husserl, E. 1959. *Erste Philosophie (1923/4),* 246. Zweiter Teil: Theorie der phänomenologischen Reduktion, hrsg. von Rudolf Boehm, The Hague, Netherlands: Martinus Nijhoff.

12   Hua VI, p. 125.

13   Husserl, E. 1986. *Aufsätze und Vorträge.* 1911–1921. Mit ergänzenden Texten, hrsg. von Thomas Nenon and Hans Rainer Sepp, 197. The Hague, Netherlands: Martinus Nijhoff. Hereafter as Hua XXV.

14   Hua XXVIII, p. 4.

15   Ibid., p. 3.

16   Hua XXXVII, p. 31.

17   Hua XXV, p. 197.

18   See: Husserl, E. 1979. *Aufsätze und Rezensionen (1890–1910)*, hrsg. von B. Rang. The Hague, Netherlands: Martinus Nijhoff,. p. 150: „Wie der formalen Logik ein System fundamentaler Strukturen des Glaubenbewusstsein (. . .) entspricht und somit eine Phänomenologie und Theorie formale Erkenntnis, so ähnlich verhält es sich mit der formalen Axiologie und Praktik hinsichtlich der ihnen prinzipiell zugehörigen Disziplin der Phänomenologie bzw. der Wertungs- und Willenstheorie"

19   Husserl, E. 1975. *Logische Untersuchungen.* Erster Teil. *Prolegomena zur reinen Logik.* Text der 1. und der 2. Auflage, Halle: 1900, rev. ed 1913, hrsg. von Elmar Holstein, 12. The Hague: Martinus Nijhoff. Hereafter cited as Hua XVIII.

20   Drummond, J.J. 1995. Moral Objectivity: Husserl's Sentiment of the Understanding. *Husserl Studies* 12:168.

21   Benoist, J. 1994. *Autour de Hus*serl, 234–235. Paris: Vrin.

22   See: Hua XXVIII, § 11.

23   Hua XXVIII, p. 130.

24   Ms. A V 21, 122 a/b, op. cit. in *Hua XXVIII*, p. XLVII–XLVIII: „So ist di Brentanosche Regel unzureichend. Jeder hat sein absolutes Sollen, und seine Wahl vollzieht sich in der Frage, was soll ich, und wo ich mehrere soll (. . .). Das Spielen einer Mozart Sonate ist schöner als das Waschen des Kindes, aber das letzte ist Pflicht, wenn es jetzt eben an der Zeit ist. Alle praktischen Güter stehen für mich nicht in einer Ebene, auch nicht alle, die ich verwirklichen könnte. Die Stimme des Gewisses, des absoluten Sollens, kann von mir etwas fordern, was ich keineswegs als das in der Wertvergleichung Beste erkennen würde. Was für den wertvergleichenden Verstand Torheit ist, wird gebilligt als ethisch und kann zum Gegenstand größter Verehrung werden".

25   Hua XXXVII, p. 35.

26   Ibid., p. 7.

27   Ibid., p. 9.

28   See: Melle, U. 2004. *Husserls Personalistiche Ethik*, In B Centi, G Gigliotti, *Fenomenologia della ragion pratica*, Bibliopolis, Napoli, 344–346; *The Development of Husserl's Ethik*, in *Etudes Phénoménologiques*, 13–14, 1991. 115–135; *Ethics in Husserl*, in *Encyclopedia of Phenomenology*, Dordrecht, Boston, and London: Kluwer Academic Publisher, 1997 180–184; Monseu, N. 2008–08. *Personne et motivation dans la deuxième éthique de Husserl,* in *Etudes Phénoménologiques*, 45–48, 67–78.

29   See: Hua XXXVII, pp. 7, 9, 35.

30   Ms A V21, 122 a/b, op. cit. in *Hua XXVIII,* p. XLVII–XLVIII: "Die Stimme des Gewisses, des absoluten Sollens, kann von mir etwas fordern, was ich keineswegs als das in der Wertvergleichung Beste erkennen würde. Was für den wertvergleichenden Verstand Torheit ist, wird gebilligt als ethisch und kann zum Gegenstand größter Verehrung werden."

31   Ibid., p. 104.

32   Husserl, E. *Ms*. A VI, 21.

33   According Bernet, R. Kern, I. Marbach, E. 1992. *Edmund Husserl*, Bologna: il Mulino, 253. after 1917 we have another important turn in Husserlian way of doing phenomenology. In *Idee I,* Husserl used already the expression 'genesis', but its meaning was not still that of transcendental phenomenology. The introduction of the genetic method, as we know it, can be posed between 1917–1921. Husserl introduces in fact a genetic way of doing phenomenology. The word 'genetic' comes from the Greek verb *gígnomai*. It has three important meanings : 'being born', 'being' and 'becoming'. After the introduction of genetic method, Husserl studies the consciousness not anymore as a nearly static photo of reality, but as a unit that lives the world following its origin, being and becoming. Consciousness becomes a 'functioning' unit that interacts with the world.

34   Husserl, E. 1952. *Ideen zur einer reinen Phänomenologie und phänomenologischen Philosophie,*180. Zweites Buch: Phänomenologische Untersuchungen zur Konstitution, hrsg. von Marly Biemel The Hague, Netherlands: Martinus Nijhoff. Hereafter as Hua IV: The personal experience „nicht Natur ist im Sinne aller Naturwissenschaften, sondern sozusagen ein Wiederspiel der Natur".

35   Ibid., p. 276.

36   Ibid., p. 280: "Geist ist nicht rin abstraktes Ich der Stellungnehmende Akte, sondern es ist die volle Persönlichkeit, Ich-Mensch, der ich Stellungnehme, der ich denke, werte, handle"; Ibid., 301: „Geistiger sind einen nicht Einheiten von Erscheinungen, sondern Einheiten von absoluten Bewusstseinzusammenhängen, genauer gesprochen Icheinheiten.

37   Ibid., p. 277: "Durch alles Leben des Geistiges eindurchgeht die 'blind' Wirksamkeit von Assoziationen, Trieben, Gefühlen, die weiteren Lauf, die Bewusstsein nach blinden Regeln bestimmen."

38   Ibid., p. 190.

39   Ibid., p. 243.

40   See: Hua IV, p. 230.

41   Hua V, p. 238.

42   Hua XXXVII, p. 106: „Jede geistige Tatsache ist motiviert, der Zusammenhang des Geistiges ist ein solcher geistiger Leistung, Sinnschöpfung und ist als solches"

43   Hua XXXVII, p. 107.

44   Ibid., p. 108.

45   Hua XXXVII, p. 109: „Geistige Kausalität oder Motivation ist daher etwas durchaus Verständliches und steht in jedem Schritt unter Wesensgesetzen, denen gemäss geistiges Genesis, prinzipiell gesprochen, durch und durch verständlich zu machen ist"

46   Hua XXXVII, p. 124.

47   Hua XXXVII, p. 8.

48   Ibid., p. 17.

M A C I E J   K A Ł U Ż A

THE PROBLEM OF THE TRANSCENDENTAL IN PHILOSOPHY OF FAITH – CARL JASPERS REVISITED

A B S T R A C T

The paper concerns the possibility of analyzing the philosophy of faith by Carl Jaspers in regard to the notion of transcendentalism. Focusing on the apprehension of the subject-object relation, transcendence will be interpreted in accordance to the neo-Kantian tradition, taking under consideration the phenomenological approach, hermeneutics and unique idea created by Jaspers in *Der Philosophische Glaube.* On basis of the proposed inquiry I will focus on an analysis of understanding the idea of transcendentalism in the light of the philosophical faith.

The late thought of Carl Jaspers, often regarded as an existential philosopher bears strong connections, on the one hand with the Kantian tradition, on the other with the philosophical current started by Kierkegaard's analysis of freedom and existence. In my article, while trying to revisit the concept of Transcendentalism in Jaspers I will focus on fundamental aspects of both, the role of freedom in human existence, underlined by the existential philosophy together with the ever important role of Kantian thought, especially in regard to the notion of rationality. Both aspects – freedom and rationality seem essential in understanding the difficult task, put by the German philosopher in front of the attempt to revitalize the notion of faith in philosophical thinking. In strong relation with the phenomenological and existential traditions, this attempt certainly remains one of the most interesting topics of the heritage of late Jaspers.

   The concept of freedom in regard to the problem of transcendentalism seems essential in Jaspers. Freedom, as Jaspers claims, introduces a gap into human reality, causing the individual to recognize his/her incompletion. At the same time though, freedom allows the human being to fill the gap it causes by intellectual activity becoming, simultaneously a link to the totalizing bond. What is the essential meaning of freedom on basis of such concept? It is founded in Jaspers, similarly to other existential thinkers, on the premise, that freedom is never a permanently owned feature. It is also a category separating the individual from the world of objects, lacking freedom. This feature of freedom, its impermanency, is used by Jaspers in his development his concept of transcendence – the bond between human being and the transcendent does not exist permanently, it requires the living existence to act. Our existence, according to Jaspers, is the reality of this bond. To become actual, to be created, the existence must act voluntarily, choose for himself. As Jaspers states in Philosophie the fundamental moment of choice is the fact that it is I that

is choosing, this choice is a decision to be myself in empirical existence. The act of choice concerns then the being of the individual choosing. Freedom in relation to the desire for transcendence is based on self creation in the process of realised choices which contribute to our deciding about the core of our being. Jaspers adds, that it is not possible to separate the choice from the self – I by myself am the freedom of my choice. The fundament of our being towards the transcendent, relies, as i presume on the characteristic of the individual founded on such role of freedom – as far as i choose, i am, when i am not, i do not choose. Only on basis of this understanding of how I am in my being, can i proceed to the next question, strongly connected with the notion of transcendence – the question of who I am. Freedom, as Kierkegaard stated, is also founded on a paradox. The context of this paradox changes in Jaspers, reaching back to Kantian concept of freedom in regard to categorical imperative with a distinct limitation of its role though – the conceptualized moral obligation is according to Jaspers not founded on the commonness of its importance, but on an existentially motivated belief, that it constitutes a transcendental meaning founded on choices of the individual. The moment of recognition of such relation between moral obligation and existential freedom, ends in a paradox. We read in Philosophie: "*freedom means existing in the sphere of totality; totality though is yet to become; the man is free as long as he constitutes totality but, on the other hand, he exists without totality*" As one may interpret from this fragment in regard to the concept of transcendence, a self realized existence would be a totality of an individual being, having reached and fulfilled the bond with transcendence. Such situation of the synthesis is stated impossible by Sartre – the ontological structure of the world isolates us from reaching this bond, sentencing the free existence to manifest the being in free acts of decision without the desired fulfillment of the totality. Jaspers, in his concept of philosophical faith, and in his earlier theory of the ciphers of transcendence tries to construct theoretical basis of understanding the role of the individual existence in full understanding of the limits of consciousness in regard to the possibility of reaching positive knowledge on the transcendent. In his autobiography Jaspers mentions one of the very important elements, that constitute his philosophy. Human thought must focus on objective thinking, but in his desire to fully become himself, the individual must surpass its barriers. Contrary to the Kantian and neo-Kantian tradition Jaspers strongly believed in the fact, that reason is not the only available source of knowledge. Similarly to Schelling, Jaspers positions knowledge as obtainable by reason but, its outcome can be transformed by an encounter with forms other than its own form. One of the most important elements of such form, thoroughly analyzed by Jaspers is the revelation. In philosophical faith in face of Christian revelation Jaspers outlines his understanding of the role of revelation in acquiring the knowledge on the metaphysical, especially in regard to religion, which as we might conclude by Jaspers' attitude towards revelation theology and orthodox religions in general was rather critical. Concept of philosophical faith, firstly manifested in *Der Philosophische glaube* in 1948 bases on the one hand on the strongly rational, methodological tool acquired from Kantian philosophy, reaching, in the relation to the problem of transcendence towards new solutions and propositions, founded on existential analysis of areas of human thought introduced to philosophy

by Kierkegaard and Nietzsche. (As stated in his autobiography, Jaspers in his analysis of transcendence owes the notion of reason to Kant and the notion of existence to Kierkegaard). The concept of philosophical faith, as can be metaphorically stated, resembles the role of the mentioned concept of existential freedom. The difference though is, that whereas freedom is subjective and dependant solely on individual action, philosophical faith becomes a broader project relating to the situation of philosophy in the post war years of twentieth century. Stating that the condition of post war philosophy is stretched between nihilism and illusion, Jaspers arguments, that it is essential for the development of thought, not to resign or fall into one of the extremes. His proposition begins with a statement, that the division between rational and irrational, often grasped by methodological research in philosophy regarding faith (and thoroughly discussed in religious existentialism of Kierkegaard) is one of the reasons of the turbar of individual existence. Faith cannot be solely analyzed as something negative, irrational or as Camus would picture it, compared to a blind leap onwards. Faith, according to German philosopher should be always engaged from the standpoint in which it is strictly related to human knowledge. Second argument raised by Jaspers is that faith should not be analyzed from subject-object division. If phenomenons of existence are looked upon on basis of these two categories, the problem of transcendence in regard to the human desire for totality becomes impossible to achieve. The transcendent being, according to Jaspers cannot be understood in such manner, making space for one of the most interesting concepts of Jaspers' philosophy – das Umgreifende – encompassing. The understanding of the transcendent as encompassing allows to look upon it without treating the transcendence as the object of human endeavor. The encompassing is, from what we start and towards which we proceed in our existence without dogmatizing the lively human thought. The encompassing is founded both on the existence – as the external world of phenomena and the internal world of experience, on the consciousness relating to the object of perception and in spirit as the idea inside me and the idea i am confronted with. The role of faith in regard to the encompassing is fundamental – it is present between the enumerated poles, it is a free existential act of the individual, who becomes conscious of the presence of transcendence. Faith, reaching towards the encompassing must be done in full awareness of freedom, granting an open status of the existence, not allowing the individual to withdraw towards establishing a permanent feeling of understanding or objectifying the transcendent. The only way towards such belief leads through philosophical standpoints, founded on Kantian critique and existential understanding of human condition. This means that the participation in transcendence cannot be approached with the elimination of the natural phenomenological aspect of human knowledge and reasoning. As Jaspers explicitly states in Philosophische Glaube, the meeting of existence and transcendence is possible only in the world, of which direct rational knowledge is possible. Thus further development of our knowledge about the world is the only method of bringing us closer towards fulfilling the bond with the encompassing. Additionally we could emphasize an argument, coming from the above statement, that the achievement of our conscious knowledge about our existence in relation to transcendence must be undertaken with the commitment towards the existence of the other human being,

recognized in the experienced world. This is an important point as existentialism in e.g Sartrean interpretation does not allow the individual freedom to develop in the relation with the other individual. The question concerning the theory of encompassing arises, why should we rather focus on such understanding of transcendental being? My answer, with the full awareness of the need for further development of such thesis would be, that it should be done, because of the same reason every revisit is decided by the human being. To discover, if not something new, then something long forgotten, if not something clear, then something long misunderstood. The answer would, in Heideggerian notions imply that Jaspers wants to focus on the possibility of origin and the end of being fully aware of the limitations of human knowledge – the Dasein must be understood as a process, not as the formed, total, finished being. Since the beginning of twentieth century the language seemed able to explain the difference between scientific knowledge and myth, discrediting the latter. A revisit in the realm of encompassing resembles the change of attitude towards the myth in anthropology and philosophy. To turn back to the problem of transcendence is actually to turn back to the desire of the people engaged in a mythical understanding of reality, not diffused into subject-object understanding. If at the end of such visit we come back to the same problems, limitations of human consciousness and lack of objective arguments for the concept, at least we may find out, or rediscover, that rational means must be accompanied by passion and belief, that perhaps the need for the objectivity and totality of understanding is just another limitation of human struggle to understand.

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SECTION VI

JOHN MURUNGI

PHENOMENOLOGY OF QUESTIONING: A MEDITATION ON INTEROGATIVE MOOD

ABSTRACT

What is questioning? We do not normally ask this question because we are preoccupied with asking about this or about that. In normal questioning, questioning is not directed to itself; it is directed to what is other than itself. That is, we do not normally question questioning. Phenomenology of questioning turns onto this questioning of questioning and seeks to describe its findings. Included in these findings is the characteristic of bringing forth into the open, a characteristic that finds one of its clearest statement in the thinking of Martin Heidegger. Also among the findings, is the manner in which the questioner is drawn into the bringing forth of the questioning. The questioner is brought forth in his or her essential nature as one whose to be is to bringing forth. Moreover, when questioning is directed to other than itself, what it is pertains to what it questions in manner that allows what is questioning to bring forth its essential nature. Lastly, the phenomenology of questioning turns out to be the site for phenomenology of phenomenology. Essentially, the latter is revealed as bringing forth into the open.

The subtitle of the topic of this essay is intended to shift the focus of the essay from a linguistic/syntactical environment to a meditative environment. We are to think of questioning meditatively, and if we do not know how to think this way, hopefully, what is said will pave the way for such knowledge. It is an invitation to you to join me in this meditation. The invitation is integral to every philosophical undertaking. To philosophize is inescapably to invite others to join in philosophizing. Let me also point out that the inclusion of the word "mood" in the subtitle is not intended to place the task at hand in the environment of psychology. It is to call attention to an attunement that is essential for the disclosure of what is at stake in a philosophical undertaking. What constitutes such an undertaking is a part of what the phenomenology of questioning seeks to articulate. We must question what meditating calls for as we question the phenomenology of questioning, since both questions are internally linked.

It is a part of being human to question. As human beings, we learn to question very early in our lives, and we question throughout our lives. Even at our infancy, when verbal utterance is yet to announce itself, and when we can barely speak, we non-verbally interrogate the world around us. Before we begin to speak, the world in which we find ourselves presents itself to us initially as subject to interrogation. In addition, it is not the case that it is only those who can speak who engage in questioning. By their gestures, the mute engage in questioning, and the blind, in

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part, interrogate with the blind's stick. In each stage of questioning, we are likely to ask different types of questions. To be sure, we cannot avoid the overlapping of stages. Life is constituted in a way that does not allow for sharp distinctions between various stages. We ask questions about all kinds of beings in so far as they fall within the scope of our imagination, and this includes questions about our own being. Here too, even at infancy, we are curious about ourselves; we interrogate ourselves. Moreover, questioning is not directed exclusively to what is. Nothing, too, is subject to interrogation, as is evidenced in Heidegger's interrogation of nothing in his essay, What is Metaphysics.[1] In Buddhism, we come face to face with sunyata – a coming face to face with emptiness. How, it may be asked, can one come face to face with emptiness, with non-being? By raising interrogation of nothing as a possibility, questioning appears undeterred by the constraint of logic, or by the constraint of conventional understanding of reason. By not being deterred by these constraints, interrogation runs the risk of nullifying itself, and we who carry out interrogation run the risk of engaging in a non-sensical activity. If it is true to itself, philosophical interrogation, however, demands an interrogation of this deterrence. It is this radical questioning aspect our being that led the Greek philosopher Aristotle to observe that all men by nature desire to know.[2] If one questions what interrogation has to do with the desire to know, it may be worth noting that, properly understood, the desire to know is fundamentally animated by the interrogative mood. This mood, as is the case with the desire that is intrinsic to it, points to the kind of being that each one of us is. Wonder, a phenomenon that has been said to be the cradle of philosophy, is pregnant with interrogation.

If Aristotle's understanding of human beings is accurate, by all men, what he had in mind was not only the Greeks, and surely, he did not and could not have been thinking only about the men that we today refer to as Europeans. Contrary to what the majority of European historiographers of philosophy believe, he was not, and did not think of himself as a European. Europeans, however, have not hesitated to Europeanize him. This Europeanization has been a part of the general Europeanization of Hellenic philosophers. In the course of modern history, Europeans have acted as if they are the only ones who fundamentally embody the desire to know, as if they and they alone are privileged when it comes to raising fundamental questions, as if the other people's desire to know is inferior to theirs; in short, as if they are the highest embodiment of what is essential about being human. By doing what they ought not to have done, European philosophers have ended up not only obscuring Hellenic philosophy, but also obscuring whatever can be construed as uniquely European philosophy. If what is at stake in philosophical questioning is essential to what it is to be a human being, then such questioning should open us to each other regardless of our race, gender, or cultural tradition, and do so without erasing our differences. The opening that essential question calls into being is that opening that expresses and that secures our differences as well as what which we all have in common, namely, our humanity.

The desire to know springs forth from our questioning nature. Unlike most of the European moderns, for whom the desire to know is largely understood and pursued within a narrow epistemological framework, for Aristotle, the desire to know arises

from, leads to, and abides in this spring. For him, the desire to know implicates the overall sense of what it is to be a human being. What Aristotle my have meant by the desire to know, and hence, how our being is implicated in this desire, is barely within our reach today. For the most part, the desire to know has been robbed of its rich philosophical significance, and has been reduced to a desire for scientific or technical knowledge. The desire to know that is neither scientific nor technical is largely held suspect, and is relegated to the margins of what is projected as the real the desire to know. This so-called real desire to know aims at the acquisition of scientific or technical knowledge. Accordingly, the questioning that is neither scientific nor technical is held suspect or marginal to real questioning. For a good part of twentieth century, such questioning was considered to be a part of metaphysical garbage that was to be put into a can containing other metaphysical garbage to be picked up by a garbage truck driven by a special breed of logical positivists and taken to a dumping area for incineration, or for burial.

Normally, we are so involved in questioning this or that. It is only in rare cases that we question questioning itself. That is, it is rare that we ask what questioning is. Moreover, questioning has come to be understood conventionally as what human beings do rather than what they are. It may readily be granted that we are questioning beings in the sense that we ask questions, but what is not so apparent is the claim that to be human is to be a question. Questioning what we are or who we are is deeply linked to the questioning of questioning. It is this rare questioning of questioning – a questioning that animates all questionings that is the subject of my investigation. This investigation will be guided by phenomenology, hence, the title: Phenomenology of Questioning.

Seeking guidance from phenomenology may necessitate removing various obstacles. Today, phenomenology is generally projected as one school of philosophy among other schools of philosophy. The question that remains unanswered is whether phenomenology is adequately understood if it is seen simply as a school of philosophy among other schools of philosophy. The reduction of philosophy to a collection of schools may be an asset as we navigate in the academic landscape of philosophy, but it may problematize the integrity of this collection. Other than academic administrative ties, it is not evident why these schools should be grouped together. It is the eminent English philosopher Bertrand Russell who pointed out that "the habit of affixing easy labels is convenient to those who wish to seem clever without having to think, but it has very little relation to reality".[3] We current students of philosophy run the risk of being seduced into joining one of the ready made schools of philosophy, and having done so, we make an effort to protect the schools of our choice by any means necessary, sometimes, at the expense of other schools. Once we find a home in this or in that school, we are likely to end up being "philosophical conservatives" – a mode of being that is contrary to the questioning spirit that is central to philosophical life. Some of us feel out of place in the study of philosophy if we do not associate ourselves with this or that school of philosophy. To the extent that we are philosophizing, we cannot allow ourselves to be overwhelmed by this feeling. We must question what the truth of being in place or out of place in philosophy truly implies. What appears to be out of place in

philosophy may turn out to be the place where true philosophizing takes place. We must bring philosophical questioning to bear on the school status of phenomenology, if what is essential about phenomenology is to come into relief. To do so amounts to questioning the belief that philosophy can be reduced to an aggregate of schools that are independent of each other. It is possible that philosophy has a unified sense, and should this be the case, forgetfulness lies at the bottom of contemporary philosophizing. Without being dogmatic about this possibility, it is within the purview of philosophical questioning to raise the question regarding the possibility of this possibility. Given contemporary practice of philosophy, raising this question is not an easy undertaking. As Heidegger reminds us

Today, when philosophizing is so barbarous, so much like a St. Vitus dance, as perhaps in no other period of the cultural history of the West, and when nevertheless the resurrection of Metaphysics is hawked up and down all the streets, what Aristotle says in one of his most important investigations in the Metaphysics has been completely forgotten.[4]

The recovery of what has been forgotten, namely, the recovery of what is elemental in philosophical questioning, is problematic if only because the progress of forgetfulness may be so advanced that we are no longer so sure of what we have forgotten, and where what we profess to have forgotten could be nothing more than what we make up. What Heidegger calls the barbarism of philosophizing may be taken today as an indicator of progress in philosophizing. One cannot intelligently recover what one does know that one has forgotten. Whether Heidegger is or is not correct depends on how philosophizing is understood. If phenomenology is to guide us in carrying out the task at hand, it cannot evade this issue. It is by taking up this issue that phenomenology itself is illuminated.

In academic Western European philosophy, phenomenology appears at the core of a Twentieth Century school of philosophy known as Continental Philosophy. It is widely believed that Edmund Husserl is the founder of this school. Other key figures in this philosophy include Martin Heidegger, Maurice Merleau-Ponty, and Jean Paul Sartre. This school of philosophy could be understood in away that could easily become an obstacle on the path to a true understanding of the phenomenology of questioning. It may be understood in a way that leads to an erroneous belief that what is essential about phenomenology is to be found exclusively within the texts of Western school of philosophy. It could easily be transformed into a site for scholastic practices, a site for textual interpretation, and for the analysis of the canonical texts produced in this school. To the extent that Westerners are the authors of these canonical texts, one can easily find oneself a prisoner of the West, erroneously believing that the West and only the West is the site for the disclosure of the truth about phenomenology. In this context, questioning of questioning would appear as if it were a practice undertaken exclusively by Westerners and their converts. It may lead one to the erroneous assumption that any one of the noted Western thinkers has the monopoly of the key to the meaning of phenomenology. One could construe phenomenology as if it were solely a response to an internal the crisis of Western European epistemology. Even if one were to embrace this construction of phenomenology, it is not entirely the case that Western thinkers have a monopoly

in the understanding of the nature of this crisis. If essential to the crisis of Western European epistemology is at the heart of the crisis that phenomenology seeks to address, it is worth noting that Western thinkers do not have a monopoly of the manner in which phenomenology is to address this crisis.

It is not the Continental version of phenomenology that is to guide us in our quest for the truth about questioning. The version that is to guide us is rooted in what is essential about philosophy. Such rootedness is not to be taken as a diversion from phenomenology. If there is a key to the understanding of phenomenology, it is to be found in phenomenology itself. Phenomenology is not to be understood as a specialized branch of Western European philosophy, but as what is essential about philosophy. Indeed, in Being and Time, where Heidegger is concerned with the meaning of the question of Being, he tells us "ontology and phenomenology are not two distinct philosophical disciplines among others. These terms characterize philosophy itself with regard to its object and the way of treating that object".[5] Differently put, for Heidegger, what is essential about philosophy discloses itself as phenomenology, and what is essential about phenomenology discloses itself as philosophy. It is also to Heidegger's credit that he reminds us that it is erroneous to believe that phenomenology is a twentieth century European school of philosophy. It is his view that a more truthful reflection on the nature of phenomenology takes us back to Greece, conventionally taken to be the birthplace of phenomenology.[6] The history of phenomenology is indistinguishable from the history of philosophy. It is indeed the history of philosophy. Since the history of philosophy is important for the understanding of philosophy, it follows that one has to pay attention to the history of phenomenology to understand phenomenology. It is should not surprise us that since for Heidegger, as is the case with conventional Western philosophers, Greece is the cradle of philosophy; Greece is also the cradle for phenomenology. According to Heidegger, just as we must turn to Greece to understand philosophy, we must turn to Greece to understand phenomenology. Ultimately, from this perspective, it would appear that the phenomenology of questioning is intelligible in the Hellenic context. However, what this context is remains subject to interrogation. Hitherto what has been construed to be Hellenic in the West is not and should not be immunized from interrogation.

Contrary to Heidegger's claim regarding the nature of philosophy, and by implication, the nature of phenomenology, interrogating the nature of philosophy and hence, interrogating phenomenology gives rise to a different claim. The practice of philosophy is not a practice that is exclusively European. What is essential about philosophy and its history transcends the framework of history as construed in the West. To be sure, the truthfulness of this claim depends on what is understood as philosophy. If the claim is true, and phenomenology is indeed the voice of philosophy, phenomenology must be understood as having a source that transcends the perimeter of the West. What is essential about philosophy lies beyond any one its territorial expressions, and beyond any one of its traditions. We will fail to grasp what is essential about phenomenology, and hence, what is essential about philosophy, if we are blind to the prejudices that bind us to our respective traditions. To free ourselves form this bondage, it is essential that we subject ourselves to questioning

through the questioning of our respective traditions. This will not prove to be an easy task, but it is a task that cannot be avoided if the truth of questioning is not to elude us.

In carrying out this task we need proper grounding in phenomenology. To avail ourselves for proper grounding, the question of what phenomenology is unavoidable. The answer to this question is likely to elude us if we are held hostage to the conventional Western European understanding of phenomenology. Conventional wisdom is not identical with philosophical wisdom. We need to reach out to what informs the thinking and the writing of Western European phenomenologist to determine the truthfulness of what they claim on behalf of phenomenology. It is phenomenology that ought to inform their thinking and their writings if what they say about it is indeed true. But to turn to phenomenology, and hence, to turn to philosophy, we do not thereby turn to what is foreign to what or who we are. As Merleau-Ponty reminds us, "We shall find in ourselves, and nowhere else, the unity and the true meaning of phenomenology".[7] Since we are the sources of the meaning of phenomenology, we must turn to ourselves if we are to grasp what is essential to phenomenology. It is the task of phenomenology to guide this reaching into itself. This can be done provided that we allow ourselves to be claimed and guided by it. Once we are so claimed and so guided, it will also become possible for us to witness the truth about questioning. All true questioning is a guided guiding, and it is this guided guiding that is in question.

If we are to find the meaning of phenomenology in ourselves, it is important not take this finding unquestioningly, and similarly, it is important that we do not take ourselves unquestioningly. The term "in ourselves" is a minefield that harbors the danger of a devastating explosion, thereby, blinding us in the quest for the truth of phenomenology. It is not subjectivism or solipsism that is being advocated. Where subjectivism or solipsism prevails, what is essential about phenomenology is concealed, and where it is concealed, the question of questioning is concealed. Likewise, how the questioning of questioning claims us is, thereby, concealed. As questioning beings, we ourselves are implicated in questioning in a way that renders the term "in ourselves" questionable. In subjectivism, as is the case with solipsism, the questioning of questioning is silenced. We cannot withdraw from the world and shut ourselves within ourselves to find the true meaning of our being, or the true meaning of phenomenology. We have no inside where we could withdraw. Our true meaning lies where the true meaning of phenomenology lies. How the true meaning of phenomenology, and hence, how the true meaning of philosophy is found in ourselves, is subject to questioning. To assert that the true meaning of phenomenology is to be found in ourselves does not tell us in a self-evidently manner what this truth is, or what the truth of our being is. It is to situate us at the site where the true meaning of phenomenology is found. It is at this site that truth of questioning rests.

Phenomenology of questioning calls into question questioning itself so that what is essential about it can be brought forth into the open. It seeks to describe what the questioning of questioning brings forth. Such a description is possible only in so far as phenomenology of questioning is accompanied by the questioning of phenomenology itself. To attain its of objective, the phenomenology of

questioning must be accompanied by phenomenology of phenomenology. In such a phenomenology, phenomenology is taken up, and is claimed by questioning as its essence. Phenomenology is what it is by being questioning. That is, phenomenology questions, and it is only in questioning that it is what it is. Thus, in describing phenomenology of questioning, at the same time, there is a description of the phenomenology of phenomenology. In short, phenomenology describes itself in what it describes. Phenomenology is recursive. We are to pay attention to this recursivity as phenomenology describes what the questioning of questioning brings forth into the open. What then does the phenomenology of questioning bring forth into the open? What does questioning of questioning bring forth into the open?

There is an obvious answer that readily avails itself, but it is an answer that is likely to be ignored, or that is likely to be taken as non-answer. This answer is that what phenomenology of questioning brings into the open is questioning itself. Questioning questioning brings forth questioning into the open. Indeed, this is the only answer that one can give, if the answer is to be truthful. What remains to be explicated is the import of this answer. Questioning seeks to bring forth into the open what is questioned. For example, if one asks what a human being is, one seeks to bring into the open a human being so that the truth of being human can come into the open, and be seen and understood in the very manner in which it is. Similarly, if one asks what Being is, one expects Being to be brought forth into the open so that the truth of Being can be brought forth into the open and understood in the very manner in which it is. Thus, in questioning questioning, we expect questioning to be brought forth into the open so that the truth of questioning can be brought forth into the open, and understood in the very manner in which it is. This bringing forth into the open is none other than the essential work of phenomenology. If we are to understand phenomenology as the voice of philosophy, philosophy itself becomes a bringing forth into the open – an opening and a preserving in the open. What is brought forth into the open is the bringing forth into the open. Whatever is the object of questioning and this includes questioning itself, is implicated in this process. To be so implicated is to be brought forth into the open in such a way that being brought forth into the open pertains to the essence of whatever is brought into the open. It is only to this extent that it would make sense to bring it under the reign of questioning. In other words, what is not subject to being brought forth into the open cannot be subject to questioning. Questioning as bringing forth into the open is not alien to what is questioned. When and where essential questioning is truly at work, objects, as objects, are out of the way. Under the regime of questioning, objects dissolve. They are obstacles to questioning. They resist questioning. But they resist questioning because they are not objects. To question them is to resist this resistance. Where questioning is effective there is a triumph of this resistance to resistance. It also follows that where there are no objects there are no subjects. Essential questioning does away with subjects. The questioner expires in questioning and thereby, gets constituted essentially as a questioner. The questioner is not a subject. He or she is questioning, and exhaustively so. Here, one may recall Nietzsche's' claim that a philosopher is a dangerous question mark. By a philosopher he did not have in mind a professor of philosophy. There is a difference between a professor of philosophy

and a philosopher, and the two should not be confused. A professor of philosophy is someone who possesses information about philosophers or about philosophy that he or she passes on to students. If he or she does not possess information, he or she seeks it, and once he acquires it, he or she transmits to students. Heidegger has a strong warning on the risks posed by Professors of philosophy. He reminds us that

The misinterpretations with which philosophy is perpetually beset are promoted most of all by people of our kind, that is, by professors of philosophy. It is our customary business – which may be said to be justified and even useful – to transmit certain knowledge of the philosophy of the past, as part of a general education. Many people suppose this is philosophy itself, whereas at best it is the technique of philosophy.[8]

In contrast a philosopher is more than a professor, and he or she need not be a professor. He or she is the guardian of questioning – a preserver and a conserver of questioning, someone whose very being is in question and who affirms what he or she is by questioning. What is preserved and conserved is openness to questioning. The ever present seduction by questioning is what a philosopher must constantly succumb to. How not to resist this seduction remains a perennial question for philosophy. How to carry out the questioning of questioning is the essential task of phenomenology, and hence, the essential task of philosophy. Heidegger has brought the formidableness of this task to our attention, as if to remind each one of us the personal and inalienable responsibility we bear in regard to this task. He observes,

To state the interrogative sentence, even in a tone of questioning, is not yet to question. To repeat the interrogative sentence several times in succession does not necessarily breathe life into the questioning: on the contrary, saying the sentence over and over may well dull the questioning.[9]

One of the hurdles to be overcome is how to make questioning alive. We cannot make questioning alive by fiat. We cannot compel it to be alive. Perhaps, it is not up to us to make it alive. Questioning must itself breathe life into us, and make us alive to questioning so that we can livingly question. In so far is it is genuine, questioning is inspirational. But here, caution is needed. To be inspired is not to be catapulted to the realm of the spirit, or to be possessed by the spirit. Genuine questioning is not spiritual, if by spiritual what is meant is what is other than bodily. And it is far from being an intellectual activity, if by intellectual activity our attention is focused on an incorporeal activity. What is other than bodily is what is other than who or what we are as questioners. Being taken over by the incorporeal would conceal what is essential about questioning. In such a situation, questioning would no longer be living questioning. Corporeality is the site for questioning, and what prevails here is non-substantial corporeality. One is not to mistake this elemental corporeality with that corporeality we think of as material or physical. It is a corporeality that exhausts itself in questioning. In it the questioner becomes questioning. There is no subject that questions. Even what is questioned exhausts itself in questioning and leaves no substantial traces.

Let us also note that we will miss the mark if we bring biology to account for genuine questioning. Being alive is not a matter of biology in a way that would make biologists the judges of what questioning is. Questioning is not a physiological

process. It is not a matter of moving the jaws, manipulating the muscles of the mouth, or manipulating the muscles that are adjacent to it. The being alive that is at work in questioning is what makes biological questioning alive. If at stake in questioning is our very being, we are not to look to biology to disclose the truth of our being. Questioning itself has the power and the truth not only to constitute us, but also to disclose the truth of our being – a disclosure that is more basic than the disclosure of our being that is made available by biology. Biological questioning is subject to questioning, and the questioning to which it is subject is not biological. It is a more primordial questioning to which the questioning of questioning takes us.

Since questioning is neither an intellectual process nor a biological process, what is it then? Could it be a combination of the mental and the physical? This, it cannot be, for then, it would be no more than an abdication of the task of understanding questioning. This is a lazy man's way of evading the question of questioning of questioning. This is the silly answer that is latched onto by those who want to silence the elemental interrogative voice. It is an attempt to combine the incombinable-bad chemistry. In trying to figure out whether questioning is intellectual, biological, or combination of the two, what should become clear now is that implicated in the questioning of questioning is our very being. We cannot question questioning without questioning our being. What we have denied of the truth of questioning, we must deny of the truth of our being. Who are we, or what are we then?

Posing this question in all its seriousness is a difficult undertaking, for the prerequisite is the divesture of a false pre-judgment of what we are. As long as we attempt to determine what we are by juggling a mental order, a physical order, or a combination of these orders, the seriousness of the question about our being will be elusive. How the mental and the physical orders relate to each other, and how they bear on the constitution of our being may not be an issue that is exclusively Western, for there may be other cultures where this could be an issue. But care must be taken not to universalize this issue for there may be cultures such as African cultures where non-dualistic anthropology is expressed. It may inhibit a radical questioning of constitution of being human. Such an inhibition inhibits the bringing forth into the open the truth that questioning of questioning is after. To ground the truth of the questioning of questioning on diversity of cultures – a grounding that would open the door for relativism, can also have an inhibitory effect. The truth of the grounding of this truth is subject to questioning, and it is only as such that it can be the site of the truth of the truth of the questioning of questioning. This is also the site of the truth of our being.

To answer the question regarding what or who we are, the question must be placed in the questioning of questioning. It is only at such a place where we can expect the answer to the question. We are here not simply calling for a definition of a human being as a questioning being, for there is nothing definitive about such a call. Defining a human being as a questioning being could be just as empty as defining a human being as a rational animal. What is unsatisfactory about the former is that questioning remains to be questioned if the definition of human being is to make sense, just as in the latter case, what is to be rational is to be subjected to questioning if being human is to make sense. The assertion that opened this essay, where it is

stated that it is a part of being human to question, calls for elucidation if it is to make sense. What the assertion says is not self-evident, and this implies that what it is to be human is not self-evident. That is, how a human being stands in relation to questioning is not self-evident. It should not be assumed that figuring out who we are exhausts the sense of what we are. It may even mislead us as we question our being. The question "who" are we is not the same as the question "what" are we. The who question prejudges our being by projecting our being as if it were a person of some sort – a spiritual, a rational, a soul, or a thinking being. It is conceivable that there is nothing personal about our essential nature. Our essential nature is not substantial. When we think of ourselves as persons, we thereby constitute ourselves as subjects, and it is precisely this subjectness that may conceal what we are. The truth of what we are must be placed into the context of questioning of questioning. This prepares the way for the whatness of our being.

If, as has been said, what we are is embedded in the questioning of questioning, and we have seen that bringing forth into the open is what is essentially character-istic of questioning, what we are is essentially characterized by bringing forth into the open. That is, we are this bringing forth into the open. It is only as such that we can bring forth anything into the open. It is only as such that we can be phenomeno-logical, and hence, philosophical. We exhaust our being in bringing forth into the open. Phenomenology of questioning is phenomenology of being human, and the phenomenology of being human is the phenomenology of questioning. In either case, the focus is on bringing forth into the open. What we have said about lived questioning is nothing more than this bringing forth into the open. Human beings are what they are by dwelling in this bringing forth into the open. Let us look deeper and more broadly into what this entails.

What is being claimed here should not lead us to the belief that human beings monopolize bringing forth into the open. Such monopoly is symptomatic of our alienation from ourselves. How to be at home in ourselves without alienating our-selves from ourselves is a difficult undertaking. This is the difficult of undertaking the questioning of questioning. Heidegger appears to be in the neighborhood of understanding this difficulty.

At the end of his essay, "Introduction to Metaphysics," Heidegger says,

> To know how to question means to know how to wait, even a whole lifetime. But an age which regards as real only what goes fast and can be clutched with both hands looks on questioning as "remote reality" and as something that does not pay, whose benefits cannot be numbered. But the essential is not number; the essential is the right time, i.e. the right moment, and the right perseverance.[10]

We refer to Heidegger not as the authority or even as an authority. What he or anyone else says derives its authority phenomenologically; that is philosophically. And this means from bringing forth into the open. What is brought forth into the open is bringing forth into the open. It is this that is authoritative. What abides is the bringing forth into the open, and we are everything else is by dwelling in this abiding. To dwell is such abiding is to forego hurrying the waiting, and this we do not because what we wait for takes long to arrive. Waiting, too, needs to be questioned. It is to be experienced as abiding in event of questioning. There is

nothing to wait for, and this does not indicate a failure of waiting. It is not something negative. It belongs to the nature of bringing forth into the open. As such it belongs to the nature of being human; or more accurately stated, being human belongs to it. A human being is a waiting being. Here, we need to reformulate Heidegger's statement that to know how to question means how to wait, even a whole lifetime. The word "even" in this statement should not be taken as an inessential option. If one is truly animated by the desire to know how to question, that is how to experience questioning, questioning prepares one to wait for a whole lifetime. Life is a waiting, and in such waiting openness prevails. Questioning is inalienable from life. Waiting itself is embedded in what is essential about questioning. It is of the essence of being human. It is precisely why regarding as real only what goes fast and what can be clutched with both hands, diverts us from true questioning, and thus, from what we are. To understand ourselves in such a way is to obviate the nihilist feeling that results from a frustrated waiting. We are what we are by waiting for nothing. Such a waiting liberates us to be what we are. When we are so liberated, everything is liberated because the weight of our being is set aside so that everything can be what it is. Liberating is a bringing forth into the open. What is brought forth into the open is nothing, and where nothing has sway there is no clouding of anything. Everything is brought forth into the open and preserved therein so that its truth can be brought forth into the open.

In the African Bambara community there is a myth of creation that presents a human being as made up of everything that makes up everything else in the universe. This suggests that everything is open to everything else. In the light of this myth, the question of being human is inseparable from the question of every other being. To the extent that questioning questioning implicates the question of being human, this questioning questions the question of every other being. Thus, the questioning of questioning is more than a human questioning. It is not humanistic. In the questioning of questioning, there is bought forth into the open not only the being of being human, but also the being of the being of every being. Every being questions. Just as we question every being, every being questions us. Every questioning is a being questioned. In other words, nothing lies beyond questioning. The questioning of questioning is the questioning of all questioning. It is the mother of questioning. It is a generating process, the process of bringing forth into the open, and at the same time a process of conserving the bringing into the open in the open. This is where the phenomenology of questioning brings us. It is where it brings us into the open, and where it preserves us. It is also the wherein of everything else.

So far, what has been said about the phenomenology of questioning may not have brought forth into the open what is obvious. What is obvious is language. We have been talking and we are talking about the phenomenology of questioning. Questioning of questioning is a matter of language. If language is to bring forth into the open what the questioning of questioning brings forth, i.e., bringing forth into the open, what is essential about it cannot be an obstacle or even mediate the bringing forth into the open. In talking about phenomenology of questioning, as is the case in talking about the phenomenology of anything else, what is essential about language is brought forth into the open. The questioning of questioning takes place

"in" and "through" language, and it takes place in a way that brings forth the truth of questioning. This truth is expressed in language, or differently stated, language is the flesh of this truth. Language is the site for the truth of the questioning of questioning. For language to be such a site, and to be so in a way that does not cover up the truth of the questioning of questioning, it has to be such that its truth is, at the same time, the truth of the questioning of questioning. That is the truth of language is itself a bringing forth into the open. Bringing forth into the open belongs to the truth of the essence of language. What phenomenology of questioning brings forth into the open is the phenomenology of language and what phenomenology of language brings forth into the open is the phenomenology of questioning. Language is exhaustively phenomenological.

The other aspect that is obvious, though not self-evidently so, is that what has been said so far is the work of thinking. We have been thinking about the phenomenology of questioning. We have been thinking about questioning questioning. Because both phenomenology of questioning and the questioning of questioning happen at the site of language, that is at the site of the truth of language, it is also at this site where the truth about of thinking is brought forth into the open. Language is the flesh of thinking. Thinking is not in language, underneath language, or behind language. Language has no inside where thinking or anything could be, and it has no room beneath or behind where anything could be. Moreover, it is not the medium of thinking. One does not translate thinking into language as if thinking could pre-exist language, or as if language awaits thinking so that it can translate it. Thinking is languaging, and languaging is thinking. Language brings forth into the open its truth, and in so doing, it brings forth into the open the truth about thinking, and in either case, truth is bringing forth into the open. It is of the essence of thinking to bring forth into the open the truth of what concerns thinking, and in so doing it brings forth into the open its own truth as what brings for the into the open. When thinking thinks about language, it is does not step out of itself to do so. It thinks itself as it thinks about language, and does so languagingly. It has no inside. It is what it is by outing; that is, by bringing forth into the open.

It is a part of the Western conventional thinking that thinking is an activity of the mind. It is an activity of what Descartes referred to as the thinking thing. And many in the West have gone along with Descartes belief about this thing that thinks. As a part of this belief, it is believed that this thing that thinks is incorporeal, and thinking itself is deemed to be incorporeal. It would appear to follow that if the truth of questioning, as would be the case with the truth about language, is essentially tied to thinking, questioning would be an activity of the mind. In other words, it would appear that it is mind that questions. If the questioning of questioning brings forth into the open bringing forth into the open as what is essential about the truth of questioning of questioning, and does so exhaustively, there is no place for a thinking thing that questions, or a thinking thing that thinks. It is senseless to ask who or what thinks, or to ask who or what questions. There is no one and there is nothing that is the agent of questioning or thinking. Nothing thinks and nothing questions. There is only thinking or questioning. If we are the ones that think, we are nothing more than thinking, and if we are the ones that question, we are nothing more than questioning.

To this extent, by postulating the thing that thinks, Descartes fell short of bringing into the open the truth about thinking, and he equally fell short of the truth about questioning. Moreover, he fell short of bringing forth into the open the truth of who or what thinks, and equally, fell short of bringing forth into the open who or what questions. The who and the what do not have substantive features. What takes place in their place is pure bringing forth into the open. It is precisely this that is to be understood when it is asserted that human beings are thinking beings or that human beings are questioning beings. The assertion is devoid of substantive content. Being human is the bringing forth into the open.

Descartes failure to bring forth this state of affairs into the open was not and is not a personal failure. It is an institutional failure. It is a failure of modernity, a failure of modern Western tradition, a failure of the modern project that he launched. It is a failure in the understanding of what being human calls for, a failure in the understanding of what questioning calls for, and by implication a failure of what thinking calls for. What he set forth – the view that a human being is a thing that thinks turns to be culture-specific. It is way by which the West has constructed the sense of being human, a sense that should not be taken as a universal sense – a sense that that shared by all human cultures. That is, it is not the case that all cultures define human beings as thinking beings. To be sure, this does not mean that human beings in other cultures do not think. It is an invitation to think thinking. Perhaps, if we take heed to what questioning calls for, what it is that all cultures have in common with be brought forth into the open a bringing forth into the open a thinking that is proper to thinking. So far, what thinking has been may have been noting more than a prejudice of modern Western European culture. Phenomenology of questioning seeks to bring us home to what our being calls for. It is a bringing forth into the open the truth of this home. As phenomenologists, philosophers are home guards. Questioning is their weapon. As a weapon it poses a danger to those who resist it. It is perhaps with this in mind that led Nietzsche to observe that philosophers are dangerous question marks. They are a danger not to those they come into contact with, but above all to themselves. It is rare that one finds such philosophers to day. It would be in line with Nietzschean thinking to add that the majority of philosophers today live under sedation. They no longer question is a way that has seismic effects – in away that sends our tremors in their lives or in the societies in which they live. They have retreated to the security of the academy – a monastic environment where they compete with each other as to who among them is the smartest, cleverest, or most intelligent. One must wonder, or indeed, ask whether the questioning of questioning has a place in the academy. One must wonder whether a phenomenology that is more than an academic phenomenology, or a philosophy that is more than professorial has a place in the academy. Perhaps, it is more appropriate for the true guardians of what is essential about philosophical work to resign themselves to academic bastardism – to being the bastards of the academy. Today, it is essential to problematize where genuine phenomenology of questioning takes place. Such problematization can get traction only if the phenomenology of questioning is rooted in the questioning of the place where such phenomenology is to take place. That the academy could provide such a place or be such a place is a possibility that has increasingly become remote.

Where phenomenology of questioning takes place is also where the questioning of phenomenology takes place. Each is the site of the constituted of the other. We, and everything else, is thereby constituted and illuminated.

Questioning guards daylight. It welcomes darkness and makes it its own. As one who questions, a human being is welcomed in questioning, and dwells therein, and welcomes. Welcoming lies at the heart of being human.

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NOTES

1   Heidegger, M. 1993. *Basic writing,* ed. David Farrell Krell, 93. San Francisco: Harper Collins.

2   Aristotle, *Basic works of Aristotle,* trans. New York: Basic Books, Metaphysics Zeta 1980a.

3   Russell, B. 1962. *Essays in skepticism*, 88. New York: The Philosophical Library.

4   Heidegger, M. *The Basic Problems of Philosophy* (trans: Hofstadter, Albert.). 14–15. Bloomington: Indiana University Press.

5   Heidegger, M. 1962. *Being and Time* (trans: Macquarrie, John. and Robinson, Edward.). 62. New York: Harper and Row Publishers.

6   This supposed birthplace of phenomenology (philosophy) is nothing more than a supposition. The birthplace of phenomenology/philosophy cannot be determined until the question of what phenomenology/philosophy is is answered.

7   Fisher, A.L. 1969. *Essential writings of merleau-ponty*, 28. New York: Harcourt, Brace, and World, Inc.

8   Heidegger, M. 1959. *An Introduction to Philosophy* (trans. Manheim, Ralph.). 11. New Haven: Yale University Press.

9   Ibid., p.20.

10   Ibid., 206.

MICHAEL LUCAS

REVISTING THE TRANSCENDENTAL: DESIGN AND MATERIAL IN ARCHITECTURE

ABSTRACT

Husserl's Transcendental Phenomenology provides a fascinating attempt at challenging the scientific and conventional conceptions of what constitutes difference, and as a consequence of difference, categories. Embedded in the Western heritage of architecture are numerous intersubjective agreements on history and theory, yet a lateral comparison of built work and settings over time reveals a seemingly ever evolving, and on occasion revolutionary set of artifacts and ideas. The paper suggests that the media of architecture themselves set into motion a search and never-concluding set of iterations and provisional knowings further complexified and enabled by changing technologies and cultures. The paper reviews shortcomings of Alberti's theory of proportions, Semper's architectural materialist theory, and the most recent computer enabled biomorphic strategies. It is possible that at its heart transcendentalism in architecture is epistemological-phenomena gathered as a result of ontological investigative forces vs. Platonic forms. The paper concludes that there is a bridge between teacher and student through Heidegger's (1971) "The Origin of a Work of Art". Here the act of ideation, thinking, and making in dialectic with matter and creation of space, light, and, indeed, the creation of time itself are posed as originating from the intuitive and transcendental.

OF THINGS AND PROCESSES OF EMERGENCE OF NEW THINGS

It is easy to get lost in the thingness of architecture, especially for an architect. Literally every gathered item from gage of structural studs to metallic content of screws and chemical composition of paint, from source location of the proper veined stone to favored manufacturer of a door handle or faucet, is specified by the architect, engineer or consultant under the direction of the architect. In one sense architecture is a construction of things- literally millions of things. A project specification manual for the simplest structure may reach hundreds of pages and for a complex one, thousands of pages in multiple volumes. The completed structure rests in its place and begins yet another life in its use, providing a temporal window in actuating another construction of an earlier specification- a "program"- of functions the sponsor or user originated. While the building is a construction, the place it creates is also a construction- a personal and social construction of new place for experience and memory, even apart from intent of the sponsor. These efforts take sometimes years in initiation and years of reflective closure before there is a hint of success in the real.

Categories are an important component of the breakdown of the complexity of an architectural project. In the most traditional sense, architecture is a gathering of intentions at many scales of materials as well as thoughts, which create a momentum toward what seems like a decreasing number of propositions and options for its execution, actualization, and completion. While for the layperson the built manifestation is the architecture, for the designer, the process of the musings, concepts, ideas and process – the way they gather the specific things and aggregate them as the built is just as important. Ideas do not simply appear and materialize as structures. Architecture understood this way is both things as object and thing in process, noun and verb. Its substantiation crosses not only categories of materials, methods of construction, and public and private expectations, but categories and conceptions of thinking. To the philosopher, the thinking itself is perhaps the most important aspect of this discussion. But I will propose that no single method (Husserl's reduction) or philosophic position (phenomenology) acts as a master narrative or guide of the design process in architecture. I do believe however they are critical components of a very fruitful process in the emergence of new things within states of being.

As a teacher, how one thinks and conceives of architecture such that it may be taught, with resultant evidence in the student work, is paramount to me. How one assembles methodology, but one of openness to the possible as well as gathering the professional conventions of representation and production, how one posits a material thing that seems to suspend time yet acknowledges making and change-anticipates additive and subtractive surfaces via weathering, and how that effort gathers the issues of humanitarian and environmental care for larger and smaller contexts and processes, is fundamental. Husserl's transcendental phenomenology as action and thought provides a fascinating attempt at challenging the scientific and conventional conceptions of what constitutes things and difference, and as a consequence of difference, categories and judgment.

The transcendental reduction, for all its difficulties of terms and problematic aspects of tracing its arc through Husserl's writings, suggests aspects of a methodology appropriate to architectural design. As an initiating act, the transcendental creates a free space apart from professional convention, simplistic pragmatism, and uncritical precedent, within the consciousness of the architect-perhaps beyond description- for the ideation of aspects of the challenge of the work to flourish. If architecture is to escape the low expectations of sedimented cultural and professional naturalisms, it requires such a free space for radical thought. But however the rewards of such an attempt at relevancy, at its core architecture cannot exist solely within the idea and remain transcendental. Another set of actions beyond the kind of reduction Husserl's work suggests is needed to bring the ideas back into the world of reality. This is not an abstract exercise, but a fully human one. The work does not have intrinsic properties of form that bestow themselves among the people in an esoteric sense, but becomes an operable part of the world, indeed providing world, and revealing an intersubjective world and opportunity of being. Husserl's researches into transcendental phenomenology…developed side by side with his interests in intersubjectivity and the embodied subject (Moran, 2000, 67). He notes that when we articulate things, when we judge or relate or compose or structure things, we

do not merely arrange our own internal concepts or ideas or impressions; rather, we articulate things in the world. We bring out parts within wholes. Our judgments, for example, are not internal compositions we match against some sort of "external" world; they are, in their most elementary form, the assertive articulation of the things we experience; we articulate the presence of things, the manner in which they are given to us (Sokolowski, 2000, 216).

I will suggest in the paper that a form of reduction to the free space of the consciousness and imagination- a place of pure intuition- is requisite for the architect to enable architectural invention and progress. Having achieved this freedom, how this freedom is subsequently re-embodied in the work is not something that my reading of Husserl suggests he was concerned about. For this completion of architectural action I will suggest that rather than a break with Husserl, Heidegger (1971) actually gives a partial path toward the actualization of the work through his *Origin of a Work of Art*. While philosophically Husserl and Heidegger (1971) as mentor and colleague gradually divert and disengage, I find aspects of their thinking linked across the arc of a possible design process. While the terms and categories and a precise distillation of their thinking is problematic for the scope of the paper, I hope to place in the record a beginning of what I think each embraced, that phenomenology is *of something*. It was not meant to lay fallow as philosophy, but radically meant to engage the world of actions. As Robert Sokolowski wrote, ". . .epistemology has not come to closure. . .Despite the great success of the modern sciences. . .there is no uncontested possession of the field. As a theory of knowledge and method, modernity is still unfinished, and it is to this branch of modern thought that phenomenology makes its contribution." (Sokolowski, 2000, 201). As epistemology, as ontology, as reawakening the world to itself, phenomenology remains relevant and vibrant.

ASPECTS OF HUSSERL'S TRANSCENDENTAL

Husserl's highly original and extensive output shows a striking opening around the turn of the century but a struggle to refine his project. By placing phenomenology within a context of the sciences, he necessarily places burdens upon process and evidence that seem from this reader to never entirely be resolved. The breadth of his goal, to place phenomenology as the core philosophy was a daunting task that produced few followers directly in his wake. What is fascinating is how Husserl understands the world is filled with many modes of thought and epistemologic means. While his life spans the emergence of the psychological understandings he initially moves within them but then gradually from them, ever concerned over psychologism entering into his science of description. He affirms that individuals have subjective experiences, but does not wish to espouse an isolated sense of being. He lauds the sciences as creating facts, but questions their disengaged understandings as another diversion from wholeness. He also did not see a path for the sciences to capture via their prejudice with realism of things, the phenomena and processes that had content but not actuality. As Dermot Moran has noted, "Husserl acknowledges that the ability of the sciences to parse and categorize may produce facts of things that get

beyond or below (as one chooses to place value on such relations) the thresholds of appearances. Essential features may not be factual or yet capable of being placed within the factual, or even actuality." (Moran, 2000, 132).

Ultimately the frustrations with competing descriptive systems gave rise to the need to be clear about what was experienced and what phenomena actually presented themselves. He suggested philosophy bracket out assumptions of the everyday as well as most sophisticated sciences (Moran, 2000, 147). This bracketing of prejudices that color appearances attempted to rid the appearance of conventions, symbols, and prejudices; indeed, Husserl made radical claims about the freedom from presuppositions. In *Cartesian Meditations* he claims everything the enquirer needs, he or she must discover within him or herself, including the meaning of his or her philosophic terms (Moran, 2000, 126). This siting of the seat of clarification was not a simple singular subjective personal reflective act, but a series of acts he termed reductions. As Dermot Moran explains:

He distinguishes at various times between different kinds of reduction: indeed in Ideas I he speaks of phenomenological reductions. . .

(he) speaks indifferently of phenomenological and transcendental reductions. In *Cartesian Meditations*, Husserl runs these together into a 'transcendental-phenomenological reduction'. In the *Crisis*, as many as eight different forms of reduction have been catalogued. . .Husserl characterized the practice of epoche in many different ways: 'abstention', 'dislocation' from, or 'unplugging or 'exclusion' of our positing of the world. . .He speaks of 'withholding', 'disregarding', 'abandoning', 'parenthesizing', 'putting out of action', or 'putting out of play', all judgments which posit a world in any way as actual. . . (Moran, 2000, 147).

In simpler terms, Husserl is calling us out of our day-to-day mode of thinking and language, past the narrowest nature of objectivity delivered by the sciences, and even past the direct realm of immediate experience.

Sokolowski further notes that in this process . . .when we get into the act of judging, verifying, and reasoning, we formulate meanings and achieve presentations that can be distinguished from our biological and psychological way of being. . .they can be recorded. . .confirmed or disconfirmed. They have a kind of substance. They can be shown to be true or false in themselves, quite apart form our subjectivity. . .we enter into the space of reasons. . .we transcend our subjectivity; we act as transcendental egos (Sokolowski, 2000, 116).

Husserl's concern was not so much about the problem of objectivity as with the constitution of the world. Husserl's central insight was that consciousness was the condition of all experience, indeed it constituted the world, but in such a way that the role of consciousness itself is obscured. . .[He] therefore constantly sought to explain how to overcome prejudices which stood in the way of recognition of the domain of pure consciousness. . .(Moran, 2000, 61–62). In the pure consciousness of the individual, the appearance under pre-reflection was not individually subjective, but intersubjectively and transcendentally available. Transcendental intersubjectivity is the concretely autonomous absolute existing basis out of which everything transcendent (and with it, everything that belongs to the real world) obtains its existential sense as that of something which only in a relative and therewith incomplete sense is an existing thing, namely as being an intentional unity which in truth exists

from out of transcendental bestowal of sense, of harmonious confirmation, and from an habitually of lasting conviction that belongs to it by essential necessity (Husserl, Encyclopedia Britannica, Part 9; Kockelmans, 1994, 211).

Only in a radical returning to the things themselves, cleansed of the sediments of the psychological and avoiding the trap of solipsism, removed from limits of scientific ontic fixedness, perhaps even de-objectified and de-materialized beyond the real, was the phenomena refined and primally available to the transcendental ego. As Kockelmans explains, "Generally speaking, Husserl understands that by the transcendental reduction that methodological procedure by means of which we suspend judgment in regard to everything that is not apodictically evident. . ." (Kockelmans, 1994, 215). Strikingly, and somewhat in anticipation of Heidegger's (1971) idea of concealment and unconcealment, Husserl suggests these sedimented forms hide the authentic appearance of the phenomena, and in the reduction they disclose what had been hidden. In reduction, there is loss of inessential, but there is a gain: reduction is meant to prevent what we have won by insight being transformed or deformed. . .(Moran, 2000, 146).

As Husserl noted in his Encyclopedia Britannica article:

In phenomenology all rational problems have their place, and thus, also those that are traditionally in some special sense or other philosophically significant. For out of the absolute sources of transcendental experience, or eidetic intuiting, they first [are able to] obtain their genuine formulation and feasible means for their solution. In its universal relatedness-back-to-itself, phenomenology recognizes its particular function within the life of mankind at the transcendental level. It recognizes the absolute norms that which are to be picked out intuitively from [the life of mankind], and also its primordial teleological-tendential structure in a directedness toward disclosure of these norms and their practical operation. . .in the service of striving. . .which become free through disclosure (Husserl, EB, 15; Kockelmans, 1994, 301–303).

Having placed phenomenology as the gatherer and sorter of other forms and modes of understanding, he establishes a new zone where experience, memory, and possibility are fluid, where substance may be reduced to pattern or flow. In the transcendental reduction the intuitive becomes operative and combinative in free permutations.

ASPECTS OF ARCHITECTURAL CULTURE RESISTANT TO TRANSCENDENCE

If the possibility of the transcendental reduction is at all to be made operable for architecture, the kinds of sedimented obscuring forms of knowledge Husserl cautions against must be made clear within the specific disciplines engaged. Within architecture, aspects of history and theory both enable a traditionally accepted form of design but possibly limit the access to the benefits of the freed intuitive. Embedded in the Western heritage of architecture are numerous intersubjective agreements on history and theory, yet a lateral comparison of built work and settings over time reveals not only a slow evolving of the bodies of knowledge, but on

occasion revolutionary sets of ideas and artifacts. These conditions of concealment or limitation or resistance to the transcendent are largely based in cultural momentum and position of architecture as built as a conservative trailing art, contrasting with junctures where the situations have allowed for an openness that yielded whole new sets of speculative structures. The limits of the paper allow only a cursory listing of possible strategic conceptual categories and junctures to illustrate these points.

ARCHITECTURAL HISTORY AND RESISTANCE TO TRANSCENDENCE

In its built forms, architecture is a discipline, which consumes vast economic and material resources, transforms settings sometimes with great violence, and marshals human and mechanical forces. Almost continuously over time, and especially in the West, architecture has tended to serve the elite power elements within societies: the institutions of government, religion, the military and mercantilism. In many of these cases architecture is not a vehicle for overt questioning of these power arrangements; it is the embodiment of the presence of them. As a social art, it continues as a vehicle for them to hold sway within the culture. Indeed, in a way architecture freezes the presence of institutions such that change appears modest if at all over time. So, what will be new is more often a manipulation of preceding models, and trailing other disciplines. Architectural precedent, while informative, and reinforcing established bodies (literally) of knowledge would seem to offer little in encouragement of reduction.

Similarly, in addition to the appearance of the institution, architecture literally enframes the occupancy of the structures. While taken as given, the life-safety issues of architecture, as structure against collapse, of enclosure from environmental extremes, and as safe haven from societal contaminants, are problematic, and risk and reward of change tends to tilt again on the side of precedent, with limited transposition or modification to established practices, even with changes of scalar operations. It is literally safe to stay within established modes and models.

The first available comprehensive and systematic document encompassing the goals and media of architecture is *The Ten Books on Architecture* by Vitruvius', dated approximately 25 B.C.E. Vitruvius' triad of architectural requirements was *firmitas* (durability), *utilitas*, (usefulness) and *venustas* (beauty), and these became, and in some circles largely remain standards that many judge architecture (Sykes, 2007, 33). This work draws heavily from Greek precedents, but including Roman engineering advancements that allowed larger scale and sized structures. Vitruvius related architecture to nature and expanded upon that relation to include architecture and man. His recognition of the human system of bodily proportion was abstracted into a desire to proportion components of a building with each other. The basis for this may or may not have been an alternate way to describe correct structural relations- issues of span, heights of unbraced walls, etc. generating reproducible proven proportions and resultant dimensions. The corresponding aspect may have followed that these were beautiful proportions, beginning a 2,000 year

correspondence between the pragmatic being raised to the aesthetic in architecture (Leatherbarrow and Mostafavi 1997, 38). Order, eurythmy, and symmetry were the underpinnings of beauty. A formal system for controlling architectural operations was seeded for development. Vitruvius is one of the few sources available for a comprehensive model of thought and judgment for almost 1,400 years of architectural production. In a time when manuscripts were scarce, architectural knowledge, for what it was and what we can know of it, was largely transmitted by apprenticeship in the building trades. The 'master builder' model held sway.

Despite this array of cultural sediments against invention, one can see difference and modification at the detail and place specific level frequently across the middle ages, but one may also identify a major breakthrough through the Gothic. With the experiments in the Gothic, almost all sense of previous fundamentals is challenged. The church, or individual clergy such as Abbot Suger, provides an opening for this questioning. The wall, the stable container, the overt limit, the shaper of the object, the surface of communication through carvings and symbols, would be challenged by the ability to dramatically light the space. The legacy of arch and vault were set into new tests and permutations. The resultant experiments initiated from Suger's St.-Denis reveal structural, spatial and aesthetic innovation. The groin vault, the Gothic arch, the flying buttress, the vertical limits of proportion in stone, and an expansion of the Christian story into stained glass through perceptual and metaphoric value of light became new paradigms across northern Europe. While no extensive record is known of the decision-making, Suger does deliver these thoughts for our consideration from *The Other Little Book on the Consecration of the Church of St. – Denis*:

Leaning upon God's inestimable counsel and irrefragable aid, we proceeded with this so great and so sumptuous work to such an extent that, while at first, expending little, we lacked much, afterwards, expending much, we lacked nothing at all and even confessed in our abundance: Our sufficiency is of God. Through a gift of God, a new quarry, yielding very strong stone was discovered. . .there arrived a skillful crowd of masons, stonecutters, sculptors and other workmen, so that-thus and otherwise- Divinity relieved us of our fears and favored us with Its goodwill by comforting us and by providing us with unexpected [resources]. . .In carrying out such plans my first thought was for the concordance and harmony of the ancient and the new. . .(Sykes, 2007, 45).

THEORIES OF ARCHITECTURE AND RESISTANCE TO TRANSCENDENCE

By the Renaissance, ideas of perspective developed from painting and refined mathematical understandings and relations manifest in the geometry and proportion had taken on an expanded role. Under the initiation of Leon Battista Alberti, representation through perspective and a highly developed system of proportions was the primary definition of a refined humanism. Alberti proposed his system of proportion in *On the Art of Building in Ten Books* of 1486.

I understand a certain mutual Correspondence of those several Lines, by which the Proportions are measured, whereof one is the Length, the other is the Breadth, and the other is Height. . .The Rule of these Proportions is best gathered from those Things in which we find Nature herself to be most compleat and

admirable; and indeed I am every day more and more convinced of the Truth of Pythagoras's Saying, that Nature is sure to act consistently, and with a constant Analogy in all her Operations (Alberti, Chapter V of Book IX of his *Ten Books Of Architecture)*.

With Alberti whole new avenues for thought are gathered under a comprehensive theory, and others to soon follow, with tracts on palaces, fortifications, town planning, commentaries on Vitruvius and exemplified by Palladio with his *The Four Books on Architecture* in 1570. Architectural theory had become a self-described humanistic discourse; certainly an opening for thought, but also casting the possibility of further sediment. I wish to note that this criticism of Alberti and Renaissance humanism is centered on intellectual acts as resistance to a project of method investigating reduction and transcendental intuition. Alberti opens the world of thought for architecture. The relation of the human to the natural is reinforced, and optical means are brought into play in new and striking ways. It is in a kind of intellectual hegemony of visual and mathematical ordering that I am cautious of their current contribution. The fact these issues are raised at all is of enormous value in the discourse of architecture. Proposing a theory that has the ability to project a system of control by mathematical transcendence points to a possible aesthetic formalism that excludes other emerging forms of knowledge and possibilities extraneous from the formal system rules and imposition. A closed mathematical system of order and beauty is teachable, capable of embedment in built and other manifestations of artifacts and gains its own cultural currency by stealth.

One may note the tendency of Renaissance buildings to contain a certain phenomenal flatness- densely developed surfaces and even suggestions of depth and layering of multiple structures into a façade. Indeed, the dominant paradigm in the west is the building made up of four facades. The idea of architectural drawings looks to the control of composition within a flat surface. It is in the development of the Baroque that surface plasticity is extended into a spatial and experiential plasticity with striking results. While neither Bernini or Borromini, two of the acknowledged geniuses in architecture of the Baroque developed written reflections or guides on their work, Teofilo Gallaccini (1564–1641) in *Trattato sopra gli errori degli architetti* notes among the errors that may be committed in a building, the most interesting are those arising from the failure to take into account optical foreshortening-it is not numerically defined proportion that is decisive, but apparent proportions based on optics (Kruft, 1994, 103). Later Claude Perrault in *Ordonnance des cinq especes de colonnes* (1683) broke decisively with issues of harmonic proportion and noted the conception that certain ratios were *a* priori beautiful, that followed "the rules of architecture", were agreeable for no other reason than that we are used to them, and advocated a relative aesthetic judgment on other factors (Wittkower, 1971, 144).

The architecture of humanism based on reexaminations of antiquity and the Renaissance held sway for another 300 years before the inevitable engagement with industrialization and modernism. The limitations of the formalist thinking, buildings looking like other buildings from the past, cast architecture as a trailing art at a time when material capabilities and production methods allowed different thinking. It is no accident that the areas of shipbuilding, where steam eclipsed sail, rail,

where machine supplanted animals, aircraft and mechanized production all happened well before comparable explorations in architecture. These opportunities, new freedoms and possibilities were not taken advantage of for years. As Nicholas Pevsner notes, 'They did not see that the Industrial Revolution, while destroying an accepted order and an accepted standard of beauty, created opportunities for a new kind of beauty and order. It offered to the imagination new materials and new manufacturing processes, and opened up a vista toward architectural planning on an undreamt-of scale. . .Architects knew little of these things. They left them to the engineers. . .architect and engineer had become separate jobs for which a separate training was provided. " (Pevsner, 1974, 388). Reyner Banham's (1960) classic text *Theory and Design in the First Machine Age* begins with the year 1900, 70 years after the first suspension bridges, 49 years after Paxton's Crystal Palace, and 46 years after Labrouste's steel interior at St. Eugene in Paris (Pevsner, 1974, 389).

That a mathematical ordering system is now depleted in architecture is far from conclusion. More recent sciences dealing with complex orders in chaos theory, weather prediction, and genetics have fostered a new computer aided computational opportunity where computer based scripts drive derivations and permutations of space and form. A pioneer in this thinking was architect Greg Lynn, who termed the formal opportunities "blobs" and occasional digitally generated anomalies "blips" (Lynn). Lynn freely admits his Los Angeles location was chosen in 1992 to take advantage of the software available at the time from the animation industry, the technology for production from aircraft and boatbuilding industries in Los Angeles. These are at present more and more available to students of architecture. As the Grasshopper web site notes: "For designers who are exploring new shapes using generative algorithms, Grasshopper^{TM} is a graphical algorithm editor tightly integrated with Rhino's (another popular architectural software package) 3-D modeling tools. Unlike RhinoScript, Grasshopper requires no knowledge of programming or scripting, but still allows designers to build form generators from the simple to the awe-inspiring." (Grasshopper Software, 2009). Similarly, the explorations of such thinking are available for judgment using new technologies for modeling, where three dimensional printers, using sprayed plastic dust particles covered in adhesive in a similar manner as ink jet printers. This thinking is still in open ended exploration and far from suggesting a priori status to the mathematical models, as the architect controls scripting and judges outcomes with the printed three dimensional models, or in the case of grasshopper via an on screen digital model.

An additional manner of formal thinking includes the rise of semiotics in architectural circles in the 1970's, reacquainting many with the view of architecture as a form of communication. Here the forms are not mathematically transcendent, but referentially in a system. The referential nature of forms to previous forms sets linguistic analogies into play, and symbol systems akin to language require a stable set of rules and combinations. It also assumes a cultural buy-in as to what these languages are for them to "make sense" in the abstract to participants. This can be seen across a broad arc of time as the Greek stone temple alludes to the earlier wooden one, the Roman appeals to the Greek, and in the age of Classicism, the appeal again

to the forms of ancient Rome and Greece. By packaging these ideas further within codes of "style", any new information, capability, or possibility is annihilated by the sublimation into support for the communication.

These criticisms all point toward latent Platonic aspects within architecture. The Platonic takes on an object/ontic kind of facticity apart from participation and judgment. As thinker of and producer of art where form is produced, directly or indirectly, the architect treads a fine line between the object and the phenomena associated and gathered by its manifestation. Privilege of form as a priori beauty, architecture needing to gain its aesthetic legitimacy from transcendental fields such as mathematics, or social sciences, or even other arts seems to indicate a discipline unaware of itself and its own media. While proportions may derive from human dimensions, the dimensions are seen and apart from judgment. While communication may call to mind the idea of the individual as participant within architecture, the individual is subject to the learned system, a constant listener, not a speaker to it, manipulator of it. One of the great contributions of phenomenology as developed across the twentieth century was its fundamental allegiance with existence at a profound level. "One of the main tasks of phenomenology is to work out, in detail, from the transcendental attitude, how our various senses and mobilities work to establish our own corporeality." (Sokolowski, 2000, 127). A phenomenology of architecture cannot exclude our corporeality, and cannot deny entry to the infinite variety of materials, processes, flows, abundantly with, but concealed by, sedimented controlling ideologies.

MEDIA OF ARCHITECTURE: MATERIALISM AS OPEN, EPISTEMOLOGIC, AND TRANSCENDENT

If Husserl has asked the architect to return to the things themselves, what exactly would they be within the discipline? Clearly the built work has a reality, it stands before us whether in dawn, clear mid day sun, spring mists, or winter snows. I grasp a lever or handle of an entry doorway. I enter the structure and it changes my world; perhaps tacitly, subliminally, as in the thinking of Michael Polanyi (Polanyi, 1969, 139), or perhaps profoundly with its changes of scale relative to my body, flooding the space with light or whispering from candles. The space may be articulated in the light or made obscure by the shadow. My footsteps give a second sense of touch and I may feel my weight slightly displace a wood floor or footsteps echo off a stone surface. Clearly the pieces of which it is made have been altered in a transformative process, brought by extraction from the earth, burned at thousands of degrees of heat, formed, and shipped sometimes across the world. They may also be local, formed of the earth itself or made from trees that had been on the location. Clearly when I approach the structure I have intent, I have expectation, whether to engage a productive meeting, purchase a computer part, or escape for a brief lunch away from my desk. I may be simply engaging the architecture as passage from one discernable place to another, but I have intent. In these ways architecture presents

itself as a material fact, but also as a material phenomena, an embracing thing in its phenomenal spatialness where qualities of space as things are engaged by phenomena of the things of its containment and porosity, phenomena of light, temperature to my skin, phenomena of sound and smell. It is far from a static object, as it reveals itself with the moves of sun and changes in season. It weathers and changes again over my years with it. It appears in my consciousness in expectation, in memory, as well as a myriad of symbols to aid in negotiated participation. In my consciousness I may bestow affection upon it, it may attain the status of architecture, it may become place, and it may anchor key events in my life or simply allow me to live the life I wish to live. Whether I engage the work as a traveler encountering it as a pilgrimage or glance and change my path due to a tacit calling, whether I inhabit it daily for a few minutes or it is my inhabitation for hours or days at a time, the structure of the engagement with the architecture as phenomena is apodictic. In a work of architecture the phenomena have been gathered or set in motion, some times intentionally by the design process, the architect (including the myriad of consultants), and the ideas that initiated the work. The phenomena may be as literal as "granite", as ethereal as the particular shine off a piece of stainless steel, or as immaterial as the apparent way the sequence of experiences or path seems to set up a coherent journey across my engagement from entry to terminus, but all exist as evidence.

Husserl felt his science depended on such forms of evidence. In the *Logical Investigations* he notes all genuine knowledge rests on *Evidenz-* cognitions given with insight as opposed to blind faith (Moran, 2000, 95). Evidence assumes an ability to verify. The self-evidence of architectural media is more elusive than one may think, but inherent in the search is also the opportunity.

The literal material of the work are seemingly the easiest to verify. Stone, steel, glass, wood, seem self evident due to their commonplaceness, but placed into the design process the architect quickly discovers what the layman only tacitly may suspect. None of the materials within the construction is a thing of itself. Each has been transformed in many operations from another context and setting. The thing seen within a work may be a highly refined version of the source material, such as the alabaster stone architect Raphael Moneo used in the Cathedral of Our Lady of the Angels in Los Angeles, where cut with the precision of new capabilities of mechanical processes to 1.5 centimeter thickness, is rendered translucent (Cathedral of Our Lady of Angels, 2009). Similarly, a material which seems monolithic in its nature may be a composite made from sometimes hundreds of mechanical, chemical or increasingly, biological operations. The recent technological breakthroughs across scientific and construction product disciplines over the last 20 years have produced more newly available individual material choices than occurred over the 2,000 years previous (Brownell, 2006, 6).

Gottfried Semper's materialist theory, developed in 1851 in *Die Vier Elemente der Baukunst* looked to categorize materials apart from the classical ideas of Vitruvian thinking. In comparing vernacular work around the world, he developed a four-part gathering of material types: earthworks, hearth, framework and enclosing

membrane. These were divided into two operational groups: the *tectonics* of the frame, where lightweight components are assembled to provide the spatial matrix, completed by the cladding, and *stereotomics* of the heavier elements of earthwork, and materials of mass taken from the earth such as brick and stone (Frampton, 1995, 85). While this broad taxonomy of light and thin construction has maintained much validity, and the idea of *tectonics* in general has had a great influence over thinking of the last 20 years, the profound expansion of materials and material capabilities has overwhelmed such attempts at categorization. Today, with the added societal concerns for sustainability, materials such as rice straw bales that may have stereotomic formal characteristics behave more in structural practice as light cladding. Structural plastics maintain lightweight cladding, lightweight structure, and formal stereotomic characteristics.

The materials themselves and the way the works re-presents them may have no clear trace of former contexts or operations. We take glass as sand for granted, but do not sense it; a "window" may also now include layers of glass, chambering exotic chemicals for thermal resistance or phase change materials for turning transparency to opacity for privacy. Recyclable claddings, genetically modified plant materials akin to a high tech version of re-thatching, are just around the corner. The "cradle to cradle" material ethic of William McDonough suggests any material be considered from its origin through use and through recycling and potential reuse (McDonough and Braugart, 2002). Most recently another iteration of the legacy of the industrial age seems to be in formation where, with computer driven machinery, rather than counting on a small set of modular or mass-production pieces and options entering the consideration as the basis for material selection, "versioning" where project specific material fabrication and multiple permutations are available at the local level is an emerging at the local level as well as international scale (SHoP, 2002).

The materials themselves retain a facticity of structural capability, weight, volume, and cost, but are well beyond these categories in the *why* of their selection. The architect has gathered them, not so much as materials per se, but for their gathering of attributes and characteristics and phenomena about them and their interlacing of these patterns and attributes with those of others. For the architect, where a material begins its presencing and where it moves to background or ends its presencing is part of the material in service to an idea.

The idea may be a kind of deconstruction of the material- removal of some authentic aspects to reveal others, such as the way bark may be removed from a fallen tree to access the stronger less volatile core. It may be an enhancement through operations such as a stain or coating to protect and extend a characteristic such as wood grain quality. In the hands and consciousness of the architect, the thingness of the material is always an opening for rational lateral thinking, a drawing out of memory and experience, and displacing of conventional thought of a material. To do so, one must suspend judgment of what a thing is while retaining what is essential for that thing to exist. Through materials the architect is given access to a specific world making that will entail a reality with the things and

through the things, but that has crossed the logics of multiple epistemological zones. Logic for Husserl meant a return to the bestowing of sense which occurs in the lived experience of logical thinking. . .a turning of intuition back towards the logical lived experiences which take place in us whenever we think . . .the thinker knows nothing of his lived experiences of thinking, but only of the thoughts which his thinking engenders continuously (Moran, 2000, 93).

There is conventional knowledge, a social formation of intersubjective judgments that disciplines find appropriate. There is the ontic knowledge revealed by sciences that contribute to objective classification and reliability. There is the knowledge revealed by the architect's direct immediate experience, but also the knowledge revealed and acquired by the experience of the hand, and as a prosthetic to the hand, devices. The materials have their own characteristics that form a resistance to a complete understanding. The things exhibit a capacity to be interrogated directly through processes to the point of destruction. The things have limits, but it is not always evident from era to era what they may be. The things in themselves are capable of sustaining and enabling new forms of knowledge. This is point where it seems to any architect that by their nature, by their training, they are practicing phenomenologists. Phenomenology thus helps the partial sciences and the natural attitude by clarifying their partiality, by bringing out what is absent to them, and by showing that what they identify can be seen from perspectives they do not enjoy (Sokolowski, 2000, 209).

In the design and construction processes, architects begin with something real and they end with something real. The real is not self evident, but makes itself available for disclosure. In between the architect may be dealing with alternate states of this reality. The ideas of ontic reality, critical reality, speculative reality, and other possible forms of realism while in the sense of philosophy are doctrinal, categorical, and specific, in the design process are not exclusive to each other. In addition to these forms of the real the architect needs the additional freedom to move into the transcendental. Husserl's transcendental reduction seems necessarily embedded within the kinds of design thinking that the challenges of the twentieth century posited. The world of the architect is the capability to displace, replace and enhance. The reduction allows the freedom for possibility within the arc from real to real, while never leaving thingness. Regardless of its ontological status after the reduction, the world as phenomena is not nothing. . .together with the entire stream of experiences that constitute my life. . .I cannot take any position in regard to the actual being of objects meant. All this, too, is to be taken only as a mere phenomenon (Kockelmans, 1994, 217). What are left after the transcendental reduction are thus not a bare *ego cogito* of the designer, but an infinite realm of transcendental experiences that constitute the life of transcendental subjectivity (Kockelmans, 1994, 220). The thingness, whether as phenomena or possibly as the collection of qualia which constitute the transcendental thing always are retained. They have always been there for consideration, but hidden by the sedimented processes. Architectural design is a form of dance across actual and potential.

P H E N O M E N A L ,   E P I S T E M O L O G I C A L ,   A N D   O N T O L O G I C A L
I N   A R C H I T E C T U R E

As noted by Husserl in his 1928 *Encyclopedia Britannica* exposition of phenomenology, there are possible interweavings of transcendental phenomenology with ontology. While it may be possible to conceive that the intersubjective transcendental is accessible at all locations and junctures along the architectural design process, it may be more appropriate for the real-to-real arc at the point of conceptualization. If one accepts that there is also a corresponding continual epistemological opportunity as well, then architecture is more than physical objects, its "objects" of focus can be the investigation of and manipulation of the media of architecture. Form is a result of ontological investigative forces vs. accumulations of Platonic forms. This is the basis for design-as-inquiry, design as a form of knowledge, a form of research which a key concept that requires embedment within any teaching of architecture pedagogy. If it begins with real natural and social setting, real program, real costs, real time for execution, and if it ends for the process in the work realized, then the place for the transcendental reduction is midpoint in this arc. The factual and phenomenal grounds of the work may be collected at the inception, but at some point the search for the conceptualization of what would gather the disparate things takes place. At this strategic point, the reduction could proceed, for as Kockelmans notes, "None of the methods used by the other sciences can be of any value here. Whereas they have to presuppose something in addition to the actually given, in the field of primordial phenomena characteristic of phenomenology, presuppositions are simply inconceivable. In the field of original phenomena, the fundamental principle is that every primordial, giving intuition is a legitimate source of knowledge, that everything which presents itself to us primordially in *intuition* – in its body reality, so to speak- is to be taken simply as it presents itself to be, but only within the limits in which it presents itself" (Kockelmans, 1994, 14).

Phenomenology focuses on what appears in intuition, apart from logic, or other mediation- experience in its purest manner to have knowledge is to be able to access or repeat steps through to the original evidence. To know something is to be able to verify it, by tracing it back to some evident experiences, which ground it fully (Moran, 2000, 96).

In the reduction, one is not leaving the real so much as going to the point of essential and point of origin behind what constitutes our sense of real. Husserl notes phenomenology as science of origins (Moran, 2000, 137). In doing so, one places oneself in the sphere of "absolute clear beginnings". . . . independently of any prejudice. . .one learns to see things in a more original and radical way, to penetrate into things and see there the more profound layers of meaning behind those that first appeared (Kockelmans, 1994, 14).

In the process of reduction what appears are the phenomenal essences that are and always have been available. Here "essences" or "ideas" mean not the "empirical generalities" that with the types encountered in experience but rather "pure generalities" that place before our minds pure possibilities whose validity (as phenomena) is completely independent of factual experiences (Kockelmans, 1994, 15).

For the architect the reduction is a creative event; "To experience the reduction is to experience the enrichment of one's subjective life-it opens infinitely before one." (Moran, 2000, 147). In the conscience of the architect actual existence is suspended as unimportant- memory, fantasy, and other forms of attention can disclose as many acts of perception as factual experience. Moran notes: "Whether I am dreaming or am awake, I am experiencing cogitations, 'thoughts' in the wildest sense, and these can be examined so that essential structures of both the acts and the objects of the acts can be disclosed. The whole world becomes for the reduced consciousness a field of possible experiences. Husserl drops reference to the actual world, to factuality." (Moran, 2000, 153).

With his example of the reduction of a table- a tangible thing we may relate to, Husserl gives a glimpse into the power of aspect of the eidetic reduction as starting point for imaginative free variation:

Starting from this table perception as an example, we vary the perceptual object, table, with a completely free optionalness, yet in such a manner that we keep perception fixed as a perception of something, no matter what. Perhaps we begin by fictionally changing the shape of color of the object quite arbitrarily...in other words, abstaining from acceptance of its being, we change the fact of this perception into a pure possibility, one among other quite 'optional' pure possibilities-but possibilities that are possible perceptions. We so to speak, shift the actual perception into the realm of non-actualities, the realm of as-if. (Husserl, Cartesian Meditations, 34, 60; Hua I 104).

Husserl extends this free variation into the idea of horizon. Within any perception or experience, there is a lateral capability to expand, project, multiply, and modify the originating experience. Every designer recognizes this as the kind of point of origin of an idea. It is here that having gone through the reduction of the situation(s) presented, that the idea to be affirmed as it re-enters dimension and materiality may be contested and appraised. It is here that I suggest that Heidegger (1971) begins his circular verbal wrestling that makes up *The Origin of a Work of Art*.

DASEIN AND DESIGN: THE ACT OF MAKING AS TRANSCENDENT

The idea of a phenomenological reduction does not takes the participant to a "near zero" condition, but a place of clarity apart from the noise or clutter associated with sediments about the real. Apart from naturalized concepts and logic(s), there is then a sense of freedom to further interrogate the phenomena thing relative to new relations. Husserl implies all objectivity is objectivity for consciousness-the move toward the reduction. This allows a freeing activity within ideation to proceed. At a point in the free combinative, the architect can proceed with making as testing and verification, moving back toward the realization of the work (Moran, 2000, 141). This is the point that for Husserl he has made his case for the reduction. The thinker, the designer, the architect has been freed. But for the architect, unlike the philosopher, the realization of the work is requisite. The path back from the transcendental reduction is not clear in Husserl's writing. Application may have

been seen as discipline specific. This is where the work of Heidegger and specifically *The Origin of a Work of Art* is helpful to re-ground the arc of the architectural process.

Heidegger and issues within the transcendental is a difficult problem. but open to recent inquiry. Jeff Malpas and Steve Crowell note: "Following Nietzsche, Heidegger begins to see that a more positive characterization of self-transcendence, and of thinking, is blocked by the scientific pursuit of truth itself, which has no room for many forms of experience-of the beautiful, for instance, or the good-that, consequently, seem to disappear from the science-dominated world. Heidegger's late thought then, can be seen as a continuation of the pursuit of transcendence that attempts to do justice to these excluded experiences in an age that puts roadblocks in the way of such reflection." (Crowell and Malpas 2007, 6).

Hofstadter notes Heidegger's idea of thinking around things: "...this means to exist as a human being in authentic relationship as mortals to mortals, to earth and sky, to divinities present or absent, to things and plants and animals; it means to let each of these be-let it presence in openness, in the full appropriateness of its nature- and to hold oneself open to it's being" (Heidegger, 1971, p. x). The key phrase here is "let be". The architect cannot simply let things be- they are gathered. John Haugeland suggests the "let be" may entail as many as four implications: acquiescing (lack of struggle), allowing (permit), enabling (make possible), effecting (make something be) (Crowell and Malpas 2007, 94). These fluid ideas of "let be" ideas allow a proceeding from the phenomenal within the transcendental toward the specific. Care will be taken that nothing essential will be lost, but clearly what is "letting be" is in motion.

In *The Origin of a Work of Art* Heidegger deals with things and works of art and their establishment, or more so the act of their establishment through the thinking, operations and tools of the artist, whom I will directly translate to architect. His example of the painting of peasant shoes and the direct architectural example of the Greek Temple in its setting, each in their own way gathering worlds are instructive. "The work as work sets up a world. The work holds open the Open of the world. But the setting up of a world is only the first essential feature in the work-being of a work..." (Heidegger, 1971, p. 45).

Heidegger (1971) establishes an important triad in this process, the architect, the idea and the work. The work is the evidence of the relations between the three. "The thingly element is manifestly the matter of which it consists. Matter is the substrate and field for the artists formative action...the distinction between matter and form is the conceptual schema which is used, in the greatest variety of ways, quite generally for all art theory and aesthetics." (Heidegger, 1971, p. 27). Heidegger with Husserl is also concerned with the kinds of sedimented knowledge concealing the possible; "...preconception shackles reflection on the being of any given entity. Thus it comes about that prevailing thing-concepts obstruct the way toward the thingly character of the thing...and all the more toward the workly character of the work." (Heidegger, 1971, p. 31). The act of making is a central theme in *Origin* "When a work is created, brought forth out of this or that work-material- stone, wood, metal, color, language, tone- we also say it is made, set forth out of it...because the work's

work-being consists in the setting up of a world, so a setting forth is needed because the work-being of the work itself has a character of setting forth, a making." (Heidegger, 1971, p. 45). Heidegger states ". . .we are able to characterize creation as follows: to create is to cause something to emerge as a thing that has been brought forth. The works becoming a work is a way in which the truth becomes and happens. It rests on the nature of truth. . . truth is un-truth, insofar as it belongs to it in the reservoir of the not-yet-uncovered, in the sense of concealment. In unconcealedness as truth, there occurs also . . .a restraint or refusal." (Heidegger, 1971, p. 60). Kockelmans notes within Husserl's concepts a similar anticipation away from subjective ego toward world: ". . .the relativity of everything in regard to consciousness applies not only to our own de facto world, but in eidetic necessity also to every conceivable world whatever. . . .if we vary our factual world in various ways in our imagination and thus carry it into over into merely conceivable worlds, we implicitly are also varying ourselves, whose environment our world is: we each change ourselves into a possible subject, a subject whose environment would always have to be the world that was perceived or thought, that is to say, a world of the subject's possible experiences, its possible theoretical experiences, and its possible practical life" (Kockelmans, 1994, 186).

This making is the architect's conceptualizations being manifest in the resistance of material to certain kinds of form, but welcoming others. The intentions, made manifest through the work are constantly available for judgment. The work in process via making, whether computer realization is a two – dimensional representation of a three-dimensional thing, whether in a gathering of material samples, whether in large scale mock-ups of possible construction and space, are deemed available for judgment. The judgment is not solipsistic, as there is an intersubjective aspect to client, community, and colleagues. The work is not linear in development. This work-as-work evolving from idea-of-work is not perfect transition, it is difficult. Heidegger uses words like "strife" and "conflict" in his descriptions. While sources for ideation may come from a transcendental source, the translations into work across the realms of the realized work may require re-ideation or additional searching among options. The core principle is not that the transcendental delivers a perfected work, but that it merely opens the work to the imagination such as to engender the fullest possible opportunities for the realization among the possible. The goal is to raise the realization of the architecture to the level of art. As Heidegger states: "Art is the origin of the art work and of the artist. . .What is art? We seek its nature in the actual work. . .But what is thus at work is so in the work." (Heidegger, 1971, p. 57).

The architect, having emerged from the transcendental source has engaged the matter and manifested the ideas through the forms in dialogue with the resistances of the matter and materials. The work emerges and takes its realization. Heidegger cautions that this process is far from over. The architect must now yield to the work being the conveyance of idea gathering the phenomena, the trace of operations and as thing-in-itself. There is no room for the ego or rationalization. The work is the evidence of what is brought forward. "The emergence of the createdness from the work does not mean that the work is to give the impression

of having been made by a great artist. The point is not that the created being be certified as the performance…Rather…namely this, that unconcealedness of what is happened here…this 'that it is' of createdness, emerges into view most purely from the work…the work casts before itself the event-ful fact that the work is as this work, and it has constantly this fact about itself." (Heidegger, 1971, p. 65). Similarly, Sokolowski echoes the compatibility of Husserl's "absence" with Heidegger's (1971) "unconcealment": "through the doctrine of intentionality Husserl was able to say that we actually intend things that are absent. It is not the case that we deal only with immediate presences…Human thinking is such that it transcends the present and intends the absent…This theme of absence was, I believe, a stimulus to Heidegger's notion of unconcealedness as involved in truth (Sokolowski, 2000, 217).

Further, the built work is not, despite its facticity, self evident, it must be allowed time for its being to be accepted among being. Heidegger suggests that only in the intersubjective appreciation among the beings in the world as brought forth is the work finally brought into reality. As Heidegger continues,"…the works reality does not exhaust itself even in createdness…the work itself is transported into the openness of beings-an openness opened by itself-the more simply does it transport us into this openness and thus transport us out of the realm of the ordinary. To submit to this displacement means: to transform our accustomed ties to world and to earth and henceforth to restrain all usual doing and prizing, knowing and looking, in order to stay with the truth that is happening in the work…This letting the work be a work we call preserving. It is only for such preserving that the work yields itself in its createdness as actual, i.e., now: present in the manner of a work. Just as a work cannot be without being created…so what is being created cannot itself come into being without those who preserve it." (Heidegger, 1971, p. 66).

In *The Origin of the Work of Art* Heidegger takes the realm of ideas and associations from the consciousness of the artist, shows the efforts necessary of the architect in transformation of matter and material with respect to form. The care of tending to the nature of the materials and phenomena they gather is crucial to the work being able to take its place in a new world setting. The work is turned over to the beings-in-the-world for their opportunity to experience what the architect was able to envision. The gathering of the phenomena and experiences enabled by the work has the potential for the generation of affect for the work, and provides its ultimate realization, not in its facticity but in its unconcealment of what had been hidden by thinking, processes, and other things in the previous world.

This realization completes the process initiated by patron or community where the world was found inadequate. By creating an arc from one reality to the next, the transcendental reduction plays a role in actuating possible worlds. There is no romance with a promise of continuous Hegelian progression of new architectural works, but the revolutionary possible interrogating the sedimented conventional allows for more of an open dialogue for the potential. While not negating the forms of knowledge within other modes of thought, a methodology that includes

phenomenology allows each form of knowledge to verify what it is capable of verifying and withholds the role of factual negation from a process that includes the intuitive.

Architecture as discipline paired with the influence of phenomenology shows how perception should not be understood as a barrier between ourselves and things, and how things can be given in various perspectives and still maintain their identity; it examines the interplay of presence and absence in all our experiences and possible futures. One does not prove realism. . .one displays it (Sokolowski, 2000, 216).

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J . C .   C O U C E I R O - B U E N O

T W I L I G H T   S P L E N D O U R   (P H E N O M E N O L O G I C A L   R E F L E C T I O N S   O N   E U R O P E)

A B S T R A C T

E. Husserl represents a key reference when addressing the need for a serious and exhaustive reflection on the notion of Europe, in an attempt to refute the fallacy that is being built up around its past. More than ever before, Europe urgently needs to establish an inner dialogue, and to realise that its true essence lies precisely in that "other Europe" that is being excluded and marginalised (an awareness of existence through the other). Europe needs to adopt a clear approach, accepting its intrinsic plurality and by extension the fact that its identity hinges on assuming as its own that which is superimposed upon it as being radically different. A Europe whose fuzzy, yet immensely powerful light can be seen all over the world. In keeping with the same line of thinking as that adopted by the father of phenomenology, Europe is above all the origin of the most quintessentially European event: philosophy. Indeed, it is philosophical thought that has set Europe apart from the other communities of the world. Philosophy does not target particularly privileged peoples or a specific tradition. To put it another way: philosophy is the conceptual framework that exists prior to the emergence and ultimate existence of the plural nature of the traditions and customs that are shaped to form communities, peoples, nation-states, etc. In fact, the Europeanization of the world (the generalised use of a philosophical lexis – the *verbigratia* of the concept of democracy) would lead to the necessary opacity and dissemination of Europe as a universal subject. Europe is philosophy and its praxis (or political perspective) the western concept of democracy. Europe must adopt a legitimising approach and relinquish its imposed universalism, timed to coincide with the "voluntary Europeanization of the world". At all events, it should not be forgotten that Europe (and indeed the entire Western world) is experiencing a time of twilight, of self-imposed decline, of unconcealed deliquescence, precisely at a time when much of the rest of the world is enjoying the limitless expansion of the most genuinely western forms of expression.

I

Any re-questioning of the notion of Europe should be channelled towards the key contributions of Husserl's phenomenology (*Die Krisis der europaischen Wissenschaften und die transzendentale Phänomenologie*, 1976; *Philosophie als strenge Wissenschaft*, 1987).

It serves as a reminder that Europe has a clearly defined birthplace: the Greece of the seventh and sixth centuries BCE. Indeed, an intellectual approach emerged

from that Mediterranean community that differed radically from that of preceding civilisations: the concept of philosophy. And, out of a notion that would prove to be of crucial importance for the West, the concept of Europe arose, which Husserl considered to represent a new age for mankind, a space for fraternity which would seem familiar to us, putting us at ease.

It must be stressed that the epiphany of philosophy brings with it a new vision that no longer attempts to comprehend life from a specific natural environment, but which instead overcomes historical and material considerations, integrating all possible ontological and factual forms of expression.

Husserl is adamant in this respect: philosophy represents a whole new dimension for mankind. The father of phenomenology aspires to a Europe that forms a supra-national community, the manifestation of an absolute society, in which philosophy exerts a new guiding function. Or to put it another way: philosophy seen as the effective brain of mankind.

Husserl is aware that Europe is ailing and that this situation has led to a severe crisis that has resulted in the loss of reason, and in turn to a sense of rationalism degraded by objectivism and naturalism. At all events, it serves as a timely reminder that the true threat to Europe lies in its sheer weariness. Weariness that generates bewilderment, causing it to fade away. There are only two ways out of this situation: decline or rebirth.

In this paper, I intend to indicate a third solution: if our acceptance that the decline of Europe is its ultimate destiny, then all that remains is for us to delve deep into the "splendour of this twilight", which, coinciding with its unstoppable decadence, its deliquescence, would lead to the "voluntary Europeanization of the world".

Returning to the genealogy of the concept of Europe, it must be remembered that geographically speaking, it is a Eurasian peninsula that is inextricably linked to the civilising history of Asia. Indeed, the Asian continent was the source of probably the most culturally significant periods of European history. In fact, for many centuries it was impossible to distinguish it in geographical or cultural terms from Asia.

The original concept of Europe lies in classical Greece and its idea of philosophy represent an ontological bolt of lightning to thought, capable of isolating itself from the tangible, and allowing for the subsumption of the specific seen from the perspective of a universalistic vocation.

It is thus described by Hesiod in *Theogony*: Europe is the daughter of Oceanus and Tethys. The author's use of the word "Europa" dates back to the second half of the eighth century BCE: in the best-known myth surrounding Europe, she is represented as the daughter of Agenor, King of Sidon. Zeus fell in love with Europa, turning himself into a bull in order to win her affection. Bathing in the company of her maids, she was so drawn by the strength and beauty of the beast that she mounted it, and Zeus seized the opportunity to carry her away to Crete.

Herodotus situates Europe (*Históriai*) between the Barbarians of the north and the Persians of Asia. He calls the East "the lands of the morning" and the West "the lands of the evening", placing Europe and Asia in opposition. He insists that

Greek superiority lies in the fact that the Greeks are free and willing to die for their freedom.

For the Greeks, freedom *(eleuthería)* must be seen as the intention to abide by the laws of the *polis* in a state of democracy; in other words, when all citizens are granted freedom of speech *(isegoría)* and are judged by the same laws *(isonomía)*. In turn, Aristotle, in *Politics*, also highlighted *eleuthería* as the element that differentiates Greek culture from its Asian neighbours.

For a long time, the fate of Europe was determined by Greece and Asia Minor. The West was a little-known and practically uninhabited area. It is therefore clear that the origins of western civilisation are deeply rooted in the East.

Successive invasions (and the Romanisation) of the Mediterranean communities by Germanic tribes in the fifth and sixth centuries would crystallise the concept of Europe, culminating in the Christianisation of the Germanic and Slavic tribes (the Roman and Byzantium Orthodox churches respectively).

In this sense, the unity of Europe arose out of Christianity. A unit that was made up of Latin, Germanic and Slavic Orthodox-Byzantium elements. At all events, the prehistory of this unity lies in the pre-Christian period with the presence of the Muslims and the Germanic world. It can therefore be claimed that Christianity and modern culture can identify with the concept of Europe.

As mentioned above, the epiphany of the concept of mankind lies in classical Greece; a universality that arises from our particular nature and which forms an innate part of any individual. An individual/universal dialect that would be swept along by the tidal wave of Christianity.

In this early historical vision, Europe represents a constituent form of plurality, which throughout history has been rejected for a wide variety of reasons. Precisely for this reason, in this paper I intend to put forward the notion that Europe has no need for what European politicians call "the dialogue of civilisations". What it does need, however, is to converse with itself (something it has probably never done before), and to become aware that this "other" excluding and marginalising element is in fact the most genuine essence of Europe (the spirit of self-estrangement, in accordance with Hegel's vision of Europe).

It must also be noted that it is in ancient Greece that the geographical borders of what ultimately would become known as Europe begin to be traced. This eastern configuration (Asia in Europe) has, of course, played a crucial role. In this sense, the triumph of Christianity brought economic, political and religious unity to the Roman Empire (rooted in Hellenistic culture), which led to an early definition and assimilation of its own European personality.

Charlemagne's Empire extended throughout the territories occupied by the Christian Church, and would be associated with the idea of Europe, and by extension the West.

At the height of the Middle Ages Scholasticism represented one of the major intellectual contributions to the shaping of Europe, through its attempt to philosophically systemise Christian thought, with the pertinent mediation of Arab and Jewish thinkers. It must be remembered that most medieval institutions were based

on a religious and ecclesiastical model: universities, municipal power, markets and intellectual societies.

Universities, the result of all of the above, represent perhaps the greatest contribution of the Middle Ages to the formation of Europe. Their origins lie in the *universitas*, student associations that met to search for the teachers they needed to complete their education. From there, the concept of *universitas* was also applied to teachers. From the fourteenth century onwards, universities were seen as a corporation of students and teachers.

In their early days, universities were rooted in Christianity and the classical organisation of the Church. Initially, studies in Theology (Paris) and Law (Bologna) carried a particular weight. The Arab influence led the universities to include Medicine (Salerno). And by the late seventeenth century they also included faculties of Arts.

In the eighteenth century universities continued to be structured according to the four traditional faculties: theology, law, medicine and arts. This century would witness a major development in these faculties of Arts that would have far-reaching consequences for Europe and the West: they were expanded to take in new fields of study and knowledge, subjects that would be included in the new faculties of Philosophy, such as natural philosophy, history, philology, etc. It is at such at time that Kant, in his work entitled *The Conflict of the Faculties* (1992), solemnly claimed that studying at a faculty of Philosophy did not actually prepare for any specific profession; instead, its "usefulness" lay in contributing to human knowledge. Kant would go on to consider philosophy as more than just another subject; indeed, he saw it as the nerve centre of universities. Such were its beginnings, and by extension those of Europe and its modernity as well.

Universities are the greatest contribution of medieval Christianity to Europe and the world. It is the time when cultural and intellectual Europe was shaped, in which Latin would act as a lingua franca that would allow for a flourishing internationalism and cosmopolitanism, reflected in the endless movement of individuals and ideas between communities. A transnational culture was formed (movements and pilgrimages from monasteries to universities) with an essentially Universalist vocation, bringing together the spirit of the universities and ancient Greece. One of the consequences of this was the proliferation of art and culture that allowed for the consolidation of Europe's identity.

The current marginalisation to which philosophy is subjected in European (and American) universities is a clear symptom of the decline of Europe. The hegemony of scientificism in universities has isolated philosophy, severing the totalising vision of the world which, centuries earlier, Christianity, and ultimately modern philosophy, had represented. Scientificism fails to satisfy our natural inclination towards learning, as discussed by Aristotle at the start of *Metaphysics*.

The Renaissance would consolidate the concept of Europe, in terms of the humanistic recovery of its founding legacy: Classical Greece. Indeed, it would foment the ongoing circulation and interpretation of the contributions made by the Greeks and Romans.

In a situation such as this, Europe appears as a kind of cultural crossroads that would determine the mark it made on the world: Greek and Latin culture, Christianity, Islamism, Judaism, mysticism and magic, etc.

Personal autonomy would flourish as the other side to the coin of European autonomy, coinciding with the appearance of the nation-state, as a result of Spain's colonising of America.

The birth of these nation-states in the seventeenth century would result in the consolidation of modern democracy (and with it the concept of Europe) in the light of the experiences of France and America.

The arrival of modernity brought with it an idea of Europe identified exclusively with Greece, Rome and Christianity, leading to the estrangement of Europe's oriental tradition as a key part of its identity. This "other side" (Orientalism), shunned and marginalised by Europe, is however, unquestionably a quintessentially European trait. The essence of Europe has always been rooted in absorbing "the other side" as proof of its identity: its essential spiritual wealth lies in accepting what is alien as an integral part of itself. Recognising its own traits in others.

In the sixteenth century Europe attempted to recreate itself in an idealised form in the New World. The intention was to build the "ideal Europe" in America.

A sharp awareness of the disenchantment with Europe would result in the great purifying myths of man and his communities: the myth of the good savage, of paradise, etc.

The intention was therefore to direct its sights towards an America that represented a transcendentalised Europe, capable of realising the far-reaching spiritual and material projects it had cherished since its Greek foundations. America would be seen as a European utopia, the true dream of Europe, a means of righting the wrongs that were beginning to divert it from its true objectives. In this sense, rather than discovering America, it could be claimed that Europe invented America as a space in which to express its sentiments and frustrated aspirations and heal the internal wounds caused by devastating armed conflicts.

The sixteenth century saw the appearance of the concept of citizenship – the result of the uprisings of the Bourgeoisie: the concept of the nation-state is born; democracy becomes widespread; there is much talk of civil rights, etc.

In the Age of Enlightenment Kant puts forward the idea of universal knowledge, based on the structure of human reasoning. The German philosopher is therefore laying the foundations for freer, more pacific societies, appealing to a sense of universal and public reason that would facilitate mutual understanding.

Kant claims that a society made up of autonomous individuals would be based on the free will of subjects who impose their own laws on themselves. We are therefore faced with a construction of modernity (which to a considerable extent represents the secularisation of Christianity) that would invoke concepts such as democracy, liberty, universalism, individualism and equality. Notions that would constitute its principal hallmarks.

This would allow for the construction of modern citizenship based on the fundamental idea that it is the subject himself that becomes a citizen in keeping with

his political mission of submission to a series of laws: he abides by them, yet at the same time creates them. This in turn leads to the idea of democracy and the republic. Models in which subject and sovereign are one and the same.

<div align="center">I I</div>

Europe is essentially philosophy. Yet at the same time a concept of democracy, its factual expression. Our aim is to determine through analysis the European idea of philosophy and which concept of democracy abides with and is ecumenical with European tradition, as well as the most appropriate type of philosophical and political thought for a Europe immersed in the "fuzzy splendour" of its decline.

As mentioned above, Husserl believed that the origin of Europe lay in Greece. Having established its origins, the next task is to analyse the essential features of philosophy as the essence of Europe. Or to put it another way, what does this unusual concept of Greece as the foundation of Europe really consist of?

Philosophy means *theoría*, the most elevated form of *sophía*: in actual fact, in Greek thought philosophy means total dedication to *theoría*, formulating the ideas that question our experiences of truth whilst at the same time placing particular considerations on an abstract plane. The aim is to eliminate the idea of self, in an activity that shuns all forms of benefit or gain.

In *Metaphysics*, Aristotle claims that "all men desire by nature to know", and that the essence of this knowledge is made up of *logos*. *Logos* is life structured in community, the life of the *pólis*. This natural inclination to know is what has led to a philosophical tradition which embodies the essence of Europe.

Philosophical knowledge is an intrinsic part of political life, as the ability to anticipate the future is necessarily linked to the both the present and the past. It is a question of knowing how to "look back" in order to be able to "look forward" with the necessary mediational perspective of the present.

The *logos* invoked here is dialogue. Dialogue is the expression of the language that forms linguistic communities and which enables us to use natural languages to access linguistic worlds that reveal the full plenitude of human life that is permanently accessible to this "alien side" (in this case non-European).

The epiphany of *logos* provides beings with a means of expression. For the Greeks, access to language represents the presence of these beings, their *aletheia*. In other words, language represents the being and shapes the structure that will make our experience possible.

In this sense, all dialogue implicitly contains meaning. Language provides the means for the finite expression of infinite possibilities. Dialogue, as a linguistic act of the being, refers us to dialectic reflection: *logos* is therefore able to address its own negativity, moving towards its opposite sphere. The aim is to force, through the reflexive dialectics, the standard behaviour of language, redirecting it in search of a more elevated (and precise) understanding of the world.

The phenomenology of reflection is an act that questions our own initial convictions. Within the experience of truth the subject is aware of a number of certainties

that will be put to the test in order to obtain a series of new dialectic perspectives. Indeed, all acts of reflection aim to address the fundamental issues of our dialogue.

Although reflection is a potential of the specifically human *logos*, in Europe, it was presented by the Greeks as a vital universal contribution for mankind. It is not merely another human act; instead, it is the only action capable of questioning any supposedly consolidated knowledge, and can therefore allow us to move, ontologically speaking, from one place to another.

Reflection implies opening oneself up to the known from the unknown. Panoramic vision of our world that provides one with the opportunity to change their existence as well shakes off their beliefs while adopting others.

In addition to the reflexive *logos* as a universalising theoretical framework of Europe for the world, we must also consider the idea of myth that is rooted in its identity (interestingly, the origins of the word "Europe" are to be found in mythology).

It is true that myths are common to all known civilisations; yet it is equally true that that nature of European myths and thought represents the most exceptional contribution to the world.

This said, and in contrast to *logos*, the nature of the European *mythos* is one of the factors that most clearly differentiate Europe from other civilisations.

Greece is the origin of Europe and its mythology is one of its most outstanding references. We must begin by stating that the Greek myth contains a sense of truth that goes far beyond the reaches of *logos*. The myth, as an original voice, transports us to time of greater wisdom than our own, hence our need to constantly resort to it. Indeed, it is this aspect that most accurately defines the timeless nature of Greek mythology.

At this point, it is worth remembering that myths are narratives whose existence is only justified when they are heard. Myths are removed from written forms (indeed, their decadence coincided with the time when they began to be written down).

Greek literature, which has been hugely influential in the West, has a deeply-rooted mythological tradition consisting of the way in which the Greek community interpreted its own tradition. It is effectively a succession of interpretations and reinterpretations which allowed the mythical message to gain both voice and clarity.

The origins of all literature lie in the mythological tale, as it always allows the most appropriate and significant points of view to be chosen.

That said, the fundamental aspect of the myth is that it is capable of immersing us in an inhabitable world of meaning, highlighting the force of the oral narrative tradition that overrides the question of truth or falsehood; its capacity to enchant and stir our emotions turns the very act of listening into an experience of truth.

The aim of the myth is to make us see that despite all our calculations, it is essential to preserve a symbolic grounding to guarantee the continuing human nature of our existence. For us it represents an initial approach towards the unknown.

Finally, and beyond all attempts at rationality, it is important to bear in mind the fact that Europe contains visions of a mythical and literary world with a capacity to humanise mankind.

<center>I I I</center>

As discussed above, democracy is Europe's true philosophical *praxis*. The fact that this universally extended concept, whose roots lie in Classical Greece, still retains its original connotations is truly worthy of admiration. In classical terms it was defined as the power *(krátos)* of the people *(démos)* and is made up of notions of liberty and equality.

In our era the concept of democracy is synonymous with government in freedom, something to which all communities should aspire. In democratic societies, this liberty should be seen as an essential reference to the condition of equality before the law *(isonomía)* and in freedom of speech *(isegoría)*. In modernity, its legitimacy is rooted in the dual concept of "popular sovereignty" and "fundamental rights". Furthermore, all democracies aim to maintain the balance between the vertical relationship of domination (to use Weber's terminology) and the horizontal relationship of common experience.

An initial distinction must be made between classical democracy (a direct political structure whereby people gather in the square to listen to the orators and adopt a decision once their arguments have been put forward) and the modern version, which is of a representative nature. Yet both share a key aspect: the necessary visibility and publication of all those decisions adopted by elected governments (Kant's "public use of reason").

Naturally, the origins of this concept, of vital importance in the heart of Europe and its invocation in extra-European communities, are to be found in Greece: the idea that the optimum form of government is the natural equality of all human beings before the law, places all men on the same plane and confers them with an equal sense of dignity.

Christianity has made a major contribution to this idea of natural equality through the concept of fraternity (ultimately used as one of the emblems of the French Revolution), which considers that their condition as the sons of God makes all men brothers.

Another noteworthy concept of democracy is the essential need for public debate (it could be claimed that "everything public should be made public"). The existence of issues concealed from public knowledge is a serious detriment to democracy, as they eventually turn citizens into subjects.

At all events, the essence of democracy lies in the obligation to abide by majority decisions, which are in turn subject to the rules of democracy. The object is to resolve any possible conflicts without the need to resort to force.

The European concept of democracy reveals all its greatness and legitimacy when power requires legitimization –something that can only be achieved through deliberation and consensus. It therefore distances itself from non-democratic regimes in which power is imposed by force, tradition or the leader's charisma.

Yet it must not be forgotten that the concept of democracy is facing a troubled horizon, the result of the dizzying speed at which social changes are taking place.

The most alarming of these are listed below:

– A rise in aggressive dissent, the result of frustrated expectations regarding living conditions within European and western societies.
– The hypertrophy of the technologisation of life, which, based on technical decisions that marginalise the classical forms of democracy, may place it at risk (faced with techno-scientific hegemony, Europe should recover those concepts that are inaccessible to machines, and therefore not susceptible to automation – I am referring to concepts rooted in art and literature-).
– The risk of acquiring totalitarian habits to the extent that the public visualisation of conflicts or interpretations intended for eradication is considered to be an impediment to interests.

In keeping with the thinking of Habermas, all contemporary democracies should aspire to a supra-national form of politics (that takes the form of a global or cosmopolitan democracy).

The aim is to identify democratic proposals that allow the unwanted effects of economic globalisation to be controlled in order to be able to establish re-distributive regulating mechanisms. The political theory that gave rise to the nation-state is no longer valid for these new social scenarios. Indeed, new concepts are appearing within the framework of the European Union (EU) that will have to be adapted to the current concept of democracy. In this sense, the EU could form the seed for a cosmopolitan society, a theory put forward by Kant. All this would lead us to think of a global democracy capable of overcoming the loss of sovereignty of nation-states, transferring it to supra-state institutions capable of further extending citizens' democratic involvement. The objective is to move towards an institutional model that transcends the limits of the nation-state in order to address problems and conflicts in a reflexive manner, beyond citizens' national loyalties (such as the eclosion of immigrants from poor countries towards Europe and the West). An insistence on resolving conflicts from the perspective of the peculiarities, customs and birthplace involves excluding, marginalising and violating the rights of vast numbers of people who form part of the migratory flows, preventing them from being received as fully-fledged guests. Democracy should possess the moral greatness that enables it to become the common homeland of the uprooted, the community for those that have been deprived of their community. Or to paraphrase Habermas (1989): to create a European society characterised by the model of a legally measured "solidarity among strangers".

Europe should be capable of leaving behind its particular and ethnic obsessions, constructing a public sphere capable of overcoming the limitations and constrictions that come with the concept of State and market.

According to J. Derrida (1991) and E. Balibar (2001), Europe is today unsure as to whether its role is that of fortress Europe or a space for democracy and freedom.

Faced with the overriding presence of two political and social forces (the USA and Asia), Europe needs to find its own place, whilst, as E. Denninger (1990) puts it, overcoming the difficulties involved in "rebuilding a ship on the open sea".

The increasingly fuzzy limits of Europe and the West's nation states, the result of economic globalisation and the deterritorialisation of politics (without forgetting that the construction of a European Union (EU) in Europe is rapidly doing away with the concept of state sovereignty), should force the Old Continent to acquire an increasing awareness of the need to establish a new world order.

It is common knowledge that unlike the USA, Europe does not possess a single common party or media system. In addition, the fact that that unlike the modern-day USA and Latin America, it also lacks a lingua franca presents an added difficulty (from the fall of the Roman Empire and up until the nineteenth century, Latin had been the common language of Europe).

There is a leaning towards opacity in terms of the concept of citizenship, nationality, territory, state, etc., favouring instead the idea of a European community. The intention is to prevent any overlapping between the concept of citizenship and nationality, which would imply that civil rights would only be defended within the territorial boundaries of a nation, thereby defending values that would appear to shun universality. Such an attitude is clearly both democratically and ethically questionable.

In short, we have moved from the foundational democracy of Greece to a democracy of nation-states. It now remains for us to trust that it will in turn metamorphose into a cosmopolitan supra-state institutional structure.

CLOSING REMARKS

Europe appears to be merely fading away, immersed in a period of evident decline, precisely at a time when much of the world is experiencing what is apparently a limitless expansion of the most genuinely European characteristics.

According to Husserl, the individual autonomy championed by the Renaissance is the other facet of the autonomy of European humanity, which, in a return to the legacy of Greek wisdom attempts to put forward a "philosophical form of existence"; which is a "free self-actuating will" – rules based on pure reason.

In keeping with this line of argument proposed by the founder of phenomenology, Europe is essentially the origin of its most personal event: philosophy. Philosophical thought is the most relevant and intellectually noble contribution we can make to the global community.

The marginalisation of philosophy in European (and American universities) is a clear symptom of the decadence of the idea of Europe. The universities' decision to focus on scientificism has alienated the teaching of philosophy, thereby making it impossible to provide a unitary and totalising vision of the world (*Weltanschauungen*) such as that offered by Christianity and modern philosophy in previous centuries. In this sense, science fails to satisfy our Aristotelian inclination for the acquisition of knowledge.

Philosophy is not oriented towards the privileged, or towards any specific tradition. Indeed, philosophy is the conceptual framework that must be created prior to the emergence and ultimate creation of a range of traditions and customs which take

the form of communities, peoples, nations and states, etc. (nor must it be forgotten, when invoking its legitimacy and its enormous significance for philosophy, that the concept of Europe existed prior to the actual European nations themselves). Indeed, the Europeanization of the world (the generalisation of the philosophical lexicon, such as the very concept of democracy) implies the necessary opacity and dissemination of Europe as a universal subject. This is the essence of philosophy whilst its praxis (or political side) is the concept of democracy.

In an act of legitimisation, the "voluntary Europeanization of the world" should immediately be accompanied by Europe's shunning of its imposed universalism.

Hegel (*Vorlesungen über die Philosophie der Weltgeschichte*, 1955) sees America as the spreading of the same culture onto another continent, moving beyond its borders: America is a second Europe. Europe invented America as a vehicle for the external expression of its own utopias. Spanish America represented the much-desired projection of Europe beyond its frontiers. In time, Europe became the utopia of Latin America. . .and it is now time to turn this situation around for the good of the future of Europe: looking to Latin America as an example of a consolidated pluricultural community as a means of accepting its identity. It embodies an acknowledgement of the alien as part of the self (in Ricoeurian terms). The absence of ethnic purity as the expression of an evolved supra-identity. Or to put it another way: ethnic impurity as ethnic purity.

Ideally, the future of Europe should involve inverting the trends of the past and by looking specifically to Latin America as a reference for pluricultural acceptance. This would effectively crystallise acknowledgement of the alien as part of the self.

In short, acceptance of its decline, its "fuzzy splendour", its gradual fading away (coinciding with a time when much of the world is immersed in a state of genuinely European expansion). Paradoxically, as Europe (and the West) looks on with astonishment at the diminishing self-belief of Europeans and westerners, there are many people living beyond our borders who aspire to copying our lifestyle.

Despite its appeal to the alien, Europe should not attempt to conceal its weariness and unease. Indeed, despite these sentiments, it should think of its "European self" from a point of equilibrium positioned between tradition and its strategy for the future.

And when considering this project, Europe should turn to Kant (*Zum ewign Frieden*, 1923) who reminds us of the alien's right to hospitality. His right not to be seen as an enemy simply because he has disembarked in a territory that is not his own (no-one can be blamed for having been born in a particular place). Hospitality implies the alien's right not to be treated as an enemy.

Europe's other major challenge is to create what Husserl terms "personalities of a higher order" (*Cartesianische Meditationen*, 1950); in other words, the projection of a common supra-national representation that takes the form of a federal republic of free states.

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JOHANNES SERVAN

OPTIMALITY IN VIRTUAL SPACE – THE GENERATION OF DIACRITIC POTENTIAL THROUGH LANGUAGE

ABSTRACT

Traditionally the freedom of speech is associated with either the negative liberty or the positive opportunity to speak, or more widely; *to express oneself in public.* A phenomenological account of this political principle may go "back to the things themselves" in order to determine the essential features of experiencing the expression of the other as meaningful, or of how meaning is constituted in our own speech and writing. It would give and has already given, as I will show in this paper, an original account of the positive opportunity; of the "I can" of expression. But, it would be misleading to claim that phenomenology is restricted to a passive description of the exercise and violation of a certain norm.

To answer this accusation I argue that it is necessary to go from an egological to an historical reduction in phenomenology. An egological reduction may permit itself to a structural and genetic analysis of the way a political principle in general is constituted as an ideal norm of a higher level value-predicative [Wertnehmung]. This would give a provisional description of freedom of speech as a mode of experiencing my own and others expressions as valuable condition for Objectivity, and hence as a motive for restrictive and encouraging attitudes towards new expressions. But, given the foundational problems of a genetic account of intersubjectivity, it will not be able to genuinely appreciate the way freedom of speech relies (more than any other political principle) on a self-reflective recognition of the social dimension of meaning constitution, i.e. the way empathy, dialogue and tradition serves as radical condition for thought and truth. Formulated in a more phenomenological terminology: The freedom of speech relies not only on a genuine value-judgment of the normal transcendental subjectivity, but through different stages of a self-reflective recognition of the value of a generative transcendental intersubjectivity.

The decisive contribution of phenomenology lies in the way it reveals this transcendental intersubjectivity, not in its givenness for the subject (as an object among others in the world), but in its mode of *pregivenness* (as world-horizon and earthground). Independently of whether one historically has perceived the uttered words or written signs as giving expressions to individual ideas or a common spirit, that *something* which is expressed has been seen as ideas or rational ideals – paradoxically one might say – separated from and transcending the expression itself. Not coincidently this division is followed by the Cartesian presumption that this psychic or transcendent meaning is located within a totality of physical objects we usually

don't hesitate to call "the world". I will argue in this paper that this world is nothing but an object given as itself according to a set of rules of appearances organized in a virtual space constituted by communication.

This virtual space will ultimately be given the generative structure of home-world/alienworld which presents a dramatic shift in a phenomenology of intersub-jectivity. I will show how language rather than intropathy, is given the decisive role in the constitution of a community, and how a one-sided foundational description of intersubjectivity can be replaced by describing the process of normalization through two modes of liminal experience: *appropriation and transgression*. Ultimately my aim is to challenge the concept of freedom of speech as a norm, not according to a universalistic project of constituting the "one world" or according to a cultural relativistic project of realizing the "mutual reversibility of perspectives", but according to the ethical responsibility of continually renewing the generative force of the homeworld/alienworld. It begins by showing how phenomenology already in the eidetic definition of expression lost its innocence.

HUSSERL'S DEFINITION OF EXPRESSION AND INTRODUCING THE PROBLEM OF INTROPATHY

In the *Logical Investigations* Husserl asks a question of outmost importance for the possibility of phenomenology, and consequently for philosophy as such:

> How are we to understand the fact that the intrinsic being (das "an-sich") of objectivity becomes "presented", "apprehended" in knowledge, and so ends up by becoming subjective? [. . .] How can ideality of the universal qua concept or law enter the flux of real mental states and become an epistemic possession (Erkenntnisbesitz) of the thinking person? (Husserl, 1970a, pp. 253–254)

The underlying problem of this question, that of the relation between the ir-real/ideal and the real, is a central motive throughout Husserl's work, and a similar question is repeated in *The Origin of Geometry*. But, a difference in how the question is put qualifies an important change in the way Husserl approaches this problem of objective knowledge in a knowing subject; from considering it as a static to a genetic problem. In *Logical Investigations* objectivity "ends up" in subjectivity, in *The Origin of Geometry* it is clear that subjectivity (or rather intersubjectivity) generates objectivity.

This presupposed pre-existing ideal essence or universal grammar should call our attention to the way Husserl defines expression in *Logical Investigations*.[1] The distinction between senseless indications and meaningful expressions appears neutral and objective, but leads to problems concerning the role of language in communication and even more of our concern, its role in the constitution of meaning. Thus in the attempt to clarify the problem of ideality, Husserl ends up risking the whole function of expression as such.

T H E   D E F I N I T I O N   O F   E X P R E S S I O N

The issue at the center of our attention is the way Husserl starts the first investigation by distinguishing the significant and indicative function of signs. The indicative function of signs "serves to indicate something to some thinking being" (Husserl, 1970a, p. 270). In this sense both natural signs (fossils, UFOs) and artificial signs (marks, flags) can be interpreted by the thinker as indicating another object or state of affairs. For Husserl only signs which also fulfill a significant function can properly be called *expressions* or meaningful speech.

We shall lay down, for provisional intelligibility, that each instance or part of speech, as also each sign that is essentially of the same sort, shall count as an expression, whether or not such speech is actually uttered, or addressed with communicative intent to any persons or not (Husserl, 1970a, p. 275).

"Expression" is in this sense defined independently of communication because the significant function can be carried out by the subject independently of a dialogue. The way language is pointing away from itself toward the object intended, is reckoned independent of dialogue and Husserl accordingly defines the "true" or "genuine" meaning based on the fullness from intuition (or the categorical functions performed on the latter).[2] Actually uttered speech and the communicative intent seem to be reduced to inflict merely an instrumental relation of sharing meaning:

[...] when a speaker produces it [speech] with the intention of 'expressing himself about something' through its means; he must endow it with a sense in certain acts of mind, a sense he desires to share with his auditors (Husserl, 1970a, p. 277).

Husserl does not at this point offer a phenomenological description of how speech is given in concrete, living experience. The phenomenological investigation is restricted to eidetic distinctions. The distinction mentioned between indicative and significant function – which correlates to two types of signs as indicative and expressive (though the expressive is a intertwining of both functions) – has been given special attention, both by Husserl in his attempt to develop a regressive way of doing phenomenology[3] and most commonly known by Derrida in his deconstruction of the metaphysical presupposition in phenomenology as the "principle of principle"; the privilege of speech and the presence.

Curiously, Husserl's definition of expression also explicitly excludes facial expression and various gestures which involuntarily accompany speech without communicative intent; the communicative aspects of which Levinas and Merleau-Ponty later attends to with great emphasis (as the ethical and existential dimension of communication). In this case Husserl argues that they are not "phenomenally one with the experiences made manifest in them." (Husserl, 1970a, p. 275). That, is they have no meaning (no unity, no sameness), they only indicate (like animation), presumably because they are not intimated in a corresponding way by both the speaker and the listener. So even though Husserl already in the *Logical Investigations* operates with an unconventionally wide notion of the object,[4] there is a certain restriction

in the potentially meaningful expression to speech,[5] and ideally to the pure, silent (non-empirical) internal monologue, where the signifier and the signified is united without the need of the indicative function.[6]

So, when Husserl in paragraph 7 of the 1st *Logical Investigations* called "Expressions as they function in communication", seeks to account for the conditions which makes possible the enigmatic experience of understanding another person as speaking meaningfully (i.e. the uttering of sounds is accompanied by sense-giving acts) – and doing this by referring to "the corresponding physical and mental experiences of communicating persons which is effected by the physical side of speech" (Husserl, 1970a, p. 277) – the intimation of meaning seems to presuppose an indicative reciprocity between the speaker's pure inner voice and the listeners experience of the contaminated speech through the physical side. The correspondence which constitutes this fragile expressive unity that bears the significant function in uttered speech seems to rest on a difference in how the speaker may control and intend the speech in contrast to the accompanying gestures. The speech is given, though not pure, in a spatial and temporal mode that is essentially the same for both the speaker and the listener. Unlike the face and the gestures speech has no absence or backside, the only negative is potentially the shared emptiness of the signifying intention and its correlating absent object.

Husserl argues that communicative speech has an indicative function in so far as it indicates for the listener a sense-giving inner experience[7] of the speakers mind. This *intimating* function, Husserl stresses, is given not as a conceptual judgment (like interpretation) but as an intuition (motivated by the associative ties between objects):

When I listen to someone, I perceive him as a speaker, I hear him recounting, demonstrating, doubting, wishing etc. The hearer perceives the intimation in the same sense in which he perceives the intimating person – even though the mental phenomenon which makes him a person cannot fall, for what they are, in the intuitive grasp [Anschauung] of another (Husserl, 1970a, pp. 277–278).

Thus there's a certain asymmetry between the inner and outer experience of the speaker's sense-giving acts: the speaker supposedly adequate intuition, against the listeners "putative grasp" of a "presumed being". This would presumably also limit the reciprocity of the outer experience, but at this point Husserl does not make the problem of empathy his main task. He just points to the parallel condition in the experience of outward bodily things [Körperlichen Dinge] and ends the paragraph by concluding: "Mutual understanding demands a certain correlation among mental acts mutually unfolded in intimation and in the receipt of such intimation, but not at all their exact resemblance." (Husserl, 1970a, p. 278).

We will return to the mutual understanding in the reading of Husserl's analysis of the physicalistic object in *Ideas II* (Optimality and Intersubjectivity). In that context intersubjectivity is explicitly taken into account, and the ideal meaning of cultural objects is made more clearly as dependent parts, as moments of speech, equipment, etc., and not as independent parts; as an analogue to object intentionality.

THE MODIFICATION OF THE INTENTIONAL CHARACTER IN EXPERIENCE OF EXPRESSION

Since Husserl gives the indicative function of intimation such a decisive role in communication, the significant function seems untouched by the transference to a solitary, uncontaminated life. In other words, the significant function can be carried by the subject on his or her own, without the disturbance of fellow, co-existing subjects. The silence of the inner voice becomes the ideal of meaning (as logos is the norm for language), and the right to expression becomes the right to remain silent[8]:

> [. . .] expressions also play a great part in uncommunicated, interior mental life. This change in function plainly has nothing to do with whatever makes an expression an expression. Expressions continue to have meanings as they had before, and the same meanings as in dialogue. [. . .] when we live in the understanding of a word, it expresses something and the same thing, whether we address it to anyone or not (Husserl, 1970a, p. 278).

The indicative function has no purpose in monologue, for thinking, since the acts that give the expression meaning is already present. This relation does not have to be realized or fulfilled. An expression that functions significantly but lacks the meaning-conferring act of intuition is merely an empty meaning-intention. This is how Husserl qualifies the privileged inner experience of expression: "the sense-informed expression *becomes one* with the act of meaning-fulfillment." (Husserl, 1970a, p. 281, my italics).

This distinction enables Husserl to identify the "inmost core of intimation".[9] To make the meaning-conferring acts known to the hearer is the prime aim of our speech, and the success of communication depends on it. The way Husserl analyzes this experience is by progressively describing the way the experience of a physical thing (a physical world-phenomenon) turns into an expression. What happens, according to Husserl, is not that the acts that constitutes the object changes, but that the "intentional character of the experience" alters. Our interest or thought no longer points to the thing (ex. the sound-pattern, the printed word), but exclusively to its meaning. "[. . .] the expression seems to direct interest away from itself towards its sense, and to point to the latter." (Husserl, 1970a, p. 279).

> The function of a word (or rather of an intuitive word-presentation) is to awaken a sense-conferring act in ourselves, to point to what is intended, or perhaps given intuitive fulfillment in this act, and guide our interest exclusively in this direction (Husserl, 1970a, p. 282).

> There is constituted (without need of a fulfilling or illustrative intuition) an act of meaning which finds support in the verbal presentation's intuitive content, but which differs in essence from the intuitive intention directed upon the world itself (Husserl, 1970a, p. 283).

It is not my intention to study further how Husserl investigates the ideal relation between the expression and its meaning. But it's proper to remind that the objective correlate of this intended meaning is given in a wide range from the simple perception to complex state of affairs. And even though the insisting on the intended references identity or objectivity sometimes tends towards a platonic idealism, it is important to notice that these references are context-dependent or imagined (represented) and can be vague and general, they may even be untrue in the sense that they

"cannot derive any 'fullness' from intuition or from categorical functions performed on the latter" (Husserl, 1970a, p. 285).

I want to call attention to the way Husserl manages here to give an answer to his question by localizing the possibility of truth in the linguistic expression. At the same time, due to the way Husserl asked the question and how he presuppose the independence of the expression from its communicative intent, Derrida's character-izing of the "purity of expression in a language without communication, in speech as monologue, in the completely muted voice of the 'solitary, mental life' "(Derrida, 1967 [1973], p. 22) seems appropriate.

Paradoxically this leaves us with an understanding of linguistic expression as carrying a solipsistic constitution of truth, and of linguistic communication as a mere sharing of ready-made intentions based on an already achieved intersubjectivity. Correspondingly, Steinbock argues, this is leaving communication with no role in the constitution of the other. Intropathy carries the function of intimation without the assistance of speech:

Through intropathy I am motivated to posit the being of the other as other. Further, by imagining the indicated other "over there" to be an expressing self "Here," as if I were there, an other is appresented with the possibility of its own monologue (Steinbock, 1995, p. 73).

[...] because there is an essential "intertwining" [*Verflechtung*] of the psychic life with the lived-body and the latter with the physical-body, intropathy functions as an "indicating intention" through which the other "Self" is mediately appresented as what is purely indicated. Through intropathy I am motivated to posit the being of the other as other [...] Intersubjectivity is constituted, according to this version, independently of communication and especially linguistic communication (Steinbock, 1995, p. 73).

MEANING, INTERSUBJECTIVITY AND THE PROBLEM OF TOTALIZATION

Regarding the central theme of freedom of speech in this paper, this outcome is obviously not satisfying. What it serves to illustrate is that, given that all traditional accounts of freedom of speech rests on a concept of meaning, Husserl's attempt to overcome an inauthentic metaphysics of ideals discloses a deep prejudice (logocen-tric) in the philosophical tradition that distorts a genuine insight in the transcendental intersubjectivity. These metaphysical endeavors might seem innocent, or at least impotent, but I will argue that this prejudiced understanding of intersubjectivity bears a totalitarianisitic ethical-political potential. Through reading the accounts for intersubjectivity in *Ideas II* and *Cartesian Meditation* I will show how the anal-ysis of intersubjectivity are still made within the same framework as in *Logical Investigations*.

IDEAS II: OPTIMALITY AND INTERSUBJECTIVITY

Referring back to the description of a common experience of an object, the investigation of the physicalistic object in *Ideas II* develops his answer to the ques-tion of objectivity (asked in the beginning of this paper), without really getting into

the question of how language plays a constitutive part. The identity of the object is still given a static analysis as rules of possible appearances, wherein the multiplicity of actual subjects can be organized through a relationship of empathy/intropathy.[10] It would be absurd to claim that Husserl at this point was not aware of the problem of language, it is more reasonable to assume that he was actively attempting to avoid it because it would involve beginning with higher levels of predicative expression. Consequently he takes his point of departure in the lived-physical body [*Leibkörperlichkeit*], one's own self-perceiving on an "aesthesiological-kinetic" level.

In dealing with the problem of objectivity, Husserl applies a progressive analysis where the thing itself is correlated to a manifold of more or less perfect [actual/genuine – semblance] modes of givenness.[11] At first it is carried out as an analysis of the motives of the isolated subject for distinguishing between appearances and the objective thing (maintained by an abstraction from other subjects). In this way the non-relative [geometrical] features of the thing is determined out of sensuous relativities. Hence the departure in the lived-physical body is made explicit as "that which contains all grounds of right" (Husserl, 1989, p. 81). Interestingly the distinction between a sense-thing and a physicalistic thing is not determined by the relativism of optimal and non-optimal, but between optimal features which are non-Objective (which cannot escape the relativity of appearances, like the optimum of red) and those which are Objective (which can be abstracted from all relativity, like the optimum of spatial shape).

In order to identify the proper motives for this distinction between the non-Objective and the Objective, Husserl suggests that the motive identified in the analysis carried out in the egological reduction, may not be sufficient and even not necessary at all. He then argues that the empathic relation to the other may suffice as a motivational ground even for a subject with no abnormal (no semblances or modified experiences) or with a constant abnormal mode (loss of the entire field of touch, sight, or mental diseases like simultan agnosia). Though it seems clear that Husserl already identifies the geometrical constituted, physicalistic object as of a higher predicative level and thus presupposes a range of linguistic or at least significative functions, the conditions for a mutual understanding is not located in speech, but in a "basic store of communal experiences":

> [. . .] the basic form of all identification of the intersubjective givenness of a sensuous content is of such a kind that they necessarily belong to one and the same *system of location* [. . .] This is an ideal necessity and constitutes an Objective system of location, one that does not allow of being grasped by the vision of the eyes but only by the understanding; that is, it is "visible," in a higher kind of intuition founded on a change in location and empathy [. . .] Objective space is not sensuous, although it is still intuited on a higher level, and it comes to givenness by means of an identification within a change of orientation, but exclusively one the subject itself carries out freely (Husserl, 1989, p. 88).

This system of locations is the invisible space in which the norms that regulates the distance between our bodies in a game of football, in a conversation, or on the bus become meaningful at all.[12] In this original analysis of meaning a deeper, intersubjective dimension is given already at the intuitive level [Anschauung]. Nature is thus defined as "an intersubjective reality for everyone who can come to a mutual

understanding with us about things and about other people". The "thing" is here defined as "a reality as a unity of a manifold of appearances connected according to rules" (Husserl, 1989, p. 91), in other words: the thing is a rule of possible appearances. In this way Husserl also identifies a level of pre-linguistic communication in which the presupposed "totality of normal 'like-sensing' subject as a community of individuals who stand in a possible communion with us expands radically without restrictions":

> [...] if we live passively, in the manner of animals, "in the world" and in commerce with others who are like us, who are as "normal" as we are, then a world of experience is constituted common to us all. Now, we are, however, free intelligent beings. Even if we encounter no abnormalities, we can still perform gratuitous operations on our Bodies or on others', and then "anomalies" do appear (Husserl, 1989, p. 94).

This could be read as a provisional mapping of the two next typical regions which make up the structure of *Ideas II*: the animal (or psyche) and the cultural. But it is also an important leading clue for how the invisible, virtual space may generate beyond a mere system of locations. But, we have to be careful not to interpret this as a strictly foundational relation between a natural, passive and anonymous level of experience and a free, active and personal level. As we will see in the next part, this distinction seems to ignore the language – both as written and spoken – as sedimented and traded into the normality that at this stage is hold to be essential and passive.

In sorting out the difference between the expression (the speech or the written) as an object and as something animated by a content, Husserl seems to give fantasy (analogical, apperceptive experience of the other) a more prominent role.[13] The difference is similar to the one between the actual space of intuition and the objective space, and applies to "all works of the spirit" and "all things that have a comprehensive spiritual sense".

They are given in a *fundamental mode of apperception*:

> A drinking glass, a house, a spoon, theatre, temple, etc. mean something. And there is always a difference between seeing something as a thing and seeing it as a useful object, as a theatre, temple, etc. Thereby the spiritual sense at one time belongs to a purely *ideal sphere*, and has no *relation to existence*, although it is never some sort of real thing in the proper sense, conjoined as a second existence of physically existing thing (Husserl, 1989, p. 250).

Husserl here describes a particular experiential attitude that is pre-given, not in the sense of something that eventually comes into givenness, but as something pre-constituted and pre-thematized that helps to constitute the very unity of an Objectivity of a proper sort. This is an important leading clue toward a generative approach to the constitution of intersubjectivity and the role of normality and abnormality, which becomes more explicit as a problem in the end of *The Cartesian Meditations* (Husserl, 1988) and of course in the *Crisis*-texts (Husserl, 1970b), including *The Origin of Geometry*. But, as late as in *The Cartesian Meditations* Husserl still understood the problem as the challenge to "uncover the process by which one sphere of immanence is drawn into a relation with a second, and thus begins his analysis with an abstractive epoché and the reduction to the sphere of my ownness" (Steinbock, 1995, s. 67).

THE PROBLEM OF A FUNDAMENTAL ACCOUNT OF INTERSUBJECTIVITY

An important feature in Husserl's thorough analysis of the passive synthesis of intersubjectivity is "Paarung", i.e. the association of my body and the others body. This "pairing" of two co-present objects given in a living present presuppose an analogizing apprehension of some familiar style in the physical-body of the other. Motivated passively by an affective force (binding similarity; points back to a primordial institution of sense) intropathy recognizes the other's physical-body as lived-body; as an "I can" that is not my own on a pre-linguistic level as affective communication. Through the "concordant fulfillment of anticipated lived-experiences (comportment; manners)" this passive synthesis can also corporally indicate higher psychic occurrences [Erlebnisse] (Steinbock, 1995).

Since this analogical appresentation will not give us a full account of the constitution of the other as a simultaneous, co-present alter ego, Steinbock turns to the use of imagination and fantasy, drawing on Klaus Held's distinction between two aspects of the consciousness expressed by the phrase "as if I were there": the positional and quasi-positional presentation. These two modes of positional presentification functions together in the constitution of the sense alter ego. This co-function gives us a logic for the co-presence of the other as a simultaneous *There*, thus as something essentially different from my potential being over There. This co-presence constitutes a logical division between the primordial and alter ego, but still it is the symmetry of these perspectives that makes possible "the functional community of one perception" through intropathy.

At this level of community, the accounts of freedom of speech of Immanuel Kant and J. S. Mill seem sufficient. The possibility of objectivity is already clarified, and the linguistic communication is necessary only as a way of sharing and comparing. But, as will become more clearly soon, even Jürgen Habermas understanding of intersubjectivity will be considered naïve facing the challenging problems of the role of communication in the liminal encounter with the alienworld and its significance for the co-generation of our homeworld. The problem is not in itself the genetic analysis of the constitution of an objective world through intropathy, but the failure to recognize the presupposed abstraction in this analysis of self-temporalization from its historical/generational dimension. This becomes crucial in *The Fifth Meditation*:

The constitution of a cultural community is a stage of analysis whereby Husserl attempts to win back the sense fremd in a plural context. His endeavor is basically to conceive cultural communities as parallel to an egological structure, only on a higher level. [...It] is explicated in terms of a one-sided relation of foundation (Steinbock, 1995, s. 75).

By describing the experience of the Alienworld analogically to the logical necessity of a second, contemporary sphere of immanence (Home = ego on a higher level), Husserl risk ignoring the asymmetrical axiology and non-reversibility of the Homeworld/Alienworld structure, and also ignoring the practical and ethical impossibility of synthesizing Homeworld/Alienworld into a "higher unity".[14] Hence, in order to respond to the transcendence in a "genuine" sense we have to be

able to respond in a non-foundational fashion; hence a first philosophy grounded on the analysis of self-temporalization is not responsible.[15]

In a first philosophy "the other" [andere, autre, alter] is reduced to a logical concept, illustrated etymologically by its close relation to the numerical function, as in "second". It is juxtaposed to the first subjectivity in a linear fashion, and will – like de Beauvoir's "second sex" – be dependent and of second order importance. Opposite to what one might expect the problem of this logic is not merely the hierarchical order of perspectives, but the total reversibility of perspectives that presupposes a foundational (paternalistic) sphere (the original normality defined as male, that encloses a genuine generative "stamm" of the irreducible male/female).

The ambitious question then is: How may we proceed in order to respond the Alien [das Fremde] as a genuine transcendence through a non-foundational attitude? Answering this question will also define how to renew the generative force of the homeworld, and hence giving a new norm of communication according to the freedom of speech. We cannot approach this directly as a normal ethical-political problem because in every attempt to grasp this generative force as "something" or stimulate it by inventing some new modes of institution or social structure its genuine character will simply escape us.

THE PROBLEM OF INDICATION AND INTERSUBJECTIVITY

Let us return to the question asked in the beginning. How will the insights and problems we have brought up, influence the way we might answer this question? How do we answer to the enigmatic possibility of general essences (as an original type of experience) [Wesenschau] finding its foundation in the intuition of particulars [Anschauung]?

Derrida's approach to this in *Speech and Phenomenon* (Subtitle: Introduction to the problem of Signs in Husserl's Phenomenology) is controversial, but may lead us to pay attention to some important aspects. In the analysis of *Logical Investigation* Derrida claims that Husserl's use of the sign as a privileged example is a phenomenological self-betrayal, one that only apparently leads to a genuine "first philosophy" which would recognize the "authentic mode of ideality" (as opposed to the degenerated metaphysics). As we have already seen, we must give up this project in order to disclose the transcendental as a transcendental intersubjectivity. In order to do this, Derrida's analysis of the non-worldliness of ideality is very interesting.[16]

The irreducible non-presence[17] Derrida discusses as having constitutive value, seem to open for a non-foundational phenomenology because the attempt to answer the question ideality in the "presence of the presence" will be tormented (Husserl apparently) by its own descriptions of temporality, intersubjectivity and at last historicity. Consequently this pre-predicative and pre-linguistic meaning must in some way be contaminated by language in order to be mediated as phenomenology: the silent speech as the illusory pure, uncontaminated form (ideal, eidos) (Derrida, 1973, p. xxxix, footnote 5). But, through the identification of logic as the norm of language, the notion of "living present" distorts this trivial insight by its functioning

as the a priori of mutual understanding; the a priori of a purely logical grammar: "the system of rules which enables us to recognize whether or not a discourse is, properly speaking, a discourse." (Derrida, 1973, p. 8).

Derrida argues that Husserl's notions of "living present" [Leben, Erlebnis, lebendige Gegenwart, Geistigkeit, etc.] and "transcendental life" represents "the ultimate form of ideality" and serves as the telos of language, concluding that logic is the norm of language. Every time this element of presence becomes threatened, Husserl will awaken it, recall it, and bring it back to itself in the form of a telos – that is, an Idea in the Kantian sense (Derrida, 1973, p. 9). According to these reflections Derrida identifies a radical continuum throughout Husserl's work:

In the *Crisis* and the texts of the same period, particularly in *The Origin of Geometry*, the conceptual premises of the Investigations are still at work, notably when they concern all the problems of signification and language in general (Derrida, 1973, p. 3).

The motive for the linguistic turn in Derrida leads us back to the well known question in *Origin of Geometry* that also, like the question found in Logical Investigations, seems to be the "Bewegungsgrund" of phenomenology as such:

[. . .] how does geometrical ideality (just like that of all sciences) proceed from its primary intrapersonal origin, where it is a structure within the conscious space of the first inventor's soul, to its ideal objectivity? (Husserl, 1970c, pp. 357–358)

But, while Derrida in *Speech and Phenomenon* identifies a continuum in this question from the one asked in Logical Investigations, Merleau-Ponty seems to recognize a break (similar to the one he himself was encountering after *Phenomenology of Perception*)[18] because the problem of objective knowledge in subjectivity is inverted:

The contrast between certain early and late texts is striking. In the fourth of the *Logische Untersuchungen*, Husserl sets forth the concept of an eidetic language and a universal grammar which would establish the forms of signification indispensable to every language if it is to be a language, and which would allow us to think with complete clarity about empirical languages as "confused" realizations of the essential language (Merleau-Ponty, 1964, p. 84).

Merleau-Ponty draws a development from this perspective on language in *Logical Investigations* as accompaniment of thought and secondary means of communication, through *Formale und transzendentale Logik* where language appears as an original way of intending certain objects, and finally in *Origin of Geometry* as "operations through which thoughts that without it would remain private phenomenon acquire intersubjective value and ultimately ideal existence" (Merleau-Ponty, 1964, p. 85). Merleau-Ponty recognizes this break as a movement from questioning the way in which ideal existence descends into locality and temporality (analogue to the way cultural sediments/the common ground inhabits the bodily gestures of the perceptual world), to the way act of speaking here and now generates ideality (Merleau-Ponty, 1964, p. 96).

The turn here is not just a trivial or methodical turn of theoretical thought, it is deeply relevant for all linguistic praxis (natural as well as phenomenological) in the sense that it uncovers language not only as a medium for original experience and thought, but as the sedimented system that organizes the living present

as identity/difference. It is a movement from the presupposition of a universal grammar (ultimately understood as a universal lifeworld a priori), to a regressive transcendental analysis of the pregivenness of language as world-horizon and earth-ground.

MERLEAU-PONTY'S ACCOUNT OF SPEECH AND THE COMMON WORLD

As we have seen Merleau-Ponty is critical to a universal grammar, and even though the analysis in *Phenomenology of Perception* is haunted by a naïve distinction between the natural and the cultural, between the perceptual and the verbal, he manages to present the intertwining of these two dimensions in a way that makes it possible to argue that the independence of the silent speech is an illusion made possible by the sediments of previous expressions (the spoken, ready-made thought).

The possession of a language in this sense equals the possession of words as empty containers as long as thought itself has meaning. By refusing to perceive the word as a merely physical and external accompaniment of thought, Merleau-Ponty (1958) puts it very simple: "the word has a meaning." In the same way as Derrida's questions a phenomenology without language in *Speech and Phenomenon*, this reminder in not only trivial, it is disruptive and contaminating for the idea of pure meaning:

> If speech presupposed thought, if talking were primarily a matter of meeting the object through a cognitive intention or through a representation, we could not understand why thought tends toward expression as towards its completion, why the most familiar thing appears indeterminate as long as we have not recalled its name, why the thinking subject himself is in a kind of ignorance of his thoughts so long as he has not formulated them for himself (Merleau-Ponty, 1958, p. 206).

First I will show how Merleau-Ponty describes the way meaning is constituted in speech and the way this implies a new way of constituting the rules of appearances (ultimately altering the fundamental mode of apperception). Second, I will introduce the notion of virtual space in order to suggest a way to avoid the unhealthy distinction between natural and cultural, anonym and personal, and to address a notion of normality that don't favor the usual, natural or traditional over the optimal (in a generative sense).

THE EXPRESSION IN MERLEAU-PONTY

In *Phenomenology of Perception* Merleau-Ponty defines the notion of expression as identical with thought, as Husserl does in *Logical Investigations*. In this sense meaning and sign, expression and indication, is still intertwined,[19] but this time in a way that makes the speech (not the thinker or thoughtful perceiver) not only a translation of ready-made thought, but a creator of thought itself. Uttered speech does not merely "give expression" to some meaning (as is still the case in the end of *Crisis*). In order to do this, Merleau-Ponty introduces a new distinction:

There is, of course, every reason to distinguish between an authentic speech, which formulates for the first time, and second-order expression, speech about speech, which makes up the general run of empirical language. Only the first is identical with thought (Merleau-Ponty, 1958, footnote, p. 207).

In accordance with the concern that Husserl seems to overlook the communicative role of language in his early work, Merleau-Ponty pays effort not to succumb to a pure solipsism given that the experience of others expression as meaningful – the understanding of it must be effected by the listener. If the listener finds only what itself has constituted, communication seems possible only as an illusion. We have therefore to account for this experience:

People speak to us only in a language which we already understand, each word of a difficult text awakens in us thoughts which were ours beforehand, but these meanings sometimes combine to form new thought which recast them all, and we are transported to the heart of the matter, we find the source (Merleau-Ponty, 1958, p. 207).

There is, then, a taking up of others' thought through speech, a reflection in others, an ability to think *according to others* which enriches our own thoughts (Merleau-Ponty, 1958, p. 208).[20]

The process of expression brings life to an "organism of words". If the words and sentences of the other were completely alien to us, we would not understand them (as something more than just merely words and sentences with a possible meaning). This is not because we don't understand merely the intellectual codes or representations of thought, but because the Alien as a speaking subject (and thus with a certain semblance to ourselves) speaks with a certain style and within a world at which he aims. At home we take for granted this "world where speech is an institution" (Merleau-Ponty, 1958, p. 213) through sedimentation of communicated acts. It no longer surprises us that a gesture can break the silence:

The word must somehow cease to be a way of designating things or thoughts, and become the presence of that thought in the phenomenal world, and moreover, not its clothing but its token or its body (Merleau-Ponty, 1958, p. 211).

In a way this is not in conflict with Husserl's description in *Logical Investigations*. We can still speak silently, and it will not affect what is already expressed in dialogue. The decisive point of difference is that the possibility of the "I can" of the authentic expression is not affected by the *isolation* of the subject. The subject does not risk anything by remaining silent.

In a similar way to the intentional modification described by Husserl, Merleau-Ponty refers to aesthetic expressions in order to show how speech installs itself as a thing perceived and accessible to all, like a piece of music or a painting, as by modifying their empirical existence which "bears them off into another world". But, for Merleau-Ponty it is not a plain sharing of an already possessed intuition: "The process of expression brings the meaning into being or makes it effective, and does not merely translate it."(Merleau-Ponty, 1958, p. 213). In this way Merleau-Ponty effectively demonstrates how the solitary inner life of thought, independent of the world as an organism of meaning ("the voice phenomenologically taken, speech in its transcendental flesh", Derrida, 1973), is an illusion:

What misleads us in this connection, and causes us to believe in a thought which exist for itself prior to expression, is thought already constituted and expressed, which we can silently recall to ourselves, and through which we acquire the illusion of an inner life (Merleau-Ponty, 1958, p. 213).

This taken into consideration Merleau-Ponty still seems bound to a fundamental reversibility in order to describe the possibility of communication:

The communication or comprehension of gestures comes about through the reciprocity of my intentions and the gestures of others, of my gestures and intentions discernible in the conduct of other people (Merleau-Ponty, 1958, p. 215).

At first this seems to be an analogy to the reversibility of the flesh. The rupture is still secondary, but through a distinction between bodily and verbal gestures which distinguishably aims at perceptual objects and mental settings, the understanding of language is shown to rely on more than just natural perception (or the immediate presence of things, as with intropathy), it also presupposes a cultural background as a common world. This confronts Merleau-Ponty with a problem that appears unsolvable within the framework of *Phenomenology of Perception*. Consequently, in order to overcome the dualism between natural perception and conventional language/ideality, Merleau-Ponty utilizes the notion of flesh to disclose a "good ambiguity" of body and world, or actual and virtual. This is why he needed to show in the gesture of pointing that the communal meaning already organizes the visible through the invisible, as will be referred to in the next part. My intention is to use this development as a stepping stone toward a notion of normality that does not favor the present or the natural as the norm of language.

VIRTUALITY AND VIRTUAL SPACE

By "virtual space" I refer to a passage in Merleau-Ponty's introducing, untitled essay in *The Primacy of Perception* where he, by distinguishing the actual from the virtual space, seeks a definition of the intersubjective and communicative character of our objective world (as flesh/horizon). He argues that even a simple gesture like the pointing finger both presuppose a modification of the living body as being capable of an active communicative expression, and a modification of space in which the pointing finger do not only point in some direction relative to the subject, but as a point in common for those capable of the same modification of their living bodies. Virtuality then is not opposed to the real or potential, but is rather defining something constant in both the past and the present, transcending the actuality of the living body/living experience.

Probably both Deleuze and Merleau-Ponty share the same reference to Proust and they use this quote in the same way in order to explain identity and ideality without reducing it to pure spirit:

But let a sound, a scent already heard and breathed in the past be heard and breathed anew, simultaneously in the present and in the past, *real without being actual, ideal without being abstract*, then instantly the permanent and characteristic essence hidden in things is freed and our true being which has for long seemed dead but was not so in other ways awakes and revives, thanks to this celestial nourishment (Proust, Le Temps Retrouvé, ch. III).

The distinction between bodily and verbal gestures are no longer along the unfortunate line of the mere indicating and expressive (real and ideal, existential and conceptual), but of the context-dependence of its diacritical potential in virtual space (as a sedimented, pregiven modification of the body/flesh). Take for instance when you are pointing your finger, you are not only presupposing an invisible objective space (as described in *Ideas II*) but you also presuppose a system of concrete, bodily references that is relative to the spectators. Similar to the way "I" loses its diacritical potential brought out of context, the pointing gesture would not survive and resurrect from a virtualization of its communicative form, i.e. it would not like ideal objects resurrect in virtual space as the univocal and identical meaning of the written words.[21]

Merleau-Ponty's example shows how the expressive and willful act of communication structures my perception of the world. In this sense my lived-body and the experience of intropathy is not pre-linguistic, the virtual is always already imposed on the actual, and this imposition is not necessarily initiated by me (Steinbock, 1995, p. 209):

My lived body is imbued with a multiplicity of own and alien linguistic formations "with their novel types of validity and accessibly just as the home – the narrowest intersubjective unity – is already linguistic, at some level both own and alien through language. This alone would seem to short-circuit any attempt at an abstractive reduction to reach the putative primordial "sphere of ownness"" (Steinbock, p. 210).

In a broad conception of meaning the virtual space holds distinct virtualities:

[. . .] every language conveys its own teaching and carries its meaning into the listener's mind. A school of music or painting which is at first not understood, eventually, by its own action, creates its own public, if it really says something; that is, it does so by secreting its own meaning (Merleau-Ponty, 1958, p. 208).

Looking at the development of how new technology is influencing the way we communicate today, we are just at the beginning of the development of several new forms of virtuality. Until now the social medias of the internet and the interactive simulations have not developed their own norms and own identity, and is – given the organic structure of our world – basically imitating the old forms.[22] It is though already anomalies constituted by this development that ruptures the world of Modernity and Enlightment as we know it; one could in cybernetic terms predict an intersubjectivity 2.0 (leaving the locally dependent form of bodily communication as an old beta-version). To study this phenomenon along the generational lines and between cultures would be of great significance for our understanding of a generative notion of freedom of speech.

When Husserl writes that the homeworld of humans is fundamentally and essentially determined by language, Steinbock interprets "language" not merely as a function of communication; rather it is "a customary style in which everyone is raised – in the widest sense" (1995).[23] Today one might say generally that "cyberspace" competes with "actual space" in generating the customary style of communication.

Accepting that normal communication is a custom also entails accepting that our homeworld, the virtual space imposed upon the actual, is artificial and creatively

reproduced through the living movement of generations and its unavoidable generative pauses of birth and death. This evolving of a custom necessarily involves more than just the historical concordance of serious, normal expressions among ethically responsible adults. It also involves abnormalities such as the playfulness of children, the deceitfulness of teenagers (and their annoying new habits) and the well crafted simulations [mimesis, simulacra] of artists, the food industry and politicians. Husserl, without falling into the pessimistic rousseauian emphasis on the "the trammels and hypocrisies of artificial society" (Mill, On Liberty), certainly takes this historical dimension of sense constitution seriously. Acknowledging that a critical appropriation of a home, involves not only the repeating of a sedimented tradition (which would lead to the stagnation of home life), but the continual renewal of its generative force as a living, productive formation that we call our own:

[. . .] realizing the optimal in the ethical life means renewing the cultural community in its historical self-transformation, its institutions, organizations, and cultural goods of every kind: In short, realizing the best possible of the homeworld is the *renewal of its generative force* (Steinbock, 1995, s. 205).

TRANSGRESSION AND APPROPRIATION

Both statically (treating home and alien just as different interpretations of an identical pole), and genetically (projecting the expansion of a homeworld of a higher order, making the alien familiar) the overarching synthesis of homeworld and alienworld seems possible. From a generative perspective the possibility of this synthesis must be clarified from within the homeworld in terms of our experience and our concrete ability to appropriate the experiential validities of the aliens:

Phenomenologically, we are asking not *what* the alienworld is, not whether it exists; we do not even ask *whether* the alienworld is accessible; rather we inquire into the *modes* of accessibility, *how* it is accessible (Steinbock, 1995, p. 244).

Husserl answers this enigmatically by describing alienness as "accessible in inaccessibility". We might interpret this as something not totally cut off from the possibility of transgression, but still as something that cannot be overcome by a simple appropriation.[24] As with the discordance of experience described as anomalies in the genetic analysis, the experience of the alien could be described as anomal ruptures ranging from light breaks of what is initially incomprehensible, resisting typification, to heavy breaks ultimately disrupting a homeworld experience to such an extent that it give rise to "*an explicit 'limit-situation' [Grenzsituation] that calls into question my power to appropriate.*" (Steinbock, 1995, p. 241, my italics).

Steinbock equals being ignorant to these limitations in our power of appropriation, to violence (defined as the violation of limit-claims), and he identifies this ignorance both in foundational accounts of intersubjectivity and in the reversibility of perspectives. In contrast, Steinbock promotes that transgressive encounters is essentially responsive to these claims. Unfortunately, I will not be able to go into the discussion of different forms of violations (hierarchical domination, dissimulation, assumption of mutual accessibility) at this point.

To end this paper I will limit myself to a short, positive formulation of responsibility as being responsible for the moral becoming of the entire co-generative structure if home/alien.[25] This rather promotes working creatively within the conflicts of the liminal encounters, than eradicating distances (of generativity) or reversing axiologically asymmetrical perspectives. As Steinbock suggests, this could be approached through the dual constitutive movement of appropriation and transgression normatively as one of critique/responsivity. That is, responding to the alien from the perspective of the home by taking a critical attitude toward the process of appropriation (in the becoming of a homeworld), and instigation a responsive comportment toward the alien (in its generative depth).

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N O T E S

[1] Interestingly Husserl point of departure is inspired by James S. Mill, whose logical studies also begins with a discussion of expression and meaning. Later Husserl's careful examination of the nominalists should lead him to conclude that their solutions of the problem involved them in absurd consequences and distortion of the meaning of universal propositions. (See Spielberg's The phenomenological movement, p. 96).

Regrettably there's not room for a parallel reading of Mill and Husserl in this paper. we find in his approach to freedom of expression a similar dependence the critical reflection of experience in language:

Complete liberty of contradicting and disproving our opinion, is the very condition which justifies us in assuming its truth for purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right. [. . .] He is capable of rectifying his mistakes, by discussion and experience. Not by experience alone. There must be discussion, to show how experience is to be interpreted. (s. 24-25, On Liberty)

[2] Two things can be expressed in the realized relation to the object:

(1)   The object itself (the correlate)
(2)   The fulfilling sense (intuition: perceptions and their categorical formations).

[3] In *Erfahrung und Urteil* the phenomenon of indication entails a structure of motivation, is suggested already to have planted the seed of genetic phenomenology (regressive analysis), especially in the second edition the lived-body; not all indications are linguistic, intropathy functions as indicating intention. Steinbock (1995) refers to how Husserl takes initial steps toward explication intersubjectivity in terms of the phenomenon of indication in *Erste Philosophie* (1923/1934).
[4] To mean something Husserl defines as relation to something objective, not in the sense of Frege to something true, but in a wider sense as also including objective correlates [*Gegenständlichkeit*] (representations, mental images, state of affairs, properties, non-independent forms [moments], either real or categorical, see footnote 1, Husserl 1970a, 281).
[5] Derrida refers to a distinction in Ideas I where "meaning (Bedeutung) is reserved for the content in the ideal sense of verbal expression, spoken language, while sense (Sinn) covers the whole noematic sphere down to its nonexpressive stratum." (Derrida 1973, 19).
[6] In David Allison's introduction to the English translation of Speech and Phenomenon he summarize this original reflection of Derrida like this:

Only in speech does the signifier seem to be completely "reduced" to its signified content; the spoken word is a strangely diaphanous and transparent medium for meaning. Because it animates a purely formal signifier (the "sensory contour" of the phoneme – not the actually uttered sound complex itself), the silent

speech stands as a pure phenomenon – what Derrida terms "the phenomenological voice." (Derrida 1973, xl).

[7]   Husserl here makes a distinction between intimation in a narrow sense; "acts which imparts sense" (object intended?), and in a wider sense; "all acts that a hearer may introject into a speaker on the basis of what he says" (acts of perception, whishing).

[8]   As we will see in the reading of Merleau-Ponty, the inner voice remains the same in an eidetic sense as meaningful. The difference is Merleau-Ponty's disclosure of the sedimented expressive acts in dialogue with others as the condition for inner thought through a regressive analysis.

[9]   The function of a word (or rather of an intuitive word-presentation) is to awaken a sense-conferring act in ourselves, to point to what is intended, or perhaps given intuitive fulfilment in this act, and to guide our interest exclusively in this direction. (Husserl 1970a, 282).

[10]   What one mainly finds in Ideas II is ontological analysis of structure which maps the formal and material essences or morphological types in three main regional types; material, animal and cultural. In this reading I will give a reading close to the archeological investigations of Merleau-Ponty by show how certain modes of fulfillment and disappointment uncover the relations of foundation among acts and pregiven foundational layers of the lifeworld in a provisional sense.

[11]   "In the sphere of intuition, there stands out from the series of multiplicities of appearances the "optimal givenness" in which the thing comes to the fore along with the properties that "befit it itself." Yet even this givenness is givenness under certain Objective and subjective circumstances, though it is still "the same" thing which under these or under other circumstances presents itself in a more or less "favorable" way. (Husserl 1970a, 80).

[12]   See Paul Virilio' "The information bomb" for an original account of how this invisible space is revolted in globalization through the tele-communication of cybernetic interactivity. "[...] this is a meta-geophysical reality which strictly regulates the tele-continents of a virtual reality that monopolizes the greater part of the economic activity of the nations and, conversely, destroys cultures which are precisely situated in the space of the physics of the globe." (Virilio, 1998 [2000], 9).

[13]   It's important to notice that Husserl here clarifies the relation between the expression and the expressed as essentially different from the relation between objects that can have a relation as parts outside one another (parts vs moments).

[14]   In order to understand the intersubjective nexus generatively, much will depend upon being able to understand that there can be an axiological priority of a homeworld without this privilege becoming a foundation, which is to say, without it being reduced to numerical priority or a "first" world. (Steinbock 1995, 59).

[15]   These reflections imply that significant advancement cannot be made in philosophies of the social world by simply modifying what is at root an egological account. For phenomenology in particular it means that one must abandon a Cartesian method altogether in all its forms; one can no longer begin a phenomenology of intersubjectivity from the intuitive-reflective givenness of consciousness, but must take its bearings from the pregivenness of the world through a regressive procedure, that is, from the difference between static and genetic. (Steinbock 1995, 76) (See also Steinbock, 1994, 1998).

[16]   It is also here when Derrida pursues Husserl's answer to the question of the generation of ideal objects through language, as Lawlor has shown in *Husserl and Derrida* (2002), that he discover that writing is an irreducible condition for sense and perception.

[17]   As representation of objects and appresentation of the other, as we have already discussed in relation to Ideas II.

[18]   Through an archeological philosophy of the expressive body; he encounters the same problem: "expression is finally subordinated to perception, instead of perception being from the start described on the basis of the possibility of expression". (Barbaras 2004, 47).

[19]   Or, intervolved: the sense being held within the word, and the word being the external existence of the sense.

[20]   The emphasis in this quote is Merleau-Ponty's way of refering to *Ursprung der Geometrie*, Nackdenken and nachvollziehen, and its of course close to the way he use the reading of philosophy in general as an example (see also "The philosopher and his shadow" in *Signs*).

[21]   I thank Ian Hacking for helping me to realize that the same problem is relevant for experiments carried out successfully in the past. The unsuccessful attempt to repeat old experiments also show how

dependent even science is on gestures that are not easily virtualized. Moreover I suggest that Merleau-Ponty's distinction between existential and conceptual levels could be worked out into a more detailed scheme of levels of the same and the alien: From the surface level of traveling and charity (food, clothes, architecture), to the deeper levels of sentiments/ethos (humor, mother tongue, social anthropology/"going native").

[22] This is inspired by the way Deleuze explain the development of an own identity in the film-medium.

[23] Symbolic systems make and remake reality. This is the case with aesthetic icons, but also with epistemological models, as well as with political utopias. All of them are cognitive in the sense that they make reality appear as it does. All of them have this organizing power because they have a signitive dimension, because they are brought forth by work and craftmanship, and because they generate novel grids for reading experience. (s. 10, Ricoeur, AnaXIV).

[24] Though the appropriation of a new mother tongue seems nearly impossible.

[25] Responsibility for an irreducible and asymmetrical unity of homeworld and alienworld can be found in liminal appropriative and transgressive encounters as critical and responsive modes of comportment. (Steinbock 1995, 254).

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SECTION VII

WITOLD PŁOTKA

WHICH TRANSCEDENTALISM? MANY FACES OF HUSSERLIAN TRANSCEDENTALISM

ABSTRACT

Edmund Husserl called his philosophy "transcendental phenomenology" repeatedly. Nevertheless, within his project the concept of transcendentalism seems to be ambiguous and indefinite. The essay argues that one is confronted with few concepts of transcendentalism within phenomenology: the static, genetic, and practical approach. In contrast to phenomenologists who stress only one form of Husserl's transcendentalism, the essay asserts that the introduction of the three concepts to phenomenological investigations significantly broadens the original understanding of phenomenology as defined in *Ideas I*. Moreover, it is claimed here that Husserl's and Eugen Fink's research on transcendentalism is characterized as a process of immanent development from static descriptions of human cognition to the thesis about a practical dimension of communal researches.

INTRODUCTION

When over one hundred years ago Edmund Husserl's *Logical Investigations* appeared, it was hard to suppose that the project of phenomenology sketched in the book would influence a contemporary philosophy in a wide range. After all, the book was devoted to the discussion with the nineteenth century psychologism mainly, and today the psychological conception of logic is almost forgotten. Nevertheless, Husserl developed the project of phenomenology significantly, and for this reason, the project has become one of the sources of today's philosophy both as an inspiration, and as the object of critique. One can suppose that a strict identification of phenomenology with the proposition of the theory of cognition is one of the reasons why Husserl's project is now the object of critique; in the context, a problematic field of phenomenology is limited to such themes as intentionality, the theory of meaning, constitution, and reduction. The concentration on mere Husserl's published works, especially on the *Investigations* and *Ideas I*, is significant for the interpretation. Dan Zahavi defines the interpretation as a "traditional account" (Zahavi 2003b, p. 143), and, to enlarge the understanding of phenomenology, he postulates to include Husserl's lectures series and research manuscripts as well.[1] Since 1950, these lectures and research manuscripts have been published in the *Husserliana* book series.

In the essay, I would like to examine, and verify the traditional account of Husserl's question of transcendentalism. If one reads mere Husserl's published works, transcendental phenomenology can be easily identified as a kind of the

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theory of cognition, which can be criticized from many points of view. Following Husserl, however, transcendental phenomenology is "[w]ide discussed and wide criticized, but it is in fact unknown at all" (Husserl 1989, p. 168). That the analysis of the *Husserliana* book series enlarges phenomenologists' understanding of Husserl's account of transcendentalism is undisputed. The thirty sixth volume of *Husserliana* which presents a valuable collection of texts devoted to the problem of transcendentalism plays a crucial role in the context of the reinterpretation of Husserl's transcendentalism. In his thorough review essay of the *Husserliana* volume, Thane Naberhaus stresses pertinently that "[t]here is … a tension in these texts between some quite Cartesian formulations of the basic problem of knowledge and a seeming desire to move beyond the entire Cartesian problematic" (Naberhaus 2007, p. 250). The examination of Husserl's lectures and research manuscripts introduces a new horizon into the reception of his philosophy; of course, the tension introduces new possibilities, because earlier it had remained unknown in the light of opposite, and radical interpretations. Therefore, the main purpose of the essay is to present Husserl's transcendentalism as a still fruitful and valuable project of philosophy. Nevertheless, our interpretation of the concept will necessarily involve the role which transcendentalism plays in a whole Husserlian phenomenology.

That the concept of transcendentalism "is a cardinal point in an explanation of the phenomenological idea of philosophy" (Fink 1972, p. 23) is unquestionable, but a crucial problem arises. Although Husserl wrote about his conception of transcendentalism since the first decade of the twentieth century it is hard to grasp the project as coherent and homogenous. To understand the diversity, let me cite Jitendra Nath Mohanty who stresses that "[t]ranscendental philosophies are not all of the same sort;" additionally, "[t]hey share a common philosophical motif in so far as they are "transcendental," but otherwise they differ a great deal among themselves as much as idealism or empiricisms do" (Mohanty 1985, p. 213). In particular, one is able to use Mohanty's appropriate suggestion to describe phenomenology. As it will become clear in the following, Husserl used the word "transcendental" in several senses accompanied by several concepts of transcendentalism itself.

In the twenties Husserl emphasized that there are several and different ways towards phenomenology.[2] Consequently, one is able to grasp transcendentalism from several points of view, i.e., it is open for different interpretations. In this context, one can repeat Eugen Fink's suggestion expressed at the end of the twenties: "[i]t is a fundamental character of phenomenology: despite of its whole rigor it is an *open system*" (Fink 2008, p. 333; cf. also Bruzina 2004, pp. 83–89). These words come from Fink's research manuscript which he wrote while he was working on the revision of Husserl's Bernau manuscript. In the manuscript there is a helpful metaphor which expresses the understanding of transcendentalism as an open system, viz., Husserl (2001, p. 189) wrote about phenomenological investigations as about a mine where its paths lead to all possible directions. It is worth to use the metaphor in Husserl's considerations of transcendentalism, since phenomenological transcendentalism seems to be a mine where its paths lead to other possible understandings of the project. In contrast to philosophers who stress the one-sided concept

of the transcendental character of Husserl's phenomenology, the essay asserts that Husserlian concepts of transcendentalism are complementary views, rather than opposite views. First of all, however, I will consider a static approach of transcendentalism, its main concepts and methods. Secondly, by introducing new themes into phenomenological analyses, i.e., intersubjectivity and body, I will proceed to reconstruct a genetic perspective on transcendentalism. Finally, the essay will outline a practical dimension of transcendentalism presented by Husserl and Eugen Fink.

THE PHILOSOPHICAL TRADITION AND STATIC TRANSCENDENTALISM

Although Husserl's turn to transcendental phenomenology is strictly associated with *Ideas I* (published in 1913) and with "the principle of all principles" (Husserl 1983, pp. 44–45), the turn is understandable only in the context of an earlier development of phenomenology. Hence, the significance of Husserl's lectures and research manuscripts which he had written before 1913 has to be stressed.[3] As early as 1904, in a personal note he wrote about the necessity of the critique of reason (Husserl 1956, p. 298). The project of the critique of reason leads to historical sources of transcendental philosophy, i.e., it leads to Immanuel Kant's philosophy. After twenty years after the note, while lecturing on Kant's philosophy, Husserl indicated that transcendentalism has been defined in its form by the tradition (Husserl 1968, p. 256). Thus, it should not surprise that my investigation into the first form of Husserl's transcendentalism will start with emphasizing relations between his project and the traditional project.

Firstly, one has to stress an evident similarity with regard to the main problem; for Kant, and for Husserl as well, the problem is: "How is knowledge possible?" During the 1907 *The Idea of Phenomenology* lecture series, Husserl pointed out:

What becomes problematic is the possibility of knowledge, more precisely, the possibility that knowledge can reach an objectivity which, after all, is what it is in itself. At bottom, what is in question is the achievement of knowledge, the sense of its claim to validity or justification, the sense of the distinction between valid knowledge and knowledge that merely pretends to be valid. (Husserl 1950, p. 25)

The question about the possibility of knowledge is the core of the first form of the phenomenological transcendentalism and the traditional one. The problem, however, has a specific meaning. Husserl asked *de facto* about the correlation between subject and its object, rather than about a kind of "real" object. Thus, one can clarify the problem of Husserl's transcendentalism as the question about a "givenness" of the object in human "thinking;" as Husserl (2003b, p. 26) had asked in 1908: How is the object constituted in *cogitations*, without being something *in* thinking, at the same time? As it will become clear in the following, the problem had led Husserl to emphasizing the necessity of consciousness in the process of knowing.

Secondly, inasmuch as one follows Husserl's way of questioning, one can speak of the second similarity to the traditional transcendentalism, viz. he questioned about the "how" of knowledge. Therefore, as Kant earlier, Husserl asked about

the conditions of possibility. The latter notion, however, is understood in a special
phenomenological sense. For this reason, despite of the similarities the difference
should be stressed. In a series of lectures on *Thing and Space* (which Husserl gave
in 1907), one finds following explanation: "[c]onditions of the possibility of expe-
rience mean everything what is immanent to the essence of experience, what lie
in its *essentia*" (Husserl 1973a, p. 141). It follows from this that the notion of the
condition of possibility is equal to the essence. To put it differently, any essence
is a conglomerate of possibilities, and, for this reason, the essence presents possi-
bilities for consciousness in general (Husserl 2003b, p. 17). To be clear, the latter
are graspable in an essential phenomenological analysis,[4] i.e., in the static analysis.
Precisely for this reason, I have called the proposition static transcendentalism.

There is no doubt that phenomenological transcendentalism was shaped by the
tradition indeed, albeit Husserl had built his own proposition, which could be called
the "static," or "essential" theory. The essential character of investigation is avail-
able for a phenomenologist due to a technical operation of reduction. As early as
during the 1907 *The Idea of Phenomenology* lecture series, Husserl expressed the
idea of reduction together with its whole significance, as Walter Biemel pointed
it clearly (Husserl 1950, pp. viii–ix). In these lectures reduction is presented as a
methodological way of limiting of the research field, viz., the limitation on the field
of consciousness as a primordial sphere. Inasmuch as one introduces the limitation,
the main notion in the context is the notion of transcendence, because, *ex defini-
tione*, the primordial sphere is not transcendent. Therefore, "[w]hen the theory of
cognition is characterized as "transcendental," it expresses its directedness on the
problem of transcendence" (Husserl 2003a, p. 267). For this reason, "*transcenden-
tal* is the subjectivity which constitutes transcendent objectivity, *the subjectivity for
which the transcendence is a problem*" (Costa 1998, p. 25).

So far, if the observations are accurate, then it should not surprise that Husserl
investigated the problem of transcendence indeed. According to Husserl's lec-
tures about *The Basic Problems of Phenomenology*, from 1910 and 1911, "there
is "*transcendence in phenomenological immanence*" everywhere, and everywhere
the possibility of deception" (Husserl 2006, p. 60). One has to emphasize that the
possibility of deception comes, so to speak, from the side of transcendence. Hence,
in the first line, Husserl stressed the necessity of defining transcendence. Firstly, one
can speak of transcendence if "the object of knowledge itself is not present in the act
of knowledge" (Husserl 2006, p. 64). Secondly, the transcendence means the object
without self-presence for consciousness. Finally, the transcendence is stressed in the
presentation of an object only through appearances.

In the context, it is needless to say that the first form of transcendentalism is
methodological. Because of the main purpose of phenomenology, as defined in
the lectures on *Thing and Space* from 1907, i.e., the analysis of essence (Husserl
1973a, p. 141), static transcendentalism aims towards the theory of immanence
and transcendence. The purpose, however, is precisely the point where the prob-
lem of transcendental idealism arises. Roman Ingarden, Husserl's pupil from the

Göttingen period, and, following Richard Holmes, "one of Husserl's major critics with respect to Husserl's transcendental idealism" (Holmes 1975, p. 99), systematized his teacher's investigations into transcendence. Ingarden wrote about several notions of transcendence, which can be classified into three groups: cognitive, ontological and metaphysical. The three notions of transcendence from *The Basic Problems of Phenomenology* belong to the first group (Ingarden 1971, p. 59); as Ingarden stressed, one must distinguish the group from the notion of transcendence as a material thing (Ingarden 1971, p. 67).[5] The latter notion leads to transcendental idealism, in which one must accentuate the dependence of the world on consciousness. Ingarden criticized Husserl's phenomenology as the form of such a metaphysical idealism.

Without doubt, Ingarden's critique is questionable when one puts in the center of phenomenological philosophy the notion of meaning, rather than the notion of existence, as Ingarden had done it.[6] Nevertheless, Husserl's project of static transcendentalism had become the source of several other discussions. One of the well-known is the discussion with Martin Heidegger. The discussion is based on the thesis that the limitation on the primordial sphere of consciousness leads to the questions about the role of psychology in the process of investigating consciousness, on the one hand, and about the relation of psychology to transcendental phenomenology, on the other. Husserl's article prepared by him for the publication in the *Encyclopaedia Britannica* plays the main role in the discussion. In his *Encyclopaedia Britannica* article Husserl (1968, p. 288) emphasized the necessity of reduction, which he understood as the change of natural attitude. In consequence, the transcendental field of investigation is grasped as the reduced world (Husserl 1968, p. 275). Heidegger was editing the article for Husserl, and by doing so, he presented his criticism upon transcendental phenomenology. As Biemel strictly argued, Heidegger's criticism aimed towards the separation of transcendental ego from the actual one, which is possible due to the reduction (Biemel 1973, p. 314).[7] Heidegger, by contrast, emphasized the impossibility of such a reduction, because human being is inseparable from the actual world, i.e., to use Heidegger's technical phrase, *Dasein* is inseparable from being-in-the-world.

The difference between Husserl's and Heidegger's approach is clear. Inasmuch as human being stands in the center of Heidegger's existential analysis (for this reason – to be clear – Heidegger denies the possibility of transcendental analysis),[8] Husserl aims at essential descriptions. Without the reduction, however, and by introducing the danger of mere psychological understanding of transcendental ego, essential descriptions are simply senseless. Therefore, in his letter to Ingarden from the 19th of April 1931, Husserl called Heidegger as "antipodes" of his phenomenology (Husserl 1994a, pp. 271–274). Nevertheless, the reconstructed discussion impacted on Husserl's work. At the beginning of the thirties he abandoned the publication of the German version of the *Cartesian Meditations* (cf. Welton 2000, pp. 117–130). At the same time, Husserl explicitly transformed his philosophy into two complementary methodological ways.

THE CRITIQUE OF STATIC METHOD AND THE GENETIC FORMULATION OF TRANSCENDENTALISM

Noteworthy, one is able to stress several objections to Husserl's static transcendentalism. Firstly, following Ingarden, static transcendentalism, by stressing the dependence of the world on consciousness, can lead to the idealistic interpretation, i.e., as a metaphysical theory. Secondly, as Husserl's discussion with Heidegger made it clear, the form of transcendentalism is inadequate to grasp a complicated ego's situation in the world. Finally, what follows from the inadequacy, it limits the field of possible investigations to a mere non-worldly, and abstract subject. At least these three reasons founded Husserl's departure from a "static" Platonism,[9] leading him to a new formulation of transcendentalism. After the 1st of April 1916, when Husserl was awarded the professorial title at the University of Freiburg (Schuhmann 1977, p. 199), he was examining the so-called genetic analysis. As Husserl wrote in his letter to Winthrop Pickard Bell from the 19th of December 1921: "[*g*]*enetic* phenomenology is in the center" (Husserl 1994a, p. 33). Noteworthy, genetic method was in the center of Husserl's thought throughout the twenties. The effort into the constitution of the two methods of investigation involved the question of how to begin philosophizing despite initial naïveté.

While lecturing on *Erste Philosophie* in 1923, Husserl wrote a manuscript in which he considered the problem of beginning in phenomenology. Husserl wanted to establish how to begin investigations without adopting a naïve attitude. He concluded that every definitive justification is based on an assumption of "objectivity." Husserl suggested that one should accept this as inevitable, but he also pointed out that it is possible to achieve a "higher reflective level" in investigations. Therefore, for him, "[e]very time the "phenomenology" of pure *ego* split 1) into a *naïve-straight phenomenology*; 2) [into] reflective higher level: as *the theory and critique of phenomenological reason* (critique of a *phenomenologizing I*) or of phenomenological method" (Husserl 1958, p. 478). First of all, this suggests that the position of method in the first philosophy could be understood as both naïve and critical at the same time. Secondly, if naïveté is necessary and even essential for the phenomenological method, it is impossible to deny that the method can be characterized as naïve. Nevertheless, only due to the "reflective higher level" of phenomenology it is possible to criticize transcendentalism in its static approach.

Above all, one has to question about *Ideas'* presentation of reduction. As Fink emphasized in his letter to Felix Kaufmann from the 17th of December 1932, "[t]he presentation of phenomenological reduction – as it were presented in *Ideas* – cannot be maintained today any more. (Not because of its falsity, but because of incomprehension of its sense as the reduction on the immanent sphere)" (Fink 2008, p. 462). Conversely, the reduction should be understood according to its genuine sense, rather than as a mere technical moment of investigation. The reduction expresses a paradoxical[10] character of phenomenology. As such, reduction is rather an attitude, than a single act. It restores the world in the "universality of riddles" (Husserl 2002b, p. 485). Apart from restituting the question of static transcendentalism, reduction makes it possible to construct the method on a higher

level and in a "non-naïve" manner. For this reason, phenomenology could be grasped as a way towards ultimate roots through questioning about principles (Husserl 2003a, p. 288). To phrase it differently, the second form of transcendentalism which Husserl was building after his move to the University of Freiburg has to be grasped as a "radical question" (Husserl 2002b, p. 258) about genesis. The genesis could be understood as inquiring into the transcendental field of static experience. Let me call the latter genetic transcendentalism.

Because of "radical questioning," genetic transcendentalism expands field of phenomenological problems. I will now briefly analyze two possible fields of genetic phenomenology: intersubjectivity, and body. Nevertheless, genetic transcendentalism has much richer field of problems, for example history, and the world (cf. Płotka 2010, pp. 87–88). All mentioned issues are introduced by Husserl on a transcendental level of investigation, hence after the performance of reduction.

In his letter to Dietrich Mahnke from the 26th of December 1927, Husserl wrote about the necessity of the reduction to intersubjectivity, what is an equivalent to the enlargement of the field of an "egological" phenomenology (Husserl 1994a, p. 460). As it was introduced above in the essay, reduction leads phenomenologist to the primordial field of the ego. For this reason, static transcendentalism is egological; in consequence, philosopher must think about the ego in an abstract context. By contrast, genetic transcendentalism overcomes the abstract level of investigation. To be clear, the primordial reduction is unsatisfactory, because it involves only an abstract aspect of the transcendental ego (Husserl 1973b, p. 530). The methodological step reduces an intersubjective ground of the ego. Rather intersubjectivity is, so to speak, "more" primordial in the constitution of the subject; to put it precisely, intersubjectivity is grasped as a transcendental condition for possibility of the I, i.e., of the transcendental ego itself. For this reason, as Zahavi formulated it,

Husserl's phenomenological investigation of intersubjectivity is an analysis of the *transcendental*, that is, constitutive function of intersubjectivity, and the aim of his reflections is exactly the formulation of the transcendental intersubjectivity and not a detailed examination of the specific I-Thou relation. (Zahavi 2003a, p. 234)[11]

Obviously, despite an actual I-Thou relation, intersubjectivity constitutes all particular relations; here one cannot overestimate transcendental character of Husserl's analysis.

A human body can be the second object of genetic transcendentalism, besides intersubjectivity. As Husserl mentioned, the transcendental ego has to be grasped as an actual I, rather than as a mere logical possibility (Husserl 2003b, p. 78). Therefore, "[t]he transcendental ego, when stripped of its selfapperception, is not *a* subject, but sui generis "*the*" subject" (Cairns 1976, p. 59). Now I could ask, what makes "a" subject to be "the" subject? Husserl's answer is clear at this point. That the human body is the presumption of the experience of the world is unquestionable.[12] The body is the condition for the possibility of all experience, even at the transcendental level; in transcendental context, the human body expresses general position of human cognition. After all, experienced objects are given only from certain points of

view, i.e., from definite sides, thus human cognition is relative, just like human experience of the body. More generally, humans experience their bodies *a priori* (Husserl 2008, p. 622) in such a way that they experience radical relativity. Accordingly, the body overcomes given situation, and it introduces the experience of the otherness as a transcendental moment. Hence, summing up, let me cite James Dodd, who emphasized in his *Idealism and Corporeity* accurately:

> The body will be the key, precisely because the body is that element of the sphere of ownness that, though intrinsic, nevertheless runs contrary to this ownness: my body is my *own inescapable otherness*, manifest at the heart of my world, thus indicating that "inside" of the "I" is ordered in such a way that the experience of alterity is possible. (Dodd 1997, p. 24)

In closing, it becomes evident that the body is inquired by Husserl on a transcendental level as the condition for possibility of experience.

TOWARDS A PRACTICAL FORMULATION OF TRANSCENDENTALISM

Because of the radicalization of reduction, genetic transcendentalism enlarged the static field of investigations; the two forms of transcendentalism, however, do not exhaust a phenomenological classification of transcendentalism. At the end, let me present the third possible form of transcendentalism which is beyond the static, and the genetic theory as well. The third form of transcendentalism is beyond other forms, because it is not a theory at all. Inasmuch as static and genetic transcendentalism was at least the theories of cognition, the third form is not such a theory. In his letter to Gustav von Spett from the 11th of March 1914, Husserl strictly pointed out that phenomenology cannot be the theory of cognition, "because it is not any theory at all" (Husserl 1994a, p. 534). As it will become clear in the following, since the transcendentalism has a practical meaning, it is not a theory. For this reason, let me call the form practical transcendentalism.

The practical account of transcendentalism arose as the project of the radicalization of the genetic analysis. At the very end of *Formal and Transcendental Logic*, one reads about the necessity of the radicalization:

> The investigations take on a painful and yet unavoidable relativity, a *provisionalness*, instead of the definitiveness for which we are striving: Each investigation, *at its own level*, overcomes some naïvité or other, but is still accompanied by the naïvité of its level – which must then be overcome in turn by more penetrating investigations of origins. (Husserl 1969, pp. 270–271)[13]

To put it precisely, phenomenologist would always stress "provisionalness" of his own cognition. However, this postulate has a practical meaning. It emphasizes that there is no absolutes; this is a key insight offered by Husserl's inquiry into transcendentalism.

In fact, as it was mentioned in the essay, relativity is condition for possibility of human experience. Therefore, phenomenology teaches one that an universal relativity cannot be overcome (Husserl 2002a, p. 10).[14] Inasmuch as one treats

phenomenology as a way leading from the absolute world towards the world of relativity, it has practical function evidently (Husserl 1968, p. 283). Needless to say, if the world is relative, one shall not expect general laws governing his practical life. In other words, following the phenomenological theory of practical actions, the subject of practice shall ask about all grounds of his practice, especially about until now evident reasons. Such an attitude provides a subjective autonomy. Precisely for this reason, as Husserl mentioned in his letter to Ingarden from the 25th of November 1921, "[a]n authentic phenomenologist can only be independent: the essence of phenomenology is a radical autonomy" (Husserl 1994a, p. 214).

The characteristic of practical transcendentalism cannot be free from complications. Let me assume that it is true that I must always ask myself about the grounds of practice. The statement leads towards a practical meaning of *solus ipse*, viz., the phenomenologist is here only oneself and could never rely on someone's opinion. For this reason, in his letter to Mahnke from the 17th of October 1921, Husserl wrote "*I am for myself* and I must go my way as *a loner*" (Husserl 1994a, p. 433). Moreover, the transcendental solitude concerns the transcendental field of investigation. In his lecture on phenomenology and anthropology, Husserl argued that the new dimension of inquiring into transcendental field "goes to words and notions with difficulty; old concepts could never grasp them, but they can only comprehend them wrongly" (Husserl 1989, p. 168). Therefore, one could ask: Is it possible to do transcendental phenomenology?

The question leads towards a paradoxical heart of practical transcendentalism. Following Ronald Bruzina,

Paradoxically, the elaboration, communication, and sharing of the study that as transcendental science consumed Husserl's energies was done in talk and in writing with a mundaneness of medium that seems to possess in its native substance none of the supernal qualities that it would be the very purpose of the whole expressive effort to explain and convey. (Bruzina 1986, p. 4)

It is evident that the transcendental phenomenologist shares his achievements in a mundane medium which due to its essence cannot be transcendental. This paradoxical moment stands in the very center of practical transcendentalism, viz., the phenomenologist never stops writing, and talking about his achievements, and precisely in such a way he participates in the practical dimension of transcendentalism. Transcendental phenomenology is not only a theory; rather it is a communal effort into inquiring the field of philosophical problems.[15] Therefore, just as Husserl was discussing with Ingarden, as well as with Heidegger about the transcendental character of phenomenology, as it was presented in the essay, he had participated in the practical dimension of transcendentalism. Such a transcendentalism was defined in collaboration with Fink as well, becoming *philosophia perennis*. For this reason, to quote Bruzina once again, "[b]eyond any single philosopher's position, or indeed any philosopher's living thought, philosophy had to be *perennis*. Such was the reality of the work of Husserl and Fink, and such was the intrinsic nature of the task that governed them" (Bruzina 1989, p. 306). At the end, let me add that no other is the task of any philosophy.

CONCLUSION

To sum up, let me remind that one is able to present at least three concepts of transcendentalism within Husserl's phenomenology: the static, genetic, and practical approach. The concepts present rather complementary, than opposite views. On the one hand, it makes little sense to claim the thesis about the necessity of genetic analysis without initial static descriptions. On the other, the practical dimension of communal investigations is pointless, if phenomenologists could not write and talk using static, as well as genetic methods; conversely, at the same time, one cannot do any static phenomenology without participating in the practical dimension of transcendentalism. But the crucial consequence follows from this, viz., the idealistic interpretation with regard to static transcendentalism arises in practical transcendentalism as well, however, the interpretation has another meaning. At the end, I will analyse this aspect.

When phenomenologist writes or talks about transcendental idealism, as Fink has pointed it clearly, he transcends his own philosophical proposition (Fink 1988, p. 171). Namely, he overcomes a non-worldly, and non-natural status of transcendental being,[16] and hence the transcendental status of his ideas becomes "enworlded," at the same moment. Summing up, inasmuch as Husserl wrote about "transcendence" and "immanence" he did not express, following Fink (1988, p. 178), "any argumentative hypothesis." Rather, the Husserlian transcendentalism is beyond such an hypothesis, and thus beyond idealism and realism as well. It simply consist in practice. For this reason, Husserl is still provoking us to discussion, and to do phenomenology.

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NOTES

[1] In the *Husserl's Phenomenology*, Zahavi argued that "[t]his change of focus has brought about a new type of interpretation, which is not only characterized by an emphasis on the dimensions of facticity, passivity, alterity, and ethics in Husserl's thinking; it has also enabled reinterpretations of the classical volumes [of the *Husserliana* series – W. P.], thus revealing a unity and consistency in the development of his thinking that would otherwise have remained concealed" (Zahavi 2003b, p. 143).

[2] In his lectures given in London, in 1922, Husserl wrote that "[t]here are different ways towards phenomenology" (Husserl 2003a, 313). In 1925, Husserl pointed out once more that "[d]ifferent ways lead to the same object of the science about transcendental subjectivity" (Husserl 1958, p. 251).

[3] Cf. Drummond 2008; see also Mohanty 2008, pp. 185–210.

[4] As Husserl wrote in his lectures on Kant, a "[t]*ranscendental essential investigation* (the "eidetic" one) is inquiry into essential possibilities of transcendental consciousness in general" (Husserl 1968, p. 257).

[5] Ingarden emphasized that consciousness is different from a material thing. The transcendental ego only transforms a given "material" according to ideal forms. As Vittorio De Palma proposed, this motive in phenomenology one is able to call "dogmatic," because it leads to transcendental idealism (cf. De Palma 2005, s. 185). About Ingarden's discussion with Husserl, see Mohanty 1997, pp. 32–45.

[6] In the *Crisis* Husserl strictly emphasized that consciousness' primacy on the world means the primacy of meaning. As he wrote, "[t]ranscendentalism ... says: the ontic meaning [*Seinssinn*] of the pregiven

life-world is a *subjective structure* [*Gebilde*], it is the achievement of experiencing, prescientific life" (Husserl 1970, p. 69).

7   For discussion with Biemel's thesis, see Crowell 2001, pp. 177–180; Crowell 2003.

8   In Heidegger's letter to Husserl from the 22th of October 1927, one can read about charges of the transcendental character of phenomenology; Heidegger accentuated there the difference between human being and other beings in the world (Husserl 1994b, p. 146).

9   Husserl wrote about overcoming the stage of the "static" Platonism in his letter to Natrop from the 29th of June 1918 (Kern 1964, p. 346).

10   As Husserl pointed out in the *Crisis*: "[f]rom the beginning the phenomenologist lives in the paradox of having to look upon the obvious as questionable, as enigmatic, and of henceforth being unable to have any other scientific theme than that of transforming the universal obviousness of the being of the world – for him the greatest of all enigmas – into something intelligible" (Husserl 1970, p. 180).

11   Also Sebastian Luft stressed that "[i]nsight into the nature of transcendental consciousness reveals "the transcendental" to have essentially intersubjective and genetic dimensions" (Luft 2004, p. 216). Fink strictly emphasized that "Husserl's way from the transcendental subjectivity to the transcendental intersubjectivity shows that for Husserl the transcendental subject cannot be understood in his onlyness" (Fink 2006, p. 290).

12   See Husserl 2003b, pp. 134, 161; Husserl 2008, p. 253. Cf. also Zahavi 1999, p. 92.

13   Husserl emphasized similar necessity of self-criticism in his *Cartesian Meditations*: "phenomenological explication does nothing but *explicate the sense this world has for us all, prior to any philosophizing*, and obviously gets solely from our experience – *a sense which philosophy can uncover but never alter*, and which, because of an essential necessity, not because of our weakness, entails (in the case of any actual experience) horizons that need fundamental clarification" (Husserl 1960, p. 151). Additionally, one can stress the necessity of redoing of reduction. In conversation with Dorion Cairns, from the 20th of November 1931, Husserl "repeated what Fink had told me before, that the phenomenological reduction is something which must be continually repeated in phenomenological work" (Cairns 1976, p. 43).

14   Sebastian Luft argued that even absolute presuppositionless should be questioned (Luft 2002, p. 20). Moreover, following Bruzina, "[t]he transcendence is not complete, is not absolute; it is achieved only by still standing on the ladder, and one's feet never pass the last rung to become *actually* 'transcendental'" (Bruzina 1997, p. 84).

15   The question in what relation stands the practical from of transcendentalism to a generative level (reconstructed by Anthony J. Steinbock in his brilliant *Home and Beyond*) must here stay open. Generative phenomenology, just as the defined practical transcendentalism, accentuates a communal character of phenomenological inquiry. Cf. Steinbock 1995, pp. 170–270.

16   "We have to make clear to ourselves that the 'transcendental being,' as a counter-concept to the 'natural' or 'worldly being,' is not a kind of being at all" (Fink 1988, p. 80).

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LARS PETTER STORM TORJUSSEN

ECO-PHENOMENOLOGY AND THE INTERIORIZATION OF MAN – USING MERLEAU-PONTY AND NIETZSCHE TO RELEASE THE "PSYCHE" FROM THE HUMAN SKULL

ABSTRACT

This paper will explore if phenomenology is capable of delivering a philosophical point of view which can be called "ecological", and how we are to understand this concept. The main hypothesis of this paper is that the philosophies of Merleau-Ponty and Nietzsche can serve as a point of departure for a radical rethinking of the human condition because they both tried to radically reformulate the human relation to the self by making the *body* as the starting point. For Merleau-Ponty, the human self is through its language and its breathing body deeply rooted with what he calls the "flesh of the world", and for Nietzsche, the notion of will to power as physiology reveals the fundamental connectedness between man vs. world. To reach an understanding of this ecological consciousness, our pursuit shall be that of a *via negativa*; an examination of Nietzschean and Merleau-Pontyan approaches to how the traditional mechanistic worldview originated. How did we come about to raise an impenetrable barrier between the human and the nonhuman, where the *psyche* as pure interiority beholds nature as pure exteriority?

INTRODUCTION

There is a growing consensus not just within academia, but also in the general public view, that modern man is facing an ecological crisis. An agreement concerning what this "crisis" is, and what its causes or solutions are, seems to be a lacking, but most people seem to agree with the fact that something needs to be done. That modern, western man is living an unsustainable life and need to make some radical adjustments of his lifestyle will undoubtly give rise to problems that will be difficult to solve. We need, however, to draw an important line between practical problems due to this, for example questions concerning use of energy, consumption, travelling habits etc, and what we can call *philosophical* aspects of this crisis. These are questions concerning man's relation to nature, but also man's relation to himself. It is fairly easy to critizise this relation as faulty, and the usual suspects to blame for this have been Christianity, Platonism, science, the Enlightenment, the Industrial Revolution, modernism, capitalism, technology, and so on. It is possible to ask: Does our ecological situation, that is, our entire way of life, rest on a flawed dualistic ontology? I think it's pertinent to raise such questions, and I think phenomenology is

up to the task of treating these questions adequately. Eco-phenomenology is, according to Brown og Toadvine: "based on a double claim: first, that an adequate account of our ecological situation requires the methods and insights of phenomenology; and second, that phenomenology, led by its own momentum, becomes a philosophical ecology, that is, a study of the interrelationship between organisms and world in its metaphysical and axiological dimensions" (Charles S. Brown and Ted Toadvine (ed), 2003 p. xii–xiii).

Eco-phenomenology is, however, a discipline not without problems. "Nature" is, for example, a very difficult concept to work with. How is it possible to even theorize about "nature" without projecting human values onto it? Indeed, isn't the very idea of nature an historical one? Aware of such difficulties, it is not the aim of this article try to establish a rigid and tight definition of "eco-phenomenology". I will focus on the claim that reflections about our ecological condition need to start not with "nature", but with the self. My claim is that the first step of eco-phenomenology will not be reorientating our relation with the natural world, but the relation to the self, that is, how we view nature is dependent on how we view the self.

In this matter, I will examine the philosophies of Merleau-Ponty and Nietzsche. This is because they both tried to radically reformulate the human relation to the self by making the *body* as the starting point: For Merleau-Ponty the human self is through its language and its breathing body deeply rooted with what he calls the "flesh of the world"; for Nietzsche the notion of will to power as physiology reveals the fundamental connectedness between man vs. world. They both question and try to overcome the view where there is an impenetrable barrier between the human and nonhuman, where the mind as pure interiority beholds nature as pure exteriority, and where the endeavor of the self is to get *above* the things and not *into* them.

The focal point of the article will be David Abram's reading of Merleau-Ponty in his *The Spell of the Sensuous*.[1] Here we find the claim that our ecological situation is a consequence of the literary self's alliance with the Socratic self. This has led to a misconception of the psyche as something autonomous and wholly "internal"; thus a forgetting of the self's reliance upon the animate earth. I will claim that this is an interesting and necessary contribution, but it can and should be complemented with Nietzsche.[2] This is a different approach to the critique of Socratic thinking. With his view of the human situation as a nihilistic way of interpreting fuelled by the wish to get rid of suffering, he expands this critique to a more general critique of civilization itself. In order to replace the traditional way of thinking about the self it is necessary to see how the modern self has originated; to see how the *interiorization* of the psyche has consequences for the human-nature relationship resulting in ecological crisis.

MERLEAU-PONTY AND ECO-PHENOMENOLOGY

There is today a widely accepted opinion among phenomenologists that the thoughts of Merleau-Ponty not only have relevance to enviromental issues, but can serve as a core of a coherent philosophical ecology, or an eco-phenomenology (See Charles

S. Brown and Ted Toadvine (ed.), 2003, and Susanne L. Cataldi and William S. Hamrick (ed.), 2007). This is especially the "late" Merleau-Ponty which rebutted his earlier positions in the *Phenomenology of Perception* as being within a Cartesian mind-body framework, starting from the "consciousness" – "object" distinction. Of course, he was always true to his main thought, that perception and language always is an embodied phenomenon, but in his later works, he started developing an ontology of "flesh" (*la chair*) which sought to dissolve the dualism that marks humans off from other living things by maintaining the view that intentionality now can be generalized to all living organisms, and through this, to the whole of nature. True, he never uses the term "ecology", but the concept of nature was nevertheless of great importance to him. His working notes indicate he planned to make explicit our "kinship" with animality, and to redefine the "the man-animality – relation (Merleau-Ponty, 1992, p. 168 and p. 274). I therefore think it is justified to claim that, with his notion of "flesh" and "flesh of the world", Merleau-Ponty's turn to ontology was at the same time a turning toward nature. This flesh is something philosophy yet haven't fully elaborated:

"The flesh is not matter, is not mind, is not substance. To designate it, we should need the old term "element", in the sense it was used to speak of water, air, earth, and fire, that is, in the sense of a *general thing*, midway between the spatio-temporal individual and the idea, a sort of incarnate principle that brings a style of being wherever there is a fragment of being. The flesh is in this sense an "element" of Being" (Merleau-Ponty, 1992, p. 139).

The flesh is the mysterious tissue or matrix which gives rise to both the perciever and percieved. Intercorporeity weaves everything together, because everything participates in the "flesh of the world". The mutual relationship is the notion of "envelopment", Merleau-Ponty's "cardinal principle" as Jean-Paul Sartre once claimed (Cataldi/Hamrick (ed), 2007, p. 4). This is what Merleau-Ponty calls the "intertwining" or the "chiasm". This reversibility, that [. . .] "every perception is doubled with a counter-perception [. . .] is an act with two faces, one no longer knows who speaks and listens" (Merleau-Ponty, 1992, p. 264–265). It is a "speaking-listening, seeing-being seen, percieving-being percieved circularity" (Merleau-Ponty, 1992, p. 265). In this way, perception is *participatory* as my hand is able to touch things only because my hand is itself a touchable thing. To touch a stone is at the same time to experience one's own tactility, to see a tree to experience oneself as visible, to feel oneself *seen*. Our bodies then senses the world because it is entirely a part of the tactile world that it explores, we might even say that we are organs of this world and that the world is perceiving itself *through* us. A wholly immaterial mind would then neither see things nor touch things, indeed it could not experience anything at all. It is not my aim to elaborate the views of Merleau-Ponty further. We are interested in the "ecological" consequences here. We then need to raise the questions; does this "reversibility" of subject and object extend to every entity that I experience? In other words, what significance does this have to our relations to nonhuman entities; animals and the landscape? In order to answer this, we need to look at David Abram's reading of Merleau-Ponty.

LANGUAGE AND ANIMISM: ABRAM AND MERLEAU-PONTY

According to Abram, the phenomenology of Merleau-Ponty contains a view of language where language and perception are inextricable connected to place and landscape. This connection is not obvious because it has been obscured to modern literate man, but it can be rediscovered by looking at how non-literate or indigenous people view their world. Oral peoples rarely close their thoughts off from the sensuous surroundings, and with the absence of recorded history, they remember their stories or myths through the landscape. Therefore, it is no coincidence that most non-literate cultures hold an animistic world-view.

What is animism? According to the Oxford Advanced Learner's Dictionary of Current English (1974), animism is simply a: "belief that all objects (trees, stones, the wind, etc.) have souls". From a modern post-cartesian, post-baconian point of view, it is usual to consider this as a silly anthropomorphism, projecting human attributes onto nature much like children do when they errouneously believe that everything has a purpose or a consciousness. Abram views this differently. For him, animism implies that we as humans participate in a community consisting of beings that are other-than-human. This does not mean that humans constitute some standard of personhood to which others must aspire, but simply that we're all members of a larger-than-human community. Of course, Merleu-Ponty never asserted an "animistic philosophy", but still, it's not unthinkable that a concequence of the participatory nature of perception is that this primordial mode of perception admits of no clear distinction between that which is animate and that which is inanimate. In animistic cultures we find that language as such very often originally was a swirling garment of vapour and breath worn by the encompassing earth itself. In primordial times, animals could also speak. For these people, when man looks at the world, the world looks back, and when man speaks to the world, the world speaks back. There is no realm of the percievable world which is definitively inert or inanimate, and all things have the capacity for expression or speech. Animals, plants and the landscape are all included in what they call "language".

This is not so strange for us moderns as it first seems. It merely rests on a supposition that there is a homology between the art of reading and the indigenous art of *tracking*. Why not consider the flight of swooping birds as a kind of cursive script written in the wind open for reading in order to gain knowledge about the future? Or a smell of animal urin here, a broken twig, a dump of scat here; these are all signs that need to be read. Indigenous people thus have a respectful openness towards nature. They take part in a semiotics which also includes the more-than human; the signs of nature *speak* to them. Another common trait among these cultures is the fact that they do not view awareness or perception as a specific *human* faculty. They identify it not with psyche as some sort of human interiority or inwardness, but with wind or breath. That is, "mind" is for them not a power which resides inside their heads, but, on the contrary, it is a quality that they themselves are inside of along with the plants, animals and the rest of the landscape.

Interestingly, if we take a look at the etymology of our word "psyche", we see some striking similarities. The Greek noun *psyche* signified not merely the "soul"

or the "mind", but also a "breath" and a "gust of wind". The verb *psychein* means "to breathe". Another word, *pneuma,* signified that vital principle which in English we call "spirit". The word "spirit" itself did not at all originally have non-sensuous and incorporeal connotations. It is directly related to the very bodily term "respiration" through their common root in the Latin word *spiritus*, which signified both "breath" and "wind". And, *animus*, which later became "thinking substance", is derived from the older Greek term "anemos", meaning "wind". Thus, as Abram points out:

" [. . .] A great many terms that now refer to the air as purely passive and insensate medium are clearly derived from words that once identified the air with life and awareness. And words that now seem to designate a strictly immaterial mind, or spirit, are derived from terms that once named the breath as the very substance of that mystery" (Abram, 1997, p. 238).

We now understand Anaximenes better when he states that: "As the psyche, being air, holds a man together and gives him life, so breath and air hold together the entire universe and give it life" (Abram, 1997, p. 252). However, with the emergence of formal writing systems, the human community begins to shift its awareness away from the expressive, speaking and living landscape toward letters and self-contained sign-systems. When we learn to read we need to break the spontaneous participation of our eyes and our ears in the surrounding terrain. These senses are then recoupled upon the flat surface of the book of letters. But according to Abram, this is still animism:

"As a Zuni elder focuses her eyes upon a cactus and hears the cactus begin to speak, so we focus our eyes upon these printed marks and immediately hear voices. We hear spoken words, witness strange scenes or visions, even experience other lives. As nonhuman animals, plants, and even "inanimate" rivers once spoke to our tribal ancestors, so the "inert" letters on the page now speak to us! *This is a form of animism that we take for granted, but it is animism nonetheless – as mysterious as a talking stone*" (Abram, 1997, p. 131).

Written language then, is some sort of self-reflexive mode of animism, and it's connection with a more-than human world have been obscured, but not completely severed. In fact, according to Abram's reading of Merleau-Ponty, the denotative, conventional dimension of language can never be truly severed from the sensorial dimension of direct, affective meaning. Meaning always remains rooted in the sensory life of the body, and the body again is a sort of open circuit that completes itself only in others, in things, in the encompassing earth. I think it is possible to view the underlying claim of the essay *The Intertwining-The Chiasm* as being that nature might be conceptualized as language. Indeed, Merleau-Ponty wrote about his phenomenology as an attempt to describe a "wave of Being" or a "wild", "brute" Being, whose "wild meaning" reveals that: "language is everything, since it is the voice of no one, since it is the very voice of the things, the waves, and the forests" (Merleau-Ponty, 1992, p. 155). For Merleau-Ponty, it is not human language that is primary, but rather the perceptual life-world, who elaborates itself in language. It is not the human body alone, but rather the whole of the surrounding world that provides the deep structure of language. The modern human alienation or estrangement from nature is thus an alienation within language. Symptoms of this are the belief in the immaterial "soul" or the "inner world" of our Western psychological experience, but also the belief in some sort of supernatural heaven. They both originate

in the loss of our primordial reciprocity with the animate earth. We can't follow the pursuit of the origin of heaven here. For now, let's focus on the interiorization of the human psyche. As Abram asks: "How did the psyche get trapped inside the human skull leaving the air itself a thin and taken-for-granted presence, commonly equated, today, with mere empty space"? (Abram, 1997, p. 239).

LITERACY AND THE INTERIORIZATION OF THE "PSYCHE"

We moderns tend to view thinking as something we do with our heads. "Use your head" we say, meaning that reason or rational-logical thinking is a separate activity which has a specific location inside the head. Could it be any different? We find this to be very intuitively, and yet, Abram claims that the experience of the psyche as something inside the head is a phenomenon created by literacy. His argument goes as follows:

We can assume that our very first writing was our own footprints or our hand-prints in the soil. When we discovered that animals made similar marks, we found that by copying these to certain medias we could gain a new power. We could in a way draw animals near and make them appear even when they weren't actually present. By transferring that outline for example onto the wall of the cave we could place ourself in distant contact with the Other. A general element of most earlier writing systems are the use of pictograms, which are pictures intended to be "read". The stylized images of sunrises, the ox or the bird in the early Sumerian cuneiform writing (from circa 3000 B.C.E.) are pictograms. Such writing systems very often also contain ideograms. An ideogram also has a pictorial character, but, unlike the pictogram it does not refer explicitly to the visible entity, but to some quality or or other phenomenon associated with it. For example, the Sumerian image of a sunrise was used to communicate the idea "day" and curvy lines or waves comminucated "water".

According to Abram, the transition from pictographic and ideographic writing to phonetic writing can be explained by expanding the use of pictographs to be read phonetically. These symbols are referred to as "rebuses". They come in handy when entities which do not easily correspond to sensory images are to be expressed. The Sumerian word *ti*, meaning "life", was depicted by using the pictorial sign for "arrow", which is also called *ti*. With such puns, as the rebuses really are, a vital difference is made. The focus is now the particular *sound* of the human voice which the sign refers to, not the outward reference or meaning of the sound. It is then not hard to understand how such pictograms gradually led to phonetic writing systems. Following Abram:

"In the Middle East the rebus system was eventually generalized . . . to cover all the common sounds of a given language. Thus, 'syllabaries' appeared, wherein every basic sound-syllable of the language had its own conventional notation or written character" (Abram, 1997, p. 99). We find then in the Semitic scripts around 1500 B.C.E. a notation system that would eventually give rise to the alphabet. The Semitic *aleph-beth* established a letter for each of the consonants. This marks a gradual shift, a new *distance* opens between human culture and the rest of nature. This does not

mean that this distance is not present even from the beginning. Pictographic and ideographic writing do to some extent *displace* our sensory participation with the animate environment, but the difference is, according to Abram, "the written images themselves often related us back to the other animals and the environing earth. The pictorial glyph or character still referred, implicitly, to the animate phenomenon of which it was the static image.[. . .] With the phonetic aleph-beth, however, the written character no longer refers to any sensible phenomenon, but solely to a gesture made by the human mouth" (Abram, 1997, p. 100). However, in the Semitic scripts the vowels was not yet determined and needed to be chosen by the reader. Thus, these texts did not yet stand on their own feet since the reader had to fill in the vowels according to the written context in order to make the writing come alive and to speak. This process comes to an end with the Greek alphabet, where the vowels now also got their syllables. The reader must now no longer, as in the Semitic scripts, actively engage and fill in the vowels. The Greek scripts therefore had an autonomy never before seen, and relative to the Semitic text they now stood and spoke on their own. The shift from the outward or worldly reference of the pictorial image to the shape of the utterance itself, implies for Abram that the larger, more-than-human life-world in itself is no longer part of the semiotic, no longer a necessary part of the system. There is a forgetting when it comes to "the indebtedness of human language to the more-than-human perceptual field" (Abram, 1997, p. 102). Language as such becomes a self-referential system.

Interestingly, this happened in the time around Plato and Socrates. With the philosophy of Plato, there is a shift in the view of the self and in the view of nature. Abram, drawing on the works of Eric Havelock highlights the relations between the Socratic self and the literary self.

"Plato and Socrates were able to co-opt the term *psyche* – which for Anaximenes was fully associated with the breath and the air- employing the term now to indicate something not just invisible but utterly intangible. The Platonic *psyche* was not at all a part of the sensuous world, but was rather of another, utterly nonsensuous dimension. The psyche, that is, was no longer an invisible yet tangible power continually participant, by virtue of the breath, with the enveloping atmosphere, but a thoroughly abstract phenomenon now enclosed within the physical body as in a prison" (Abram, 1997, p. 253).

Compare with Havelock:

"As language became separated visually from the person who uttered it, so also the person, the source of the language, came into sharper focus and the concept of selfhood was born. [. . .] "The "self" was a Socratic discovery, or, perhaps we should say, an invention of the Socratic vocabulary. [. . .] The chosen symbol of selfhood became *psyche*, often erroneously rendered as "the soul" (Havelock, 1986, p. 113)

Writing then creates a new self that can enter into relation and examine its own formulations, and can thus reflexively interact with itself in isolation from other persons and from the surrounding environment. For Abrams, this is an effectively *desacralization* of not only the breath and the air, but also the earth. The soul or the psyche emigrates; either it finds its true locus within the human skull itself, or in a supersensory heaven beyond the natural world.

This is the story of the constitution of the modern self. Whereas for many indigenous people, their languages bind the people to their particular terrains, and there is a breathing boundary between human culture and the animate earth, written

language has transformed this breathing boundary into an impenetrable barrier segregating a pure inside from a pure outside. The psyche has been hermetically sealed within this new interior, and experiences itself to be a private "mind" or "consciousness" unrelated to the purely "exterior" nature or the other "minds" that surround it. Abram calls this tendency "the withdrawal of mind from sensible nature and its progressive incarceration in the human skull" (Abram, 1997, p. 255). What we need to rediscover is the *respiration* between the inside and the outside, "between consciousness and the unconscious, between civilization and the wilderness" (Abram, 1997 p. 257).

Abram is fully aware of the fact that language is in danger of letting him down here. Raised in an alphabetic civilization, and indeed, presenting his thoughts in a *book*, he can only hint at how this could be done. He stays within phenomenology when he claims that our task is not to describe or speak *about* things, but let the things speak for themselves. An adequate eco-phenomenology then needs to contain a shift from alphabetic thinking to some sort of *poetics* where the sound, rhythm, and shape of the words are not separate from the bodies that bear them "whether these be human bodies, or the tensed and muscled flesh of a moose protecting her young, or the wooden walls of one's room, or even the ambient air itself" (Abram, 2005, p. 171–190).

But does this suffice? To adress the problem of the interiorization of man we need a proper understanding of how it is carried through. Is the alphabet the whole story of it? Abram does mention that his treatment of the alphabet points to a larger problem field: "Phonetic writing was a *necessary* ingredient in our estrangement from the more-than-human world; but it is hardly a *sufficient cause* of our obliviousness" (Abram, 1997, p. 263). Abram has focused on literacy, but, as he states, "many other factors could have been chosen, for example the emergence of agriculture in the Neolithic era, formal numbering systems, and the different other technologies spawned by alphabetic civilization itself, from telephones to televisions, from automobiles to antibiotics. [. . .] I have wished to demonstrate less a particular thesis than a particular stance, a particular way of pondering and of questioning any factor that one might choose" (Abram, 1997, p. 263–264).

Writing is perhaps the most important prerequisite for civilization, and if it simply is one of many factors pointing at "the process whereby civilization has turned in upon itself" (Abram, 1997, p. 263) it is perhaps pertinent to ask: is civilization itself the problem?

To adress the problem of interiorization of man properly then, we need to expand the analysis to a critique of civilization itself. We thus turn to Nietzsche.

N I E T Z S C H E   A S   A N   E C O L O G I C A L   T H I N K E R

As for Merleau-Ponty, the body and embodiment is also a starting point for Nietzsche's philosophy, and, his project is also directed at bridging the gap between language and the body. He famously held the view that language is fundamentally

metaphorical. This view of language as metaphorical only makes sense when perception is considered as an embodied phenomenon.[3] When we, for example, view love as some sort of heat ("she is a really warm person") or difficulties as heavy weight ("his problems are weighing him down") , it is only because we always percieve or think through the extension of our bodies, or through the territoriality of the body, or the fact that our bodies spatially manipulate objects. There is thus a systematic correlation between language/thinking and sensory-motor experiences. Conceptual language however, manages to create an illusion that it is possible to remove oneself from this bodily basis. In this way, we believe concepts or meanings are purely abstract entities or something which refers to transcendent "ideas". Nietzsche considers concepts as *Begriffs-Mumien*, dry and bloodless tombs of once living metaphors. I believe Nietzsche's maintainance of lived experience is what makes him worthwhile for phenomenology in general, and eco-phenomenology in particular. Indeed, there is a recent interest in viewing Nietzsche as an environmental thinker. The field is still undeveloped, but is gaining more and more a solid grounding.[4] According to Del Caro, Nietzsche is "the West's first major diagnostician of ecological ignorance" (Del Caro, 2004, p. x), and if we turn to Nietzsche's texts, we soon se that this was a matter of concern for him.

"Es steht [...] nicht anders mit allen guten Dingen, auf die wir heute stolz sind; selbst noch mit dem Maasse der alten Griechen gemessen, nimmt sich unser ganzes modernes Sein, soweit es nicht Schwäche, sondern Macht und Machtbewusstsein ist, wie lauter Hybris und Gottlosigkeit aus: denn gerade die umgekehrten Dinge, als die sind, welche wir heute verehren, haben die längste Zeit das Gewissen auf ihrer Seite und Gott zu ihrem Wächter gehabt. Hybris ist heute unsre ganze Stellung zur Natur, unsre Natur-Vergewaltigung mit Hülfe der Maschinen und der so unbedenklichen Techniker- und Ingenieur-Erfindsamkeit; Hybris ist unsre Stellung zu Gott, will sagen zu irgend einer angeblichen Zweck- und Sittlichkeits-Spinne hinter dem grossen Fangnetz-Gewebe der Ursächlichkeit [...]; Hybris ist unsre Stellung *zu uns*, - denn wir experimentiren mit uns, wie wir es uns mit keinem Thiere erlauben würden, und schlitzen uns vergnügt und neugierig die Seele bei lebendigem Leibe auf: was liegt uns noch am „Heil" der Seele!" (Nietzsche, 1967–77 Band 5 p. 357)

And in his *Also sprach Zarathustra* we find a rather pessimistic view of man: "Die Erde [. . .] hat eine Haut; und diese Haut hat Krankheiten. Eine dieser Krankheiten heisst zum Beispiel: 'Mensch' (Nietzsche, 1967–77 Band 4, p. 168). This is connected with one of the overall themes presented in the prologue of the book, where Zarathustra states: „Ich beschwöre euch, meine Brüder, *bleibt der Erde treu* und glaubt Denen nicht, welche euch von überirdischen Hoffnungen reden! Giftmischer sind es, ob sie es wissen oder nicht" (Nietzsche, 1967–77 Band 4, p.15).

It has been written extensively about Nietzsches critique of modern man infatuated by ascetic and nihilistic ideals set above life where we ceaselessly judge earthly life from the standpoint of otherworldly, metaphysical ideals, and that our values spring out from feelings of ressentiment. How we negate the earth then is also connected with how we view our bodies, not just as a prison in which the "soul" resides; even if we do not believe in an eternal soul, but we still hold the belief in an autonomous "subject" or the "psyche" as a pure mental, inward area. Nietzsche regards this as a sort of sickness, perhaps *the* sickness characteristic of humanity, which is connected with the triumph of reactive forces over active forces. The paradox here, for Nietzsche, is that we worship weakness, but still strive to achieve a

greater power over nature and ourselves. The hubris, which is our attitude towards both nature and ourselves, makes the unrestrained desire for domination over nature into a drive to dominate ourselves, or in other words, the nature "within" us. It is therefore plausible to understand our totalitarian desire for dominating and subordinating nature as a process or we also direct onto ourselves. Nietzsche calls this a "Domestizierung" or "Zahmung" of the man-animal. I interpret this not as two parallell processes, neither as two processes simply connected, it is *one and the same process*. The domestication of man *is* the domestication of nature, and, vice versa, the domestication of nature *is* the domestication of man. Whereas Abram views the interiorization of the psyche as some sort of passive forgetting leading to estrangement from nature, this is for Nietzsche an active labour put upon man. Man as such is made through a "primary physis-displacement" (Pettersen, 1991, p. 19, my translation); a displacement of the forces of the body through a process of domestication. In order to better understand the pathology of the human – nature relationship according to Nietzsche, we need to take a look at the process Nietzsche calls "Verinnerlichung".

THE DOMESTICATION OF MAN AS "VERINNERLICHUNG"

For Nietzsche, all living organisms are constellations of either active or reactive forces.

Active forces are capable of transgressing themselves, they expand and reach out for power, whereas reactive and passive forces are constrained in their development and confined within their own borders. Nietzsche views not only the making of man as a cultural or moral being, but the making of man as a *species* as such as a suppression of the animal drives or forces. Man is the result of a persistent breeding, disciplining, and civilizing of the animal body.

He calls the making of man the process of "ein Thier heranzüchten, das versprechen darf" (Nietzsche, 1967–77 Band 5 p. 291).

How do you breed forth an animal capable of making promises? This animal needs *concepts*, it needs a *memory*, and it needs to regard itself as a self-identical *subject*. Man is always immersed in a greater body; it is literally a *member* of the body of society. Socialization into a lingistic community, whether it is the primitive herd or a modern society, demands both a disciplining of the body and a disciplining of language. There is a need to establish regimes of meaning which differentiate between the "right" and "wrong" use of language in order to bind the members of society within regular patterns of behavior. Society or civilization performs a continual work on the body which organizes it and splits it up into different zones which persist through time. Society or civilization depends on bringing its members together in a common history; a memory. Nietzsche understands the phenomenon of memory as the result of an *ungeheure Arbeit* which has been done during man's pre-history, and whose consequences constitute his future societal life. Whereas traditional psychology considers memory as an active and accumulating

ability, and forgetting as a passive or eroding one, Nietzsche turns this upside-down when he states that: "Vergesslichkeit ist keine blosse vis inertiae, wie die Oberflächlichen glauben, sie ist vielmehr ein aktives, im strengsten Sinne positives Hemmungsvermögen" (Nietzsche, 1967–77 Band 5 p. 357).

We see here that forgetting is an active ability comparable with digestion. It absorbs events and experiences, works them through and then breaks them down to make room for new content. Nietzsche regards it as a doorkeeper to the psychical health because it preserves the *present*. In order to make room for history, the forgetting needs to be impeded. The responsibility (*die Verantwortlichkeit*) and conscience (*das Gewissen*) need to be established. Man needs to be concerned about his own past and future actions. He needs to adapt to the force and brutality of the time-schedule. In this transition into a cultural being, man is being pulled out of nature, experiencing himself as *separated* from it, and, thus, separated from himself. According to Eric Blondel, this constitutes the "inner life" or consciousness as such.

"For Nietzsche, culture is originally established by and as a certain kind of separation (meta-phor) between the instincts (the "body") and thought or expression [. . .] In fact, one's own body is not immediately present to man, but must, within the cultural economy, express itself (i.e., speak to itself) through the medium of a symptomatic language: consciousness or spirit" (Blondel, 1986, p. 151).

This "primordial physis-displacement", where consciousness is the consequence of the becoming-reactive of man, is connected to the process of "Verinnerlichung":

"Alle Instinkte, welche sich nicht nach Aussen entladen, *wenden sich nach Innen* – dies ist das, was ich die *Verinnerlichung* des Menschen nenne: damit wächst erst das an den Menschen heran, was man später seine „Seele" nennt" (Nietzsche, 1967–77 Band 5, p. 322).

Like Freud, Nietzsche extensively borrows metaphors from the field of hydraulics in his philosophy. The body is compared to a system of pressure, forces or drives, and if these are blocked they will simply be channeled in other directions. Affections not acted out in an adequate motor response will then turn inward, creating a toxic mechanism or a *physiologisches Hemmungsgefühl* (Nietzsche, 1967–77 Band 5, p. 378):

"Die ganze innere Welt, ursprünglich dünn wie zwischen zwei Häute eingespannt, ist in dem Maasse aus einander- und aufgegangen, hat Tiefe, Breite, Höhe bekommen, als die Entladung des Menschen nach Aussen *gehemmt* worden ist" (Nietzsche, 1967–77 Band 5, p. 322).

Consciousness thus arises as an inhibition of action, an inhibition which is a prerequisite for civilization as such to arise. There is a very close relationship between Nietzsche's view of culture/civilization and his view of nihilism. Nihilism seems to stem from this *Hemmungsgefühl* which civilization creates. This is where a demon called Socrates enters the stage.

Unlike Plato, Socrates is not an aristocrat, but a member of the lower stratum of the Greek polis. As one of the people, he is not able to directly act out his drives and reactions. In order to get influence, Socrates invents a quite clever tool; dialectics. In one sense, Socrates only invented a new art of fencing or rivalry which the Hellenes found fascinating due to their fondness of *agon*. Dialectics thus becomes

simply another stadium where young men can try out their skills in competition with another. But what is really going on is a deeper revolt against the noble. Dialectics is the weak man's weapon, because his last option is to get his opponent to put his weapons aside and try to move the competition to the arena of discussion. This is an example of how values have been revaluated. The cunning of the weak is to fool the strong by changing the rules of the game, and thus the strong's own conception of his strength. So, according to Nietzsche, Socrates did actually lead the young astray. After Socrates, the strong can no longer just command, he needs to give reasons for his actions. The immediacy of the master is now no longer given or natural, but subjected to claims of warrants from reason. This has the consequence that consciousness becomes the judge over the instincs. When this impotent position starts interpreting, life and being now becomes something which must be justified to consciousness. The thirst of knowledge sets in, and with it an optimistic hope that consciouness is able to make sense of life: not just by knowledge about life, but to *correct* it. This also changes how one views suffering. It is no longer something which one must endure, as tragedy teaches us, but something one seeks to overcome or exterminate through knowledge. Socrates was tired of life, and therefore made accusations against it as he tried to get out of it. This is a yearning after a position towards life which is not possible. Life is for Nietzsche always prior to valuations, and a total, all-including perspective on life is not possible, because to valuate life as such, one needs to stand *outside* of it. But this is exactly what Socrates wants. His weariness and discontent with life makes him want to get out of the game: he wishes to sever the embodied connectedness with the world. This is a type of thinking which places the meaning of life beyond it, either in a supersensory heaven or a theory of forms. But for Nietzsche, value judgements regarding life can never be "true" or "false". Propositions about the value of life must be read as symptoms of the physiology behind them. From the point of view of physiology, Socrates represents a type of monoinstincualism where the solitary importance of rationality, knowledge and consciousness are symptoms of imbalance in the body. It is a form of sickness that seeks escape routs, because it is not strong enough to endure life as it is here and now. The dream of exterminating suffering as such through knowledge and science, is then also a declaration of war against the body and the senses. The domestication of man, which seeks to tame and even exterminate the drives of the body, thus leads to the world losing its value measured up against a "beyond". Both the creation of heaven as an autonomuos static realm, and the soul/psyche as an autonomuos static entity, is a part of this complex because *they both rely on an "outside" which life itself can be measured up against*. If our valuations are to be brought back down to earth and become "ecological", we then need to dissolve this. We need to start value life from *within*, we need to release the belief in a separate and isolated spirit; we need to see that spirit is blood.

WRITING IN BLOOD

So what does it mean to remain faithful to the earth? We have seen that the scientific drive for unity, or the metaphysical search for essences, is for Nietzsche a sort of weakness. They are *strategies* to escape from the body. Using concepts,

philosophers have tried to freeze up the world in order to master it, and made themselves *Begriffs-Krüppel* along the road. What Nietzsche is seeking, is a philosophy which affirms the body without seeking protection against its chaos, flux and becoming. This is a philosophy which also embraces suffering. Nietzsche is seeking an interpretation of suffering that does not follow the escape route of redemption, but gives a tragic affirmation of it as a necessary condition of life. Without the slightest attempt to escape, Nietzsche is trying to describe the bodily connection with the animate earth as a *lived* experience: "Von allem Geschriebenen liebe ich nur Das, was Einer mit seinem Blute schreibt. Schreibe mit Blut: und du wirst erfahren, dass Blut Geist ist" (Nietzsche, 1967–77 Band 4, p. 44). The psyche is embodied, the spirit is no different from blood, but the blood is furthermore also the ink that make up the text. Nietzsche is, with his philosophy, writing down his difficult attempts to try to reconcile the splitting up between psyche/spirit, body, and language. Analyzing our ecological situation then, Nietzsche considers nihilism as some sort of sickness in language. This sickness can be spotted within European nihilism as science and philosophy: all movements which need identity and stiff metaphysical concepts to master the earth as a fixed object. In the same way as Abram, Nietzsche then is facing a problem. If man's ecological situation can best be described as an alienation or disengagement within language, then how is it possible to communicate this? This is a challenge Nietzsche's writing style always battles. His philosophy represents a sort of self-formation through language where the biographical, philosophical and stilistic are closely intervowen. Nietzsche's insights are inextricably connected with their formulations, his thoughts closely tied to personal experiences, which implies that his thinking always balances on the brink of what is communicable. I believe he is fully aware of the limitations of language. Like Abram, Nietzsche's struggle with and against language needs to take the form of a poetics. We see this clearly in his *Also Sprach Zarathustra*, where there is an abundance of poetic images over abstract concepts, and we must not forget that a great deal of the insights from this book does not stem from Zarathustra or any other human, but from his animals. We find in this work a very large number of animals; snakes, eagles, monkeys, dogs, wolves, lions, tigers, vultures etc. etc. It is correct to read Zarathustra's journeys from the villages and cities to the forests, and back again, as a blurring of the traditional culture-nature relationship, and hence an oscillating movement bringing "wild wisdom" into civilization. This "wild wisdom" which permeates Nietzsche's project can then maybe be read as: "Den Menschen nähmlich zurückübersetzen in die Natur [...] – das mag eine seltsame und tolle Aufgabe sein, aber es ist eine *Aufgabe* – wer wollte das leugnen!" (Nietzsche, 1967–77 Band 5 p. 169). This is not at all a Rousseau-like understanding of man as inherent good if one only removes the corrupting ties of civilization. There is no fixed "human nature" for Nietzsche. As we have seen, there is a primordial physis-displacement in the prehistory of man, but there is no going back to this lost "nature"; no regression back to the unconsciusness of the drives or some sort of spontaneous irrationalism og immoralism. However, the final outcome of this physis-displacement is not given for Nietzsche. Man's painful openness toward Being is on one hand the soil which makes nihilistic interpretations possible, but it is also on the other the very thing that, unlike the animals, makes it possible for man to *overcome* itself.

In the philosophy of Nietzsche we thus get the suspicion that perhaps it is not just the civilizing of man or civilization which is the problem, as a skin-disease, perhaps man as such is the problem. An examination of the ecological condition of man may thus lead us to an abysmal challenge: what if man as such needs to be overcome? There might then be a connection between "translating man back to nature" and Nietzsche's task of "revaluation of all values"; to create new valuations of life which do not stand *outside*, but *inside* it. But isn't this dichotomy only apparently, because, if there is no longer any "outside", how could there then be any "inside"?

CONCLUSION: GETTING DOWN TO EARTH

To sum up, both Abram/Merleau-Ponty and Nietzsche have two common claims:

(a) man is in some way estranged or alienated from nature.
(b) one of the symptoms of this pathological man – nature relationship is his "interiority", the incarceration of the "psyche".

However, they seem to explain how this interiority has arisen in different ways. According to Abram, literacy is mainly responsible for man's forgetting of his dependence upon a more-than-human world, and for Nietzsche, man's original physis-displacement has been cemented by nihilistic, other-worldly valuations. Is a study which combines these two perspectives a possibility? I believe this would be a study which complements the two in an interesting way, covering mutual blind spots and gaps in the following way:

An important part of Nietzsche's project is to overcome metaphysics and nihilism as a sort of sickness within language. There is, however, no reflection around literacy or the written language as a *medium* in his works. Maybe Abram can give a new and interesting approach to Nietzsche by illuminating that perhaps a precondition for metaphysics is literacy as a technology, that there is a connection between "alphabetic thinking" and metaphysics?

And on the other side: The phenomenology of Merleau-Pony is also a critique of the separate and disconnected self. Abram develops this further by showing that literacy has had an impact on the making of this self. But he never expands this to a larger critique of civilization. If we accept Nietzsche's claims that the interiorization of the psyche is the result of a labour done by domesticating forces, is it then possible that literacy can be examined as a disciplining technology which has been active in constituting the modern self?

If both these can be answered with a "yes", then this could be a study which perhaps deserve the label eco-phenomenology; *ecological* because an understanding of the genesis of the self is the most adequate approach to rewrite the man-nature relationship, *phenomenology* because it would seek to get the delusions of pure abstractness and transcendence back down to their origins; to crack open the skull and release the psyche back to the body and the breathing earth.

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NOTES

[1]   Abram, D. 1997. *The spell of the sensuous: Perception and language in a More-Than-Human World*. New York: Vintage Books.

[2]   I read Nietzsche (partly) as a phenomenologist here. For a discussion concerning this matter, read Storm Torjussen: *Is Nietzsche a phenomenologist?* in Tymieniecka, A-T (ed): *Analecta Husserliana Vol. 103 Phenomenology and Existentialism in the Twentieth Century, Book I. New Waves of Philosphical Inspirations*, New York: Springer, 2009.

[3]   For a more exhaustive treatment of this subject, see Storm Torjussen: *Is Nietzsche a phenomenologist?* Analecta Husserliana 2009.

[4]   See especially Del Caro, A. 2004. *Grounding the Nietzsche Rhetoric on Earth*. Berlin: Walter de Gruyter.

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M A N J U L I K A   G H O S H

U N D E R S T A N D I N G   T R A N S C E N D E N T A L I S M
A S   A   P H I L O S O P H Y   O F   T H E   S E L F

A B S T R A C T

In this paper an attempt is made to understand transcendentalism as a philosophy of the self with regard to the phenomenology of Edmund Husserl. The transcendental self is not a thing among things or states of affairs to be described as such. It has a dual identity as mundane and extra-worldly, empirical and transcendental. In that setting its ontological status deserves attention. It is understood neither in terms of idealism nor realism, but as onto-phenomenological.

Transcendentalism in the phenomenological context signifies the transcendentalism of Edmund Husserl. However, transcendentalism is also understood as the transcendental tradition or transcendental philosophy having a large number of continental philosophers such as Kant, Fichte, Sartre, etc., under its sway. Transcendentalism is basically a philosophy of the self, also called the ego or the subject. It is a specific tradition of thought which attempts to delineate and rationalize the self's dual identity as both mundane and extra-worldly, empirical and transcendental. In Husserl's phenomenology, both the empirical and the transcendental receive due attention with the difference that the transcendental is an overarching idea for him.

Husserl's phenomenology is variously described as "transcendental philosophy" with its characteristic doctrines of "transcendental reduction", "transcendental ego or subjectivity", "transcendental constitution" and so on. The empirical self is the self of our empirical consciousness, source of the knowledge of ourselves as items in the mundane order and hence, the temporal order. In the *Logical Investigations*[1] Husserl did not accept the need of having any ego as the centre of conscious life; consciousness there was conceived as intentional, i.e., *cogito-cogitatum*. However, in the *Ideas* I[2] and more explicitly in the *Cartesian Meditations*[3] Husserl admitted the need of an ego pole for every conscious act, and we have the scheme, ego-*cogito-cogitatum*. This ego, as distinct from the empirical ego, is pure. Phenomenological analysis reveals the conscious acts as emanating from a source called the "pure ego". Later on, Husserl holds that the pure ego is a moment within the transcendental ego. Transcendental is that which is not derived from experience; it is non-empirical, hence, *apriori*. We often confuse "transcendental" with "transcendent", or that which is beyond experience. Mohanty says, "While it is usual to contrast the transcendental with the empirical, that is not the fundamental contrast, whether for Kant or for Husserl."[4] For Kant, the transcendental is the possibility of empirical cognitions as well as of synthetic *apriori* knowledge. For Husserl, "transcendental is the life of consciousness"; it is that which is constituting, meaning-giving,

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intentional and interpreting. Nothing that is constituted (i.e., material objects, cultural objects, numbers, etc.), is transcendental. Transcendental subjectivity is the gateway that leads into genuine transcendental philosophy, which is but another name for transcendental phenomenology.

Now, while focusing on the transcendental subjectivity or ego, I shall not here enter into the alleged difficulty of positing the transcendental ego as going against Husserl's methodological requirements. It has been pointed out that phenomenology, according to Husserl, is a description of what is revealed in consciousness. But the transcendental ego is not to be found within consciousness; rather it stands behind consciousness as its necessary ground. If this is so, how is the positing of the transcendental ego rationally possible? We do not intend to take up the issue here because this particular problem is the take off point for our present purpose. That is exactly what we are trying to understand in the present context.

The transcendental subjectivity is the transcendentally reduced, self-contained field of experience with all its intentional correlates. It is the residuum of the transcendental reduction. The self that is brought to light by the transcendental reduction is rightly called transcendental subjectivity or transcendental ego (self) by Husserl.[5] In our daily parlance, the expressions subject, self or ego are not strictly distinguished. Husserlean phenomenology which has gone through descriptive, transcendental, and egological phases does not scrupulously distinguish between them. The transcendental ego and transcendental subjectivity these two terms are used interchangeably. "Pure ego" is another synonym for "transcendental ego." The distinction is made in so far as it is spoken of in terms of "the transcendental self" and "the empirical self", "the pure ego" and "the psychological ego", and so forth. The transcendental reduction achieves the "transcendental", "positing" life of the "pure" subject in place of the "posited" reality of the empirical subject. The realm of the subject that is brought to light by the transcendental reduction is rightly called transcendental subjectivity or transcendental ego or subject. Husserl says, "Subjects can't be dissolved in nature, for in that case what gives nature its sense would be missing."[6] This reduction is a bracketing of reality: not concerned to deny, nor to affirm reality, but to consider its being real or not being real as irrelevant. What then can we expect about the ontological status of the transcendental self?

Ontology is about the "being" of anything. "Being" may refer to any particular entity. It is also about the meaning of being as such, what it is for anything to be at all. Or, to use modern terminology, the study of what kinds of entities are basic.[7] Although Husserl never developed an ontological theory in a sustained manner his interest in ontology is discernible as early as the *Logical Investigations* where he raises questions about the ontological status of entities like universals, meanings, ideal concatenations of meanings, numbers, etc. It became more pronounced in *Ideas* the main goal of which is "to give an account of objectivity in every conceivable sense in subjective terms." His interest in ontology is evidenced by his method of reduction. Husserl does speak of "being" and "existence". For him, "being" is simply the intentional correlate of consciousness. The criterion of "true being" is the integratibility of such an object with such others as are harmoniously combinable. In a marginal note on Meditation I of the *Cartesian Meditations* Husserl writes,

"It is necessary to say that the reduction has apodictic significance since it shows apodictically that the being of the transcendental Ego is antecedent to the being of the world."[8] In a similar vein, he also tells us in the *Ideas* I that what remains over ". . . when the whole world is bracketed. . ." is the "new region of Being", the region of "pure consciousness", with the pure "correlates of consciousness", and on the other side, its "pure ego."[9]

Being transcendental, it appears, is the ontological status of the transcendental self. It is transcendental being. The transcendental self is, in a sense, worldless. Its being dissociated from the naturalistic world of objects and egos gives it its transcendentality – its transcendental being. The dissociation of the residual self announces its freedom from the causal interplay and history of the naturalistic domain – the world being equivalent to the naively posited being – it, that is, the self returns to itself, to its ownness. It is its own world/universe. It remains absorbed in it, that is, in itself. It is reflectively aware of itself. The transcendental self is thus marked off by its freedom if it is to be called the subject; the subject should be conceived as the transcendental freedom; it is certainly not the subject pitted against an object.

On the question whether the being of the phenomenologically reduced ego should be extended to the transcendental self, there is lack of clarity in Husserl's own words. "Being" for Husserl is equivalent to the worldly "posited" being. Thus recourse to the transcendental self as "identical in content" with the psychological but freed from its worldly trappings, means that the question of the "existence" (worldly existence) of such a self can no longer have any meaning. And, in the *Ideas* I, Husserl says, "if 'to be' means to be the 'subject of possible predications' – then a transcendental phenomenology must leave open the possibility of an ontology. . ."[10] All being – whether of the world or of the "I" of the psychological inquirer – is relative to the "being" of the transcendental ego itself. Husserl regards it as the sole absolute and transcendental reality that exists "absolutely in and for itself prior to all cosmic being (which first wins in and through it existential validity. . .)."[11] He accords a primordiality to the being of the pure ego and its *cogitationes* as a being that is prior to the natural being of the world. He says, "Natural being is a realm whose existential status (*Seinsgeltung*) is secondary; it continually presupposes the realm of transcendental being."[12]

The pure self is not a person in the world. The self is, therefore, not human. Husserl characterizes it as anonymous, although he speaks of it by means of personal pronouns. The self has the essential capacity to return to itself through reflections. But in these self-reflections there is always the self that has not been made thematic but has a self-reflected-on as its object, itself remaining anonymous. Against this anonymous, subject pole, the natural world, inclusive of the natural self (self-as-man, the psycho-physical person), is phenomenologically analyzed.[13]

The transcendental self as the phenomenologically reduced self is self-subsistent. This is bound to give rise to solipsism, which for Husserl is simply nonsensical because it says that only the self and its cogitations exist, nothing exists outside this. So the transcendental ego stands in need of an object–pole, the self-reflected-on, as already indicated, through the mediation of ego-division or ego-splitting in the shape of the self-reflecting-ego and the self-reflected-on. There is also the need of

the concrete everyday world as manifesting itself in the phenomenological field. The self's returning to itself is effected in a twofold manner. First, the transcendental ego which is anonymous in every present moment becomes the theme of self-reflection in a subsequent moment. The unspeakable anonymous self of this moment becomes connected with the past and the future. Second, the phenomenologizing ego has to consider itself as simultaneously empirical and transcendental. In other words, the empirical is the transcendental. This is also called the "enworlding" of the self which was "deworlded". Still another way of describing this is "mundanization of the transcendental." The natural world, in the final analysis, is revealed as a constitutional achievement of the transcendental consciousness.

I conclude this submission by the observation that ontology prevails. So far as a real entity is concerned it is just a unity in experience – it is the noematic correlate of a potentially infinite number of harmonious experiences. If an entity is the intentional object of a potentially infinite amount of coherent experience it is nonsensical to suppose that the entity in question may nevertheless be false. Needless to say that reality is not factuality. Coherence with a system of experiences can guarantee reality. On the side of subjectivity, its having absolute being, its own life of transcendental consciousness gives it an apodictic certainty which has nothing to do with factuality. Yet as Mohanty points out, "A transcendental ego is the actual ego with its own transcendentally purified (through epoche) stream of experience."[14] I may hazard saying that the transcendental ego and its essential structures have an onto-phenomenological status. Though, I still do not see very clearly through this characterization at this stage, my reason for saying this is that essences and meaning structures are not parts of the furniture of the world nor are they pressed into a different world. They are entertained in consciousness for the sense-bestowing life of the transcendental ego. What can be more objective than the source of all objectivities? The ontological status of the ego surpasses both realism and idealism.

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N O T E S   A N D   R E F E R E N C E S

[1]   Husserl, E. 1970. *Logical investigations* (trans: Findlay, J.N.). London: Routledge & Kegan Paul.

[2]   Husserl, E. 1967. *Ideas* I: *General introduction to pure phenomenology* (trans: Boyce Gibson, W.R.). London: George Allen & Unwin Ltd.

[3]   Husserl, E. 1977. *Cartesian meditations: An introduction to phenomenology* (trans: Cairns, D.). The Hague: Martinus Nijoff.

[4]   Mohanty, J.N. 1977. *Phenomenology: Between essentialism and transcendental philosophy*, 52. Evanston, IL: Northwestern University Press.

[5]   Husserl, E. *Cartesian meditations: An introduction to phenomenology* (op.cit.), 60–61.

[6]   Husserl, E. 1989. *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy. Second book: Studies in the phenomenology of constitution*, 297 (trans: Rojcewicz, R. and Schuwer, A.). Dordrecht: Kluwer.

[7]   It has been held that the question of what there is, is the work of the scientists rather than philosophers. Each scientific theory is committed to some position about what is ontologically basic. Others claim that

only the philosopher engages in ontology. Given any theory, merely by getting the logical relations of the theory correctly characterized, he can arrive at the ontological commitment of the theory. Another theory is that ontological commitment comes from a theory of reference. Since philosophers are concerned with theories of reference, only philosophers are doing ontology. Husserl, I presume, will not subscribe to any of these views. See, Cornman, James W. 1968. "Uses of language and philosophical problems", in *The Linguistic Turn*, 227–231. Chicago & London: The University of Chicago Press.

8   Husserl, E., *Cartesian meditations: An introduction to phenomenology* (op.cit.), n[3], 18.

9   Husserl, E., *Ideas* I (op.cit.), Sect. 33, p. 112.

10   Husserl, E., Ibid., p. 10.

11   Husserl, E., Ibid., p. 14.

12   Husserl, E., *Cartesian meditations: An introduction to phenomenology* (op.cit.), p. 21.

13   Husserl, E., 1970. *Ideas*, Book II (op.cit.), p. 101. Also, *The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy* (trans: Carr, D.), 456–458. Evanston, IL: Northwestern University Press.

14   Mohanty, J.N., *Phenomenology: Between essentialism and transcendental philosophy* (op.cit.), 53.

R. KURENKOVA, Y. PLEKHANOV, AND Y. ROGACHEVA

NEW TRANSCENDENTALISM AND THE LOGOS OF EDUCATION

ABSTRACT

At the beginning of the twentieth century, characterized by the prevalence of the spirit of empiricism and irrationality in European culture E. Husserl turned out to be one of those thinkers who had undertaken an attempt to revalue philosophical transcendentalism very deeply. In his attempt Husserl stayed true to the traditions of classic idealism. The remains of the former metaphysics and naturalism were decisively eliminated from phenomenology. The reduction of substance as the world opposed to the sphere of a human being led to the fact that philosophically interpreted universal lost its ontological niche. The sphere of transcendental became relevant to the universal structures of human consciousness. As the result of it transcendental subjectivity appeared not as humanly abstract universal ideas or "objective world laws", but as human consciousness activity full of sense, constituting world universalities of every-day life, scientific knowledge and cultural values. Having inherited the thesis of classic philosophy to comprehend the universal, E. Husserl transformed it in such a way, that the sphere of human subjectivity structures turned out to be internally connected with empirically fixed, with the reality of the given. In the atmosphere of post – modern radicalism it allowed for new transcendentalism not only to keep its positions, but to launch the most productive program of philosophical substantivation of late European humanism.

1. Though gnosiological transcendentalism of E. Husserl had a profound influence on contemporary philosophical and scientific thinking, the role of phenomenology cannot be limited to the field of purely cognitive and epistemological problems. Husserl stated that "metaphysical, teleological, ethical problems of the history of philosophy, the problems of judgement, all significant problems in general, as well as transcendental links, uniting it, lie within the limits of phenomenology possibilities".[1] So, he evaluated transcendental phenomenology as principally unfinished philosophical project, aimed at building universal science about reality by means of thematizing those a priori structures that compound the transcendental basis of any objectivities. In the twentieth century the realization of this project gave way to a strong phenomenological movement, reforming science-study (A. Koyre), psychology and psychiatry (L. Binswanger), sociology (A. Schutz, P. Berger, T. Luckmann, H. Garfinkel, A.V. Cicourel), ethics and the study of religion (M. Scheller); aesthetics (R. Ingarten, N. Hartmann, M. Dufrenne, T. Clifton), political study (R. Aron), Cultural study (Alex Bello, D. Verducei), pedagogy

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(M. Langeweld, the representatives of "Utrecht school") and the other "finite provinces of meanings".

2. Simultaneously with the widening of thematic field there aroused the necessity to reevaluate Husserl's interpretation of transcendental in general, giving philosophical-anthropological character to it. The vectors of transcendental subjective interpretations turned out to be diverse. M. Scheller became one of a few Husserl's followers, who viewed transcendentalism as the architechtonics of a human spirit that is above rational-cognitive acts of consciousness. After him only religious spiritualists could go far more along the path. A. Schutz and other social phenomenologists realized the horizontal perspective of intentional analysis of transcendental consciousness, presenting it as an inter-subjective building of social communications in the every-day world. Majority of phenomenologists-innovators tried to explicit the transcendental on the level of pre-predicate depth of human experience. More rational of them – M. Heidegger and J.P. Sartre – formed a priori prerequisites of human subjectivity as existence, playing the role of ontological basis of transcendentally viewed human being. But placing "Self, thinking one's being" instead of "Thinking self", existentialism had to consider the world of truth (essence) as the unreal world. So, all subject treasure of the life-world given to us happened to be "in brackets".

3. The branch of phenomenological movement that doesn't reduce transcendental subjectivity to an abstract scheme, but places a concrete content by widening limits of human life-world, gives way to principally new perspectives. Logically the first step in this direction was done by M. Merleau-Ponty, who reevaluated the role that human perception experience of a human body plays in phenomenological constituting of transcendental subjectivity. If E. Husserl considered the knowledge of a body, given to us in emotional experience as the condition of presenting the image of the Other, in the phenomenological approach of this French philosopher corporality is seen as a dominating perceptive centre, structuring the reality of phenomenological experience of consciousness. Thanks to the principal openness of the body as the organ of world perception transcendental subject is capable of ontologically positioning himself not only in the social world, but also in the world of all alive. At the same time, it is obvious that the horizon of bodily perceptive apprehension is not wide enough to find out deeper links of a human being with the world in the sphere of transcendental subjectivity. In this context philosophical anthropology of M. Scheller may be seen not only as an attempt to draw a specific position of a human being in cosmos, but also to understand a human being as a "microcosm" within the context transcendental phenomenology. Ontological unity of spirit and life are seen by Scheller as the condition of "Ideierung" – phenomenological learning of essential forms of human connections with the whole world. At the same time we should admit, that Scheller's understanding of "Ideierung" acts, where "the break through" in the sphere of a spirit is achieved by the "Entwirklichung" of reality can not explain the process of constituting life-fullness of transcendental experience.

4. Nowadays new transcendentalism is embodied in a more finished way in A.T. Tymieniecka's concept of "the Ontopoiesis of Life" that may be seen as a large-scaled synthesis of the ideas of phenomenology, philosophy of life, philosophical

anthropology that is based on a profound complex of contemporary scientific knowledge of a human being and life. In opposition to other phenomenological theories A.T. Tymieniecka considers constituency as the life function that manifests itself through unfolding of the context of progressive organization and differentiation of organic life crowned by the forms of individualizing being, typical for a human being. Transcendental subjectivity is seen as the Human condition containing total combination of virtualities explaining the emergence and becoming of a human being within the context of all existing. The human condition taken within the unity-of-everything-there-is-alive is such a predicate reality, that serves as the sources of human passions that give specific values to a human life itself. So. As A.T. Tymieniecka's phenomenology of life goes beyond the limits of both classic anthropologies that view a human being as the centre of the Universe and those ontological theories that identify being with ideal structures of consciousness. This approach may be characterized by three basic principles:

(1) Life is the process of self-individualizing where functional roles of all types of rationalities are realized;
(2) Creative act of a human being is the very thing where unique and spontaneous authenticity of existential constructive tendency of life;
(3) In the constructive ontopoesis of Life there is a special phase where the emergent Human Condition "with its creative orchestration ushers in freedom and the specifically human significance of life" (A.T. Tymieniecka). Unfolding of unique set of virtualities with creative imagination in the centre becomes the turning point in the constructivism of life. The soul is considered by prof. A.T. Tymieniecka to be the gathering core of all the life-processing functions and articulating through them the constructive progress of life. The initial accent on life around the self-individualizing axis points to the formed territory of phenomenological-philosophical research of prof. A.T. Tymieniecka.

The problems connected with genetic and functional interrelations between the global context and individualizing existence, characterized by synergetic effects (co-constituting, co-functionality, co-emergence, solitation) are in the focus of ontopoesis. Here is the measure, criteria and constituting factors of the human existence sense Human condition places a human being in a special position relatively to all life space, general existential scheme of all- that- is- alive. Human condition provides unique significance to a human life itself. Aesthetic, intellectual and moral factors of creative virtuality makes possible for Human condition to manifest itself. New and wider horizons of social and cultural progress (world contexts) are opened to human beings. More humanistic-oriented co-evolution strategy toward nature becomes possible.

5. The concept of ontopoesis of life gives way to phenomenological clarifying of main idealization of educational anthropology – the thesis , claiming that thank to education a human being can be transformed in its essence (paidea). The principle of educating according to nature must be further interpreted and find new reference points in connection with examining of human condition in the context of progressive individualization of life.

It becomes possible to formulate some ideas that explain the logos of life in the light of ontopoesis of life.

1. *Phenomenology of education should come from the theory of Logos of life itself.*

   If the capacities of individual self- determination via aesthetic-poetic, moral and rational senses characterizing human condition are rooted in creative life intentions, then the aims and the tasks of education must be relevant to co-emergent organization of life. When education is separated from nature it becomes artificial and forcible. To make education vital means to build educational process as the continuation of a creative act of nature in a new social and cultural contexts. The seeds of entelechio-vital Logos in the individuality of a pupil may grow only under the conditions educational tolerance, freedom and co-creativity.

2. *The Logos of education is presented as ontopoetic process of genesis and accomplishment of individual-personal life project.*

   In the concept of A.T. Tymieniecka self-individualization of life is seen as the result if interaction of two factors: entelechial that is a functioning force of the Logos of life and poetic that provides emergent and individually unique character of a life project. Virtual creative potentials that are located around four unique sense emerging centers – imagination, memory, intellect and will make the basis of a specific human form of a life project. Their co-functionality and diverse contaminations influence both the structure and dialectics of the world cultural context and an individualized human type.

   The problems of internal logic of the processes of individualization, the degree of personal freedom and creativity in accomplishing life project as well the ones concerning the role and the possibilities of cultural and educational contexts in existential self-determination of a human being must become the most important ones for the phenomenology of education. Authority pedagogy only proclaimed the value of creative personality. As for phenomenological perspective, self-individualization as a universal human measure is relevant to ontopoetic panorama of life.

3. *The meaningful characteristics of a human condition within the- unity- of-all-that-is-alive make possible for phenomenology of education to understand anew the nature of intellectual, moral and aesthetic capacities of a personality.*

   In opposition to the natural science theory of the evolution the Human condition is presented in prof. A.T. Tymieniecka's concept as one of the stairs of universal, progressively differentiating life process. The human being and socio-cultural world, created by him are not opposed to the universe of life but are rooted in it and are fed by its vital energy. As a new stage of the-unity – of-all-that-is-alive Human condition becomes possible thank to emergent virtualities of life, where productive imagination plays a special role. Creative imagination is the source of initial experience. Three types of human constitutive functionalities producing intelectualy-aimed, moral and aesthetic meanings function not in isolation, but are orchestrated by imagination. So creativity remains an essential characteristic of an intuitively-feeling level as well as of a conscious individual

activity level. Here moral sense plays a very important role for emergence of a societal context in the Human condition. Aesthetic sense makes the basis for development of art capacities of a person, Objective sense is produced in pragmatic acquisition of every-day life and characterizes a human capacity for intellectual activity, to understanding a unique position in the universe of life. As the moments of the whole ontopoesis of human life all sense creative constitutes enrich each other and are able to develop in full only in the general life and socio-cultural contexts.

All the above-said seems to be enough to determine new reference points for education:

(1) The formation of high psyche personality functions must take into account their specific constitutive ontology and "historical biography" going to the world of creative virtualities of the universal life process;

(2) As productive imagination forms the general basis for producing meaning creative nature is the characteristic of not only art-aesthetic but also of intellectual and moral-ethics capacities of a personality.

(3) Functional differentiation of meaning creating modalities does not mean isolation from each other, but the emergence of a net of synergetic interlinks. So the development of one side of a personality may be accomplished only alongside with the development of the other capacities.

(4) A personality may use emergent trajectories of its life project only when education makes such a socio-cultural context that is able to support the mechanisms of individual self-organization.

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NOTES

[1] Husserl, E. 1991. Phenomenology // The Encyclopedia Britannica. 14th edition, 17, p. 703. Цит. по: Гуссерль Э. Феноменология // Логос №1, C.20.

K I Y M E T   S E L V I

P H E N O M E N O L O G I C A L   L E A R N I N G   I N   O U R   L I V I N G   R E A L I T Y

A B S T R A C T

Individual learns based on his/her intuitions, emotions, thoughts and experiences. Learning, just as breathing, is a vital and continuous process in life. Learning, which can be defined as "the phenomenological way of acquisition of knowledge", is the natural way of learning for individual. Furthermore, phenomenological learning is the easiest and the most effective way of learning for individual. It is a kind of thinking and perceiving style with a structure peculiar to individual. Learning styles are unique ways which are inimitable. The uniqueness of learning styles derives from the uniqueness of in Learning styles and learning preferences of individuals have recently been the most individual. Learning styles and learning preferences of individuals have recently the most contemporary and the most important issues in the filed of learning. Learning style is defined as the type of learning unique to the individual himself/herself. However, the claim that learning styles are connected with phenomenological learning is not clear. Most of the studies carried out by experts in educational sciences put forward the educational system's implementations that are inconsistent with the phenomenological learning, the natural way of learning for the individual. This inconsistency is the source of some problems about learning in the education system. Thus, in the studies about the learning style, degradation of the education phenomenon from social dimension to individual dimension is essential. Discussions in the field of phenomenology can be claimed to be effective in terms of the change in the idea regarding individual's learning. New information about individual's learning can be acquired by use of the phenomenological method. Inquiry through the phenomenological method means that existent information about learning can be perceived and interpreted from a new perspective. Many dimensions that are obscure, skipped and invisible can appear by means of interpretations of learning. This new search may affect individual's life by contributing to the realization of discussions about individual's learning and the opening of emergence new prospects of phenomenological learning method.

I N T R O D U C T I O N

Education is one of the most important systems that construct different settings in order to support and facilitate individual's learning. Educational sciences busy to improve learning and teaching theories and principles that are related the individual's learning and than it creates learning settings based on these theories and principles. In these studies, it is assumed that individuals have common characteristics

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and processes of learning. Concerning this, learning process of the individual can be organized in terms of the same structures, same processes and methods applied in the schools.

Education as the human sciences is busy to develop an individual and the society. Aim of the education must be related to development of the individual and the society. The individual has not self-actualization of his/her self how and who develop the society. Thus, the aim of the education must be related to improvement of skills and potential of the individuals. Developing the individual by means of education could lead to development of society. Education is also based on the individual needs of development of his/her capabilities by means of applying individualistic understanding of education.

In the field of education, there is a tendency towards the characteristics of individual rather than the common characteristics of a group of individuals. With regard to this, tendency towards "active learning, individualistic learning and self-direct learning" are being debated increasingly between new approaches to the education. Disclosure of self-structures related to the self-learning of individuals has begun to be emphasized. The idea that knowledge of the individual will promote creativity of the individual and contribute to production of new information is pervading more and more.

Educational experiences have a dual purpose; the first one is to construct meaning based on individuals' perspectives. The second is to refine and confirm this understanding collaboratively within a community of learners. This dual purpose refers to students' and teachers' intuitions, aims, perspectives and roles (Garrison and Anderson, 2003). Teaching-learning environment can help construction of the individual's learning based on individuals' perspective. For this reason, competency based learning, collaborative learning and constructivist learning are becoming important in the learning-teaching environments. All these learning types are related to flexibility of learning-teaching environments that learners take more responsibility of their own learning. It means that flexibility is the main direction of the learning-teaching processes. In the educational system, the individual must learn by means of his/her own intuitions, perceptions, experiences, intentions. These aspects improve the individual's learning ability. The individualistic learning could activate a community of learners such as other learners, family, peers, adults, teachers which can be called as learning-teaching environment.

Learning process could be defined by means of analyzing the products of the learning or behaviors of the individual. If we analyze the definitions of the concept of learning, it can be seen clearly that the emphasis is mainly on an individual's learning. But the definitions have not been clarified yet because there have been different understandings of the individual learning. It is known that learning is a totally intrinsic process for the individual and it is really hard to understand the learning process of the individual. Moreover, learning process of the individual differs from one person to another because the learning process really fallows individualistic and unique ways such as phenomenological investigation of our living reality.

Learning theories explain ways of learning differently but all theories emphasize the individual as an active learner in any learning situation that these theories do not

provide adequate descriptions about learning (Selvi, 2006a, 484). Existent definitions become insufficient for descriptions of the individual learning process. Thus, we need new explanations of how the individual learns. Phenomenological philosophy helps creation of new approaches about the individual's learning and it could give new definitions of learning.

Phenomenology is to produce a description of a phenomenon of the everyday experiences in order to understand the structures of things. Phenomenology is "*first person*" perspectives that external or internal perception and investigation of phenomenon. "In the phenomenology, beginning with Husserl, it is the first person that is the reference point of the phenomenological reduction. All of phenomenology requires some kind of first person reference point, some kind of first person disclosures" (Churchill, 2006, pp. 3). The first person perspective is free to reflect what an individual observes and accesses during the experiences. An individual is directed into his/her subjective experiences in any situations and constructs his/her own knowledge.

The descriptive philosophy is called as phenomenology. Phenomenological philosophy is an "attempt to clarify a way of viewing human beings their lives that identified the essential uniqueness of the human world" (McPhail, 1995, 160). Phenomenology can be determined which is describe ad reflect things that visions of the in individual' mind. Establishment of objects, in the form observed, as perceived/viewed on individual's mind is the phenomenology itself. Individual's inner world is totally different from other people's worlds. We are talking about experiences that related to the inner world of individual and also private lifeworld of individual. An experience is connected to internal world of individual and always concerned with observations in life. Observation corresponds not only to external perspective but also internal perspective of individual.

The aim of the phenomenology is the description of a phenomenon of everyday experiences in order to understand the essential structure or meaning of it. Phenomenology insists on revising the question of its own meaning (Natanson, 1989). We should ask why education does not deal with phenomenological learning. We also know that education is concerned with empirical knowledge and facts or realities of the things. Facts or realities mean that all what is really existent that we constituted our being depending on these realities. Husserl mentioned two kinds of reality, that being in reality itself and appearance of reality in consciousness that the first one related to natural sciences and the second one is related to human sciences (McPhail, 1995).

Human sciences such as educational sciences, medical sciences, psychology should be based on phenomenological approach. Most of the medical and psychological studies use phenomenological method that clarifies meaning of the experiences of individual. Phenomenologist tries to understand things' appearances in individual consciousness. Consciousness can be defined as imagination, remembrance, perception, intention and some feelings and thoughts of individuals.

Most of the phenomenological investigation is similar to children's ways of learning. Educators should analyze children's perception and experience of phenomenon in order to catch the ways of children's phenomenological investigations.

The approach based on the phenomenological learning has begun to pervade in all the fields related to human sciences.

I have many questions related to the concept of subjectivity and these are some of my questions. What is the meaning of subjectivity? Is it personal meaning of the phenomena? Isn't it the truth about phenomena? Or isn't it the true knowledge about phenomena? Isn't it a scientific way? Answering these questions, we may clarify the meaning of the subjectivity.

It can be proposed that subjectivity is the way of acquiring self-knowledge about the phenomena. I, being myself, try to create my own knowledge that comes from my own subjective world that is true and honest reflection related of my personal experiences. The subjectivity belongs to my own based and it can be created by my own situations of life experiences. It is the prior knowledge that I realized by my own process of perception. It means that it is truth in my life experiences not someone else's life experiences it means that it seems that not truth someone else life situations. If I am an individual, it means that I am an individual in the world why my sensation of own knowledge can not be truth?

Phenomenology concerns that radically subjective meaning of phenomenon. Subjectivity of the individual can help reconstruction of the individual learning. For example, when I read the news about economy in the newspaper, I learn other people's perceptions and investigations about economy. It is not my own knowledge, but during or after reading the news, this alerts my own inner subjective knowledge. My inner process works and I remember other news, topics, titles, discussions or my own perception and understanding of the topic. My mind creates new codes based on the news in the newspaper. One of my friends, Yağmur reads the same news and her mind works within her experiences, may be it works similar to my mind or not. After reading, we begin to talk about the news. We reflected our perceptions of the news. I notice that there are some commonalities between our perceptions but most of our understandings are different.

In this case I learn two things. Firstly, we read the same news but we construe it differently. That is, our perceptions are different from each other. This means that subjectivity comes forth and it creates different knowledge. Secondly, learning process follows the phenomenological way which is the naturalistic way of acquisition of knowledge. It is a kind of thinking and perceiving style with a structure peculiar to individual.

While searching for the meaning of the phenomenon, I am always needed to being self in the situations of the lifeworld. I want to be within my own searching process that belongs just to me. My curiosity, intuition and sense of cognition of the phenomenon support my own self learning. Learning is an action at present for self but it also refers to the future that can be different from the present and the past. Learning gives direction to future by means of being different from the present and the past. This kind of learning, that is phenomenological learning, is similar to Szmyd's (2005) explanations of learning such as "to learn in order to be".

The news in the newspaper is normally somebody else's perception. The reason why my inner process works and constructs my new knowledge related with the topic is that I have had many experiences about economy and my whole knowledge comes together and reconstructs my own knowledge about the economy. For this, experience reflects deference between two meanings of the lifeworld. This difference shows that assumptions and prior knowledge about the situation create new meanings of the phenomenon.

Moreover, our subjectivity develops new and authentic meanings of things. Subjectivity is defined as naturalistic, anarchic and authentic human perceptions which are abstractions of the knowledge of life experiences. Scientific knowledge is subjective knowledge, which is a person's first perspective without test of any scientific understanding. An individual makes his/her own meaning without third person's scientific control of it. First person's perception is prior knowledge about phenomenon and initial scientific knowledge about life. This knowledge comes from first person's perspective similar to the innovative scientific knowledge of the scientist. We need to create our authentic experience of the world that can be called as subjective knowledge. We know that all scientific knowledge comes from individual's authentic creation. Following this creation, the third person tests this authentic knowledge, abstracted from the first person's knowledge by means of empirical scientific method.

First person's subjective knowledge is very important for improving scientific knowledge of the world. But we know that an individual must learn the third person abstracted knowledge in educational system and this is the barrier to the individualistic creation of the authentic knowledge. The individual learns to control his/her authentic perceptions and reflections while studying in the school. This tendency really damages subjective creation of knowledge. The individual learns to control and omit this kind of individualistic perceptions and reflections accepted that some artistic studies by means of educational. Educational system teaches the individual that only the third person's abstracted scientific knowledge is valuable in our life. In educational learning-teaching process, subjective knowledge or subjective creation is not important for the individual.

Phenomenology provides the opportunity to investigate into the meaning of life. Phenomenology is concerned with nature of the meaning of the phenomena that the individual constructs in his/her life and that guide his/her own actions and experiences. The individual contracted the own meaning that occurs subjectively. Subjectivity can be existential truth is related to searching for the meaning of self. Positivism mostly is inadequate for searching individualistic meaning about phenomenon. It can not explain the essential phenomena of the life. While studying the phenomena, individual consciousness is the primary unit for studying the individual's life (McPhail, 1995). Positivistic paradigm may not interest in the individual's consciousness related to construction of the meaning of the phenomena.

Subjectivity can use phenomenological method and this method uses empirical and critical process. It focuses on the phenomena that collected to primitive data of experience in order to discover how the world exists for the individual (Neil, 1979). It is known that objectivity begins with subjectivity searching for meaning.

Learning-teaching process should consider students' subjectivity and freedom of imagination. Imagination provides much freedom to grasp knowledge of the universe. Imagination is ability to think and learn. Prior knowledge and everyday experience shape imaginative capability of the self. Imagination refers to subjective world of the self.

Learning is defined as the phenomenological investigation and experience of the self. Individual applies phenomenological enquiry to learn and relearn the meaning of the phenomenon. Learning supports development of one's self, world and universe. Learning improves the individual's mind, senses, intuitions, motivation and ability to learn. Activity of learning is a continuous process that develops understanding of uniqueness of one's existence. However, what the process of individual learning is still a fundamental, complex and an ambiguous question. There are some answers to this question but, they do not answer the question properly. We always have to be in search of answering the questions about learning clearly.

Learning is the capability of individual to do something that he/she has never done before. This means that learning continually improves the individual's perceptions, intuitions, visions, intentions that help for self-actualization. Learning becomes relatively permanent and it is based on individual's experiences of life. The meaning of learning within its context needs to be understood. Thus, for the individual, the best way to understand learning is to analyze his/her meaning of the learning in his/her own life. This means that the way of phenomenological searching is grounded in the individual's experiences of learning that will create new knowledge about learning. Phenomenological searching provides opportunities to relearn continually about phenomenon. Life experiences continually differentiate individuals' relearning processes. The individual's knowledge is not the same with his/her knowledge one minute ago because his/her perception of the world continually changes by means of learning.

Education means changing our own understanding and behaviors intentionally. This intentionality develops our perception of life consciously and unconsciously. We know that education might be consciously planning to change our perception of life. In other words, education consciously plans to change meaning that we construe to phenomenon. But, this consciousness of learning influences our inspiration, intuition, innovation, creativity, sensation and intention, which compose the components of consciousness and unconsciousness learning of us. Conscious and unconscious side of our learning creates energy and motivation for learning. This is very important for our learning adventure which comes to our inner intentionality.

Phenomenology points out a project that individual become a self in life to accomplish his/her self actualization. This project can be realized by the individual in his/her life. The individual has the potential and energy to realize this project intentionally. According to Kurenkova et al (2000, 197), "education, the ability of an individual to accomplish himself as a 'being project', is rooted in an elemental teleology of life, in its creative energy and positive potentials." Education is also a plan for realizing self-actualization, the same sense of phenomenological becoming of self being.

The individual's learning occurs by means of first and third person's perceptions of phenomenon. Third person gives some results of the first person's perceptions, but the individual learns based on his/her own first perceptions. First person's self creation gives a notion of subjectivity and helps perceiving the life. The self always works as a phenomenologist to become self being in the world and improves his/her own being through searching for the meaning of phenomenon. The phenomenologist learns by using his/her own subjectivity. Education must provide student with the opportunity to become a phenomenologist and this ensures first person's point of view in the learning-teaching process. The learner becomes the first person in the learning-teaching process as learning occurs.

According to Mardas (2003, 51), "self-in-the world beings with the act of self awareness and extends out into the world thought the articulation of its will, judgments, acts and choices in the construction of its project". The question is that how the self will be constructed and improved in the world, that is what will help the individual to construct his/her own being in the world. For the individual, education should be the means of constructing his/her own self being in the life. But, most of the studies carried out by experts in educational sciences put forward implementations of educational system that are inconsistent with the phenomenological learning, the natural way of learning for individual. This inconsistency is the source of some problems about accomplishment of our project of being in education system.

CREATION AND CONSTRUCTIONS OF NEW KNOWLEDGE

Learning can support the individual to construct his/her being on his/her own. Creation and construction of new knowledge is corresponding with concept of learning. Creation and construction of knew knowledge concerned with learning ability of individual. Ability of learning can help individual's learning that can be defined as the natural and inner intention of becoming self being in the world. Learning is a dynamic process of the significance of his/hers structure of life. Learning is the energy for becoming self being and it comes from within body and soul. This energy supports the internal and external conditions of the self. If learning doesn't find good supporters in the external world of the individual, his/her ability to learn can be damaged. A part of learning occurs in the school and learning is planned and applied within certain principles in the learning-teaching environment. As an educator I ask the question that how ability to learn can be supported by means of external learning environment.

I was struggling of the meaning of learning it was really hard time for me, because I have had some sense or intuition about it. But, it is not easy to catch, explain or reflect my own ideas about learning. I have had just some sense of learning and I haven't been able to explain it. This was a ambiguous situation and it also disturbed me. I asked myself why I decided to write this topic. I left the topic because I felt that my explanation is not clear for me. But after I left the topic for a while, again

I came back to the same topic, because this issue was unconsciously on my mind. This situation really disturbed me and I decided to write and find some descriptions related to my own problem. This process has taken some time in my life that is about 3 years. I think that this might be learning by means of ability to learn.

I sense that it is very important to reflect my perception of the concept of learning. However, sense of anyone else who has the perception about this topic should be important as much as my own senses. This sensation is based on phenomenological perception of the phenomena. We have braved to reflect this kind of own self phenomenological perceptions. It is said that firstly phenomenological learning occurs and secondly phenomenological reflection comes out. Individual's learning needs to reflect and discuss to catch the new meaning of the phenomena. that is the creation and construction of new knowledge.

Learning improves the behaviors of the individual as a self-creator and develops phenomenological understanding of the life. Phenomenological investigations are a key method of searching for meaning of life. This search develops personality so that the individual is interested in not only his/her materialistic side but also spiritual side (Cozma, 2007). This search can help the individual to build his/her own personality. Phenomenological learning should activate self creation of individual for searching and constructing the meaning of the life.

Construction of the meaning is related to learning that continually improves the meaning. Learner, as a creator of the meaning makers, creates new knowledge of the whole life process. The construction of the meaning of phenomenon that is a kind of self inquiry is related to descriptions of meanings that always changing and reaching the new meaning. The meaning develops within the endless conscious process that creates new knowledge and process. The creation process and the results of phenomenological inquiry can not include verifiable knowledge. This process and results occurs uniquely and authentically because of the individual's self interpretations of the world.

The individual has discourse of his/her own ideas, intuitions, concerns, feelings, emotions, reasons, interests, desires, needs, aims, ideas, senses, thoughts, actions, intentions by means of self-interpretations of the meanings he/she learns. Self-interpretations of the meaning are completely creative self knowledge about the life. Self-interpretations help reaching the unique self knowledge depending on the self bases. The meaning of phenomenological life is connected with ability to learn by using phenomenological method and this can make the individual a self creator.

The individual searches for catching the deeper meaning of his/her own experiences while applying the phenomenological method. Phenomenological method helps the individual to construct his/her own new knowledge and self. Learning is the creative function of the individual that improves the creative potentiality of his/her life. Learning occurs in the individual's life situations composed of social, physical and mental life situations. Learning contains cognitive, affective and social dimensions. These kinds of multiple constituents can affect the individual's learning preferences which refer to the uniqueness of individual learning styles.

BRIDGE BETWEEN PHENOMENOLOGICAL LEARNING AND EDUCATION

The concept of learning styles is based on the phenomenological understanding of learning. Based on learning style, understanding the individual follows unique authentic learning ways in order to constitute his/her own lifeworld. Phenomenology is interested in an individual as the authentic meaning maker who creates his/her own meaning of the phenomena and the individual's all life conditions affect this creation. Learning corresponds to the ways of making meanings that consists of pure individualistic process, referring to the learning styles of individuals.

Learning styles of individuals are the most contemporary and the most important issues recently in the filed of learning. Learning style is defined as unique way of learning to individual himself/herself. It is said that learning styles are related with phenomenological learning. Everyone has a different learning style. Learning style is unique just like a personal signature and describes individual learning ways. Learning styles refer to the individually preferred learning ways (Selvi, 2006b). The individual follows different ways depending on his/her own unique personality. Learning style is the way how an individual interacts, perceives and constitutes his/her own self learning.

Learning styles can be defined as learning preferences of the individual. The individual becomes an effective learner if he/she knows his/her preferences for learning. Learning styles are connected with subjectivity and they are foundations of our learning processes. It is obvious that learning styles are connected with phenomenological learning.

Without his/her own experiences, an individual loses his/her way in life. That is the learner needs to understand his/her own senses, intuitions, feelings and thoughts for learning in order to be able to make meaning of his/her own experiences. An individuals' life should develop by means of relearning the meaning of the phenomenon. Learning is a vital need for the human with regard to his/her own authentic self meaning of his/her experiences. Learning improves the individual's creativity and helps him/her to build the authentic self. Authentic experience of the self is related to the individual's awareness of the humanity and universe. Human needs have learned to improve his/her creativity and stimulate authentic search for life. Authentic experiences of the self are totally different from ready-made and abstracted knowledge about life, they need unique creation of the knowledge that no one has ever experienced before. Unique creation of the self is also a new learning action about the phenomenon for all of us. An individual creates new knowledge by means of his/her own perceptions of the life. Perceptions of life connected with learning style of individual.

Education has had very widely philosophical background for educating the individual that principles of educational process rooted. According to Kurenkova et al (2000, 203–204),

Pedagogy has been based for a long time on classical philosophical theories, stressing the priority of intellect in understanding the essence of a human being. So, the main stress was given to knowledge, and then abilities and skills. According to new phenomenological pedagogy, the basic factor for a rational

explanation of a human universe may be seen in creative coordinates of a human being's life-world, in his self individualization and universe of life itself"

The new phenomenological pedagogy must create new learning-teaching principles, teaching learning methods and techniques that include new ways of self-actualization for individuals. Thus, educators should discuss the new phenomenological pedagogy with phenomenological philosophers to clarify the task of education and this means showing more respect to human development. A new bridge between phenomenological learning and education needs to be established in order to apply phenomenological pedagogy in education. According to Vandenberg (2002, 590), "childhood and youth have to be lived fully, authentically, without having the ideas of adulthood imposed upon them, for this ground their being firmly in the world." But, education does not deal with childish ways of thinking which corresponds to the phenomenological way of learning.

We need to ask "why educations do not deal with phenomenological learning?" The answer is that education is concerned with empirical knowledge and fact. School is planned to teach to student other people's abstract experience, thought, believes, values, freedom, feeling, opinion, observation and so on. Students have to memorize and gain certain knowledge of structure. It does not need students' experience take place in teaching and learning process. Students have to learn other people's opinions, judgments, values and experiences in the school. However, they lose own base of opinion, thought, judgment and value (Selvi, 2007, p. 40).

Traditional opinion about education is that it should be objective and most of the teachers and educators are not allowed to get personal meaning or opinion in the learning-teaching process (Tjellander, 2000). Furthermore, most of the current educational theories and approaches are not close to the phenomenological approach whereas individualistic learning is becoming popular in education. Vygotsky's and Gardenr's theories of learning are very close to phenomenology. According to McPhail (1995, 165), "Vygotsky defined experience as a unit of analysis, arguing that it represents the link between the whole personality and social situations in the same sense. . .".

Educator should establish a bridge between by means of a deep analysis and discussion of phenomenology in education. Phenomenological pedagogy should also be discussed very broadly in educational system. In addition, phenomenological pedagogy provides references for understanding of new philosophical and scientific paradigm for future generation. According to Tymieniecka (2004, 11),

science is becoming more flexible in its assumptions and dogma, making room for a rapprochement with philosophical thinking to develop. As I brought out in my essay on the new philosophical paradigm, with the actual transformations going on in scientific research, method, discourse, there is possible, and has even begun, a most illuminating dialogue between philosophy and science.

For this reason, education must be interested in philosophy and phenomenology in order to develop understanding of new paradigm and new pedagogical approach in education. The new pedagogical approach can transform the current paradigm of sciences that is empirical and qualitative research paradigm. The qualitative research method is based on new paradigm which is really beginning. The new pedagogical paradigm must be connected with phenomenological philosophy.

DISCUSSION

Educators accept that individuals or learners have freedom of choice to decide about the knowledge to use in the construction of their own sense of meaning (Rau, 2008, pp. 2). They also accept that individual's subjectivity create new forms of the knowledge. These new forms of knowledge come from individualistic ways of perceptions and understanding of the experiences. Creating new knowledge, in other words individualistic ways of learning, is based on the individualistic phenomenological investigation. Learning styles are unique ways which are not imitable. Educators know that the uniqueness of learning styles derives from the uniqueness of the individual's subjectivity.

Education tries to establish a balance between autonomy and dependency in the learning-teaching process. This understanding is a critical issue for the authentic individual learning. It is known that education doesn't give credit for the autonomy of learning thus it might damage the individualistic way of learning. Educational system supports acquisition of the certain knowledge which is composed of other persons' perceptions and abstractions of scientific results of the research. The individual learns the abstract knowledge at the school that is very small number of individuals' perceptions of life is acquired by means of positivist scientific methods.

An individual has to gain knowledge provided by teachers and others for themselves. However, educators need to develop humanistic and anarchic educational approaches to the learning-teaching process in order to improve phenomenological descriptions made by the individual. Phenomenological descriptions provide first hand experiences in any situation. Stated in other way, these descriptions are unique perceptions and meanings of the individual. The task of education must be to educate the individual as a creator of the life and to enable him/her to use all authentic features such as feelings, thoughts, perceptions and institutions.

First person's point of view should be put into practice in the learning-teaching process and this would improve the education system. First person's perspective refers to seeing things from individual's point of view and it attempts to construct new meaning of phenomenon. While constructing the meaning of phenomenon, first person uses his/her own thoughts, feelings, motivations related to his/her own perceptions and reflections in his/her search for meaning. Search for subjective meaning of the phenomenon can help development of the individuality. Freedom of development of individuality should be an important dimension and aim of education.

Learning, which can be defined as the "phenomenological way of the acquisition of knowledge", is the natural way of learning for individual. Phenomenological learning is the easiest and the most effective way of learning for individual. Phenomenological learning is a kind of thinking and perceiving style with a structure peculiar to individual. Learning and teaching methods in education should allow individual to use individualistic ways of learning that is phenomenological learning in his/her own life situations.

Learning occurs that what the learners already known and experience ever before. Learning is a cumulative process of individual's imagination, perception and

reflection of his/her own experiences. Formal learning system ignores students' prior knowledge and construction of self being. Thus, education blocks the individual's learning in this way. The concept of learning should be determined based on phenomenological pedagogy that facilitated the progress of self-individualizing project of an individual being's life.

Phenomenology deals with whatever people do in their ordinary life situations. Thus, phenomenology can be described as the ways of thinking and perceiving the life situations experienced by humans. It is essential that freedom of thinking is the main factor of phenomenological way of thinking. The roots of phenomenological way of thinking are based on phenomenological philosophy. That is to say, Hegel, Kant, Comte, Husserl, Merleau-Ponty, Sartre, James, Levinas, Tymieniecka discussed phenomenology as philosophers. Some psychologists such as Rogers, Maslow, Allport and Frankl discussed humanistic approaches to uniqueness of the individual. Dewey, Vandenberg, Guardina, Friedrich, Langeveld, Greene, Pinar, Van Manen, Freire and Kurenkova discussed phenomenology in education.

All of these philosophers, psychologist and educators emphasized a new phenomenological approach and this approach encompasses freedom of thinking and reflection of self being in the learning-teaching process for development of individuality. The phenomenological approach can be referred as the sum of the humanistic approach, anarchic approach and naturalistic approach. All these approaches place an individual's perceptions in the center and education also places the individual in the center. Thus, the new phenomenological approach can create new ways for improving individual's learning in the learning-teaching process of education.

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SECTION VIII

M A N U E L   B R E M E R

RE-CONSTRUCTION AND CONCEPTUAL ANALYSIS

A B S T R A C T

Traditionally transcendental logic had to deal with the conditions of possibility of judgements, which were presupposed by formal logic. Defined as a purely philosophical enterprise transcendental logic was considered as being *a priori* delivering either analytic or even *synthetic a priori* result. In this paper it is argued that this separation from the (empirical) cognitive sciences should be given up. Transcendental logic should be understood as focusing on specific questions. Transcendental logic properly understood, and redefined, should concern itself with the (formal) re-construction of the presupposed necessary conditions and rules of linguistic communication *in general*. It aims at universality and reflexive closure.

KEEPING THE ESSENTIALS OF TRANSCENDENTAL LOGIC

One may well asked which elements of the Kantian picture of transcendental logic – later repeated slightly modified by Edmund Husserl (1929) – are more essential than others. Traditionally (i.e. at least in many parts of Neo-Kantianism and the Phenomenological movement, but also in parts of (early?) analytic philosophy) the border between philosophy and the sciences was drawn around the feature of being empirical or *a priori*. Philosophy is considered an *a priori* science in this tradition. This idea is beset with the many problems not only to define what "a priori" means, but also how we know that something is *a priori*. The latter question may concern us later on. The main thesis of this paragraph, however, is that the idea of philosophy being *a priori* was just a side-effect of the idea of dealing the preconditions of thought and judgement.

To investigate the conditions of possibility of experience, thought, judgement is the essential idea of transcendental philosophy. Transcendental philosophy – and thus transcendental logic as its analytic core – is directed at the basic conditions, rules and presuppositions made in our cognitive faculties. If it turns out that some knowledge about these faculties has to be acquired or checked empirically we still have the transcendental question (of the conditions of possibility). In as much as these are meant to be conditions of *possibility* (not only *actuality*) one may suppose that transcendental philosophy has some *a priori* or *conceptual* parts. How they relate to empirical investigations of cognition has to be considered. And there is a methodological reflection on the wide reflective equilibrium between such supposedly *a priori* methods as conceptual analysis and rational re-construction, and the other methods, mostly empirical, of the cognitive sciences (cf. Stein 1996, Terman 1993). I understand transcendental philosophy as being part of the wider study of

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cognition (in the cognitive sciences). It deals not with the actual details and features of the human psyche or human brain, but tries to outline some necessary features (conditions and rules) of having thoughts at all, of being able to judge at all. The value of its analysis has to be assessed not only by confronting them with other philosophical theories, but also by confronting them with our empirical knowledge about the workings and limitations of human cognition. Whether one wants to call it *a priori* is of no importance at all, once its methods are set out and kept apart from other approaches in science. Especially any pretence of "a priori" meaning "unrevisible" has to be dropped, having done philosophy not a single favour.

The aim of transcendental arguments does not lay in refuting sceptics but in *delineating analytic dependencies* between concepts or assumptions. In seeing that α is a condition for the possibility of γ we recognize a conceptual connection within our conceptual scheme.

Successful arguments sometimes show that some premises entail a conclusion, sometimes the premises make the conclusion plausible. Sometimes a premise of normality (like "nothing is different in other situations") or exhaustiveness (like "and these options considered are all the options there are") has to be added to make an argument sound. Such premises may turn out wrong. So may be the way of science and scientific progress. As long as no reasonable doubt has been presented, however, we are justified in seeing these arguments as establishing their conclusion. They may even stand as they are for all time to come. To require stricter standards for arguments has to be argued for concisely itself. I have not seen such arguments. Hinting at such a ultimate justification does not suffice. Recent attempts for ultimate justification in "apodictic evidence" (in some period of Husserlian phenomenology) or "reflexive ultimate justification" (in Wolfgang Kuhlmann's [1985] *transcendental pragmatics*) are less than precisely worked out. The only point of raising the standards of justification and argument seems to be to keep some "sceptic" in business. Transcendental logic need not aspire to outdo all sciences and argumentations in its rigour. Formal (re-)constructions, meta-logic and conceptual analysis are useful and difficult enough.

The proper idea of transcendental philosophy focuses on several areas to be dealt with. There are questions before and beyond empirical science. These questions concern – *inter alia* – those of setting up at least the core of the linguistic framework of the kind of study in question. The core of the linguistic framework is not concerned with the definition of theoretical concepts of the science in question, but with questions like the expressive power of the linguistic framework needed (e.g. do we need higher order quantification in that area or do we need a syntactic/semantic category of processes) and the arsenal of inferential methods (e.g. do we have to be able to have probability assignments and procedures of conditional updating). A couple of these questions are somewhat continuous with foundational studies in a field of science. Especially so if they are concerned with – in Husserl's term – the "regional ontology" that sets apart the region of investigation (i.e. with essential regional concepts like *organism* or *force*). Some concepts and questions, however, are so general that they are not treated even in foundational studies of individual sciences. Questions about the nature of *truth* and *sufficient justification* or the

comparison of seemingly equally coherent theories (including an outline of what *coherence* consists in) belong in this category. Even in those cases where there is some overlap to foundational studies (say in arguing for basing temporal ontology on points or on intervals) the scientists are now engaged not in typically empirical investigations, but in a typically philosophical reflection on the proper construction of a linguistic framework. Whether this kind of reflection on the (linguistic) conditions of possibility of the best theory is done in the philosophy department or somewhere else does not change the character of the problem.

The investigation of the fundamental linguistic framework operates with two basic ideas: the existence of a *transcendental conceptual scheme* and the *universality* of logic and core concepts.

Transcendental contains more substantial claims than "merely" laying out the logical form of thought. The most general forms of thought, since they are part of the necessary conditions to apprehend objects and make judgements at all, are part of the laws of reason. Since reason is universal (i.e. all beings with reason have the same reason [as faculty]) so are these laws and the corresponding claims of transcendental philosophy. By exploring the possibility to make judgements at all transcendental logic is the foundation for any theory of truth (in general). Every specific discourse or field of empirical exploration is founded in this investigation, and *it shares* the most general features that characterize reason. Expressed in terms of analytical philosophy: the transcendental investigation is concerned with the most general features of language (as a means of communication and representing thought). To be explained is not the framework of some individual language – be it formal or natural – but the universal frame which is presupposed by all these languages. This talk of "conceptual schemes" has been criticized by Donald Davidson (1974) as the "third dogma of empiricism". Davidson's thesis, however, is directed against the claim that there might be several conceptual schemes which are incommensurable with respect to each other. The claim of incommensurability requires that these schemes are not translatable into each other, and this claim is incompatible with a Davidsonian theory of meaning, which starts with the concept of interpretation (or translation). A supposedly untranslatable language (incorporating a supposedly incommensurable conceptual scheme) can never be *identified as language* in the first place, since we start with our understanding of what a language is and identify some behaviours as possible targets of translation; and at the same time we had to identify it as *language* to give the incommensurability thesis its proper content. The claim of there being several incommensurable conceptual schemes thus destroys itself. There may be beings the behaviour of which is not translatable, but once we are able to identify something as language we impose the most general features of our framework on the target. We employ here (with these means of translating and identifying) our universal (or transcendental) framework of language. Thus within our kind of linguistic life form the concept of language (and what more specific general features go with it) is one and not many. The many natural language share the features that the universalist tries to identify. Formal languages – that usually abstract from some dimension of language, usually pragmatics as a whole – share some of the features that define, for example, what it takes for

an expression to be composed or to have meaning. Davidson's complain about talking of several conceptual schemes should so be read as highlighting the fact that we already have taken our stances within our conceptual scheme. There has to be something that is shared by the many languages. The problem is to identify these features. The task of universal linguistic philosophy is to identify the features of the transcendental frame of language. It might not be much, and it might be quite formal or parameter ridden what is universal in this sense, but it has to be there.

Transcendental philosophy thus is universal. And it should be. Philosophy cannot restrict itself to non-universal languages. The language of philosophy has to be *semantically closed*. Philosophy does not want to deal only with the structure or conditions of talking in some specific language or languages of some kind, but aims at a theory of the basic structures and conditions of having a language *in general*. Our concept of language involves unity and universality. There has to be a set of properties defining what a language is. These properties are preserved in change or translation, they are exploited to establish correspondences.

Elucidating these properties and making them explicit from our intuitive understanding of language(s) is the traditional understanding of (transcendental) philosophy (of language). Without semantic closure we would not be able to elucidate a concept that we seem to have! Corresponding to this universal scope of its investigations transcendental philosophy needs the logical means to speak universally. Thus transcendental philosophy needs a *universal logic* (cf. Bremer 2005).

RE-CONSTRUCTION AND CONCEPTUAL ANALYSIS

Following the linguistic turn the proper object of study of transcendental logic are the ways we linguistically communicate. The conditions of possibility which transcendental philosophy is concerned with are more appropriately taken as the fundamental conditions and norms that have to be in place to communicate with language *at all*. Examples that may illustrate this idea are a system of memorizable shared representatives (a necessary condition) and the adherence to truth (a necessary norm). Without a system of symbols that speaker and audience (roughly) share and which on occasion the speaker and audience can fetch from some memory store of linguistic representations they cannot do what we do: talk about a gone shared experience. Without striving at our assertions making true statements (in most cases) there would be no point in fitting our actions to what others say, since their assertions would not even roughly correlate with environmental conditions.

There is a multitude of discourse structures. On the one hand we may distinguish discourse types like scientific discourse – the one type typically in focus – and aesthetic discourse, which (obviously) cannot aim at intersubjectively shared truth in the sense of scientific knowledge. On the other hand we can direct our investigations not only at the structure of sentences and statements, but also on the illocutionary acts involved in making statements or the presuppositions and implicatures in a situation of cooperative communication.

One may doubt whether singling out language as the object of study leaves something essential out. Everything we are concerned with at least can be talked about. Thus there should be some way of talking the analysis of which links us to the topic in question. Not everything is language. So trivially analysis of language is no substitute for looking at the world or doing empirical science. The general features of a kind of topic (be it art, be it social institutions . . .) have, however, to be expressed or be expressible within our linguistic conceptual scheme. This also holds true for feelings, sensations and acts of thought, which are often claimed to be beyond the reach of any science (cf. Nagel 1986). Also in case of inner states and mental events, however, we talk (a lot) about them. Inner "perception" is articulated in sentences of self-report. It seems to be a necessary condition of having predicates for our psychological states that we share them with each other and are able to attribute them to one another (cf. Strawson 1959). So if we take all the reports and utterances dealing with inner states and events it is far from clear whether an analysis of this field of linguistic expression cannot yield essential insights about the structure of our mind. Just like the analysis of scientific language yields essential insights about the structure of reality, at least inasmuch as we conceive of it. Even if in the order of things reality precedes science or the intentional the linguistic – at least the latter may be doubted – in the order of scientific and philosophical understanding language and the analysis of discourse is our point of departure.

The phenomenological tradition has taken another stand on this, of course. By and large phenomenology, however, has failed to establish a shared area and methodology of research with commonly accepted substantial theories. A lot if of this has, I believe, to do with its appeal to subjective insight into the essential structures of consciousness, in contrast to analysing language. Nevertheless I believe that phenomenology in the Husserlian sense should be part of transcendental philosophy, at least when it is philosophy of mind (cf. Woodruff-Smith/Thomasson 2005). Phenomenological description is an important heuristic, as it may be (even) for empirical psychologists. Phenomenological description is, further on, one way to secure or access some of our intuitions about our mind. Since the philosophy of mind deals with our mind and its aim is to reach some reflective equilibrium between the empirical cognitive sciences and our self-understanding this further approach to collect our intuitions is important and a further balance against too quick a dismissal of our folk self-understanding.

The idea of re-construction is that philosophy is not only concerned with invented formal languages or systems but mainly with our natural language and its conceptual scheme. Therefore the task of the philosopher may sometimes be to construct languages (with all the tolerance that Rudolf Carnap had in mind). The task of the transcendental philosopher is to re-construct the structure and principles of natural language. Because these structures and principles are already in use the formal explication is a *re*-construction.

One understanding of Carnap's slogan "to plan languages" and his "principle of tolerance" (cf. Carnap 1933) may see Carnap as advocating complete instrumentalism and relativism with respect to linguistic frameworks. Extreme conventionalism fails in fixing the set of (proper) logical truths: If a semantic idealist (claiming that

truth can be generated by convention) believes that any convention can do, he is subject to the famous "tonk"-counterexample of absurd rules for introducing and eliminating logical connectives. An "or"-like introduction rule with an "and"-like elimination-rule yields "A ∧ ¬A" even for consistent statements A. Non-logical truth – at least in part related to the idea of correspondence – is not generated by convention either. Extreme conventionalism or extreme logical pluralism as a version of semantic idealism is incompatible with even mild versions of realism. There is more to the "old" Frege/Russell-theory that the laws of logic correspond to the most general structures of the world. Comparing different ways to express a universal logic is thus not idle. One of them has to be the best one. Even if all questions that we can put are questions *internal* to our conceptual scheme that does not mean that they are trivially answerable. The main problem of transcendental philosophy is that this very framework is not explicitly given. Thus we lack the representation of the framework in respect to which all structural questions are decided. The exploration of transcendental philosophy set out to *re*-construct this frame. Comparing several of these (partial) re-constructions we may improve the picture, and by improving the picture *reject* some universal logics as less appropriate renderings of our linguistic faculties. Philosophical arguments concerning formal ontology and logic might be read then as arguments to the appropriate representation of the transcendental frame.

Since the principles of the transcendental frame are already in use, and have been in use all the time, there is no independent point of view from which they may be perceived or even explained by something else. Being a condition of possibility just *means* that there *cannot* be a standpoint outside of them. Even in elucidating their workings and connections we have to make use of them. Transcendental logic thus never steps out of a *virtuous circle* elucidating the fundamental principles always in use. With respect to some forms of discourse we may take a step outside (say when we in theoretical discourse outline the principles of aesthetic discourse), but with respect to the common core principles (like distinguishing between what is said and conditions of fit) this is not possible. Transcendental philosophy so never explains the structure of language and thought by *reducing* it to something else or something more fundamental. It is rather an *elucidation* of ongoing processes and unalterable conditions. Even if within broad reflective equilibrium one may say that some principles are implemented in this or that part of the mind/brain and thus are realized in physical tokens or even types, this does not substitute for the internal re-construction of their workings.

Living in this transcendental circle transcendental logic is always self-referential and has to use a semantically closed universal language that does not distinguish in its resources between the objects and the level of theory (object- and meta-language). This may lead to some antinomies and ultimately to some form of dialetheism, but so be it. The transcendental circle and universality are the only alternative to (Wittgensteinian) mysticism, ineffability or – rather common – ignorance of the transcendental scheme.

Formal models in philosophical logics can thus often be seen from the perspective of transcendental logic as re-constructions of part of our conceptual scheme as it pertains, say, to concepts like *belief* or *duration*. A transcendental perspective

on these philosophical logics focuses not only on their inner coherence and adequacy to some formal semantics, but tries to place these models within a reflective equilibrium with corresponding (linguistic) intuitions and scientific results.

Conceptual analysis aims at such formal presentations. It presupposes that there is some semantic structure to the transcendental framework. Transcendental arguments, arguments of conceivability and model building all aim at tracing the semantic roles and connections in this framework. Since there is this semantics and the conceptual analysis traces its workings its essential results are *analytic sentences*, one may even say that successful elucidation of the transcendental framework reveals the *synthetic a priori* principles at work in our mental faculties. Again (as with the case of the *Apriori*) nothing depends on these labels, which have had their share of philosophical bad press. Notwithstanding this conflict with current tastes the status of the principles explicated by transcendental logic is beyond those of mere empirical generalizations.

Conceptual analysis itself has had its share of philosophical bad press. In part – as with phenomenology – this might have been because of the sometimes subjective quality of its findings or musings. Extended empirical investigations and technical research certainly outstrip the means of a (couple of) researchers. Conceptual analysis seems to provide the conditions of possibility from an easy-chair perspective. Nonetheless, if there are innate concepts they are *a priori* from the individual speakers point of view. Conceptual analysis then should have a chance of succeeding (with respect to basic concepts). Some conditions of thought may be accidental (like being tailless), but nevertheless it is far from clear whether we can imagine *us* without them. For example: We may imagine how it might be to walk around with a tail, but this is far from imagining a completely different way of life (including tail fashions, tail poetry, famous tail-related historical events etc.). Thus finding the actual conditions (*simpliciter*) of thought may be the more secure way of proceeding and understanding what is involved in being human. Necessary conditions may leave out too much. Even within conditions *simpliciter* some are easily recognized as being more central than others (e.g. being able to write is more central than having two instead of three hands that might be used in writing). Empirical cognitive science therefore may go a long way towards the traditional aims of epistemology. Nonetheless – as with the case of phenomenology – conceptual analysis has to play its part in transcendental philosophy, the seeming subjectivity of some of its findings will be checked in broad reflective equilibrium with other findings and other models.

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S A U L I U S   G E N I U S A S

W I L L I A M   J A M E S   A N D   E D M U N D   H U S S E R L
O N   T H E   H O R I Z O N T A L I T Y   O F   E X P E R I E N C E

A B S T R A C T

The central task of the following analysis is that of answering the question, in which sense is the horizon a *philosophical* notion and a *philosophical* theme? With this in mind, the paper undertakes an investigation into how Husserl's notion of the horizon derives from James's analysis of the fringe of consciousness. The paper argues that Husserl is to be considered the founder of the horizon-problematic in philosophy, but not because he was the first to have thematized the phenomenon of the horizon. James had already done this at a great depth. The significance of Husserl's analyses consists in having *depsychologized* this problematic and in having disclosed its *transcendental* dimensions. Thus, as a philosophical theme, the horizon is irreducibly *transcendental*. The single most significant philosophical upshot of such a transformation consists in eliminating the dimension of arbitrariness that is inscribed in James's notion of the fringe. Far from compromising the phenomenon's objective sense, the subject-relativity of the horizon is what allows one to identify and secure the phenomenon's objective significance.

I would like to tell a story about how the everyday word "the horizon" became a philosophical notion and a philosophical theme. I am not so much interested in opening up a forgotten chapter in the recent history of ideas. More significantly, my analysis will be guided by the question, in which sense is the horizon a philosophical theme and a philosophical notion? For as long as we do not engage in the question of the *historical* emergence of the horizon in philosophy, our *philosophical* understanding of the horizon will run the risk of being imprecise and distorted.

I would like to distinguish between the horizontality of experience and the horizon. The horizon, as I will interpret this term, is a specifically philosophical notion. The horizontality of experience, as a feature of experience, is open to a number of different analyses, be they psychological, psychiatric, sociological, political, etc.

For our purposes, it is crucial to distinguish between the *psychological* and the *philosophical* interpretations. In fact, the engagement in the question of the emergence of the horizon in philosophy is rewarding precisely because it brings into the open the distinction between the psychological and the philosophical dimensions of the horizontality of experience. A story about the origins of the horizon is significant for two reasons. First, such a story reveals that philosophy borrows the problematic of the horizontality of experience from psychology.

Secondly, such a story also makes clear that philosophy's contribution to this problematic consists in revealing the *transcendental* dimension of the horizontality of experience.

<div align="center">THE QUESTION OF THE BEGINNING</div>

Where exactly begins the story about the origins of the horizon? It is a well-known fact that this notion plays a central role in Husserl's phenomenology. And even though in the commentaries on Husserl the horizon does not receive the attention it deserves, the few interpreters who have addressed this theme suggest that we call Husserl the founder of the horizon-problematic.[1]

It is, of course, all-too-easy to get lost in the forty thousand pages of Husserl's unpublished manuscripts. One thus wonders whether the origins of the horizon in philosophy could be fixed more precisely. Fortunately, Husserl himself provides us with a helpful clue. As he remarks in *Formale und Transzendentale Logik*, "In den *Logischen Untersuchungen* fehlte mir noch die Lehre von der Horizont-Intentionalität, deren allbestimmende Rolle erst die *Ideen* herausgestellt haben" (Hua XVII, 177).[2] This brief remark seems to fix the origins of the horizon in a precise way: it singles out a text whose publication announces the inauguration of the horizon-problematic in philosophy. Our path thereby seems to be delineated: it remains to follow the analysis undertaken in *Ideen I* and on the basis of this analysis, to tell a story about the origins of the horizon.

The few interpreters who have addressed the question of the emergence of the horizon have followed precisely this path.[3] *Yet this path is too straightforward and, at the end of the day, it leads one astray.* The reason for this has to do with William James's *Principles of Psychology*.

Consider Husserl's remark in the *Krisis*: "James war, soviel ich weiß, der einziger, der unter dem Titel *fringes* auf das Horizontphänomen aufmerksam wurde, aber wie konnte er es ohne das phänomenologisch gewonnene Verständnis der intentionalen Gegenständlichkeit ... befragen" (Hua VI, 267)?[4] Consider this remark in relation to an observation made by Cairns:

In 1894 Stumpf called Husserl's attention to James' *Psychology*, and Husserl felt on reading it that James was on the same track as he. The notion of horizon and many others he found there. He had planned to publish a series of articles in the *Philosophische Monatshefte*, but he published only the first, and decided to wait to see what James had done. (Cairns, 1976, 36)

Since Husserl had already familiarized himself with James in 1890s and since, as Landgrebe also remarks,[5] Husserl had already then spoken of James' fringes of consciousness, why does the discovery of the horizon not take place until 1913? What sense are we to make of a silence that extends for as many as nineteen years? I believe these questions make it patently clear that the short path to the origins of the horizon, which begins with *Ideen I*, remains insufficient. These questions bring to light that an inquiry into the origins of the horizon will remain incomplete for as long as one does not address the relation of Husserl's notion of the horizon to James's fringes of consciousness.

THE PSYCHOLOGICAL INTERPRETATION: WILLIAM JAMES AND THE FRINGE OF CONSCIOUSNESS

William James's notion of the fringe of consciousness emerges as a critical response to a common assumption held by the rationalists and the empiricists. *According to both schools of thought, within the inner-world of consciousness, there is no impression, or perception of relations.* On the one hand, the rationalists take this assumption to mean that the *extra mentem* reality of relations does not correspond to anything *inter mentem*, and thus that our awareness of relations must be, indeed *can* be, only known to the pure act of intellect or reason. On the other hand, the empiricists such as Hume go as far as to suggest that just as there are no feelings of relations *within* the mind, so there are no relations *outside* the mind either. For this school of thought, relations are to be understood psychologically, i.e., they find their intelligibility within the associative laws. James's response to both approaches is unequivocal: "both Intellectualists and Sensationalists are wrong. If there be such things as feelings at all, *then so surely as relations between objects exist in rerum natura, so surely, and more surely, do feelings exist to which these relations are known*" (James, 245).

By giving up this common assumption, James did not intend to step beyond the main principles laid out in these schools of thought. Rather, as Gurwitsch has shown, the target of James's criticism "is a certain narrowness which had developed in the empiricistic tradition, not the basic principles from which this train of thought had sprung. . ... James's ultimate end is to rehabilitate empiricism, not to depart from it" (Gurwitsch, 320–321).

This rehabilitation takes the form of the realization that the traditional empiricist conceptions of experience account for only "the smallest part of our minds." The traditional empiricist accounts are illegitimately restrictive due to the above-mentioned exclusion of feelings of relation from the inner-world of consciousness. So as to overcome this shortcoming, James draws a distinction between the *substantive* and the *transitive* parts of consciousness. It is this distinction that puts us in place to recognize the stream-like nature of consciousness.

Arguably, language constitutes the model according to which the distinction between the substantive and the transitive parts of consciousness is drawn. One could argue that language is composed of nouns that are (or at least can be) accompanied by images, while the function of verbs is that of joining the nouns to each other. So consciousness also has substantive parts that are accompanied by sensory images and transitive parts that are filled with thoughts of relations. The genuinely revolutionary nature of James's conception of consciousness consists in the realization that just as a noun derives its sense from its relation to verbs that surround it (and thus I am capable of picturing not just, let us say, the birch tree but also the birch-tree-shaking-in-the-wind), so the substantive part of consciousness derives its intelligibility from the transitive parts from which it is inseparable.

To use one of James's examples, if I am to recite a, b, c, d, e, f, g, when I utter the letter d, the other letters are not outside my consciousness. It is crucial to emphasize that what I am conscious of are *these letters themselves*, and not just, as

Hume would have it, their imaginary reproductions. No matter what object I might be conscious of, it is always accompanied by other objects, some of which have just disappeared from my field of vision, while others stand at the threshold of a new experience. Yet how can objects, that are no longer present, still be in consciousness? For this to be the case, consciousness itself cannot be restricted to the consciousness of the present. And this means that *my consciousness, besides being a consciousness of objects, is always a consciousness of the passing of time*. James's qualification of consciousness as a stream ultimately means that temporality is the fundamental structure of conscious life. As Gurwitsch has it, "*what underlies the doctrine of the 'transitive states' is a new conception of consciousness, the definition of consciousness in terms of temporality*" (Gurwitsch, 326).

James's notion of the fringe of consciousness is meant to specify how the temporality of consciousness embraces each and every experience. While the metaphor of the *stream* first and foremost designates the manner in which consciousness is given to itself, the metaphors of *fringe*, *halo*, *suffusion*, *horizon*, and *overtone* serve the purpose of qualifying how objects are given to consciousness. These are not two unrelated themes. The qualification of consciousness as a stream needs to answer the objection that deals with of the discreteness and discontinuity of objects:

> Does not every sudden shock, appearance of a new object, or change in a sensation, create a real interruption, sensibly felt as such, which cuts the conscious stream across at the moment at which it appears? Do not such interruptions smite us every hour of our lives, and have we the right, in their presence, still to call our consciousness a continuous stream? (James, 239–240)

James's analysis of the fringe of consciousness is meant to answer this objection. His analysis shows the need to distinguish between objects, which are discrete and discontinuous, and the experience of objects, which is always marked by continuity. James illustrates this point in an elegant way: "Into the awareness of the thunder itself the awareness of the previous silence creeps and continues; for what we hear when the thunder crashes is not thunder *pure*, but thunder-breaking-upon-silence-and-contrasting-with-it" (James, 240). The memory of silence gone and the expectation of silence to come is the fringe or the halo from which the experience of thunder is inseparable.

This is by far not an unusual experience. A color succeeding another is modified by the contrast; silence sounds delicious after noise; in music, one set of sounds alters the feeling of others; and consciousness itself retains, as James has it, "a kind of soreness" as a condition of present consciousness.[6] Consider also what happens when one is interrupted by someone saying "wait!" or "look!"; or what takes place when one tries to remember a forgotten name; or what happens when one is on the edge of saying something; or what consciousness is conscious of in the face of an experience that one recognizes as familiar. As James perceptively remarks, in all these cases, "the significance, the value, of the image is all in this halo or penumbra that surrounds and escorts it, – or rather that is fused into one with it and has become bone of its bone and flesh of its flesh" (James, 255).

A perceptive reader will have noticed that one of the metaphors James employs repeatedly to qualify the fringe of consciousness is that of the *horizon*. "When very

fresh, our minds carry an immense horizon with them. . .. And in states of extreme brain-fag the horizon is narrowed almost to the passing word" (James, 256). James's description of the fringe of consciousness in the *Principles* is the psychological source from which emerged the philosophical problematic of the horizon. However, let it be noted early on that, as the following section will show, far from being simply borrowed, the horizon underwent significant transformations and ramifications when it became a philosophical theme.

It is not just a question of remaining faithful to the title of James's magnum opus when it comes to qualifying his analyses of the fringe as psychological. These analyses are psychological due to the manner in which they delimit their central theme. As I have already indicated, this delimitation takes the form of a distinction drawn between objects, in themselves discrete and discontinuous, and the experience of objects that is marked by irreducible continuity. I call James's interpretation psychological because, while it in an unprecedented way broadens our understanding of the inner-world of consciousness, it also methodologically limits itself to the analysis of this inner-world and ignores the possibility that objects themselves might also be fringed. It is this possibility that is further taken up in Husserl's phenomenology.

This operative distinction between the inner-world of experience and the outer-world of objects is not without its problems. On the one hand, as James himself insists, one needs to draw a distinction between thoughts as subjective facts and things of which they are aware.[7] This distinction underlies James's analysis of the fringe of *consciousness*. Yet on the other hand, the fringe of consciousness is nonetheless the fringe that embraces *objects* and not the subjective flow of thinking. This becomes particularly clear when James addresses one of the objections raised by an Irish philosopher Thomas Maguire. In his *Lectures on Philosophy* (1885), Maguire interpreted James's notion of the fringe as some sort of psychic material by which sensations, in themselves separate, are made to cohere together. Maguire rejects such a position with a witty remark: James should see that "uniting sensations by their 'fringes' is more vague than to construct the universe out of oysters by platting their beards" (Maguire, 211).[8] To this James responds in his *Principles* by saying that the fringe is part of the *object cognized*. "Some parts – the transitive parts – of our stream of thought cognize the relations rather than the things; but both the transitive and the substantive parts form one continuous stream, with no discrete 'sensations' in it such as Prof. Maguire supposes, and supposes me suppose, to be there" (James, 258).

Clearly, James's response is not fully satisfactory. For it remains unclear how the fringe can qualify our *experience* of objects (rather than worldly objects themselves) and at the same time embrace the cognized *object* (rather than the subjective stream). One thus wants to ask: What exactly is the relation between the cognized and the worldly object? And how exactly is one to distinguish between the subjective stream and the cognized object? To these questions, James's *Principles* does not respond.

And it does not respond because of its all-too-close relation to the fundamental principles of British empiricism. The ambiguity we here face is the very same that we find inscribed at the heart of Lockean sensations or Humean perceptions.

These notions are ambiguous in that they at the same time stand for the sensing and the sensed, the perceiving and the perceived. Or put somewhat differently, these notions are meant to be only subjective, but they inevitably retain an objective dimension. The same is to be said of James's notions of the fringe, which is simultaneously qualified as the fringe of *consciousness* and as the fringe of the *objects* of consciousness.

It is this ambiguity that allows us to understand the passage from the *Krisis* to which I already referred. Husserl is full of surprise when he asks: How could James discover the horizon-problematic when he did not have a phenomenological understanding of *intentional objectivity*? We are now in the position to understand this question. First, the absence of intentional objectivity indicates the aforementioned ambiguity that surrounds Jamesian fringes: It remains unclear in which sense the fringes are subjective and in which sense they are objective. Secondly, and more importantly, this passage also intimates that an adequate understanding of the fringe of consciousness brings about a radical reevaluation of the very notion of objectivity: It belongs to the very sense of objectivity, be it qualified as the objectivity of the inner- or of the outer-world, that it always carries with it its own halo or fringes.

As Gurwitsch puts it, "James may be said to have discovered temporality as the fundamental structure of conscious life" (Gurwitsch, 326). This claim, however, needs to be qualified. The temporality in question is exclusively psychological: It qualifies the inner-world of consciousness, but it does not question, restrict, enrich, or in any way qualify objective time. Within the Jamesian framework, objective time remains unthematized while it is nonetheless asserted to be primary.

James, let us recall, often speaks of the psychologist's fallacy.[9] This is the fallacy that the psychologist commits when he uncritically projects the fruits of his own labor into the subject matter of his own analysis. On the basis of the foregoing analysis, one is in full right to suggest that James himself fell victim to a similar fallacy, which one could call the *physicist's fallacy*. So as to see what this fallacy amounts to, consider James's remarks in the context of his analysis of the selective enterprise of consciousness:

> We may, if we like, by our reasonings unwind things back to that black and jointless continuity of space and moving clouds of swarming atoms which science calls the only real world. But all the while the world *we* feel and live in will be that which our ancestors and we, by slowly cumulative strokes of choice, have extricated out of this, like sculptors, by simply rejecting certain portions of the given stuff. Other sculptors, other statues from the same stone! Other minds, other worlds from the same monotonous and inexpressive chaos! (James, 288–289)

If one were to ask what underlies the assumption of such a primordial chaos, the only response the *Principles* provide lies in James's refusal to commit to any metaphysical view. At least according to this interpreter, such a refusal is no less (and possibly even more) metaphysical than an explicit defense of a particular metaphysical position. What lies at the heart of this refusal to commit is the uncritical assumption of a privileged scientific discourse, which somehow has the means to escape the dominance of fringes and in virtue of this kind of freedom to disclose to us "the only real world" (James, 288). At the heart of the assumption of immunity from

any metaphysical commitments lies an uncritical acceptance of a pregiven notion of objectivity.

James's analysis suffers from yet another significant shortcoming. James calls us to acknowledge the fringed nature of experience, yet he does not provide us with the means to compare and evaluate the different ways in which a fringed object can manifest itself to different subjectivities. Is it not a common experience to come to the realization that the framework of sense in which one had enwrapped a particular object was in fact inappropriate to the object itself? And is it so uncommon to criticize others, or to hear others criticize us, for placing a particular problem within a false framework of understanding? Yet if the frameworks of sense are said to be "different worlds" within which "different statues" get to be formed by "different sculptors," then how is one to distinguish between different fringes of sense on the basis of their appropriateness or inappropriateness to the object in question? Needless to say, the qualification of the object itself with the "inexpressive chaos" complicates these matters even further.

One of Husserl's central contributions to the problematic of the horizontality of experience lies in his explicit realization that the problematic of fringes renders such a pregiven notion of objectivity indefensible.

HORIZONT, HOF, HINTERGRUND: HUSSERL'S DISCOVERY OF THE HORIZON

In *Ideen I*, the work in which the specifically philosophical analysis of the horizon originates, Husserl uses the terms *Horizont* (horizon), *Hof* (halo), and *Hintergrund* (background) interchangeably. As he writes in §83, "'Horizont' gilt hier also soviel wie in §35 die Rede von einem 'Hof' und 'Hintergrund'" (Hua III, 167).[10] As we saw in the last section, all these terms – halo, background, and horizon – are metaphors that James himself uses interchangeably as approximations of the fringe of consciousness. One might therefore wonder whether Husserl's "discovery" of the horizon could be nothing more than an uncritical appropriation of the Jamesian fringe.

Yet such a claim would not be satisfactory, if only because it would remain puzzling why Husserl, besides acknowledging the bond that ties his analysis of the horizon to James's analysis of the fringe, would nonetheless identify *Ideen I* as the text in which the problematic of the horizon originates. We thus seem to find ourselves in a dilemma: on the one hand, if we were to agree with those who identify *Ideen I* as the origin of the horizon, we would remain blind to Husserl's indebtedness to James's fringes. On the other hand, if we emphasized Husserl's indebtedness to James, we would overshadow the momentous character of Husserl's analyses of the horizon.

Clearly, one can escape this dilemma only by acknowledging the specificity of the notion of the horizon while simultaneously admitting its dependence upon Jamesian fringes. In order to do so, one needs not only see how closely the notion of the horizon is related to the notions of background and halo; one also needs to find a

way to extract a dimension of sense that distinguishes the horizon from the other two terms that are so closely related to it. If this were possible, one could then specify the sense in which *Ideen I* is a groundbreaking work. One could then say that even though the horizon-problematic derives from the problematic of the fringe of consciousness, and even though the problematic of the fringe had played a significant role in Husserl's works prior to the publication of *Ideen I*, the latter work is markedly innovative in that it introduces a distinction between the horizon on the one hand, and the halo and background on the other. And hopefully, one would thereby be able to show that *Ideen I* is a groundbreaking text in that it for the first time secures the specifically *philosophical* sense of the horizon-problematic.

In the face of the outlined dilemma, it is hard to overestimate the significance of a passing remark Husserl makes in his brief discussion of the arithmetic horizon in *Ideen I* (§27). Husserl suggests that for consciousness transposed into the mathematical "world," the natural world *remains in the background*, *even though it no longer functions as a horizon*. "[Die Welt] ist für mein Aktbewußtsein Hintergrund, aber sie ist *kein Horizont*" (Hua III, 51).[11] Yet how exactly are we to understand this distinction between background and horizon? Husserl himself, unfortunately, does not provide us with an explanation. In the remaining part of this section, I would like to show that the sense of this distinction derives from the fundamentally *transcendental* framework of *Ideen I*, which significantly distances this work from Husserl's earlier published writings and from James's *Principles*.

In the last section, I spoke extensively of the operative distinction between the inner- and the outer-world that guides over James's analysis of fringes. What underlies this distinction is the assumption that transcendent things can, in principle, be known adequately. If one is willing to hold on to this assumption, what sense is one to make of the undeniable fact that our actual understanding of things is inadequate? Admittedly, it remains possible to claim that we are actually aware only of the inner- and not the outer-world. Husserl, however, unequivocally dismisses such a position. In §43 of *Ideen I*, significantly titled "Clarification of a Principle Mistake," Husserl argues against the conception of God as the subject of absolutely perfect knowledge, who, supposedly, possesses what to us finite beings is denied, viz., who possesses an adequate perception of things in themselves (Hua III, 78). Such a view, Husserl goes on to argue, is *absurd* (*widersinnig*) in that it rests on the assumption that something transcendent can be given as though it were something immanent.[12] According to Husserl, it belongs to the very sense of transcendent things that they can be given to us only through their appearances, i.e., given only inadequately.

The abandonment of the assumption that transcendent things lend themselves to adequate cognition is of great significance for it indicates an unprecedented broadening of the Jamesian doctrine of fringes. While in James's *Principles* the fringes qualify only appearances conceived as subjective phenomena, in Husserl's *Ideen I* the fringes are shown to embrace things themselves. In virtue of such a broadening, the problematic of fringes loses its exclusively psychological character and obtains the transcendental and constitutive dimensions.[13] Let us take at least a quick

and curtailed look at how the problematic of fringes leads to the recognition of the transcendental framework of phenomenology.

In §44 of *Ideen I*, Husserl argues that a certain *inadequacy* necessarily belongs to the perception of things, an inadequacy which springs from the fact that things can be given to consciousness only "one-sidedly," only through mere appearances.[14] A particular appearance of the thing itself is given to consciousness in such a way that it entails implicit references to the object's other possible appearances. It is these implicit references that co-determine the sense of the object in question. Only due to this co-givenness of potential modes of appearances is consciousness aware that there is more to the thing than is manifest in its present appearance, i.e., that the givenness of the thing itself implicates a distinction between the thing and its modes of apparition.

As is well known, in his last and unfinished *Krisis*, Husserl has endorsed this correlation between the object and its manners of givenness as the fundamental question of his phenomenology (Hua VI, §48). This late recognition is by no means unprecedented. As Husserl puts it still in *Ideen I*, the functional standpoint is central to phenomenology (Hua III, 197). The functional standpoint is meant to incorporate all the problems that relate to the constitution of the objectivities of consciousness. And as Husserl further explains, "sie [die funktionellen Probleme] betreffen die Art, wie z.B. hinsichtlich der Natur, Noesen, das Stoffliche beseelend und sich zu mannigfaltig-einheitlichen Kontinuen und Synthesen verflechtend, Bewußtsein von Etwas so zustande bringen, daß objektive Einheit der Gegenständlichkeit sich darin einstimmig 'bekunden', 'ausweisen' und 'vernünftig' bestimmen lassen kann" (Hua III, 176).[15]

Once interpreted within the framework of the phenomenological reduction, *the functional standpoint proves to be nothing other than the transcendental standpoint*. By "transcendental" Husserl means the standpoint that subjects lived-experiences (Erlebnisse) to a "teleological" interpretation so as to extract their sense-giving dimension, i.e., so as to reveal how consciousness synthesizes lived-experiences and thereby gives rise to unified objectivities. It therefore should come as no surprise that in §86 of *Ideen I*, a section dedicated to the analysis of the functional problems, Husserl explicitly acknowledges phenomenology's transcendental nature: "In ihrer rein eidetischen, jederlei Transzendenzen 'ausschaltenden' Einstellung kommt die Phänomenologie auf ihrem eigenen Boden reinen Bewußtseins notwendig zu diesem ganzen Komplex der im *spezifischen Sinne transzendentalen Probleme*, *und daher* verdient sie den Namen *transzendentaler Phänomenologie*" (Hua III, 177–178).[16]

Having recognized that Husserl's analysis of the horizon is driven by transcendental concerns, we are in the position to take a closer look at what it means to qualify consciousness as horizontal. We are now in the position to ask the crucial question: what sense is one to make of the realization that the distinction between the thing itself and its mode of appearance is inscribed within the givenness of phenomena? This inscription indicates that consciousness is conscious of the *limits* that pertain to each and every appearance of transcendent objectivity. Moreover, this inscription indicates that the consciousness of limits is itself possible only because

consciousness has always already found a way to transgress them: I know an appearance as an appearance only because it is given to me in the context of other modes of givenness. Consciousness transcends the limits of appearance by way of co-intending the horizons of the object's other modes of apparition. The notion of the horizon thereby proves to be inseparable from the notion of limit. One could even say that the co-presence of the horizon, due to its limiting force, is what makes appearance into an appearance, i.e., into one of the infinitely numerous modes of givenness.

We thereby witness how the Jamesian problematic of the fringes of consciousness, once broadened to embrace not only the inner- but also the outer-world, obtains the original nuance inscribed in the Greek word *horizein*, from which our notion of the horizon derives. As a Greek word, the horizon is a line that marks the extremity of the visual field. It is related to the word "to delimit" (*horizein*) and from the outset is conceived in the context that covers every delimitation. The notion of the horizon thereby shows itself inseparable from that of limits, and it is the sense of limits, of boundaries, and thus of inadequacy that is at the center of Husserl's analysis of the distinction between *Horizont, Hintergrund* and *Hof*.

Now we are in the position to see what this distinction amounts to. The natural world remains in the background once consciousness transports itself into the mathematical "world," but it no longer functions as a horizon, because *the pregivenness of the natural world does not co-determine the sense of mathematical objectivities*. While the notion of background and halo are ambiguous in that they can, although they need not, determine the sense of the objectivity in question, the determination of what makes an objectivity into an objectivity is exactly what makes the horizon into a horizon. *The horizon is necessarily a horizon of the irreducible dimensions of sense*, which means: even though the horizons can be, and in fact are, continuously modified, they cannot be lost. Far from merely transforming the sense of the object, such a loss would simply nullify what makes the object an object at all. While a phenomenal being must be given through appearances if it is to be phenomenal, an appearance without references to other appearances is no longer an appearance at all. Thus the loss of the horizonal structure is inconceivable. The loss of *Hintergrund*, or *Hof*, on the other hand, is conceivable: their cancellation results in the modification of objectivity's sense, but not in the cancellation of its being. By losing their *Hintergrund*, or *Hof*, objectivities still remain objectivities, no matter how radical the alteration of sense this loss brings forth.

Thus *the notion of the horizon stands for what consciousness co-intends in such a manner that the sense of what is co-intended is inseparable from what makes the thematic objectivity be an objectivity*. By now, we can finally see the dimension of sense that distinguishes the notion of *Horizont* from those of *Hof* and *Hintergrund*. The latter two notions, as they surfaced before the appearance of *Ideen I*, remained ambiguous in that they did not entail a distinction between those aspects of co-givenness which pertain to objectivity's sense and those aspects which are inseparable from what makes objectivity into objectivity.[17] Put concisely, *the notion of fringes is psychological, while the notion of the horizon is transcendental*.

THE SUBJECT-RELATIVITY OF THE HORIZON

How does Husserl's transcendental analysis of the horizon respond to what I earlier identified as a shortcoming in James's psychological analysis of the fringe? As I suggested at the end of the second section, James's psychological narrative remains deficient in that it does not provide us with the tools necessary for drawing meaningful distinctions between different frameworks of sense within which one and the same objectivity could manifest itself to us. James's analysis of the fringe faces the danger of relativism and it does not provide us with any clues regarding how we are to overcome it. I would like to suggest that the single most significant advancement of Husserl's analysis of the horizon over James's inquiry into the fringe of consciousness consists in revealing how the recognition of the horizonal nature of experience does not signal a complete relativization of experienced objectivity.

As we just saw, in Husserl's phenomenology, the distinction between the horizon on the one hand, and the halo and background on the other hand, ultimately amounts to a distinction between a context of sense that is necessary for the manifestation of a particular objectivity (*Horizont*) and a context of sense that remains arbitrary in regard to the objectivity in question (*Hof*, *Hintergrund*). This distinction in an important way deepens and modifies James's proclamation, which I have already cited earlier: "Other sculptors, other statues from the same stone! Other minds, other worlds from the same monotonous and inexpressive chaos" (James, 289)! If one were to follow up with James's metaphors, one could say that the distinction drawn between *Horizont*, *Hof*, and *Hintergrund* allows us to see that the statues in question are not completely unlike each other; that they are definitely not to be found in different worlds; that the "same stone" is not some "inexpressive chaos" that could nonetheless lend itself to a scientific analysis, but rather a dimension of givenness which itself calls for an appropriate horizon of understanding.

If the term "subjective" is taken to mean that the accomplishments of subjectivity, be they visible or hidden, contribute to the manner of the object's manifestation, then not only background and halo, but the horizon also, is subjective. Yet if the term "subjective" is understood as either something arbitrary, or as something left to the subject's discretion, then the horizon is not subjective (while background and halo are subjective). The horizons of which Husserl speaks in *Ideen I* are first and foremost *objective* horizons of sense, i.e., they do not just bespeak the manner in which any objectivity could be wrapped in an arbitrary context of manifestation, but rather point to those dimensions of sense without which a particular objectivity could no longer be an objectivity. One could thus say that the transcendental framework of Husserl's phenomenology charts the middle course between uncritical objectivism and unsophisticated relativism.

Thus Husserl's early analysis of the horizon leads to the realization that even though there is a sense in which all horizons are subjective, this does not mean that they are all arbitrary. To the general insight that all horizons of sense are relative to subjectivity, Husserl adds a crucial modification: *the horizons are relative not in regard to psychological subjectivity, but rather in regard to transcendental subjectivity*. So as to qualify this modification, one could say that even though all fringes

of sense are subjective, not all of them are equally appropriate to objectivity. The subject-relativity of the horizons does not compromise their objective force. Even more: in the final analysis, only in virtue of such a subject-relativity of the horizons, can the objective sense of the phenomenon be identified and secured.

<div align="center">CONCLUDING REMARKS</div>

One can thus say that Husserl's analysis of the horizon in *Ideen I* marks an unprecedented deepening of the Jamesian doctrine of fringes. Such an acknowledgment, however, should not lead one to overlook that, when viewed from the perspective of Husserl's robust analyses of the horizon that he has unfolded in his later research manuscripts and published works, his early notion of the horizon still remains constrained from a thematic and methodical points of view. While James's analysis was limited by the operative distinction between the inner- and the outer-worlds, Husserl's account in *Ideen I* is limited by the distinction between the merely phenomenal givenness of the transcendent and the absolute givenness of the immanent. Husserl's subsequent broadening of the horizon-problematic in the so-called genetic phenomenology stems from the realization that the immanent givenness of consciousness is no less horizonal than the transcendent givenness of the world and of things. From the perspective of Husserl's mature phenomenology, one could say that the horizon is a distinctly genetic theme, which in its first appearance is still dressed in static garb. Arguably, once freed from the distinction between the absolute givenness of consciousness and the phenomenal givenness of the world, the horizon reveals itself as truly universal. Borrowing some of the Jamesian metaphors, one could thus liken the analysis of the horizon in *Ideen I* to the painter's first sketch on the canvas. It is as if the contours of the horizon are drawn with a shaking hand, still uncertain of what is to come out of the drawing.

Yet the task of the foregoing analysis has not been that of providing an exhaustive account of the problematic of the horizon in phenomenology but only that of accounting for how this problematic *emerged* in philosophy. My foregoing analysis leads to the conclusion that the problematic of the horizon stems from, but is not reducible to, the problematic of the fringes of consciousness, as thematized by James in his *Principles of Psychology*. Husserl is to be considered the founder of the horizon-problematic in philosophy, but not because he was the first to have thematized the phenomenon of the horizon. James had already done this with great elegance and at a great depth. The significance of Husserl's analyses consists in having depsychologized this problematic and in having disclosed its transcendental and constitutive dimensions.

Such, then, is my answer to the question formulated in the first paragraph of this essay. I asked, in which sense is the horizon a philosophical notion and a philosophical theme? To this question, my answer is: we still today remain indebted to Husserl for having shown to us that the horizontality of experience lends itself to a distinctly philosophical analysis, within which the horizon reveals itself as irreducibly transcendental.

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NOTES

[1]   As, for instance, Tze-Wan Kwan contends in his "Husserl's Concept of Horizon" "it is Husserl who first consciously 'institutes' the concept of horizon and markedly unfolds it into a full-blown problematic" (Kwan, 305).

[2]   "In the *Logical Investigations* I still lacked the theory of horizon-intentionality, the all-determining role of which was first brought out in the *Ideas*" (Hua XVII, 177).

[3]   See Helmut Kuhn's "The Phenomenological Concept of the 'Horizon'" and Tze-Wan Kwan's "Husserl's Concept of Horizon: An Attempt at Reappraisal."

[4]   "James was, as much as I know, the only one who, under the title 'fringes' became aware of the phenomenon of the horizon – but how could he inquire into it without the phenomenologically acquired understanding of intentional objectivity" (Hua VI, 267)?

[5]   See Landgrebe's "The Phenomenological Concept of Experience."

[6]   See in this regard William James, *Principles of Psychology*, 234–235.

[7]   "The confusion is between the thoughts themselves, taken as subjective facts, and the things of which they are aware. It is natural to make this confusion, but easy to avoid it when once put on one's guard. The things are discrete and discontinuous; they do pass before us in a train or chain, making often explosive appearances and rending each other in twain. But their comings and goings and contrasts no more break the flow of the thought that thinks them than they break the time and the space in which they lie" (James, 240).

[8]   This reference can be found in James's *Principles of Psychology*, p. 258. James's further response to Thomas Maguire's critique follows this reference.

[9]   See, for instance, James's *Principles of Psychology*, p. 196 and p. 278–279.

[10]   "The 'horizon' has here the same sense as the notions 'halo' and 'background' had in §35" (Hua III, 167).

[11]   "To my act-consciousness, the world is given as a background, but it is not a horizon" (Hua III, 51).

[12]   For the distinction between the transcendent and immanent givenness, see *Ideen I*, §42.

[13]   One would be in full right to suggest that Husserl in *Ideen I* turns James's analysis of fringes on its head: Husserl shows that it is not the "inner-," but rather the "outer-world" that is irreducibly horizontal. Yet such a position, as my concluding remarks will suggest, significantly curtail Husserl's early analysis of the horizon: according to Husserl of *Ideen I*, the ideal of knowledge remains "horizonless."

[14]   "Ein Ding ist notwendig in bloßen '*Erscheinungsweisen*' gegeben, notwendig ist dabei ein *Kern von* 'wirklich *Dargestelltem*' auffassungsmäßig umgeben von einem *Horizont uneigentlicher* '*Mitgegebenheit*' und mehr oder minder vager *Unbestimmtheit*" (Hua III, 80). "A thing is necessarily given in mere '*modes of appearing*,' and the necessary factors in this case are *a nucleus of what is 'really presented*,' an outlining zone of apprehension consisting of *a horizon of non-genuine '*co-givenness*' and a more or less vague *indeterminacy*" (Hua III, 80).

[15]   "They [the functional problems] concern the way in which, for instance, in respect of Nature, noeses, animating matter, and weaving themselves into unitary manifolds, into continuous syntheses, so bring into being the consciousness of something, that in and through it the objective unity of objectivities may permit of being consistently 'declared,' 'shown forth,' and 'rationally' determined". (Hua III, 176).

[16]   "From its purely eidetic standpoint which 'suspends' the transcendent in every shape and form, phenomenology comes inevitably on its own ground of pure consciousness to this whole system of *problems which are transcendental in the specific sense*, and *for this reason* it merits the title of *Transcendental Phenomenology*" (Hua III, 177–178).

[17]   Such being the case, it is understandable how Husserl in his revisions of his lectures *Grundprobleme der Phänomenologie* from 1910/11 can insert the notion of the horizon even though it did not surface in the original draft. We find an identical strategy involved in Husserl's revisions of his *Vorlesungen zur*

Phänomenologie des Inneren Zeitbewußtseins from 1905. Such a revision does not violate the original drafts, but rather clarifies their sense by bringing earlier phenomenology to the level of its more recent achievements, i.e., by introducing a distinction so as to extract the sense which, even though latently, is already present in the texts which precede the publication of *Ideen I*.

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W I L L I A M   D .   M E L A N E Y

R I C O E U R ' S   T R A N S C E N D E N T A L   C O N C E R N :
A   H E R M E N U T I C S   O F   D I S C O U R S E

A B S T R A C T

This paper argues that Paul Ricoeur's hermeneutical philosophy attempts to reopen the question of human transcendence in contemporary terms. While his conception of language as self-transcending is deeply Husserlian, Ricoeur also responds to the analytical challenge when he deploys a basic distinction in Fregean logic in order to clarify Heidegger's phenomenology of world. Riceour's commitment to a transcendental view is evident in his conception of narrative, which enables him to emphasize the role of the performative in literary reading. The meaning of the self in time provides Ricoeur with a discursive basis for distinguishing his own position from that of Kant and other philosophers in the transcendental tradition.

Paul Ricoeur's conception of hermeneutics provides an essential key to his unique approach to texts, which can be related to the event of the written word in constituting "worlds" of meaning. This paper will investigate Ricoeur's commitment to hermeneutics as an enterprise that is *transcendental* in a way that is related to the role of language in life and experience. The paper is composed of four parts. We will first be concerned with Ricoeur's phenomenological view of how the reading of texts and the "structure" of events can shape our understanding of the self in time. We shall then examine Ricoeur's attempt to recast the phenomenological conception of "world" through a revised notion of reference. This aspect of our exposition will demonstrate how Ricoeur reinterprets the work of Gottlob Frege in maintaining that language is ultimately self-transcending just as it refers to an ontological sphere that is capable of grounding linguistic insight. After examining how the notion of the text is uniquely adopted by Ricoeur as a constitutive aspect of the world-concept, we will discuss Ricoeur's later shift to the problem of narrative in order to clarify the relationship between the world of the reader and that of the text in dynamic terms. The final part of our discussion considers the dual nature of the self as suggested in Ricoeur's understanding of human agency. By distinguishing an identity that changes from mere self-sameness, Ricoeur demonstrates how human beings alter their relationship to the world by constructing alternative discourses through which they define themselves in time.

I

Ricoeur's distinctive contribution as a philosopher is inseparable from his ability to approach texts as sources of interpretive insight. Nonetheless, in approaching some of the great texts in the Western intellectual tradition, Ricoeur does not merely

interpret what he reads; in truth he *resituates* texts while exploring them in terms of their broader significance. For Ricoeur, a text is not a self-contained literary object that exists in a detached realm of timeless values. Beginning with Edmund Husserl but moving beyond an eidetic phenomenology of essences, Ricoeur takes up the challenge of Martin Heidegger and Jean-Paul Sartre in arguing that language implicates human beings in a semantic adventure that is irreducible to a predetermined outcome. The historical situation of the speaker is not simply a secondary feature of lived experience. On the contrary, historical reality cannot be expunged from linguistic utterances that "express" our engagement with the world. Moreover, literary texts go beyond the more limited perspectives that language opens up with regard to external reality. Ricoeur's phenomenological hermeneutics surpasses the finitude of *Dasein* that Heidegger extols ontologically as well as the reflexive attitudes that Sartre attributes to human consciousness. While deeply concerned with the whole question of grounds, Ricoeur argues that our knowledge of the world is largely mediated on the basis of "texts" that are not equivalent to a specific literary subject-matter.

In taking up a hermeneutical approach to texts, Ricoeur also provides a new mode of access to historical reality as a largely "linguistic" phenomenon. History is not "verbal" in the sense of taking place in the space of utterances alone. Its special features can be more strictly related to symbolic meaning on the level of what exceeds the scope of a structural analysis. In dealing with a fundamental difference in the way that symbols can be approached, Ricoeur points to an underlying divergence in methodologies: "There are, then, two ways of accounting for symbolism: by means of what constitutes it and by means of what it attempts to say."[1] Structural analysis is concerned with what constitutes symbolic meaning on the level of phonemic articulation. In contrast, symbolism can be approached in terms of what it attempts to say on the level of expressive manifestation. In this case, expressivity should not be identified with the subjective intentions of the speaker but instead pertains to the manner in which language speaks about being. Hence symbolism allows us to broach the problem of double meaning, which does not emerge unless the equivocal nature of discourse can open up a world that lies beyond the closed universe of linguistic signs.

Ricoeur's resistance to structuralist closure performs an essential role in his conception of how symbolic meaning involves a dialectical interplay between conscious and unconscious experience. In *Freud and Philosophy: An Essay On Interpretation* (*De l'interprétation. Essai sur Sigmund Freud*, 1965), Ricoeur readily admits that a "hermeneutics of suspicion," engaged primarily in the ideological project of unmasking the disruptive truths that lie beneath the surface of things, should be rigorously distinguished from a hermeneutics that traces the movement of the spirit toward self-knowledge. In short, we should be willing to accept the opposition between Sigmund Freud and G. W. F. Hegel. However, this opposition is also false to the degree that it forecloses the possibility of dialectical understanding. By the same token, while exploring the twofold structure of symbolic awareness, Ricoeur returns to classical Greek drama in *The Conflict of Interpretations: Essays in Hermeneutics* (*Le conflit des interpretations. Essais d'herméneutique*, 1969) as a key to unlocking

the temporal significance of textual meaning as the meeting-point for different but related perspectives. On the one hand, Freud is adopted as the spokesman for a point of view that would interpret Sophocles's play, *Oedipus Rex*, as a metaphorical attempt to recapitulate the destiny of humankind. From this standpoint, this timeless play is less concerned with a conflict between destiny and freedom than with a *repetition* in which we obscurely recognize our own repressed desires. However, more explicitly than Jacques Derrida or Gilles Deleuze, Ricoeur conceives of repetition in relation to narratives that enable the self to come to terms with inner possibilities that are intrinsic to its own mode of being.

Thus, Ricoeur also observes that Sophocles's drama can be read from the standpoint of tragic realization, as opposed to a series of events *that actually took place* in some exemplary manner. The play in this case would not be grounded in a belated awareness of what happened but in an experience of truth that carries us into future time: "It deals, not with Oedipus's relation to the Sphinx, but with his relation to the seer."[2] This second reading enables us to read the play as intertwined with *Oedipus at Colonus* in which the protagonist assumes responsibilities for his own guilt. Ricoeur contends that Teresias, rather than Oedipus, is the "center" of the play to the degree that he alone represents "the power of truth," which serves to *unveil* the specific guilt of the Theban King. The ultimate meaning of the drama, however, cannot be uncovered until Oedipus has internalized his past history, his unmeasured response to the seer's words and his self-punishment.

In discussing *Oedipus Rex*, Ricoeur is able to identify two aspects of textual meaning that can be contrasted but also productively combined in a unified reading. These two ways of approaching the text can be paired to two kinds of hermeneutics. One type of hermeneutics is concerned primarily with the repetition of archaic symbols that may have their home in unconscious motivations, which can become the theme of psychoanalytic investigation. This type of hermeneutics accepts a static form of repetition as its basic point of departure. However, the second kind of hermeneutics is oriented toward the emergence of new symbols and figures that ultimately result in a lasting experience of knowledge. Ricoeur contends that these two approaches to the problem of meaning bring to light the dual nature of the symbol. A symbol points back to a childhood that somehow evades the reality of time, but it also points ahead to an adult life that teems with conflicts and responsibilities.[3] The unity of the symbol permits us to move in either direction but it also provides a basis for interaction between different points of view.

At the same time, Ricoeur in developing this model is also able to explain how the opposition between conscious and unconscious mind can be overcome in a dialectical phenomenology. The worst methodology would be one that succumbed to the dangers of eclecticism. It would be incoherent to merely "combine" Freud and Hegel after having come to the conclusion that the materials of the unconscious can be understood from a higher standpoint. However, in seeking to overcome a purely abstract opposition, Ricoeur argues that the two sets of figures that constitute symbolic understanding are actually one and the same.[4] It is therefore possible to envision a hermeneutics of consciousness as "the ability to retravel the figures of the spirit."[5] Such a journey would be "phenomenological" in a manner that recalls

Hegel but would not be controlled by a dialectical method that forecloses the mean-
ing of a *possible* existence. The role of the unconscious in this process would not
be opposed to consciousness but would function as the other to a more progressive
hermeneutic. In providing a hermeneutical basis for reading the story of Oedipus in
quasi-dialectical terms, Ricoeur demonstrates how interpretation itself can free the
mind from the limited perspectives of unconscious life.

II

Ricoeur's investment in hermeneutics was crucial to his increasing preoccupation
with the question of language, particularly as a linguistic phenomenon, as he be-
gan to explore the importance of texts to philosophical work. Unlike many of the
structuralists, who were also preoccupied with this same question, Ricoeur never
adopted the assumption that the scientific approach to language was adequate in and
of itself. While conceding that language possesses a structure and semiotic core, he
was not partial to the view that verbal utterances should be approached as unrelated
to truth claims about the world at large. In this regard, we might briefly examine the
basic argument of Ricoeur's important work, *The Rule of Metaphor* (*La métaphore
vive*, 1975), in order to better understand how the task of interpretation came to as-
sume an increasingly transcendental significance in a series of linguistic inquiries
that focus on the production of verbal meaning. It has long been acknowledged that,
as both mathematician and philosopher of meaning, Gottlob Frege was important
to Husserl's initial efforts to surpass the intellectual limitations of psychologism.
While this encounter certainly provides a partial explanation for why Husserl came
to revise a strongly genetic account of arithmetical cognition, we might contend that
this early exchange testifies more to the importance of the transcendental motif to
both Frege and Husserl, instead of arguing that Husserl was enlightened by Frege
in a manner that drew him closer to a purely referential or perhaps even empirical
theory of symbolic meaning.[6]

   Hence, in attempting to ground verbal utterances along Fregean lines, Ricoeur
proceeds as a phenomenologist who works in the transcendental tradition by adopt-
ing a concern for what provides immediate experience with a framework within
which meaning can be grasped as a whole. The fact that Ricoeur is concerned with
verbal rather than mathematical meaning certainly does not annul the transcendental
nature of his approach, nor does it necessarily imply that what is being said about
words has nothing to do with physical existence. However, the question of what
exactly defines "transcendence" in Ricoeur's inquiry into the role of metaphor in
verbal expression cannot be resolved long strictly Kantian lines. The distinction be-
tween semiotics and semantics, as well as the inadequacies of strictly Saussurean
accounts of linguistic functioning, support the notion that a phenomenological un-
derstanding of the complete sentence, rather than the individual word, allows the
speaker to *transcend* the immanence of language in assertions of reference. Hence,
in arguing that language provides us with a basis for transcendence, Ricoeur as a
phenomenologist does not presume that the "object" that is verbally projected is

equivalent to the Kantian thing-in-itself, nor does he maintain that the meanings intended through any sentence are fundamentally unknowable. On the contrary, while the object that is verbally intended *transcends* the immanence of language in a way that exceeds the sphere of both signifier and signified, this same object could be located in a "world" that is ontologically constituted.

The phenomenological model that Ricoeur adopts in his account of language therefore includes both Frege and Husserl, just as it implies a view of reference that remains linked to intentions but cannot be reduced to the deliberations of a self-contained human subject. Ricoeur readily concedes that "there is no reference problem in language" to the degree that linguistic signs always refer to other signs in constituting verbal statements as systemic unities. However, the signifying intention that animates any sentence escapes the closure of the sign in constituting language as a saying that is *about* something: "In the phenomenon of the sentence, language passes outside itself; reference is the mark of the self-transcendence of language."[7] Émile Benveniste provides Ricoeur with a rigorous basis for relating the semantics of the sentence to the world of the speaker and the situation to which the speaker belongs. Moreover, in focusing on the semantic aspects of language use, rather than on the purely semiotic features of linguistic constructs, Ricoeur can explain how the transcendence-function that is implied by the Husserlian concept of the intended can be understood as a deepening of Frege's notion of reference. Thus, while contending that the moment of transcendence in ordinary language use has its "linguistic" home in the complete sentence, Ricoeur also returns to Husserl in reminding us that "language is intentional par excellence; it aims beyond itself."[8]

Ricoeur's insight into the value of the sentence as the primary mode of connecting the speaker to the world underlies his detailed study of metaphor, which takes issue with both the structuralist neglect of subjective intentions and the poststructuralist indifference to questions of verbal meaning. While structuralism posits the sign as the basic unit of linguistic inquiry, Ricoeur argues that the generation of meaning cannot be understood unless the complete sentence is approached as a semantic event that occurs in human time. In going beyond poststructuralism as well, he also contends that semantics can be identified with a creative definition which contests a basically semiotic interpretation of the linguistic sign. Ricoeur emphasizes the temporal character of the verbal utterance in order to retain the possibility of recovering intentionality, without, however, restricting linguistic meaning to the notion of an "origin" that remains either pure or inaccessible. His unique position allows him to assert the difference between speculative and poetic thinking, but it also prevents him from reducing verbal tropes to symbolic gestures that allude to the invisible at the expense of concrete experience.

It is therefore necessary to place Ricoeur's approach to language in a broader philosophical context before his specific contributions to metaphor theory can be seriously appraised. Phenomenology provides him with a basic tool for exploring how language alters our relationship to the world on the level of both perception and cognition. Metaphor in the phenomenological tradition is irreducible to a series of logical operations that might resolve a contradiction in relation to conceptual schemata. The re-adjustments that metaphor prompts are brought about through a

moment of insight that allows a new structure to emerge in place of a prior concep-
tual arrangement. Ricoeur discusses how thinking through metaphor involves what
Gilbert Ryle calls a "category mistake" that replaces one system of classification
with another more appropriate one.[9] This movement toward readjustment, how-
ever, is not merely semiotic but semantic in its motivation and outcome. Moreover,
Ricoeur identifies a *non-verbal* element in metaphorical thinking that can be under-
stood in terms of Kant's notion of the productive imagination: "Treated as a schema,
the image presents a verbal dimension; before being the gathering-point of faded im-
pressions, it is that of emerging meanings."[10] Metaphor makes visible in discourse
an interplay between identity and difference, which registers the bringing together
of image and conceptual schemes.[11]

In defending the value of resemblance to the life of metaphor, Ricoeur begins to
suggest how figurative language functions in a concrete manner, rather than as the
servant of an invisible order. The way that metaphor can bring us into contact with
reality informs his defense of reference in opposition to a tendency prominent in
mid-century Anglo-American criticism to treat the literary work as a self-contained
verbal icon. The writer who suspends descriptive reference in constructing po-
etic texts is also engaged in projecting a "world" of indeterminate meaning: "The
metaphor of a concrete object – the poem itself – cuts language off from the didactic
function of the sign, but at the same time opens up access to reality in the mode of
fiction and feeling."[12] When defined in this manner, however, "reality" as a form of
reference should not be identified with scientific denotation. The hermeneutics of
double reference that applies to works of art can be applied as well to the analysis of
metaphorical statements. At the same time, Ricoeur's attention to what lies on the
other side of verbal constructs can be assigned an ontological meaning that does not
deprive symbolic language of its perceptual immediacy.

The reformulation of reference along ontological lines also suggests the influ-
ence of Heidegger on Ricoeur's existential hermeneutics. Frege's classic distinction
between "sense" (*Sinn*) and "reference" (*Bedeutung*) is not only important to the
way that language surpasses itself and grounds our relationship to the world, but
it can provide the basis as well for an ontology of the work of art: "The struc-
ture of the work is in fact its sense and the world of the work is its reference."[13]
This claim, however, would be misunderstood if it were to be interpreted as an at-
tempt to ground artistic contexts in a narrowly objective relation to the world. The
term "world" in this case builds on Heidegger's phenomenological explorations in
Sein und Zeit, where the situation of Dasein is contrasted to that of the Cartesian
subject.[14] In adapting Frege to a cultural subject-matter, Ricoeur undoes the re-
striction of reference to statements that have only scientific validity. Moreover, his
employment of the world-concept in contrast to structure allows us to glimpse a
quasi-transcendental aspect in what the work of art projects as its existential hori-
zon. Unlike the first-order references that define scientific statements, the horizon to
which the work of art refers constitutes a *possible* world. However, this world com-
pares in its interpretive powers to what verbal metaphors can provide in the way of
insight and knowledge. The "ideal" nature of this world does not argue against its
moral or cognitive value.

While drawing on Heidegger in developing the world-concept as a form of reference, Ricoeur also departs from his philosophical predecessor when opposing language to *writing* as a key to worldhood. Verbal conversations communicate to those who listen, but written discourse no longer coincides in its current meaning to what the author originally intended. Particularly in his late work, Heidegger emphasized the role of language in constituting the world that human beings inhabit in time. Ricoeur, however, offers a more substantial role to forms of expression that go beyond the intentions of individual speakers in constituting the world as such. In a short but highly compact discussion of modern hermeneutics that is presented in *Interpretation Theory*, Ricoeur contrasts the special role of writing to what normally occurs in verbal dialogue: "Thanks to writing, man and only man has a world and not just a situation."[15] Writing has "spiritual implications" that emerge when material marks are substituted for oral discourse. While denying that speech *as such* can constitute a world, Ricoeur emphasizes the public aspect of writing and thus foregrounds the complex process through which meaning is socially negotiated.

Hence, to the degree that it can be interpreted and reinterpreted, writing frees us from the limitations of situational encounters that limit us to the relatively unambiguous utterances that constitute personal expression. In a brief aside that echoes Hans-Georg Gadamer's notion of the classical, Ricoeur reminds us of how various texts allow us to speak of a Greek "world" that does not correspond in its deeper meanings to what is historically past.[16] The specifically *literary* meaning of Ricoeur's phenomenology of world is evident in his appreciation of texts as historically mediated documents that acquire meaning only through a series of interpretations. The world of the reader is a social one to the degree that texts depend on communities in order to be interpreted. On the most basic level, writing and reading must be distinguished from verbal dialogue. Whatever comes down to us from the past has been mediated in a way that cannot conceal a basic discrepancy between an original situation and meanings that have been read into it. Moreover, this irreducible difference foregrounds the emergence of an underlying discontinuity: "The reader is absent from the act of writing; the writer is absent from the act of reading."[17]

Ricoeur, nonetheless, interprets the separation of the written word from authorial intentions as the precondition for *textual* interpretation. Interpretation becomes textual when the text becomes subject to further interpretations, that is, when an interpretant mediates between the sign and the object to which the sign refers. Ricoeur invokes this Peircean term and distinction in discussing how texts are interpreted according to the traditions of an entire community that assumes a dynamic relation to future time. Once again, in discussing the story of Oedipus, Ricoeur provides an interpretive model that goes beyond structuralism in suggesting how the whole narrative of origins can shape our response to what would otherwise be assigned a purely analytic meaning. From this standpoint, the story of Oedipus becomes a myth that is oriented "toward limit situations, toward the origin and the end, toward death, suffering, and sexuality."[18] The Oedipus myth is therefore more than the symbolic enactment of a peculiar fate but constitutes a sign that differently engages us as we interpret the outcome of both error and self-knowledge.

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In clarifying Ricoeur's argument that language surpasses itself in a moment of self-transcendence, and then in discussing further how the concept of world can serve ontologically as a grounding principle that includes references but is not restricted in its scope to a delimited set of meanings, we have come to a moment in our exposition when the theme of temporality must be taken up as a challenge to what might otherwise be identified with a static view of human knowledge. Ricoeur's modification of Heidegger's view of world to evoke texts, rather than purely verbal encounters, begs the question of how readers are implicated in consensual situations that define them existentially and also how the experience of truth is temporally situated. Ricoeur's interest in narrative was a logical outcome of his recognition that the link between language and world cannot be fully considered apart from the question of temporality. Moreover, while the phenomenological tradition offers rich if somewhat conflicting accounts of how temporality structures life experience, Ricoeur demonstrates through his reading of well-known sources how both Husserl and Heidegger strain the limits of phenomenology in setting forth dissimilar conceptions of time that prepare us for the "narrative turn" that his own work strongly exemplifies. Furthermore, after presenting us with a critical overview of this tradition in *Time and Narrative* 3 (*Temps et Récit* 3. *Le temps raconté*, 1985), Ricoeur then proceeds to discuss how the literary reader provides us with a unique perspective on a peculiar world that *differs* from that of the text and, in this way, places a limit on the "fusion of horizons" that ideally occurs between text and reader. Finally, the importance of the narrator to the formation of narrative provides Ricoeur with an ontological basis for distinguishing personal identity from the identity of things, when conceived merely in terms of unchanging self-sameness.

Ricoeur's critical assessment of Husserl's work demonstrates that phenomenology arrived at the threshold of a hermeneutical approach to the problem of time, just as it provided a profoundly original basis for thinking about temporal experience. Ricoeur contends that in his analysis of a single tone that figures prominently in the lecture series, *The Phenomenology of Internal Time-Consciousness*, Husserl provides a basis for conceiving of duration as something other than the point-like instant that would prevent us from grasping the role of "before" and "after" in a single continuum.[19] While implying that Husserl is already the precursor to a hermeneutical approach to time, Ricoeur also criticizes him for failing to recognize "the irreducibly metaphorical character of the most important terms upon which his description is based," so that the resources of ordinary language that only begin to emerge in the phenomenological account might have been more fully explored, if only they had been noticed.[20] However, there can be no doubt that Husserl achieves a great advance in demonstrating how the gaze converts the instant from a source-point into a limit, and in this way provides a basis for thinking the present as inseparable from the past: "The instant, considered apart from its power to begin a retentional series, is merely the result of abstracting from the continuity of this process."[21] Husserl's second major advance in this context is to explain how the past can be retained in memory *as if* it were a source-point, that is to say, as the

re-production of an earlier moment that is "produced" in time. "The result is that any moment in a series of present instants can be represented in the imagination as a source-point in the mode of 'as if'."[22] What this means is that a simple melody, for instance, can be retained in a quasi-present that becomes the center of its own set of retentions and pretensions, and thus repeats a first hearing in its own time. The phenomenological structure of this quasi-present allows Ricoeur to discuss how the past can be maintained in historical consciousness, which enables us to remember and interpret what has already occurred.

However, Ricoeur's strongly positive overview of Husserl's contribution to the problem of time does not prevent him from turning to Heidegger for a very different account that also casts light on the traditions of phenomenology. In the former discussion, Ricoeur acknowledges that Husserl seems to run up against a certain limit when the question of expectation emerges as a counter to the system of protentions and retentions that constitutes temporal consciousness. Hence, expectation becomes an "event" that apparently exceeds the framework that defines phenomenology as a rigorous discipline: "It cannot be the counterpart of memory, which 'reproduces' a present experience, both intentional and retentional."[23] Ricoeur indicates that the role of language in *Sein und Zeit* offers the key to what is most original in that document, particularly as an attempt to surpass previous approaches to temporality. However, this special alternative to Husserlian method also encounters two basic difficulties when it comes to define itself as hermeneutical ontology. Ricoeur first contends that Heidegger's conception of being-as-a-whole strictly depends on the distinction between authentic and inauthentic modes of being, which his own approach only permits us to affirm as a secondary phenomenon. While Heidegger seems well-equipped to include expectation in a conception of time that is open to the future as a privileged sphere of understanding, Ricoeur emphasizes that hermeneutical ontology is no less obligated to accept the present as a basic locus of concern: "As for the present, far from engendering the past and the future by multiplying itself, as in Augustine, it is the mode of temporality possessing the most deeply concealed authenticity."[24] Furthermore, Heidegger's indebtedness to phenomenology cannot conceal the gap between an internalized sense of time and a cosmological sense that becomes evident in the discourse on traces, marks and memorials that runs through his philosophical text, almost to the point of rupturing its precarious unity.

In confronting this second difficulty, Ricoeur is able to develop an argument in favor of a "third path" that would build upon previous advances and insights but would go beyond the aporias that encumbered all previous phenomenologies of time. In short, Ricoeur's reading of Heidegger enables him to identify hermeneutical ontology with a certain crisis and also to explain how this crisis might be resolved in a manner that opens up a new, and previously overlooked, philosophical option. On the one hand, Heidegger's notion of primordial temporality can be related to the possibility of a more authentic mode of being and requires a decisive confrontation with the ordinary conception of time that allegedly dominates everyday life. What this means, however, is that two conceptions of time are placed next to one another in an analysis of Dasein that does not initially privilege authentic over inauthentic

modes of existence. Ricoeur calls attention to the fact that *Sein und Zeit* integrates a hermeneutics of the trace that is hard to dissociate from a cosmological sense of time, which has a quasi-public significance just as it testifies to the enduring power of ordinary time in all spheres of human measurement.

It might be assumed that Heidegger should be able isolate the phenomenological conception of time through the exposition of the three *ek-stases*, and to preserve this conception as relatively uncontaminated when compared to what dominates every-day life experience. However, Ricoeur not only questions that this state of separation can be maintained but argues that the opposition between the two kinds of time is only intensified when Heidegger tries to displace "ordinary time" in his elevation of primordial time over inauthentic existence. Ricoeur often seems to contend that the concept of ordinary time is almost impossible to sustain to the degree that the single instant cannot be considered on its own, whereas original temporality always runs the risk of being contaminated.[25] Ricoeur significantly acknowledges the role of language in this act of displacement, which requires that we recognize "the fundamental distinction between an anonymous instant and a present defined by the instant of discourse that designates the present reflexively."[26] Nonetheless, what turns out to be decisive is the way that cosmological time, particularly as registered in scientific chronologies, continually threatens to interrupt the continuity of lived time, considered in phenomenological terms.

Having broached the question of language, Ricoeur then contends that Heidegger's inability to reconcile these dissimilar conceptions of time is precisely what prevents him from taking up the problem of history as a special concern that offers the most credible basis for moving beyond a basic opposition within which *Sein und Zeit* unfolds. For Ricoeur, however, history is not reducible to either the subjective deliberations of a free subject or to the commemorative signs that testify to public order. In discussing the notion of the trace as it begins to emerge as a physical sign in a hermeneutical ontology, Ricoeur prepares us for the idea that history itself is not primarily a totality but more crucially a series of events that cannot be assimilated to a systemic whole. Just as the physical trace of another being can disrupt the settled topology of a country path, the traces of history are some-how "other" to whatever seems to be predetermined from a cognitive standpoint. Ricoeur pays homage to Emmanuel Lévinas in acknowledging that the trace must be opposed to what is radically self-contained and therefore constitutes an evasion of difference, dialogically conceived. Instead of expressing this difference in ultimately theological terms, however, Ricoeur predicates the existence of "a relative Other, a historical Other," in terms of which "the remembered past is meaningful on the basis of an immemorial past."[27] It remains to be considered how this relative other can produce a rift in a larger totality and prepare the entry of the historical into what otherwise would emerge as a mere break in the order of appearances.

We should not be surprised to discover that Ricoeur, at this point in his argument, should have recourse to the example of literature as a special discourse that clarifies the concept of "world" in terms of ideal meanings. The rift that is produced by the trace of writing constitutes the condition for the possibility of narrative itself, which cannot be encountered in the sphere of pure nature. Literature is not co-extensive

with narrative but celebrates the human capacity to invent temporal sequences that are imaginatively re-enacted whenever the reader approaches the text as a transformative occasion. Ricoeur describes the world-concept as an "event" that cannot be grasped mentally apart from the sense of time: "Each fictive temporal experience unfolds its world, and each of these worlds is singular, incomparable, unique."[28] Moreover, in recounting how Wolgang Iser adapts the phenomenology of Roman Ingarden in formalizing the act of reading as a "wandering viewpoint," Ricoeur introduces perpetual instability into the heart of textual experience, without, however, undermining the difference between the world of the text and that of the reader.[29] The opposition between both worlds returns us to the ontological version of Frege's concept of reference that Ricoeur presented earlier in his theory of metaphor.

Nevertheless, before more clearly stating how reference is rearticulated in this later, more hermeneutical context, we might consider for a moment how the world of the text and that of the reader approximate one another while remaining different. The ultimate horizon for considering the quasi-dialectical link between these two worlds is existential rather than literary in the narrow sense. While the world of the text is an ideal one that neutralizes the reader's relationship to practical life, reading provides only a temporary position within the fictive world that allows us to detach ourselves from the immediate concerns of everyday life: "Reading then becomes a place, itself unreal, where reflection takes pause."[30] In contrast to this scene of neutralization, whenever readers allow an original relationship to the world to be transformed through the act of reading, they themselves acquire a heightened sense of the real at the precise moment that reading becomes "something other than a place where they come to rest; it is a medium they cross through."[31] What this model of reading clearly provides is a framework for differentiating the world of the reader and that of the text so that the two worlds can be placed in relation to one another, rather than merged in a single identity. The crucial term here is temporal experience, since the opposition between the two worlds is only overcome when the life of the reader is animated with intentions that are analogous to those that the narrator has inscribed in the literary text.

In positing the co-existence of the world of the text and that of the reader, Ricoeur provides a more phenomenologically based conception of Gadamer's "fusion of horizons," which can be interpreted as a mediatory principle as well as a contribution to the hermeneutical critique of Absolute Idealism.[32] It is important to understand that the notion of a fusion between past and present does not occur without a remainder. On the contrary, Ricoeur no less than Gadamer contends that the past as revealed in any historical horizon can be thought as different from the present at the very moment that it is fused with it: "This idea of a temporal horizon as something that is both projected and separate, distinguished and included, brings about the dialecticizing of the idea of traditionality."[33] Tradition as the meeting-point between past and present is not to be understood as a mere "handing down" but an as appropriation that allows the past to work through the present. What is dialectical in this movement should not be confused with dialectics in the narrowly Platonic or modern Hegelian sense: hermeneutics is not based on a pre-ordained system of gradations that the subject must surmount as it ascends to a higher sphere of knowledge.

Tradition is conceived hermeneutically as a scene of language in which the experience of plurality comes before the question of truth. The nature of transmission from past to present does not allow us to position ourselves as the absolute origin of what we inherit. Tradition now has the significance of referring to many traditions to the degree that language itself opens up the possibility of both interpretation and reinterpretation: "For language is the great institution, the institution of institutions, that has preceded each and every one of us."[34]

The plurality of traditions suggests that our role as individuals in any conceivable narrative is strictly limited, just as it helps demonstrate that the meaning of narrative cannot be limited to the reading of literature. The question remains as to the identity of the narrator in any case, since the question of how narratives are constructed can only be asked if the possibility of free improvisation is in some sense available to us. The identity of the narrator, therefore, must be founded on the possibility that human beings can change in a manner that does not preclude constancy in time. While David Hume's refutation of substance allowed him to argue against the reality of the self as a unified entity, Ricoeur distinguishes the identity of the same (*idem*) from the identity of the self-same (*ipse*) in order to counter the view that this reality is no more than a substantialist illusion. Moreover, this crucial distinction allows us to articulate the identity of the narrator as ontologically distinct rather than as abstract and unclarified: "The difference between *idem* and *ipse* is nothing more than a difference between a substantial or formal and narrative identity."[35] The identity of the narrator helps us understand how the gap between the world of the text and that of the reader can be reduced, if not overcome, since narratives are part of ordinary life experience as well as an essential aspect of literature.

IV

Ricoeur's approach to the meaning of narrative has taken us to the threshold of an issue that is central to the hermeneutical account of identity as it emerges in an ontological sense. We have learned how, in the phenomenological tradition, language involves self-transcendence and also that the concept of world can be interpreted as a transcendental one insofar as it involves more than an empirical familiarity with concrete objects. The need to move from the reading experience back to an experience of the life-world motivated us to inquire into the nature of tradition as a realm where interpretation engages "linguistic" understanding in an on-going process that both confirms the difference between past and present and also mediates between them. When tradition emerges in the form of many traditions, we become more aware of how the meaning of the past can be renegotiated, rather than simply presented to us as a settled body of interpretations that must be uncritically accepted. Particularly in such cases, the actual identity of the narrator might become a cause of dispute to the degree that intentions cease to be transparent in written documents that are subject to multiple interpretations, thus generating an "effective-history" that should not be confused with originally intended meanings. This situation of hermeneutical instability might seem to foreclose the possibility of ontological grounding. However, in

inquiring into the identity of the narrator, Ricoeur returns to the issue of grounds in broaching the question of "who" speaks in any narrative that concerns the mediation of past and present.

While Ricoeur's conception of the narrator presupposes the distinction between two forms of identity, we need to focus more strictly on the phenomenology of the self in order to determine how this distinction operates on the level of human action. In *Oneself as Another* (*Soi-même comme un autre*, 1990), Ricoeur discusses how analytical approaches to narrative might be critically assessed and then related to a hermeneutics that is indebted to Aristotle and Kant as well as to phenomenology. After providing an overview of how the Aristotelian tradition attempts to link action and agency on a practical basis, Ricoeur exposes the basically aporetic structure of this nexus in the modern debate on ascription and attribution, and then goes on to propose an alternative that evokes Kantian principles but also goes far beyond them. This alternative is "dialectical" in the broad sense and consists of two stages. The first stage is "disjunctive" and can be clarified in terms of Kant's distinction between the causality of nature and that of freedom. Kant specifies that the appearances of the world do not entirely derive from empirical reality but suggest how a departure from the order of nature occurs whenever free acts spring into being: "To explain these appearances it is necessary to assume that there is also another causality, that of freedom".[36] Ricoeur contends that versions of this dichotomous phase can be found in the analytical tradition when G. E. M. Anscombe, Donald Davidson and Arthur Danto present conceptions of agency that cannot be traced back to naturalistic assumptions concerning how human events begin.

In following through on Kant's argument, Ricoeur does not contend that human actions involve an "absolute" beginning but that they begin as "relatively first," which means that they entail the partial interruption of a continuum without, however, breaking with the order of nature itself. It is true that, from the standpoint of empirical causality, human actions involve a spontaneous attempt to introduce a new series of appearances that does not derive from nature. Nevertheless, Ricoeur reminds us that Kant basically operates in the privative mode when he gives us the example of a man rising from his chair in a single moment in order to explain how our actions are *not* reducible to the course of nature. Thus, it is only "in respect of causality though not in time" that human actions can be said to be absolutely free.[37] As long as the perspective of time is firmly held in place, human actions only admit of having relative independence and the broader context within which they unfold must be taken into account whenever we attempt to understand their mundane significance. Ricoeur introduces the perspective of finitude at the precise moment that human actions acquire a relative meaning that refutes the radical originality of whatever we succeed in doing: "The distinction between a beginning *of* the world and a beginning *in* the world is essential to the notion of a practical beginning taken from the point of view of its function of completeness".[38] The perspective of human finitude is opposed to that of an absolute beginning and therefore functions as the antithesis in a basic antinomy. Once the stated opposition is presented in a way that qualifies the reach of each term, we can maintain that the thesis and the antithesis are true on different levels without being contradictory.

However, the "conjunctive" phase of Ricoeur's analysis demonstrates how the rather conventional dichotomy between Kant and Aristotle, or deontology and teleology in matters of ethical experience, is difficult to sustain to the degree that a movement back into the broader context of life necessarily follows this earlier, more detached phase. Kant helps us understand how the practical concept of freedom is founded on transcendental freedom, which in the sensible world is the cause of appearances and can be regarded from two points of view: "Regarded as the causality of a thing in itself, it is intelligible in its action; regarded as the causality of an appearance in the world of sense, it is sensible in its effects".[39] Kant's notion of an intelligible character brings together both types of causality in a practical field that Ricoeur identifies with the term *initiative*, which is conceived as the unity of the phenomenon in the field of acting: "Initiative, we shall say, is an intervention of the agent which effectively causes changes in the world".[40] Initiative is already implicit, if not explicit, in Aristotle's conception of how an agent becomes the contributing cause to the forming of disposition and character. It would seem, therefore, that the return to a more classical notion of causality might be combined hermeneutically with the Kantian notion of bi-causal intervention, which links internal and external causality in a single constellation.

It might be objected that hermeneutics has traditionally opposed explanation and understanding in a manner that would relegate external causality to the sphere of scientific cognition in contrast to the inner sphere of pure knowing. Ricoeur, however, develops the hermeneutical aspects of initiative as the confluence of two types of causality in revisiting Georg Von Wright's model of causal intervention in the operation of dynamic systems. Instead of envisioning intervention as an external affair, Von Wright proposes that we interpret the moment of contact that alters the flow of a given system as the outcome of a practical engagement, rather than as the result of a purely conscious deliberation. In such a situation, two types of causality are at work, but the interweaving of system and teleology during the moment of intervention cannot overcome a basic separation as long as we remain within the limits of a certain discourse. Ricoeur nonetheless contends that in order to express the possibility of this active confluence, we have to resort to "a type of discourse different from the one we employ here," so that an affirmation of human agency can be combined with a bodily sense that informs the act of volition in each and every case.[41] This very different discourse would have its basis in the preontological apprehension of being that informs our practical comportment in the world: "The passage from the disjunctive to the conjunctive phase of the dialectic has no aim other than to carry out on a reflective and critical level what was already recomprehended in this assurance of being able to do something".[42]

Ricoeur's hermeneutical recasting of the Kantian problematic can be related on a fundamental level to the theory of narrative that enabled him to develop an original approach to the phenomenology of time. Ricoeur uses the term "discordant concordance" in attempting to capture the contradictory aspects of narrative, which are present whenever a story is devised to synthesize a heterogeneous subject-matter. The role of the plot in literary works clearly illuminates a contradictory situation: "It is a source of discordance inasmuch as it springs up, and a source of concordance

inasmuch as it allows the story to advance."[43] Narrative demonstrates how certain contradictions can be resolved in a manner that recalls Kant's method for resolving the third antinomy, which addresses the thesis that an event can begin in time and an equally plausible antithesis that an event can have infinite duration. Works of literature most clearly show us how a certain character can initiate a series of actions that are personally definitive, just as the plot structures the literary work according to beginning, middle and end in a manner that is entirely consistent with the emergence of free initiatives: "By making the initiative belonging to the character to coincide in this way with the beginning of the action, narrative satisfies the thesis without violating the antithesis".[44] Of course, the function of initiative in the actions of characters is not something that we discover in literary works alone; on the contrary, the conjunctive aspect of our quasi-dialectic should remind us that initiatives are already part of life before they are embedded in narratives that assume the form of writing.

We still need to determine whether or not the agent who is capable of taking specific initiatives might be capable as well of acting in relation to others, perhaps even in concert with others in the space of a shared world. Ricoeur approaches this problem from two different standpoints in suggesting how ethics must integrate mutuality and reciprocity in achieving validity.[45] Aristotle and Lévinas provide us with partial insights into what constitutes an ethical life, since the classical conception of friendship and the religious idea of justice contribute in different ways to a balanced understanding of human agency. On the one hand, Ricoeur derives from Aristotle the idea of an ethics of reciprocity which, through the example of friendship, offers a positive conception of living together. Friendship places us on the path of justice insofar as it entails reciprocity, which is linked to the achievement of equality that must be present whenever human beings form a plurality in any historical and political setting. From Lévinas, Ricoeur adopts a concern for goodness that is perhaps more implicit than explicit in the religious perspective that is introduced when an asymmetrical relationship between Self and Other opens up the possibility of a "summoning to responsibility" that constitutes the meaning of ethics itself. The singular being who hears and receives a divine injunction would not be capable of responding to the call if it did not presuppose a dialectic of give and take in a face-to-face encounter. If the agent's "capacity for giving in return were not freed by the other's very initiative," the injunction would fail to inspire responsible action.[46] Ricoeur argues in this same context that the agent must be able to draw upon an available "resource of goodness" in order to respond in a positive manner to an injunction that comes from the outside.

In confronting the social implications of an ethics of responsibility, Ricoeur demonstrates how self-transcendence occurs through a process that involves language in a complex movement that engages the other person. Aristotle's notion of mutuality already contained elements of substitutability, reversibility and similitude that constitute the heart of this process, but the importance of discourse to this three-fold unity cannot be underestimated. Ricoeur contends that the basis for this discursive unity lies in the sphere of practical activity, rather than in the realm

of pure thought, and that the encounter with the other person that it entails is not incidental to a process that might be considered on its own:

> What language teaches, precisely as practice, is verified by all practices. The agents and patients of an action are caught up in relationships of exchange which, like language, join together the reversibility of roles and the nonsubstitutability of persons. Solicitude adds the dimension of value, whereby each person is *irreplaceable* in our affection and our esteem. In this respect, it is in experiencing the irreparable loss of the loved other that we learn, through the transfer of the other onto ourselves, the irreplaceable character of our own life. It is first for the other that I am irreplaceable.[47]

Mortality thus becomes a source of solicitude when my own self-esteem is experienced as similar to my feeling towards the other. A paradox arises when I consider how an exchange is possible at the place where the other becomes irreplaceable. What seems to be problematic from a certain standpoint, however, becomes less so when I consider how my ability to take initiatives and value my own deeds can be extended to the other by way of comparison. The analogical nature of the relationship between self and other thus produces a keen sense of reciprocity. This peculiar equivalency entails the mutual esteem of self and other that preserves alterity without undermining the possibility of relative accord.

Finally, we might wonder if this analogical relationship between self and other is simply established on principle or on the basis of some internal mechanism that operates in separate regions, which could be bridged only on an occasional basis. In dealing with this problem, Ricoeur refers us to Greek tragedy in order to underscore the of feeling in solicitude. Tragedy instructs us by demonstrating that the pain of others can be shared, and it achieves this most effectively when it reminds us that the friend's weakness can offer us something that is greatly in excess of our own reserves of strength. What Aristotle evoked in using the term "disposition" applies to feelings when interpreted as affects, which merge with the specific motivations that give life its depth and wholeness. It is through feelings, rather than on the basis of an abstract sense of duty per se, that the relationship between self and other acquires a spontaneous quality that allows for genuine solicitude: "For it is indeed feelings that are revealed in the self by the other's suffering, as well by the moral injunction coming from the other, feelings spontaneously directed toward others."[48] The tragic poets who provide us with spectacles of human suffering do not simply chronicle a vanished past; on the contrary, they invite us to witness aspects of our own lives in the actions of characters and in the broader forces that shape the human world, both near and far.

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NOTES

[1] Ricoeur, P. 1989. *The conflict of interpretations,* 77. London: Athlone Press.
[2] Ibid. p. 115.
[3] Ibid., p. 117.
[4] Ibid., p. 118.

5   Ibid., p. 120.

6   Hans Sluga has argued that the basic context for reading Frege's seminal paper, "Über Sinn und Bedeutung," is not empirical in the narrow sense but broadly Kantian. According to this somewhat revisionary account, Frege's crucial paper was originally written with regard to a transcendental argument that has been overlooked in recent intellectual history:

The claim that after 1891 the name/bearer relationship is the paradigm of Frege's semantics and that his theory of sense and reference is primarily meant as a theory of referring expressions has the effect of assigning a basic role to empirical objects. But it seems doubtful that such objects could ever have played an important role in Frege's thought. He does not regard empirical objects as items of acquaintance that can be simply named or described.

See Sluga, H. 1980. *Gottlob Frege,* 159. London: Routledge and Kegan Paul. This reading is particularly important when applied to Ricoeur's adaptation of Frege to the task of clarifying Heidegger's notion of world. If Frege was never *primarily* interested in the question of the object's external existence, then the interpretation of world as reference does not have to be devoid of transcendental import.

7   Ricoeur, P. 1977b. *The rule of metaphor,* 74. London: Routledge and Kegan Paul.

8   Ibid., p. 74.

9   Ibid., p. 197.

10 Ibid., p. 199.

11 Ibid., pp. 199–200.

12 Ibid., p. 229.

13 Ibid., p. 220.

14 Cf. Heidegger, Martin. 1996. *Being and time,* 83–91. Albany: State University of New York Press. In contrasting his own concept of world to that of Descartes, Heidegger develops the basis for a phenomenological hermeneutics that takes Dasein as the starting-point for an original inquiry into the meaning of being. Ricoeur's adaptation of the world-concept would be hermeneutical as well, but it would emphasize how the question of being allows the self to inhabit the world ontologically. Moreover, in the long run, Ricoeurian ontology is less concerned with the difference between being and beings, or with the way that being has been sent to us historically, than with the question of how human identity negotiates the interface between being and time.

15 Ricoeur, Paul. 1976. *Interpretation theory,* 36. Fort Worth: Texas Christian University Press.

16 Ibid., pp. 288–90.

17 Ricoeur, Paul. 1991. *From texts to action* II, 107. London: Athlone Press.

18 Ibid., pp. 120–21.

19 Ricoeur, P. 1985. *Time and narrative,* vol. 3, 26. Chicago: University of Chicago Press.

20 Ibid., p. 27.

21 Ibid., p. 31.

22 Ibid., p. 32.

23 Ibid., p. 37.

24 Ibid., p. 70.

25 Ricoeur's reading of Heidegger's masterwork compares in some ways to that of Derrida, Jacques. 1982. *Ousia* and *Grammē*: Note on a Note from *Being and Time.* In *Margins of philosophy,* 29–67. Chicago: University of Chicago Press. Both philosophers contend that Heidegger's attempt to isolate a "vulgar" conception of time from a more "authentic" conception is problematic both methodologically and on the level of hermeneutical consistency. Derrida, however, argues that Heidegger reinstates presence after attempting to reduce Aristotle's time to the metaphysics of a punctual present, whereas Ricoeur contends that Heidegger's acceptance of conflicting conceptions of time is what prevents him from grasping the mediatory potential of narrative.

26 Ricoeur, *Time and Narrative* 3, p. 91.

27 Ibid., p. 125.

28 Ibid., p. 128.

29 Ibid., p. 168.

30 Ibid., p. 179.

31 Ibid., p. 179.

32 Gadamer argues that historical consciousness, thoughtfully considered, is never a simple reflection occurring within the closed horizon of the present but that it is always already a listening that accepts the past on its own terms. Listening is the basis for tradition, properly conceived, which allows the past to be interpreted as a "text" that cannot be assimilated to the present any more than it can serve as a substitute for the past. The hermeneutical "fusion of horizons" is thus an accomplishment of historical consciousness that should not be confused with either Hegelian modes of dialectical assimilation or late nineteenth-century positivism. For details, see Gadamer, Hans-Georg. 1991. *Truth and method,* 304–307. New York: Crossroad.

33 Ricoeur, *Time and Narrative* 3, p. 221.

34 Ibid., p. 221.

35 Ibid., p. 246.

36 Kant, Immanuel. 1965. *Critique of pure reason,* 409. New York: St. Martin's Press.

37 Ibid., p. 414.

38 Ricoeur, P. 1994. *Oneself as another*, 105. Chicago: University of Chicago Press.

39 Immanuel Kant, *Critique of Pure Reason*, p. 467.

40 Riceour, *Oneself as Another*, p. 109.

41 Ibid., p. 111.

42 Ibid., p. 112.

43 Ibid., p. 142.

44 Ibid., p. 147.

45 Ibid., pp. 180–194.

46 Ibid., 189.

47 Ibid., 193.

48 Ibid., pp. 191–92.

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E G I L   H .   O L S V I K

ON VALUE-PERCEPTION ("ENDOWING")
AS TRANSCENDENTAL FUNCTIONING IN HUSSERLS
LATER PHENOMENOLOGY

ABSTRACT

Husserl's theory of ethics developed over many phases, and there is a clear, inner connection of his epistemological, ontological and axiological perspective. But in general we may say that his ethical theory has two main periods: a) an "absolutistic" (1897–1914), and a "pragmatic", stemming from 1914 onwards. From this we may already suspect that Husserls thinking on the topic changes with his genetic turn, as we also see in the movement from Ideas I and II. By this, he introduced a less static view regarding personality, and hence; a correlating phenomenological ethics. In the earlier period, he operated on basis of a strict axiom, that stated that all values may be established in a formal hierarchy, but this is, as Husserl him self noted in July 1909 – "doubtful" (HUA XXVIII, Ergänzende Texte, nr. 5, p., 419). So, to explore the theme, I will comment on Husserl's ethical theory, to attempt an archaeological investigation of how the axiological must be understood in line with the constitutive functions of consciousness. Then, I ask how this may inform us in regard of a view of "transcendentalism" as less formal and more existential in essence – or rather; how these dimensions are equi-primordial. The immanent thematic shift in *Ideas II*, demonstrate how the earlier logic of consciousness may be materially "filled" so to speak, by the analyses of reciprocal empathic functions that founds the quality of personal identity. This schema was not completed by Husserl in *Ideas II*. But, he never stopped analysing the value-dimensions of intersubjectivity. The most comprehensive of these analyses are compiled in HUA XXVIII – *Vorlesnungen über Ethik und Vertlehre* – spanning from the period of 1897–1914, and are in fact even extended in HUA XIII – XV: the "large version" of CM; *Towards the Phenomenology of Intersubjectivity*. Husserl's project was to develop an ethical perspective which was to be integrated with the epistemological. If we contemplate this, we may understand how the phenomenological "seeing" (in the natural attitude, at least), never is neutral. Further, the ethical reflections were in

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As this paper attempts at an *interpretation* of Husserl's principal argumentation, I do not apply an extensive use of textual references or quotations. A more comprehensive, "scientific" elaboration may be found in my doctoral thesis on the *Phenomenological aspects of Psychiatry – an analysis of philosophical foundations for "evidence-based" psychiatry*, University of Bergen, 2008.

line with his psychological critique of psychologism in logic, so that he could argue for a non-psychologistic ethics, also. To anticipate one major point; as Husserl attempted to base his ethics on a transcendental level – he distanced his position from a utilitarian approach.

Husserl's phenomenology is often regarded as impersonal and abstracted, and it is usual to claim that transcendental phenomenology is irrelevant for concrete, personal life – or even for persons in general. This is a wrongful conception that probably follows from pore knowledge of the later period of Husserls thinking. If one rather looks to the later writings, ex. *HUA XXVIII*, we see that Husserl there returns to the *question of the ethics of the subjective*, without leaving the transcendental level, under the heading of *reconstitution of the transcendental Ego as psycho-physical person.* My paper will argue that the later Husserl tries to provide a description of the personal that is invested by the insights of his earlier analyses, that is – with a clarified view on the conditions of possibility for subjective experience. This motivation is also presented clearly at the end of the CM (HUA I), under §§ 59–61, witch opens by analyses of the "ontological explication" of pure phenomenological thinking. Subsumed here, are the problems of "life" and "death", of the "movement of the generations", and the "individual position in the total historical complex".

   One aim for my paper is to demonstrate how Husserl's phenomenology states originary and passive willing-ness in the "core" of the I, witch leads the subject to experience anonymous drives at an existential level. Expanded to a general theory of a phenomenology of the will, this leads to a view of the I as being motivated by fluctuating and varying degrees of insight regarding the own and others existential goal-directedness. Further, we see that a husserlian theory on existential motivation implies drive-energy stemming from both *Leib*, as a culturally defined system, and biological needs of the *Körper*. In addition, there are "higher motivations" of an almost sublimated kind – such as religious, aesthetic values. Generalised in a phenomenologically valid manner, this leads to a rich existential theory of human life and its conditionings – which in turn may open the field of transcendentalism in a renewed, vitalised and revisited manner. I will make reference to a psychiatric context, to concretize the themes under discussion.

VALUE-INTENTIONALITY AND ACTIVE EMPATHY
("SYMPATHY")AS THE BASIS FOR AN ETHICAL ATTITUDE

I will now present an analysis of some dimensions of the concept of value- intentionality. This is necessary to explicate the motivations I sat as a mandate for the analysis in this paper. My goal now is to get the previous aspects to flow together into a

unified perspective on the social activity that can be described as "sympathy".[1] The basis of the following should I add, is Husserl's theory of value-intentionality and ethics, especially as it was in the period around 1914. On a general level, Husserl's ethical positioning is contrary to the empirical utilitarism, which generally is based on non-ethical factors, which in this context can be described as mundane values, that is "external" matters such as financial gain (personal or political goals etc.). I will now briefly comment on the concept of "valueperception" before I bring the analysis further into the field of problems.

The problematic relationships we encounter socially, causes switching between explicit and implicit motivation, which make the subject to not see itself as being a causal substance in the world, but rather imputing an experience as being a stronger or weaker "presence" in (their) environment. The intensity of this experience will of course vary, depending on the "importance" of the situation. "To live", says Husserl, is "to be of significance".[2] However, significance need not be positive. The life experience of the I need not be "good". One thing is to enjoy a cake in peace and quiet, another thing is to acknowledge the constant possibility of famine (if the I for example, find its' Self in Auswitch etc..). This implies an essential difference: the cosy comfort associated with eating cake is a realized value, it is a *mundana*, while the possibility of constant hunger in principle do not belong to the world as such, it is a non-sensual *form for* experience – it belongs therefore to the self-consciousness structure, and it can therefore be considered to be of a more primary value type – again, it is only intuitive appresentatively (not via the senses). However, it is important not to stretch this distinction too far, in that the valueperception usually invests natural objects – making the sunset "beautiful" etc.. In line with what I have asserted above, the "I" can not be a sensuous object – its being must be understood as a primary value.

A PERSPECTIVE ON HUSSERLS (TRANSCENDENTAL) ETHICS

Husserl's theory of ethics developed over many phases, and there is a clear, inner connection of his epistemological, ontological and axiological perspective. But in general we may say that his ethical theory has two main periods: a) an "absolutistic" (1897–1914), and a "pragmatic", stemming from 1914 onwards. From this we may already suspect that Husserls thinking on the topic changes with his genetic turn, as we also see in the movement from Ideas I and II.[3] By this, he introduced a less static view regarding personality, and hence; a correlating phenomenological ethics. In the earlier period, he operated on basis of a strict axiom, that stated that all values may be established in a formal hierarchy, but this is, as Husserl him self noted in July 1909 – "doubtful".[4] So, now to introduce the theme, I will comment a bit further on Husserl's ethical theory, to attempt an archaeological investigation of how the axiological must be understood in line with the constitutive functions of consciousness. And, then, we may also ask how this may inform us in regard of a view of "transcendentalism" as less formal and more existential in essence – or rather; how these dimensions are equi-primordial.

The immanent thematic shift in *Ideas II*, demonstrate how the earlier logic of consciousness may be materially "filled" so to speak, by the analyses of how reciprocal empathic functions founds the quality of personal identity. As you will know, this schema was not completed by Husserl in *Ideas II*. But, he never stopped analysing the value-dimensions of intersubjectivity. The most comprehensive of these analyses are compiled in HUA XXVIII – *Vorelesnungen über Ethik und Vertlehre* – spanning from the period of 1897–1914, and are in fact even extended in HUA XIII – XV: the "large version" of CM; *Towards the Phenomenology of Intersubjectivity*. Husserl's project was to develop an ethical perspective which was to be integrated with the epistemological. If we contemplate this, we may understand how the phenomenological "seeing" (in the natural attitude, at least, never is neutral.) Further, this was in line with his psychological critique of psychologism in logic, so that he could argue for a non-psychologistic ethics, also. To anticipate one major point; as Husserl attempted to base his ethics on a transcendental level – he distanced his position from a utilitarian approach.

FROM FORMAL TO TRANSCENDENTAL ETHICS

As already mentioned, Husserl struggled to develop an ethical theory in close affinity with his view on epistemological functions and structures. And, his critique of psychologism in logics was extended to a corresponding analysis for an ethics. If we therefore shortly see to the argumentative structure of *Formale und Transcendentale Logic,* it may firstly become apparent that the introductory analyses there are conducted at a level where the necessity of explicating the consistency of the mental flux, are absent. Secondly, then, the analysis thematises this as both a pure possibility, and as a methodological possibility for explication of a logic of consistency. This level is what we ordinarily speak of as "logic". Here, we are mostly concerned with questions regarding "truth" as utilisation of certain combinatorial laws, which seem to regulate (reasonable) thought. But, on an even more basic level it mat be demonstrated phenomenologically how the logic of "logic", must be founded transcendentally within the dimension of *inner-time-consciousness*. The temporality of the anonymous associative processes does not flow arbitrarily, no, they modulate and organise the mental field. At this more fundamental level, then, Husserl attempts to demonstrate how intentionality are originally constitutive for enduring identity as such, and both how and why this methodological level of analysis must be given priority both ontologically, epistemologically – and; *ethically*.

Husserl wanted to develop an ethical perspective in the context of the epistemological, so that the criticism against the psychologist activity in logic, can be understood as an extension of psychologism in ethics. I will therefore now draw a pararell between the analysis in FUTL and analysis of the ethics of Husserl. The initial analysis in FUTL, located at a level where it is not yet necessary to facilitate attention to the consistency of the mental fields. This follows on the next level as Husserl will review the consistency of logic. This is the level that traditionally is

perceived as "logic" and here, one is exclusively aimed at a clarification of "truth", associated with the combinatorial laws that regulate thinking, and to a principal avoidance of contradicting assertions and conclusions. But Husserl's logical theory leads to a "deeper" dimension than this: logic must be applied on the transcendental level, where inner time-consciousness and anonymous association processes governing the mind are operative. At this level, one can therefore show how the originary intentionality is constitutive for permanent identity of the mental sphere, and thus has methodological priority, both ontologically and epistemologically. The transcendental logic is thus founding (phenomenological) "evidence" in general.

When ethics is conceived in analogy to logic, one may say that where formal logic concentrate on the possibilities of combining unities of meaning on a strictly systematic way, so formal ethics establish rules for combining axiological devices. The argument is the same way here; if ethics is regulated by the empirical "laws" that apply to the way people think in a natural setting, so there will be an equal number of ethics, as ways of thinking. Consequently, ethical positions will be contingent, and thus entered the critique against relativism. In analogy to the CM-text's introduction where we are to "blind of everything", but the idea absolute of knowledge, Husserl ethics maintains, therefore, the norm of the highest goals of human life – an undoubtfully good.

In order to reach what he sees as a more viable solution to this, Husserl therefore proceeds by an axiological epoché: as the phenomenological reduction of the first Cartesian meditation expounds everything from scientism, except the idea of apodicictity, so we are now to search for an *ultimate value for human life*. But, what then, may this be – if such a thing is conceivable at all? Remember; apodictic evidence may not be realised within the empirical dimension – if attainable at all. Perhaps it always must remain as a regulatory, ideal norm for thought?

ETHICS GIVEN AS "TRUST": FOUNDING OF RECIPROCAL PERCEPTION OF VALUE TROUGH EMPATHY

The ambiguity – the confusion – as ordained in ethics through the fluctuating dimensions of Selfhood, forms the foundation for, and, motivate, (a methodical) predictability in social fields. Or, social relevance is given within the structure "trust". This is achieved optimally when people co-act in a way that can be called "going-fore-the-Other". When this happens, occurs, a "pairing" of two or more Selves, which, optimally, may to a common objectified perceptual modus for a rewarding relationship. Synthesis of reciprocal empathy and its ambiguous affective perceptions, add the reason for the "relevant objectivity" in a phenomenological ethics. The "objectivity" of ethics then, is not static and irrelevant, but is turned towards another who may be suffering a particular type of pain, and it is this subjective suffering is "the matter itself."

One must always remember that there is a particular type of vulnerability, which can not be exposed to "normal" showing. I therefore believe that the

phenomenological oriented ethicist not first and foremost should *express sympathy declarations*, etc., but rather *strive to show solidarity* with the suffering. To qualify this, I will now carry out reflections in two steps. First, I will conduct a more exhaustive analysis of the (basic features of) value-intentionality, and then concretize the argument by description of an active sympathetic attitude, which I believe must be the basis for to establish a basis for genuine "trust".

Thus far I have asserted that a value-judgement is due to a particular type of attitude, based on a willingness to proclaim something relevant about the other's existence, as it shows – and – ideally, as experienced by the Other itself. The latter should be a kind of regulative concept, i.e. a norm for ethical orientation. As I have already mentioned, this entails a particular type of cognition, which assumes a distinction between multiple dimensions of subjective experience. On a general level, this is a thinking founded on a phenomenological theory of consciousness and life in general. But, on a more specific level, we also need to distinguish between ex. professional terminological, and not yet conceptualised experience with the Other. In attempts to establish a relevant perspective on the others (psychic) life, we should always be aware that his conduct of identifying different types of acts, always has resonance to our own mental life.

PASSIVE EMPATHY AND ANALYSIS OF VALUE-INTENTIONALITY AS A BASIS FOR UNDERSTANDING THE SUBJECTIVE LIFE OF THE OTHER

When we try to make decisions regarding to (an objectification) of the other's mental life, it will always be the case that the act relating to someone, also has a certain *doxic perception* implied.[5] From this, one can say that the concrete, psychological provision of a "state" will be more or less consistent with the way it actually is experienced. This indicates a particular type of complexity in ethical decision-making procedures, as long as they operate on the level of the lived – that is, at the level where empathic effects are expressed as a deliberate immersion in the other's existential situation. Thus, the objectivity of ethics can not have its basis in causal chains. In ethics there are no causes, but *grounds*. As I demonstrated in the preceding sections; in the passive-inductive dimensions of sociality, there occurs a constant, reciprocal "gliding in" of the lives of others: *empathy*. Contained in the constitution of sociality is thus comprehension of a particular type of entities (*animalia,* from latin: anima-les) which can not be experienced directly by the senses. To repeat something important in this context: this applies particularly to the aspects of sociality posed by the other's "inner life", or their interiority. By making any attempt to set my Self (into) in the other's place (although this can not be implemented in total), I can re-cognize that everyone else is in contact with all the others through an implicit, yet principled realization of the others mental life. Empathy can therefore point the way toward a more *normative interpretation* of the processes that seems to be constitutive for intersubjectivity as well. To say it with Husserl's own words, it is as:

The things recognized by others, is also mine; in empathy I take [in a certain sense] part of the Others realizations, I identify the thing given in the mode of appearance ά with the thing as it appears for the other in β. To this belongs the possibility of substituting [perspective] by changing the location.[6]

What does this mean? An experienced "psychic state" is thus not an isolated "thing", ex. in the form of a specific "disturbed function" in a psychic system. There will always be the voice of a person who always must be granted as a concrete, living subject and that an eventual consensus always may be formed, or "consensus" may always be formed. This is the prerequisite for ethical objectivity. To the extent that value-judgements are *social phenomena*, they are not founded in "culture" or "population" or even concrete social fields, – so it is a special kind of value – they are *non-mundane*. But, and this is important – values need not be positive. It would therefore be legitimate to see mental illness as a form of negative social value. Thus, I also argue that long-lasting forms of experience that are characterized by a (strong) negative social value, may motivate for developing desired conditions of life, as the subject would not choose, if not their impact has already had fortified themselves. The consequence of this may be that sedimented pain, illnesses, symptoms, is a way for the subject to out-stay its current state, that help to create a certain stability in the prominence of the I.

As my analysis now has shown, mental life as lived mainly in passive modes, experience moments that can be described as an "I", and this immediate intuition is only tied to a relatively narrow sector of mental life. Similarly, the I find's it's' self as *affected* in a sphere of valued experience, that alternates in modes of positivity and negativity – and especially when linked to an imagined future state, characterized by existential well-being. But this future device is usually not explicated by the I, but serves passively as an increasingly vibrant horizon of meaning for its "life". This indicates that there is axiomatic formal function of consciousness, a secondary relation to concretised materialities. As I showed earlier, people are not primarily given as rational beings, even then not for themselves. Adhering to Husserl, so it is possible to argue that these affective provisions functions as a source also for what he would call non-mundane occurrences, i.e. that the meaning of social experience, is not directly related to the sensory field.

The affective states, the "feelings", therefore to some extent, have a constituting meaningful impact on the I. *To stand there*, in solidarity, means to await the possibility to really understand actual living, the situation that the other lives through, so that we must inquire how the subject's primary and social values are formed, maintained and changed over time. But how could this be achieved?

IS THERE A TELEOLOGICAL DIMENSION IN HUSSERL'S THEORY OF ETHICS?

This question opens for a interesting consideration regarding the level of existential concreteness in Husserl. But, before commenting on this, I will firstly point out that the analysis up till now, shows that there is an fairly clear divide between a "empirical" and a more *genuine* philosophical knowing in Husserls theory of ethics –

or as I now will prefer to say; *Husserls ethical theory*. This then, allows the claim that empirical values are regarded as being secondary ("mundane"), while the philosophical values are primary ("transcendental"). This distinction may then lead to a insight where the mundane values always are given as having a specified normativity, and where transcendental values do not – their motivation are implicit functions in our lives.

When we see a bit closer at this, it follows that there seems to be apriori existential values, and that we always do something "because. . .", but such existential goals are always given within a non-specified, privative dimension – and – they are only accessible by *understanding* ("verstandesmäβig"). Thus we see that as the noema/noesis-structure must be explicated reciprocally, so also here; the existential dimension has both an empirical and an transcendental level, which cannot be separated *in vivo*. But, as we have seen, Husserl is primarily motivated to explicate the primary values, and so he now gives priority to the latter.

There are Husserl claims, "primitive categorial intuitions", which in turn indicates "complex principles", that regulate the dynamics of desire, choice and action. But these should not be held as being autonomous from the sphere of concrete experience – our "Lifeworld" and it's fields of value. This "one" subjective sphere, may therefore not become fully explicated in the way I set up an inventory for my lunchbox etc., because the temporal horizon of "my" life always extend beyond my current evaluative situation – hence; the phenomenology of *my* Spirit is always in the modus of becoming. Husserl therefore implies a certain teleology in his theory. The question therefore is: how is this originary motivation organised, and how strong is it's influence at the empirical level?

As empirical ethics often neglect this "deeper" layer of axiological philosophy, it constantly runs the danger of misjudging and correspondingly – *maljustice*. In other words, where "positive" ethics rules, one is more oriented from secondary, founded values, that may be contingent, relative and which evaluations are not conducted for their own sake. In a more primary sense, then, *what we label "ethics" strives to attain a maximally relevant description of a primary existential modus*. But again – how is such a situation to be established?

FROM TRANSCENDENTAL INTERSUBJECTIVITY TO PRIMARY EXISTENTIAL SOLIDARITY

Permit me at this point to underline that my analysis up till now has been motivated by a search for the basic logic of ethics, as a transcendental axiology. We may say that the inferences of primary values, establishes an *analogon* to premises of a logical judgment, in that they lead to certain consequences – but only in an other experimental dimension. And, this primary experimental dimension is only accessible through and for the understanding.[7] These inferences are not logical implications in a formal sense, as I already has pointed out. But, this seems to indicate a certain deepening of the "why" of logic; as Husserl also claimed in the *Prologmena*; the practical field of logic may reveal a field of values – and hence the need for a

logical method may be seen as being founded existentially. (Here I think we can see a nietzschean tendency in Husserl.)

As these primary values only may given for the understanding, we must try to understand the primary values within the field of what has strongest validity for the subject. Explication of such relational webs, may then reveal how primary motivational connections are intertwined. And, this may lead to the insight that all of "my" intellectual, ethical etc., effort to make judgements on behalf of the Other, can not be understood without reference to the Ur-doxical notions of the own life. *The existential product of transcendental intersubjectivity is a primary solidarity.* That other personal looking at me, from there, could in principle, be my self. Further; "beneath" the habituated, empirical life forms we adopt, there are levels of meaning that does not deviate considerably from the life-meaning of the Other. We are all humans among humans, and, claims Husserl – *our deepest interest is our enduring within this fellowship of Humanity* – this is the highest value, the alleged undoubdfully good. In this way, phenomenological reflection on the universal conditions for subjectivity open for insight and even acknowledgement of an reciprocal existential solidarity, as a *leitmotiv* for a transcendental ethics.

THE CONCEPT OF "WILLENSINTENTIONALITÄT": ITS IDEAL OBJECTS, REALISED WITHIN EMPIRICAL LIFE

In situations where there is a question of making explicit meaning in others life, there will always only occur a certain degree of elucidation of their motivational hierarchies. "*Did she really want to...*", "*why was it that...*" etc., But this explicating activity is not of a psychological kind, at least not primarily. There will always occur non-explicated notions of personal qualities, relations etc., which are projected within the existential-temporal dimension. Such *temporary qualifications* are then implicitly modified within the flux of experience. As these processes are functions at the transcendental level, they are not manipulable by the empirical Ego, and this apperseptive dimension is therefore not either reducible to, or really accessible for, psychological modification. At this level, the phenomenological analyses are genuinely a-personal. They do not have reference to "me".

According to some – ex. Sartre – this gives the implication that Husserls phenomenology looses it's relevance for concrete life; there is a certain difference in "being essence of consciousness" and "consciousness of essential being". But this is not an necessary interpretation. From a/the transcendental point of view, we may state that the value of the intentional, empirical Self, does not reside in that Self's mundane formation ("She is a bitch..." etc). I may strongly disagree – but willing to die for your right to free speech. If this is to be qualified substantially, the phenomenology of values must seek towards other dimensions (of consciousness) than the formal-ethical method yields.

Therefore; the Willensintentionaliät does not primarily direct it self towards mundane (empirical) relations and relationships, but towards objects of imaginative qualities and their possible realisation – and therefore it's evaluations must be supported by a doxic logic.

A "normative ideal" is as such to be regarded as a concretised notion of an enduring, fulfilled protention of a positive character. But, as I said, the value of existence need not be positive. Permit me an example. For Husserl, consciousness ("normally") constitutes both the world and its self-consciousness as part of the same world, but that need not be for a schizophrenic Ego. In a certain sense it is meaningful to say that psychotic states can be characterized by imaginary horizons. What is then the more concrete? In these conditions it is of minor existential relevance of thinking in terms of un-comparability, as this would presuppose that the objects would have a fixed, objective terms that are not imaginary. A psychotic self can therefore carry out extensive series of idiosyncratic operations (by only focusing on the intentional relationship linking different modes of validity together). On the basis of Husserl, this is referred to as a doxic logic[8]:

What can be imagined, or primarily, the imagined, is possible; "object" as such, is as lucid, the preferred floating [vorschwebender] substrate for predicates of possibility, in fact, the alleged object is possible as long as it may be surveyed. (. . .) A centaur is a possible object.

In a psychotic state, the Ego may lean towards a pure intentional relating to its external dimension, and the Self can have lively, real experiences that have a strong components of fantasy, in that they only need to be resolved relating to perception, or that they need not be tied to it at all. When the content of the intendings are characterized by such idiosyncrasies, it need not relate to real "objective" opinions (for everyone). This means that the content of these intendings may be torn loose from the joint, experienced time. This then, make the material in them be void of real temporal structuring. The schizophrenic self will not have to put the imagined object in a timely relation to his memoirs ("And with that . . ."). The schizophrenic Self's inner time is thus transformed into a quasi-time, and thus it has little meaning if something goes-out-or after-the following is something else. Thus, the number of possible quasi-temporal combinations are indefinite, with the result that the objects may lose their relational status. And so it may actually be constituted an entire quasi-world – "psychotic" existence.

"ENDOWING": PASSIVE EVALUATION OF THE PRIMARY SPHERE

Judgements regarding "truth", "falseness" etc.., are always performed within the frame of a social context, either this is explicated or not. This implies that no objectifications of being or non-being may stand forth in pure cognitive neutrality (for the natural attitude). And, all valuable acts have both an object-side and a specification-side: "this, here, now, as such – an desired "apple"". If we seek to explicate pure judgements of value, this can only be realised on the specific side. Pure value-judgments are, Husserl insists, *analogous* to pure logical judgments. If this was all there was – then the ethical project of the early Husserl would not be fruitful. Because then, it would merely be the case of deducing practical norms from some kind of "imperative", to regulate the tension of personal desire and action psychologically. Such a setting up of alleged apriorical value-judgements on behalf of

others seems to me to rigid, and I have some problems in understanding why this would be desirable within a social context at all.

If it really is the case – if it is a phenomenological "fact" – that the motivational stream is a constant fluctuating and so varies in qualitative intensity, then the material for what is "desirable" must essistentially be in a state of becoming also. And if so, then this has reciprocal validity in the social dimension. Further; in connection with the functions of passive association, this implies that the active specification of axiological evaluations has a passively given objectivity as its precondition. This then means that any attempt to isolate "pure" judgements of value – i.e. the idealisation of a norm – entails an abstraction, which in the least, becomes un-personal. And, I would say, an un-personal ethics is as absurd as an un-personal psychology. When the question therefore is of "ethical validity", it seems like one often operates on the basis of such impersonal abstractions, but without this being thematised at all. From this it follows that there is a phenomenal limit for the equivalence of similarity in the evaluation of "things" (norms) and "persons" (values). As the analysis of the ideal of apodictic evidence and by the critique of dogmatic theories of knowledge in FUTL showed, so also the ethical evaluations must be "relative" – but not just according to their rational consistency, but rather related to "higher goals of humanity". And, as the transcendental logic may not disregard the empirical materiality of sensation, so also the higher ethical judgements must have a certain kind of materiality , in order to found substance for enduring relevance of evaluative character on others – and own – behalf.

Accordingly, then, the transcendental analysis of the ethical may reveal an enduring sphere of validity, which is not directly interrelated to empirical experience, *but which endows this dimension with an immediate corresponding value-sensation*. The "valence" of Objects is therefore presented through the affective qualities which are given as essential aspects of their being. Therefore, the evaluation of "good" or "evil" etc.., does not belong to the "things", and the analysis of value-intentionality will demonstrate that the experience of such qualities are founded – they are the products of (a) constitutive consciousness. Husserls theory of ethics should be regarded in *analogy* to his theory of knowledge – or rather: these are two sides of a coin – so: as there cannot be any completely "neutral" knowing, there cannot be any completely "irrational" values. Further, we may speak of mediate and immediate experiences, and the last flows from the *Ich-eigene* of the Subject, and must therefore be regarded as being more originary, hence of having a higher level of universal value. As I have demonstrated above, the personal I is given within a horizon of fluctuating value, and this privative dimension has both an immanent (purely subjective) and a transcendent (intersubjective) side – but these dimensions cannot be separated in the concrete stream of natural experience. This means that there is an unclearly given "sincerity" in the life-experience of the I ("hyletic facticity"), which neither the I it self or Others may have full grasping of. Consequently: *there will always remain a sphere of unutterability in human subjectivity*. There will always be a non-realisable goal for a life. Hence, the means for attaing the deeper existential values must remain obscure as well. Here we actually here the echo of the second formulation of the second Kantian imperative in the background.

ANALYSIS OF PRIMARY OBJECTIVITY IN VARIOUS SUBJECT
CONVENIENCE FORMS AS A BASIS FOR EXISTENTIAL
RELEVANCE IN A ETHICAL CONTEXT

Such primary value types are presented in various modes, with particular qualities
that may be of interest to clarify. Even if we decide to engage in active empathy –
show sympathy – the Others' existential dimensions cannot be taken over in such a
way that it can be "had" in an originary mode. Despite the fact that we may be able
to establish a genuinely empathic perspective of the Others life-experience, it will
(always) be *an element of fantasy* in such empathy. Sympathy requires a particular
notion in order to reconstruct how the "something" might have been for the subject,
at a given time period. (My wife is telling me of her childhood etc.) And on the
basis of this, it seems that the notion of the past and its persistent affective and
cognitive meaning implies a certain *presentifications* of the Other, in several layers
of meaning, as objectivistic psychology is not sensitive to. This analysis of empathy
and sympathy shows with full clarity that the phenomenality of such cases is far
more complicated than what Objectivism argues.

This meaning that even if the empathetic living-with, is an spontaneous experi-
ence, it will always be given as an implicit kind of experience. Let me put it another
way, with an example: suppose that both a patient and a psychiatrist are in a mode
of free association. They are now both only partially aware of the other's presence,
and they now live "in" a fantasy-dominated mode, in which different memory se-
ries and emotions running into each other. However, as the factual "contents" of
these experiences (the originary experience now re-membered), which themselves
are not presented directly, it could be demonstrated that there will be several modes
of givenness intertwined: presentifications, remembrance and topicality and so on.
A strong focus on explicated symptoms ("behavior", "speech", etc.), thus risks to
make its self blind to these fundamental dimensions of the subjectivity-promoting
behaviour, and therefore in some sense be called superficial.

I have now tried to show how there is no essential difference between conscious
human beings, but still; on the empirical level, it will not be possible to speak of
an existential overlap of subjective meaning. Subjective conscious acts can not be a
"real part" of the others, as they remember the situation as it actually progressed in
the past. The sympathetic attitude will not be able to "take" the pain, and it is not
a point either. But, it may be possible to at least set new, and perhaps more lasting
questions about how this "something" species for the Other. The phenomenological
fact of the essential privative prominence of subjectivity, should motivate psychi-
atrists to maintain the recognition of the deficiency in their understanding of the
patient's life experience, which can always be different (than what is presented as).
Any (psycho-)analytical action is, so to speak, a single expression of intellectual
virtue, and the same goes for any response. The motivation to maintain this open,
learning, perspective will also yield the result that the psychiatrist always remember
the way his imagination previously submitted to expectation of the modes related to
patient communication. The sympathetic-empathic setting is given, therefore, as to

be acting through both active empathy (sympathy), fantasy (speculation), memory (retention) and expectation (pretension). "The" essential, therefore, is the patient's existential self-presentation – the way she appears in the suffering of the "Me" – is thus not something objectively present that can be directly observed and recorded. On the basis of all this, I claim that the processes that may lead to an "evidencialised" situation in psychiatric contexts, depends on a *specific obligation* of the psychiatrist.

As I have demonstrated earlier, the essential empathic processes occur passively in experience, but to make an active unfolding of such conditions, requires a special setting – it renders *active empathy*, after the experience actually have taken place – and then folds forward in time as permanent recognition. This means that the psychiatrist must actively maintain and in fact *re-cognize* his experience with the Other, in order to revitalize the current relational experience. From that perspective, the challenge of attaining "evidence" in psychiatry is to not allow any "foreign" to accrue remembering the patient's life report. Retelling of the second story ("the anamnesis") should therefore take into account the essential of the substantiality of the I and its "life". This continually revitalizing memory retain its content *as imagined*, and may therefore not reach a final, stabilized report about the other's life experience. This is true, as I said, also for the own life course of the psychiatrist. However, what remains constant is the memories are subject to convenience modes that characterize conscious acts. And, this sympathetic reproduction should aim to achieve such a high degree of relevance as possible in regard to the experience form that yields the most secure protection of the life-experience of the patient. But this process also still an objective securing, in the honest attempt to revitalize the most relevant (essential) features of the patient's life report; as the "I" (of the psychiatrist) always strives to explicate the previous experience of the Other in an ever more complete way , until when a limit to what applies to this case is reached. Such re-vital activation of promotional subjectivity can never be stretched beyond the framework of the own experiential dimension. But how can these existential border-contours be presented? Or perhaps more accurately – how to demonstrate the extent to which such refinements can be made regulatory for ex. psychiatric practice?

SITUATION AND EXPLICATION: THE TENSION BETWEEN CONVERSATION AND OBJECTIFICATION

The philosophical ideal – or rather, perhaps, the regulatory idea for these processes is what I would call an "apperceptive amalgering" of the now remembered, and the former direct and indirect experiences (with the patient). The full realization of this would have the character of apodictic evidence, because it would involve a topical and lasting mutual understanding of the modus of presentification and valances that characterized existence as it was "had" in the spontaneous contact with the Other. This may however only be fixed as a goal – a kind of scale idea – for psychiatric practice. For as Husserl also underlined; I can never achieve a originary experience

of others in its direct presence as it occurred. The "dignity of evidence", the legit-
imizing equivalent accuracy, as Husserl would emphasize as the overall value of
thinking, may therefore here be laid out as a kind of *intellectual virtue*.

Although the apperseptive amalgering may not be realized in its full concretions,
psychiatrists should always try to report their clinical experiences in such a way that
communicate their content in such a way that as little as possible is lost in the report.
This may seem obvious, but it is not. The "contents" of sympathetic remembrance of
the experience are (of course) phenomenologically weak in comparison to the origi-
nal experience. They are maintained and provided as a *reconstructed field of mental
viewing*. There arises therefore a particular problem regarding communication of the
psychiatric experience in the "2. Generation", that is when the professional should
provide "report" to colleagues and others about the alien subjectivity's situation. In
a situation where the psychiatrist make an effort to report to others – that is – other
people outside the therapeutic relationship itself – when the experienced therapeutic
situation is no longer vividly present, he must constantly seek to revitalize – and
thus the psychiatrist is in a certain way "responsible" for the continued status as
a patient. To put it this way; *the psychiatrist should be the patient's advocate, her
spokeswoman*.

Simply worded, this means that all psychiatric terms should be traced back to the
subjective illness representations, only to be harmonized with intuitive phenomeno-
logical descriptions of these. When these requirements are met, one may speak of
"evidencialized" psychiatric information. As I have previously argued, this is a par-
ticular type of *value formation*. For, the real reference in the psychiatrist's report
are deep ("unconscious") not-explicated will-structures, which in turn can be traced
back to protended existential visions of the suffering subject. Perceived support for
such passive connotations attached to ones own future and the potentialities that
characterize the I, in this unclear and uncertainly given – albeit given, these dimen-
sion are largely decisive for whether the subject will find courage to expose his/her
vulnerable "reality" for the judiciary (the psychiatrist).

I therefore argue that the conventional notion of "evidence" as "mental fact"
is based on a secondary value concept, in that it mainly is founded in a mo-
tivation to determine the consequences of certain, determined values, while a
phenomenological-based concept of "evidence as trust" , founded in a motivation
for explication of the alter psychological self – *without primary regard to some-
thing outside that self's own situation*, and so, as expression of a primary value
form. The reflexive empathy has as a primary mission to explicate primary given
units, or subjective modes of presentification, to analyze the conditions for their
constitution as "person". What we (all) perceive as our Self is (always) the deep-
est value for us, and our primary presence always fluctuate in different modes,
such as "comfortable" or "discomfort", "sick", "healthy", etc.. – even as medium
for naturalistic thinking. It follows from this a challenge related to establishing
a perspective within psychiatry's thinking, where various verification procedures,
and logics can be seen in coherent epistemological fields, where different lev-
els of importance and rewarding factors are harmonized. In short: a poly-valent
approach.

PHENOMENOLOGY, PSYCHIATRIC "EVIDENCE" AND ETHICS

The analysis of the basis for a *phenomenological* ethics leads toward a deeper dimension, where the phenomenon structure "response-ability" is given as a principal clue. This means that ethical and ex. psychiatric judgments can not be stapled in unpersonal causality, or in a "clean" value sphere, but that it must always be such that they are established in accordance with people's ideas about their own future. This does not mean "anything goes" (à-la eclectic phenomenology and therapeutic nihilism), but that they have to be founded in actual ("leibhaftigen) subjectivity, which in principle can not be expounded in a "nomenclature". Consequently, empirical judgements in psychiatry are contingent, relative to the structural features of transcendental intersubjectivity, given as primary existential solidarity. Ontologically speaking, this phenomenological conception of objectivity is more *factual* for psychiatry than the opposite. But this must be understood correctly, hence not be misunderstood as a kind of relativism.

In the reduction of personality-characters, the phenomenological method always refer (back) towards the origin of the evidence as suggested in the *Principle of all Principles*, but it can not apply beyond the framework of the relevant current subjectivity either. This means that for person A applies to person A. This may seem almost banal, but it embodies major challenges when it comes to its full explication. To concretize; "Evidence" in psychiatry thus involves a kind of formalization that basically is *contraindicated*, relative to the living dimension of a Self, and it is therefore imperative to maintain an appropriate degree of sensitivity to this *categorial difference* – but equally important is to find the way to a transitional binding between these dimensions – and this is a constant problem in phenomenological evidencialization in psychiatry.

When the theme is "evident psychiatric information", it is easy to forget, that even if one strives to establish a sort non-contextualised knowledge, that is, in 3.person-modus, so is this knowledge *ever attempted established as a means of support in a practical context*. And there is always a teleological dynamics in this context, which governs the relevance of a formal taxonomic system (ex. DSM-IV). Psychiatric knowledge which is systematized and made provisionally "evident", is nothing, or more, than abstracted unities of personal experiences, which have been filtered in a scientific epistemology, which itself is a cultural product, in a historical context. Consequently, the phenomenological reduction of such "knowing", is always able to uncover the assumptions that have been made applicable for such procedures (constituted approximately), and, in fact, it will be able to identify conditions that must apply for such procedures to be possible at all (constitutive layers). The phenomenological reduction of psychiatric "knowing" will display whether the "evident information" are variations of primitive categorial and meaningful structures. And, these pure structures refers to radical subjectivity, as it concerns the very basis of knowledge about mental as such. *But these categorialities are not empirically detectable – they are available only through the intellect and by intuition*. Hence conditions for psychiatric "evidence" must be established in a rational dimension. Therefore, transcendental idealism is the proto-methodological basis for psychiatry.

But, here it is crucially important to remember that there is a dialectic of founding factors: the basis for "evidenciality" must be sought in the rational, psycho-logical structures, while "evidencialization" of information must be established in topical communication of observed empirical knowledge. The radical subjective reality is lived in a dimension that is genuinely a-apriorical and hence ex. *Binswanger* could talk about this as an existential apriori. The phenomenological way of thinking about evidence in psychiatry, is therefore guided by a principle, which views the Other's subjectivity as a concrete motivated "life-space" that may be given a rational and systematic revitalization – even though it may seem as the opposite. On basis of this, I argue that the substantive knowledge of this subjective sphere must be established by a method that actually requires explication of vital communications. Psychological information is not optimally applicable in the concerned person's absence and the constant possibility of communicative relevance is a being characteristic of evidencialized psychiatric knowledge.

In its eagerness to achieve the status of a "strict" science, psychiatry has taken over somatic procedures of verification, which now functions as non-optimal regarding the psychological dimensions distinctiveness. Therefore it has based its guidelines on a basic set of rules that in practice, it's basic concepts assumes modes of metaphors -- they carry meaning from the region of "Nature" to the realm of "Spirit", and so arises as category mistake, which then gives rise to an deep anthropological misunderstanding, a confusing subjectivity-paradox and institutionalization of therapeutic asymmetry.

CONCLUSION: ARISTOTELIAN MEDITATIONS?

Husserls theory of ethics gradually developed from an rigid, formal axiology to an pragmatic theory of value, as the concept of "intentionality" also was elaborated. A rigid system of ethics may have certain un-ethical consequences, hence being self-referentially inconsistent. Persons are not things. Every "true" judgement in ethics has to be relative, namely to an *ideal of commitment of thinking, speaking and acting as relevant as possible on behalf of the Other*. But, from a husserlian point of view, it seems we will have to accept a phenomenal limit for attaing such relevance, due to the temporal character of subjectivity.

A transcendental phenomenology of ethics may open for a polyvalence of relevance in concepts of "good" and "evil". But will not this lead to a relativistic or even perspectivist stance? As I have tried to show in this paper, it is not Husserl's goal to downplay the importance of a formal axiology – *we need a consistent rule of law* – but such methods (as in "positive law") are not sufficient for a founding of ethics. We need a more thorough grasping of the "how of human subjectivity" in order to re-present this subjectivity in its *Leibhaftigen* presence. This should no conceivable theory make us doubt.

Even so, perhaps this is a theory best not explicated in praxis, but rather sought internalised as a form for motivational basis? Perhaps then, we may speak of Husserl's theory of ethics as *Aristotelian meditations*?

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NOTES

[1] One morning I was invited in for tea in a patient at *Sandviken psychiatric Hospital*. She appeared frequently as a "crazy", and claimed that she could initiate cosmic reactions, which would be able to frame various people's children for generations ahead, etc. This morning, we both sat quietly in her room – her current home –and looked at a plant she had received as a gift from a close relative. We drank our tea in silence. While we sat there and let our gaze "pair", in the fringe of the field of view, I made a special experience: it was as if the tone of her existence changed, so I experienced a different quality of her presence – I got a clear sense that there was no longer the "sick" who regarded me from there, half way from the side, but her – the person she was – the person who underwent this specific type of suffering. But, the moment I had reflected on this new experience, this new quality, and decided to look at her – then the moment was off – and the previous distance was reinstated. Although this feeling only extended over a second, it changed my consciousness in a deep way in relation to her presence as a person in this hospital and its somewhat special environment.

[2] HUA XV, s., 600.

[3] For various reasons, as is known, Husserls students could not simultaneous follow his development from static to genetic phenomenology, as this was considered to represent a transition, or perhaps - as a decline, from a realistic to an idealistic perspective. I rather understand this as a *completion* of the theoretical perspective of Husserl, which can be clearly expressed, by reflecting on ethical position in his thinking.

[4] HUA XXVIII, Ergänzende Texte, nr. 5, s., 419.

[5] HUA XXVIII, Ergänzende Texte, nr. 8, „Logik, Ethik (Praktik), Axiologie: Analogien", s., 422.

[6] HUA IV, § 46, p., 168. My addition in frames.

[7] HUA XXVIII, § 9, s., 71.

[8] HUA IV, § 60, s., 262.

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SECTION IX

C L A R A   M A N D O L I N I

ACTION AND WORK BETWEEN BLONDEL AND SCHELER: A PRACTICAL TRANSCENDENTALISM?

ABSTRACT

The paper addresses the problem of a *practical transcendentalism*, namely the possibility to grasp some transcendental elements in the building process of human active experience. It examines the peculiar relation between work and action as reflected by Blondel and Scheler. First, going over Scheler's text *Arbeit und Ethik*, the paper finds the features of work and its structural contribution to the concrete effectuation of action, thus touching on the relation between the instrumental and teleological nature of the active determination of the subject. Secondly, it ascertains the effective presence and the conceptual marks of the Blondelian idea of human work, conceived as a universal "law" of human action itself and of the existential and moral deployment of man. Finally, the paper sees how the two perspectives of Blondel and Scheler, if put in a theoretical comparison, help to conceive of a practical double effectual-teleological "transcendental" of human *praxis*.

IN SEARCH OF THE "TRANSCENDENTALS" OF PRAXIS

Philosophical transcendental inquiry is essentially the search for those elements, those modalities of being (or of knowledge), that no "sentence" (nor "sense") can leave out of consideration. According to this roughly sketched definition, transcendentalism can be properly observed as a major region of any "serious" philosophy, inasmuch as it aims at forming a discourse about experience – *lógos*, a discourse conceived as founding. More to the point, this is why transcendentalism itself can be seriously taken into consideration as an eminent subject for philosophical inquiry, if it is true – as Francesco Totaro observes – that the "transcendental" is like a *shadow* of every philosophy, the genetic condition that pre-establishes all its different possible expressions.[1]

The transcendental questioning thus concerns philosophy in a central and constitutive way, not only from the methodological and epistemological point of view, but also from the practical one, that is the same as to say for practical philosophy. This is the question that can be proposed here for probing: what can be said to be a *practical* transcendental, or transcendental of *praxis*? In order to begin this inquiry, now, we should better specify the definition of "transcendental" to be assumed here. And we take up the effectual definition given by Totaro: *transcendental is what no discourse can prescind from or do without*, as it represents the only way in which

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the reality (the consistency, the content) of the discourse can be effectively defined.[2] Thanks to this definition, and following a great tradition, we set about interrogating even practical philosophy in a transcendental way, by adding to the aforementioned definition the specific attention for what "no praxis can do without". Besides, to presume this large definition of transcendental allows us to make a theoretical (but not historical) comparison between the perspectives of two authors – Max Scheler and Maurice Blondel, known as eminent thinkers who tried to go beyond the restrictive borders of abstract intellectualism and who both tried to focus on the total stakes of *life* – and to consider how they reflect upon the notions of work in two texts that are chronologically close: *Arbeit und Ethik* by Scheler of 1899 and *L'Action* by Blondel of 1893.[3]

While, for the first author, the transcendental "attitude" is clearly declared by his phenomenological methodology, originally conceived as a transcendental specific inquiry,[4] for the latter transcendentalism can be observed underlying a project of a "practical criticism".[5] This is rightly described by Blondel in the following way, fittingly as a sort of reinvention of the Kantian transcendental revolution, now in the direction of an inquiry on the transcendental modalities of *action*: unlike criticism of the pure reason that deals with the "way to think" rather than with the "thing" itself, unlike also criticism of the practical reason that deals with the "way to will" rather than with the wanted content, Blondel's *criticism of action* deals with the "way to live," rather than with the "matter of life" itself.[6]

Even if not directly related to the inquiry on the structures of thought, this Blondelian way to discuss the problem of action confesses a true transcendental pretension just because it maintains that typical "regard on the Entire" which constitutes the main characteristic of the transcendental philosophy as the founding conditions of the reality, as experienced by the man.[7] Moreover, the Blondelian way to approach the philosophical problem of human *praxis*, as Ulrich Hommes also noticed, is related to the transcendental investigation on the specific nature of the "subjective" element of reality, which in turn is the portion of reality that cannot be reduced to static and inorganic existence. Blondel questions the irreducible "subjective" element of the subject when he asks himself: «What remains of precisely subjective in the subject himself?».[8]

On the other hand, as demonstrated mainly by Daniela Verducci (whose interpretation of Scheler's "philosophy of work" will be substantially followed here),[9] Scheler can be read as one of the most lucid thinkers who first reflected on the ethical and anthropological peculiar position of work and who criticized the typically modern ideology of work as the only creator of every value or culture.[10] The German philosopher in fact criticized the *ideology* of work as an extension of the "rationality of the means" to every other field of praxis and to the whole breadth of human responsibility. He was quick to see the essential ambiguity hidden under the connection point between the imperatives of work and those of the ethical life. In this light work is revealed as a thematic crucial challenge for philosophy, which in turn tries to settle the generality of "regard" due to its genetic approach with the extreme "particularity" of the forms of work.[11]

From a positive side, the relevance of "work" as an object for philosophical reflection easily appears justified by its close link with the human becoming; philosophy can contribute by highlighting and examining this link, thus re-directing the critical regard to the conditions of «a more elevated and more noble life», and not just to the low process of instauration of better conditions of material life. In fact, work represents an eminent means of human transformation, which lets modernity confound it with the *only* device of value creation and human development,[12] with the *whole* human ethical dimension, thus initiating a dangerous extension of the working practical dimension to the totality of praxis and life itself (what Totaro effectively calls the danger of *work-ism*).[13]

Both authors (though in different ways) point at the link between humanity and work: and there we also need to establish our present reflection. What is the "working man," at what conditions? Can this appellation also state something about action in its broadest domain of sense, about the essential structures of human life? Scheler says: man is named "worker" only inasmuch as he lives *in order to work*.[14] But in this way man reduces himself to an instrument, thus sacrificing his complete aspiration to personal fulfilment and broad ontological flourishing, his desire for nobility and dignity,[15] to the technical instrumental imperatives of efficiency.

This negative side of the link between work and humanity suggests the grounding condition of the pretension of work to become *system*, thus giving a further prudence nuance to our question: can work be understood as a fundamental experience of man? If so, could we speak of it as a practical transcendental, that is a transcendental of *praxis* as *human*? This question is strictly related to the problem, submitted by Scheler, of the absolute modern prominence of work over every other modality of the "being active".[16] This fact, full of huge negative social and personal consequences (together with positive repercussions), urges philosophy to find better ways of uniting the moral and the working subject. We will see how the concept of transcendentalism could point to an essential element in the relation of work to fundamental human experience. Our aim is to grasp this relationship in the philosophy of two thinkers who have connected work, life and action with a personalist mind-set,[17] and to verify if their conceptions have inaugurated a particular *practical* idea of the transcendental.

This aim can be taken up through the following question: is there any possible transcendental horizon of action? But an additional specification can be added to the question: can *work* denote a transcendental modality of human praxis? This problem, if examined from the perspectives of Blondel and Scheler, actually proceeds parallel to this other one: can the "philosophies of work" elaborated by the two philosophers denote an original and unforeseen kind of *practical transcendentalism*? We must remember that, in order to advance in this investigation, we should assume "transcendental" to be the key that confers *sense* and possibility to the comprehension of reality, in this case of the effective nature of the living *active* modality. In other words, transcendental is at the same time a condition of the sensitiveness of the discourse and an ultra-empiric or pre-empiric condition of *empeiría* itself, of

concrete reality, of its different *modes*. But let us look more closely at the two perspectives, in order to extract from them useful issues for a present reflection on the "ethical" balances inside active human life.

What is the link between ethics and work? How can work, as an essential form of instrumental *praxis*, be assumed by an ethical reflection which is devoted to the understanding of the conditions of the *good* action, of the *Good* of man? Work is, in effect, as Max Scheler clearly saw, a crucial problem of ethics in the contemporary age,[18] as well as one of the «great domains of the active being». Work is therefore well worth of a true philosophical inquiry which aims at discovering in it some *transcendental* features of *praxis*, and of ontology itself. For the same reason, work can be understood not just as a relevant *experience* of human existence, but also as an unavoidable *mode* through which man *structures* his productive-poietic experience: in this light, work appears as a "paradoxical" transcendental of *praxis* because it takes an essential part in the way in which man continually regenerates his exterior world and his own *being*. Accordingly, at a first glance, work appears as an essential way of regenerating and restructuring the human world. But, at a deeper level – as Scheler's phenomenological-semantic analysis[19] shows – work appears as a "doubled" transcendental.

In order to grasp this further sense, we should focus more precisely on a new valence of transcendentalism, to be precise on what we called "practical transcendentalism," after Totaro's theoretical proposal for a «transcendental theory of praxis».[20] In this sense, we should focus on the fact that *praxis* has its own essential transcendental modes, so that we could say that there cannot be any human action without discovering the *practical* (that is "activating") modes through which action can be concretely set up. Among them – this is what we could draw from Scheler's analysis – we should count *work*, not just inasmuch as it is one of the main ways in which objects and the whole material life-world of the man are built and increased, but inasmuch as it is the essential mode – for *action* – to be run on and internally organised. This assertion can be better justified by recalling one of Scheler's main texts about work, *Arbeit und Ethik*.

Analysing the linguistic use of the German expressions, Scheler observes that *Arbeit* has a threefold usual meaning: the *activity* (*Tätigkeit*), the material, effectual *product* of it (*dinglich*), and the *task* to be executed, that is the pursuing process towards a given finality. This threefold usage of the word, as Verducci observes, «manifests in work the presence of a peculiar link between aim[21] (*Zweck* = purpose), action and thing: that is, when someone works, a dynamic whole is realised, in which the three elements pass continuously one into the other, without the aim, which effectively leads action, dominating it».[22] In work there is no prevalence of one term over the other, so that – and this is the main point in Scheler's analysis that should be retained here – work constitutively remains «*an always new*

be-about-to action» which can be qualified as «a *by nature unlimited action»*[23]: to work means not only a further "again-and-again being active," but also an active being that is temporally regulated *in conformity with the thing.*[24] *To work* (*Arbeiten*) thus appears as a «fluid processual dynamism»,[25] differently from *producing* (*schaffen*) and *creating* (*erschaffen*). In effect, Scheler mainly perceives the peculiarity that the notion of "work" naturally passes into the notion of "working," so into an idea of indefinite, intransitive activity.[26] Scheler, in fact, observes that the notion of "working" rightly requires, as a presupposition in order to be initiated, a «given system of ends», so that the expression "to work" never means a unique action, which is complete of a certain end. Rather it implies an open sequence of actions which is provided with a precise configuration and position in a broader active complex. Therefore, in contrast with "producing," "working" cannot be said, as such, to "bring to accomplishment".[27]

Thanks to this different kind of openness, then, work can thus be distinguished not only from production[28] (this is the fundamental error that Marx committed),[29] but also from the produced object and the *work* in the sense of the French *œuvre*, the German *Werk*, or the Italian *opera*, that is the accomplished work, the activity oriented to an object, the *transitive* action. The intransitive work, in fact, as a *working* process, is not clearly defined by the specification of an object to be worked for and to be aimed at.[30] According to Scheler, this could be the reason why work is so much in danger of becoming a paradoxical undefined "absolute" of *praxis*. The essential points here are that work, on the one hand, seems not to have a strict link with an aim, but also, on the other hand, it seems to need an aim just to be initialised as a process of realisation or execution. Verducci well catches this point: «during the real working process, the end remains constantly outside the action range of work[31]: this latter, therefore, can really do without it only up to a certain point, so as to result in an activity which is not rational nor irrational, that is the same as linked extrinsically to its aim».[32] Assuming the intransitive sense of the verb "to work," Scheler writes that the working activity does not structurally include any allusion to a purpose or to an objective end: a "working" process as such is not enough to create any value. It is only a determinate work which can satisfy real needs, as it is clear in the case of an economic good: this is not the same as the work contained in it; rather it derives only from the usability that effectually "gives an end" to the activity flow. "Working" is therefore in itself *arational* because it is not an "aimed" activity.[33]

But an "aimed activity" is only the execution of a task and not just an abstract "working". This idea would rather mean for Scheler to conceive work as an activity that, in itself and *by itself*, is already and originally provided with an aim. Work, on the contrary, appears to Scheler more as a modality of action itself in its being always open *to* and *in* the process of its own actualisation, than *another* form of action, or as an "antagonist" term to action. The working activity is only the executive part of action; it is subordinated to the whole ground that determines action. Work is thus revealed to be the «*paradigm of the effectuation*» of action.[34] In this light, and in the other way, work can be called, echoing a bit over the text by Scheler, the "transcendental openness" of action itself, its suitability to the internal instrumental

organisation. Scheler, in fact, writes that the meaning of "working" includes the idea of an "always new be-about-to action" so work is a "non-closable" activity. The concept (and the usage) of "working," then, can be detached from the idea of the end, of the final term of the activity, what the concrete working activity cannot. Thus it is revealed as the same *unlimitedness* of action. In fact the peculiar tendency of this concept consists in expressing a continuous and endless production of goods, to be increased without considering the real profits to be produced or the subjects to beneficiate.[35]

The peculiar "genesis" of work consists then in the lack of availability for the subject of something that, in turn, can be ideally identified and understood as a purpose for the will. Therefore, as Verducci again observes about Scheler, the condition of work (to initialise its concrete realisation) consists in introducing a "distance" with respect to the ideal accessibility of an *aim*.[36] Work is «the dynamic that elapses between the dissatisfaction for the ideal availability of an aim-object and the experience of the effective achievement of it».[37] The work domain of ontological-consciential possibility is hence marked out by the *exteriority* of the aim compared with the process of the formation of reality itself; and the *proprium* of work, consequently, is understood as the *process* of interiorisation of this gap, of its concretisation, which exists in the form of an *activation* of subjective energies. So work can be rightly called, according to Scheler, «action-of-effective-achievement»[38] of an aim, that is the *process* of realisation of an ideal content of value. The specific modality of this process of achievement, however, differs from that of action, precisely because the working process constructs itself only *mediately*, that is by organising the means coherently and consequently so as to configure an *efficient* dynamism, a concretely fecund dynamic. It could be interesting by now to see how this "gap" – interior to the conscience of the active being – delineates the space of a possible practical *epoché*, like the put-in-brackets of the contingent forms of action, in order to catch its constant features. As far as this gap stays in the mind, during the active process, the working dynamic goes on. To be always there rightly as an aim, the aim has to remain, on the one hand, as an extrinsic content compared to reality, but also, on the other hand, as an interior content in the mind of the active subject.

As a result, work is underscored by Scheler as the transcendental modality of the *realisation* or execution of a task (or again as a "sound" value); thus work can also be said to be a *transcendental of realisation* or, once again borrowing an expression from Verducci, an «*appliance (device) of execution*».[39] This specification will ultimately be useful for discussing the correct feature of a possible practical transcendentalism, in comparison with the Blondelian perspective. Another confirmation of this "transcendental significance" of work could be pointed out in the pervasive use of this notion in the discussion about *praxis*, so that it acquires a sort of semantic "multipotentiality" regarding almost every discourse about action.[40]

Moreover, by distinguishing the semantic content of the words *work* and *working*, Scheler actually overpasses the distinction, illustrated by Thomas Aquinas, between the transitive and intransitive (or immanent) actions and discovers work as

the *category* of every dynamism of transformation and execution.[41] This idea makes us perceive the quality of a transcendental discourse about *praxis*. The main point, here, consists in the necessity to explain the transcendental reasons of the practical *efficacy* of action. This point could be shared by Blondel: the French philosopher tries in fact to highlight the essential necessity – for action (that is the way, available to man, for constituting a *new* reality, for introducing in it an unforeseen direction of being) – of *mediation*.[42] This is necessary at every stage or expression of human action, just because of the "humanity" or "finiteness" of action. «Always and everywhere» action implies a mediation, «always and everywhere» action fixes needs and requires means.

Hence, work is provided with a practical "carrying-out transcendental" import only by means of another pre-empiric condition, that is the effective "giveness" of a consciential object as an *aim* to be pursued, which in turn becomes for the activity *practical axiomatic*. Its transcendental value is therefore in some way "paradoxical," because it is a "transcendental" which appears to be dependant on a further transcendental horizon.[43]

Work, as a dynamism of realisation, presupposes its purpose as an *already given* content of desire and will. So, focusing on this second condition of work, we should contradict the previous analyses done by Scheler – but this is clearly impossible in order to maintain the «hermeneutic sympathy» with his text – or hypothesize a sort of transcendental hierarchy which should be internal to *praxis*. In particular, according to this second hermeneutical possibility, we would dare to affirm a distinction – and this is the centre of my proposal – between *two kinds* of practical transcendentals: on the one hand, a transcendental which highlights the condition of every working process inasmuch as it gives to work its *direction* of realisation by already assuming the "gap" between the ideal-consciential and the unavoidable-effective reality of an object – and this is what we call a *teleological transcendental* –; on the other hand, a transcendental without which no actually productive active process can be initialised and carried out – and this is what we call a *realisative transcendental* and what we have already pointed out by recalling Scheler's perspective. But what is the proper domain of the former, the teleological transcendental? We see, in fact, that the philosophical understanding of work must also comprehend the consciential structures that configure the instauration of that process direction which constitutes work.

Moreover, the inherence of teleology and the realisation process was also studied by Maurice Blondel, even before Scheler and all the critical theorists, as one of the first philosophers who have tried to understand the relation between work and action.[44] For him, action is always transitive and this becomes, in our opinion, the profound reason why he can see *work* as a transcendental element of every action (even in its fully intellectual articulations). In this light Blondel could be said to always conceive action also as a *working* process. In fact, he explicitly poses the link between action and work just on the basis of the teleological voluntary dynamics of the human being. Let us see the specificity of Blondel's view in this regard and catch further stimulating points from his perspective.

Maurice Blondel, best known for his work *L'Action* (1893), actually inserted in his broad "phenomenology of action" a peculiar conception of work and of the working action. This can be illustrated in order to examine another theoretical possibility for a "practical transcendentalism," and to highlight motifs in common with the young Scheler.

What Blondel explicitly affirms about work, in fact, lets us see the hermeneutical and historical fecundity of interrogating ourselves about the possible transcendental purport of the conceptual "tangle" between the notions of action and work. Reading together the texts of the two different editions of *L'Action* (1893[45] and 1937[46]) and the review text to the book *Le travail et l'homme*[47] ("The work and the man") written by Étienne Borne and François Henry, we see how Blondel connects the meaning of "work" to that of "labour," "effort," "fatigue,"[48] by recalling the semantic sphere of "labour" in child-birth.[49] In these texts work is put in connection not only to the notion of action, but more deeply to that of existence and life: « *Human action*, seen in its whole, from the first to the last act, *is in reality a work*, the work of the giving-birth [*enfantement*] to our being-willing to the plenty of its vital and spiritual flourishing».[50]

The metaphor of birth and labour often re-appears in the Blondelian texts in relation to the notion of work (especially in the so-called "Trilogy," more than in the first edition of *L'Action*). This metaphor points out the relevance that he gives to work as an essential – almost transcendental – feature of human existence and, simultaneously, of action. He writes: «*Work eminently is the human act* because it supposes the taking up from the beginning, the wanted development, the constantly sustained effort of a sort of birth, in analogy to what we call for antonomasia "the work of toil". Everyone [. . .] is called to operating this *huge work of his own laborious edification*».[51]

Like birth labour, Blondel says, work is a poietic fatigue; it is the eminent "figure" of the human capacity to build and generate new facets of being through the employment of his own energies and creative-technical *imaginatio*. The main "lived" features of work, for Blondel, are both the *enriching*, «vivifying», and the *painful*, *impoverishing*, «mortifying» dimensions.[52] As we all experience in our own lives, work involves the two characteristics of *ergon* and *pónos*, of the successful and creative (or *onto-poietic*) activity, and the humiliating and easily alienating frustration. So work well illustrates the fundamental ambiguity of human *praxis*, the existentially essential fact that, while acting, man is, on the one hand, *master* of his own action by his essential creative dynamicity and, on the other hand, *subject* (*subjectum*, "put under," subdued) to the order of the means and of efficacy. On the first side of *praxis*, therefore, work illustrates the *ergon* of action, the practical and ontological "success" of the human capacity to pose a *new* teleology in the world; on the second side, on the contrary, work re-appears in its negative, enduring labour, in its unavoidable content of difficulty and fatigue (the working man, in fact, risks "losing" himself inside his activity). « How then does the voluntary intention need

to embody itself, and how does it encounter organic resistance? What does it have to gain in suffering? And what does this necessity of effort or of labour in action reveal to us? This is the threefold question to be resolved. *To become passive, to be contradicted and constrained, to toil, that, it seems, is a strange way for the will to get to its ends. And yet it is the only way for it to progress*. This is the paradox that has to be justified».[53]

In this light, work appears to Blondel as an essential correlated element regarding action. More precisely, he writes that work can be said to be the "passive" side of action itself. Work then seems to be posed by him rightly in the position of a paradoxical transcendental of action, since it shows, in action, that "core" of passivity, which no action can abstract from, nor leave apart from the actual realisation of the acting process. The notion of work, here, grasped in its closeness to "labour", is similar to a necessary passivity *inside* action, due to an internal "contradiction" of the will. In fact, what is work except the necessity, for action, to subjugate itself to the external or internal determinism so to introduce *laboriously* in it the originality of a new finality? In other words, work can be said to be a sort of *active passivity* through which "active activity" becomes really effective and efficacious in the real world.

Moreover, this transcendental characteristic of work, as revealed in the Blondelian texts, is even more underscored by stressing the *realisation* nature of human existence. This is not completely given in nature; rather it can be only assumed as a *task*, and as a «sketch of being» (*ébauche d'être*); it is construed as a voluntary and moral tension to ontological «consolidation,»[54] as an ontological and moral *flourishing* of being. Thus, existence is originally interpreted as a teleological movement of the human being, who inserts himself originally in a whole dynamic universe. Blondel thinks that the *human condition* is experienced by man as *work*. This is due to the original tension towards a *better* of any sort that is inherent in humanity: «Having come from an impenetrable origin, the conceived act then crosses the illuminated field of consciousness, in order to tend toward a goal again still impenetrable. We live, it is said, only by hope; we labor only in the view of the better».[55] So work, related to the whole existence of man, consists in «ordering all the infused, spontaneous, voluntary potencies to the unique and supreme end to which we are destined».[56] From this point of view, the transcendental feature of work appears to be, instead of a simple reduction of the whole "flow" of existence to a working activity, as the capacity for human existence to be empowered by the teleological direction towards a fundamental ontological *aim*.

According to this specification, Blondel's view can be widely absolved from the fault of introducing into the conception of the action a sort of «*work-ism* of the whole existence» – or a "*workaholism*" – that is to say an "ideology" based on the autonomous value of work, the same already denounced by Scheler with respect to modern western society. On the contrary, Blondel connects work to that metaphysical "*beyond*" (*meta-*, *über-*) that orients all the constitutive energies of the person, and that founds a person's nature as *value*.[57]

The link between action and work, therefore, is nourished in the Blondelian conception by the reference to the idea of personal flourishing, as the large deployment

and amplification of the voluntary source of action itself.[58] In the second edition of *L'Action*, in fact, Blondel observes that «the suite of the waves of action is nothing else but the deployment of the variously hard and rewarding phases of this immensely fatiguing labour [*labeur*] of our delivery,»[59] while as far back as in 1893 he had resumed the development of action with the image of the concentric waves formed by the act and the will: «The will always seems to surpass itself, as if new waves coming from the centre would push the circles of action incessantly wider and wider».[60] Moreover, as a further confirmation of the essential link between action, life and work, Blondel affirms that, in order to remain faithful to the original impulse of our will, «it is no longer enough to act, but we must labor, that is to say, produce more than we can and exert ourselves».[61]

We can act, force our members, bend the machine, while we cannot always master our feelings, our thoughts, and our beliefs. – Nothing gives us pause more than action; and it is superhumanly difficult to conform our conduct to our most firm convictions or to our most decided resolutions. Organic resistance therefore has a double meaning: sometimes it appears as the instrument of a desirable gain and of an increase of subjective life, sometimes as an impoverishment and a weariness. In both cases it is the translations in consciousness of tendencies and actions which, more or less refractory to the will, rally to it or run away from it. It is this internal division that reveals the painful feeling of fatigue and the consciousness of *labor* [*travail*].[62]

Work (*travail*), or labour, appears to Blondel a constant element in action and in the human existence, thus a peculiar transcendental that no action nor finite existence can do without. Even in contemplation, according to him, there is a coefficient of work and of resistance, fatigue and pain.[63] Work then denotes an essential specification to the conception of action; it shows a transversal feature that passes through different concrete modalities of action and through its concrete objectives. But, we should be careful in noticing this point – in analogy with what has already been illustrated in Scheler – also this view contains the idea of a teleological dependence of work in relation to an *aim* of realisation that cannot be deduced nor inferred inside the process of realisation itself. Indeed, also Blondel (even if this idea can be read only between the lines) presupposes that work denotes an open transcendental of *praxis*: it does not provide *by itself* an aim for the active process; on the contrary it just *receives* it from another domain of action. It assumes the idea of an object as an end for the process only when this latter has already been understood as such. In other words, work is *permeable* to the order of the ends, but it is not the genetic horizon of the ends themselves.

Work then seems to be a segment of human action – an essential segment – but it does not run out of the totality of human action. Now, this limitation does not contradict the transcendental nature of work. Rather, it lets us renovate the hypothesis of a twofold register of transcendentality in action. If work is transcendentally necessary for action (in order to be pursued until its end, *total operation*, as Blondel says), work still needs another horizon that could generate its own efficacious orientation. So, once more, we could think that action is made possible by work, as a concretely successful dynamism and as a transcendental pre-empiric condition; besides, action is made possible, as *sensed* dynamism, by the voluntary-cosciential assumption of

finality. We are finally led to examine this relation between the two transcendental orders that involve the idea of work, as reflected by Blondel and Scheler.

TELEOLOGICAL/INSTRUMENTAL *TRANSCENDENTALIA* OF PRAXIS?

Focusing on Scheler's perspective, we suggested that work had a paradoxical feature: while it could be said to be a transcendental mode of praxis, in its carrying-out procedure necessary for any process of active realisation, it lacked the conditions to be practically *directed* or finalised.[64] We then hypothesized a sort of problematic transcendental hierarchy, internal to *praxis*, of *two kinds* of practical *transcendentalia*: a *teleological transcendental* and a *carrying-out* or *realisation transcendental*. On the other hand, Blondel stressed the constant inherence of work in action and life. He wrote: «Work is not flourishing [*épanouissement*] without sustained, painful, tiring, even exhausting concentration; precisely because he should freely and laboriously contribute to his own destiny, man is, essentially and in so different forms, in the labour pains and in the risks of a birth»[65]; and «It is because spontaneity is not enough for him, as it is for other beings: *in order to do his job of man, man must always make an effort*; and so *the real human action is always work*».[66]

At the bottom of both perspectives, work seems to be implicitly found as an "eccentric" transcendental of human action. This point – that no action *can be separated from* a working process (of course, in the different nuances of the work) but also that no work can ideally *have a meaning* without the position of an aim (and thus without being inserted in a complete voluntary dynamism, 'action') – comes close to the transcendental level of questioning in philosophy. In both cases, in addition, the interpretation of the statute of work acquires an even wider transcendental extension as far as it is put in connection with a whole anthropological and moral context of the determination of action, that can provide work with its intentional teleology.

But, while in Blondel work is considered as a universal and pervasive correlative of every action through the mediation role of the concept of "labour" (effort, toil), thus relating the interior perceptions of the body to the wholly moral flux of the voluntary dialectics, in Scheler work is seen as the capacity of the active subject to be internally always "re-opened" to the same process of activity. The German philosopher, then, seems to relate work more to a kind of "practical *a priori*" in the carrying out of praxis, rather than connecting it as a constant correlated perception.[67] In both authors, however, work is posed at a peculiar new position inside the comprehension of the whole human praxis; moreover, in both cases, Scheler and Blondel assume the idea of work at the level of a unique "a priori" of the effectual praxis, and thus of human dynamicity itself. In fact action cannot be *concretely* done and *efficaciously* realised without this *instrumental opening* that constructs the active process itself. Scheler is more cautious of the dangers of this peculiar position with respect to the ethical exigencies, while Blondel underscores, of work, its lived fecund correlation to the conditions of active human existence. In other words, the instrumental

and process opening of action is for Scheler the true philosophical definition of work, while for Blondel work is defined eminently by its significance regarding the generative essence of existence. But it is clear how the two approaches converge in grasping at the same time the fecund, efficacious capacity, and the original insufficiency of work as a mode of human praxis.

Finally, to sum up the findings of this study we can see that in both authors there is the clear attempt firstly to consider, *en philosophe*, the fundamental position of work inside the reality of *praxis* and, secondly, to establish a *lógos* of human action, a founding discourse, that could be able to justify the effective capacity of human activity to change reality and to actively *contribute* in a peculiar way to the becoming and creation of the being by means of an "organised" process and of the cooperation of subjective energies and technical process devices. Moreover, this twofold attempt debouches into, thirdly, the discovery of a few invariable and pervasive features of human action, which do not configure only juxtaposed or accidental characteristics (for example, material resistance as if it was due to contingent limitations of human power), but really show the aspects that no action can do without, if it is to be true *action*, that is a complete process of effective realisation. Furthermore, we need a final specification as a conclusion, to declare the broadest import of this original interrogation about a *practical transcendentalism*.

The inquiry about the possible transcendental statute of work, as we quickly announced at the beginning of this brief study, is important not only, or not eminently, for the "weird" practical articulation of a "transcendentalism," but also for its capacity to rightly collocate the reflection about the actual *balances* among the different forms of the human praxis as they become urgent nowadays, if put in comparison with a *criterium* of personal moral-ontological achievement.[68] This critical side of the matter was more lucidly grasped by Scheler. He saw that the relation between work and ethics can be harshly difficult in modernity, especially for a kind of civilisation which *conceives* itself and its history only or mainly as *progress* due to an autonomous "productive" capacity of work and technology. Scheler's care particularly suggests to us the possibility that, *precisely because of its transcendental role in effective realisation*, work is particularly fit for absorbing the hopes for change and of the conferment of values, without having, in itself, any intrinsic power of orientation.[69] In this light, the distinction between *two* transcendentals of *praxis* – one that expresses the practical "structure" of any realisation (in this sense, a *realisative transcendental*) and another one that expresses the transcendental "region" of the decision about the directions of the active process (a *teleological transcendental*) – seems to us capable of installing in the domain of *praxis* the conceptual key to reconsidering the correct and healthy relation between the two orders of *means* and *ends*.

This point becomes particularly clear in Blondel, who understands that work can be an essential part of the process of human becoming only if it is inserted into the total dialectic of action and human moral enhancement. The real problematic point shifts then to conceiving the right ethical *norm* to work, in order to prevent it from its *pathologies*[70] regarding its correct relation to the total horizon of subjective and moral life: we think for example of *workaholism* and *productivism* of

the whole individual existence. In this light, Blondel's conception about the wide dialectics of action seems to offer the conceptual resource to give back to *praxis* all its moral value and its tension to the ideal of ontological and anthropological accomplishment and rebalancing,[71] rightly by giving back a transcendental feature to work, that could become permeable to the same total aspiration of action: human flourishing and the efficacious actualisation of the voluntary tension.

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NOTES

[1]   Totaro, F. 1996. Metafisica e trascendentalità. Confronto con l'epistemologia e l'ermeneutica. *Giornale di metafisica*, new series, 18: 195«La dimensione del trascendentale accompagna la filosofia come la sua ombra o, più propriamente, non si dà espressione filosofica che non ruoti intorno a un elemento fornito di uno statuto – più o meno esplicito – di trascendentalità. Non v'è da meravigliarsene se non come di un fatto ricorrente e, solo in ragione della sua normalità, davvero prodigioso. Accade *normalmente* che in ogni pensiero che tenda a formularsi filosoficamente compaia un'affermazione con pretesa di trascendentalità, cioè un enunciato il quale è condizione di ogni altro enunciato espresso in un medesimo contesto e tale, quindi, da generare un discorso dotato di una *struttura*».

[2]   We could also assume the following definition given by Marassi who comments the text by Lotz: «L'esperienza trascendentale è dunque quella che giunge a chiarire le sue condizioni di possibilità: l'esperienza come dato ritorna a sé come fondazione del dato, affermando l'unità di a posteriori e a priori» (Marassi, M. 1993. Johannes B. Lotz: dai trascendentali all'esperienza trascendentale. In *Studi di filosofia trascendentale,* ed. Virgilio Melchiorre, 125. Milano: Vita e Pensiero).

[3]   We should anyway notice that, in spite of their chronological "closeness", the two philosophical works by Scheler and Blondel have respectively a different position in the intellectual complex of the authors themselves. While in the case of Blondel the work *L'Action* is a large ponderous work of an already mostly matured thought, the short text *Arbeit und Ethik* is a book written by the young author just 2 years after the arrival in Jena in 1897 (a period characterised by the influence of Rudolf Eucken, more than that of Haeckel and Liebmann, that also worked at that time in Jena) and 1 year before the meeting with Husserl. Cf. on the academic and cultural life of the two authors: Bosio, Franco. 1995. *Invito al pensiero di Max Scheler,* 18–25. Milano: Mursia.

[4]   On the Kantian heritage in Scheler, see Daniela Verducci. L'analogia depotenziata. Ovvero: elementi di metafisica fenomenologica nella filosofia di Max Scheler. In Melchiorre, *Studi di filosofia trascendentale*, op. cit., pp. 215–258; Blosser, P. 1995. *Scheler's Critique of Kant's Ethics*. Athens: Ohio University Press.

[5]   Such a practical criticism is already clear in the famous subtitle of Blondel's work *L'Action – Essai s'une critique de la vie et d'une science de la pratique –*, and specified, among the interpreters, by Peter Henrici (Henrici, Peter. 1968. Zwischen Transzendentalphilosophie und christlicher Praxis. Zur philosophischen Methode Maurice Blondels. *Philosophisches Jahrbuch* 75(2): 332–346). Cf. also Conway, M.A. 2004. Maurice Blondel on the structures of science within a positive and phenomenology. *Irish theological quarterly* 69: 377–401. On the general relation between practical philosophy and Kantian transcendental thought see Ivaldo, M. 1989. Il pensiero trascendentale e la filosofia pratica. In *La razionalità pratica. Modelli e problemi,* ed. Enrico Berti, 43–70. Genova: Marietti.

[6]   Blondel, Maurice 1932. *Léon Ollé-Laprune,*58. Paris: Bloud.

[7]   The theme of transcendentalism in the Blondelian thought is approached especially by German interpreters. See, for example, the following contributions: Jörg Splett, "Dialektik des Tuns – Dialogik – Person-Sein in trinitarischer Analogie: L'Action (Blondel) als con-dilectio (Richard v. St. Victor)?," *Theologie und Philosophie*, 161–163; Reiter, J. 1982. Geist und Buchstabe. Blondels Verständnis

konkret-lebendigen Erkennens. *Theologie und Philosophie* 64(2): 227. Splett in particular sees the *fulcrum* of the transcendental turning point in the inquiry on the conditions of the 'subjective' (Splett, "Dialektik des Tuns," op. cit., p. 162). On some transcendental elements in the Blondel thought, cf.: Mengus, R. 1980. Méthode transcendantale et révélation historique. *Nouvelle Revue théologique* 102: 22–34; Theobald, C. 1993. La christologie transcendantale dans "L'Action" (1893) de Maurice Blondel. *Recherches de science religieuse* 81(3): 421–457; Sorrentino, S. 1994. "Philosophie de l'expérience humaine et structure transcendantale de l'action. In L'Action. *Une dialectique du salut. Colloque du centenaire, Aix-en-Provence, mars 1993,* ed. Marie-Jeanne Coutagne, 123–132. Paris : Beauchesne. Cf. also Henrici, *Zwischen Transzendentalphilosophie und christlicher Praxis*, op. cit., p. 338.

8   Blondel, Maurice. *L'Action. Essai d'une critique de la vie et d'une science de la pratique* (Paris: Alcan, 1893; Paris: P.U.F., 1993⁴; Paris: P.U.F., 1995), now in Id., *Œuvres Complètes*, t. I, p. 98. In regard cf. also Hommes, Ulrich. 1970. Erkenntnis und Entscheidung in der Philosophie der Action. *Philosophisches Jahrbuch* 77(1): 103, 105.

9   Verducci analyses this important theme along the whole "Trilogy" that Scheler dedicated to the subject of work: Scheler, Max. 1899. *Arbeit und Ethik*, now in Id., *Gesammelte Werke*, ed. Maria Scheler – Manfred S. Frings, Band I "Frühe Schriften", (Bern-München: Francke-Verlag, 1971), 161–195; Id., *Arbeit und Weltanschauung* (1920–1921), now in Id., *Gesammelte Werke*, op. cit., Band VI "Schriften zur Soziologie und Weltanschauungslehre"; Id., *Erkenntnis und Arbeit. Eine Studie über Wert uns Grenzen des pragmatischen Motivs in der Erkenntnis der Welt* (1926), now in Id., *Die Wissensformen und die Gesellschaft*, Band 8 (Bonn: Bouvier Verlag, 1980). In this paper, on the contrary, in order not to move away from the chronological closeness with the Blondelian work (and to restrict the historical area of inquiry, so to highlight more precise points of theoretical comparison between the two considered authors), we will focus exclusively on the small work of 1899. Also Manfred Frings notes that Scheler has always been interested in the theme of work and recalls the project of a volume of "Philosophy of Work", over which Scheler died (Frings, M. 2004. *LifeTime. Max Scheler's Philosophy of Time. A First Inquiry and Presentation*, Dordrecht/Boston/London: Kluwer Academic Publishers, p. 36, note 13). There Frings also recalls the contribution given at this regard by Verducci (Ibid., pp. 234–235). Among the various studies by Verducci on Scheler's philosophy of work, also in the light of some interesting theoretical extensions to the horizons of "phenomenology", see: Verducci, D. 1997. Lavoro e filosofia in Max Scheler. Un itinerario del pensiero. In *Lavoro ed etica. Saggio di filosofia pratica, ed.* M. Scheler, 12. Roma: Città Nuova. About Scheler's "philosophy of work", see also further studies by Verducci: Verducci, D. 2003. La filosofia del lavoro di Max Scheler. In Id., *Il segmento mancante. Percorsi di filosofia del lavoro.* Roma: Carocci; Id., "Life, Spirit, Work. Notes on *Erkenntnis und Arbeit* by Max Scheler," *Analecta Husserliana*, LIV, 1998; Id., 2002. Work and Economics in Max Scheler. In *Phenomenology World-Wide. Foundations – Expanding Dynamics – Life-Engagements. A Guide for Research and Study,* 580–589. Dordrecht: Kluwer; Daniela Verducci. 1981. Il lavoro dell'uomo nelle *Frühe Schriften* di Max Scheler. *Annali della Facoltà di Lettere e Filosofia dell'Università di Macerata*, 22: 193–220; Id., 1999. Life and Human Life in Max Scheler. Phenomenological Problems of Identification and Individualization. *Analecta Husserliana* 60: 71–91; Id., 2000. Giving form to Life. Processes of Functionalization and of Work in Max Scheler. *Analecta Husserliana* 66: 287–295; Id., 2000. Formative Processes of the Human Being between Ontology, Ethics and Work. *Analecta Husserliana* 68: 215–230; Id., 2003. Max Schelers Ontologie der Arbeit. Ein phänomenologischer Weg zwischen Vernunft und Gefühl. In *Vernunft und Gefühl. Scheler Phänomenologie des emotionalen Leben,* ed. C. Bermes – W. Henckmann – H. Leonardy, 147–165. Würzburg: Konigshausen & Neumann.

10   Scheler, *Arbeit und Ethik*, op. cit., p. 189. This criticism is expressed in many occasions, such as in: Scheler, *Erkenntnis und Arbeit*, op. cit., p. 325.

11   Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 12.

12   «Con il lavoro lo spirito, almeno nella sua propaggine estrema, acquisice lo strumento per esercitare l'azione formativa che gli è propria sulla potenza vitale, cieca e informe» (Ibid., p. 44); «It is enough that the metaphysical elements identified be susceptible to reciprocal interpenetration, since work activity, as much connected to inanimate being as to pulsional and spiritual living being, will be what effectively brings about their unification» (Verducci, *Work and Economics in Max Scheler*, op. cit., p. 581).

[13] Cf. Totaro, F. 1979. *Contro la metafisica della tecnica. La critica di Scheler alla restrizione weberiana della razionalità*, «Comunicazioni Sociali», I(1): 3–28.

[14] «So wenig wie einer, der so und so oft täglich trinkt, ein Trinker, oder einer, der läuft, ein Läufer ist, so wenig ist auch einer, der arbeitet, ein "Arbeiter". Erst wenn die Tendenz vorliegt, daß ein Mensch im "arbeiten", d.h. im tätigen, regelmäßigen Einordnen ihm von anderwärts her gegebener Zwecksysteme aufgeht, nenne wir ihn einen "Arbeiter"» (Scheler, *Arbeit und Ethik*, op. cit., p. 176).

[15] Ibid., p. 164.

[16] This peculiar problematic characteristic of the relation between labour, work and action has been underscored by Totaro, who notices the "omni-enveloping" capacity of the concept of labour in the deep "texture" of modernity. See Totaro, F. 1989. Lavoro e prassi nella dialettica del moderno. In *La razionalità pratica. Modelli e problemi,* ed. Enrico Berti, 71–90. Genova: Marietti.

[17] An extreme positive judgment on Scheler's personalism has been expressed by many interpreters, even in comparison with other personalist positions in France (cf. Bosio, *Invito al pensiero di Max Scheler*, op. cit., pp. 84–91, pp. 94–98).

[18] Scheler, *Arbeit und Ethik*, op. cit., p. 193.

[19] Scheler, M. 1961. *Man's Place in Nature*, en. tr. and intr. Hans Meyerhoff. New York: Noonday; Id., 2004. *La posizione dell'uomo nel cosmo*. Milano: FrancoAngeli; Id., *Ordo amoris*. Brescia: Morcelliana; Id., "On the Rehabilitation of Virtue," en. tr. Eugene Kelly, *American Catholic Philosophical Quarterly*, n. 79, n. 1, 2005; Id., 2008. *Scritti sulla fenomenologia e l'amore. Fenomenologia e teoria della conoscenza "Ordo amoris"*. Milano: FrancoAngeli. Cf. about Scheler, among the others: Bosio, *Invito al pensiero di Max Scheler*, op. cit.; Giovanni Ferretti. 1967. Gli sviluppi della concezione fenomenologica scheleriana. *Rivista di filosofia neoscolastica* 59: 54–102; Id., 1972. *Max Scheler*. Milano: Vita e Pensiero, 2 voll.; Id., 1978. *Scheler*. In *Questioni di storiografia filosofica, Il pensiero contemporaneo*, ed. Adriano Bausola, 98–120. Brescia: La Scuola; Henckmann, W. 1998. *Max Scheler* München: C.H. Beck; Rosa Padellaro. 1970. Bibliografia su M. Scheler. In Max Scheler, *La posizione dell'uomo nel cosmo* Milano: Fabbri; Riconda, G. 1983. *Introduzione al pensiero di Max Scheler*. Torino: Giappichelli; Zhok, A. 1997. *Intersoggettività e fondamento in Max Scheler*. Firenze: La Nuova Italia; Frings, M. 1997. *The Mind of Max Scheler,* 221–236. Milwaukee: Marquette University Press. The critical reference to Bergson, as well as to Eucken, as parts of the intellectual background of Scheler, is recalled by Schneck, S.F. 1987. *Person and Polis. Max Scheler's Personalism as Political Theory,* 17–19. Albany, NY: State University of New York Press.

[20] Totaro, F. 2002. Persona, azione lavoro: per una teoria trascendentale della prassi. In *Etica trascendentale e intersoggettività,* ed. Carmelo Vigna. Milano: Vita e Pensiero.

[21] Verducci explains well the peculiarity of the German terms for finality: «*Ziel* indicates the intrinsic finality in the sense of the immutable Aristotelian-Scholastic final cause, *Zweck* (the aim) means the extrinsic finality which one reaches by using opportune means. *Ende* instead means the conclusion. In referring to the finality implied in the word *Arbeit*, Scheler always uses the term *Zweck* (aim), underscoring the extrinsic character and to a certain degree the arbitrariness of work's conclusion in reaching an aim» (Verducci, *Work and Economics in Max Scheler*, op. cit., pp. 581–582).

[22] Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., pp. 20–21.

[23] Ibid (my own italics).

[24] «Mit dem zuletzt bezeichneten Merkmal des "Nichtfertigmachens", des "Ungeschlossenen" verbindet sich in unserem Begriffe ein weiteres, eng damit zusammenhängendes Merkmal. Arbeiten bezeichnet nicht nur ein immer wieder ansetzendes, sondern auch ein *zeitlich gemäß der Sache geregeltes* Tätigsein» (Scheler, *Arbeit und Ethik*, op. cit., p. 173).

[25] Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 21.

[26] «Es ist diese dreifach Anwendung des Begriffes – als ein Beispiel einer zweifachen Anwendung eines Wortes auf die Inhalte der zwei verschiedenen Kategorien von „Ding" und „Tätigkeit" steht das Wort meines Wissens allein – kein launischer Zufall der Sprache» (Scheler, *Arbeit und Ethik*, op. cit., p. 167); «Der Zweck scheint nicht über der Tätigkeit stehend und diese lenkend, die Tätigkeit nicht über der Sache als sie gestaltend: die zeitliche und die logische Randordnung dieser Bestimmungen ist im Begriff der Arbeit völlig verwischt. Die Sache bestimmt in gleichem Maße die Tätigkeit und den Zweck, und auch die Tätigkeit den Zweck, wie dieser Prozeß gegenseitiger Bestimmung auch in umgekehrter Weise verläuft (Ibid.).

27 «Diese Voraussetzung eines *gegebenen Zwecksystems*, das der Begriff "arbeiten" mit sich führt, bringt weiter mit sich, dass „arbeiten" nie eine einmalige zweckvolle Handlung, sondern stets eine, durch ihre Stellung im Ganzen des gegebenen Systems und dessen Art näher charakterisierte, ungeschlossene "arbeiten" als solches ist es nicht» (Ibid., p. 170).

28 Ibid., p. 168.

29 Ibid., p. 169.

30 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 22.

31 Id., *Work and Economics in Max Scheler*, op. cit., p. 582: «*Arbeiten*, linguistically exhibited as an intransitive verb as far back as the era of Goethe, possesses neither the aim nor the product of work. It does not appear intrinsically linked to the aims and the products which follow, nor does it seem to have some kind of entelechial structure which, autonomously, allows it to conclude, from time to time, its doing. Rather, work manifests itself, already linguistically, as an artificial device that, even while simulating the ontological dynamic of becoming, presided over by natural finalism, serves to reach aims and products not given by nature and thus from time to time variable. Inasmuch as it is an artificial dynamism, work activity must receive from outside of its processuality the aim which defines, from time to time, the completeness of the product worked and the conclusion of the activity itself, while, in order to assure itself of its executive efficacy, work must find in finalizing systems (economical or political institutions, structures of needs, shared traditions, etc.) so consolidated as to constitute almost an objective nature (*wie ein objectives Naturding*)».

32 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 22.

33 «Nicht „arbeiten" schlechthin schaffe Werte, sonder nur jenes bestimmte „arbeiten", das wirkliche Bedürfnisse befriedigt; das Wertmaß eines wirtschaftlichen Gutes sei also nicht die in ihm enthaltene Arbeit, sondern seine Brauchbarkeit, welche der an sich *arationalen* Tätigkeit, welche man „arbeiten" nennt, ihre Ziele und Objekte setzt» (Scheler, *Arbeit und Ethik*, op. cit., pp. 169–170).

34 Cf. Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 43.

35 «So liegt im "arbeiten" auch ein Immerwiederansetzen der Tätigkeit, die ihrer Natur nach ungeschlossenen, ja *unschließbar* erscheint. Eben weil in dem Begriffe und seinem Gebrauch von allem Ziel, Ende, Objekt der Tätigkeit abgesehen wird, eröffnet sich in ihm eine *Unbegrenztheit* der Tätigkeit. Nimmt man dieses Merkmal mit dem zuvor aufgefunden des Arationalen zusammen, so ergibt sich die diesem Begriffe eigentümliche Tendenz, zur Bezeichnung einer fortlaufenden und endlosen Herstellung von Produkten anzuwachsen, gleichgültig wie, wo und wem sie nützen oder wen sie besser machen sollen» (Scheler, *Arbeit und Ethik*, op. cit., p. 170).

36 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 26. On the theme of realisation in Scheler, in regard to that of value and success, see Peter, H.S. 2000. Scheler's Ethics vs. the Ethics of Success. In *Person und Wert. Schelers „Formalismus" – Perspektiven und Wirkungen,* ed. C. Bermes – W. Henckmann – H. Leonardy, 192–203. Freiburg-München: Verlag Karl Albert.

37 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 26.

38 Ibid.

39 Verducci, *Il segmento mancante. Percorsi di filosofia del lavoro*, op. cit., p. 180.

40 Ibid., p. 28.

41 According to Verducci, once more, Scheler discovered «la nicchia pratica, che appartiene al lavoro, quale attività che raggiunge il proprio fine solo mediatamente, attraverso il dispiegarsi della processualità di cui consiste, e che dunque esula tanto dalla tipologia delle azioni transitive-poietiche quanto da quella delle intransitive-pratiche, configurandosi esclusivamente per il suo dinamismo esecutivo di trasformazione» (Ibid., p. 27).

42 Scheler, *Arbeit und Ethik*, op. cit., p. 170.

43 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 28.

44 Curiously, like what happened to Scheler, also the Blondelian "philosophy of work" has been not noticed by the interpreters. Maybe only now, when we see with more lucidity the urgency and the gravity of the inversion of values and of the right hierarchy of action and work, we can come back to the thinkers of the recent past in order to look for new ways to understand praxis. This theme has been widely reflected by Francesco Totaro, for example in his rich book, *Non di solo lavoro: ontologia ed etica nel passaggio di civiltà* (Milano: Vita e Pensiero, 1999[2]), as well as in numerous articles. His attention is devoted to

the understanding and criticism of the perversion of the relation of work and economics to ethics. Cf., for example: Id., 2007. I rischi dell'‘economicismo buono'. Una critica etico-filosofica. In *Etica e forme di vita*, ed. Antonio Da Re, 203–219. Milano: Vita e Pensiero; Totaro, F. 2006. E' anche una questione etica. Per un riequilibrio antropologico nel nostro tempo. *Orientamenti*, 19(2): 50–58. In the case of Blondel, anyway, no scholar has tried until now to re-read his works in order to verify accurately the presence and the content given to the notion of human work. This is what, in turn, can be done with success and demonstrated through a new interpretation of Blondel's philosophy of action. On this theme, cf., as a first attempt in this direction, even if from the peculiar educational theme, our 2008. Action, Work and Education in Blondel. In *Education in Human Creative Existential Planning,* ed. Anna-Teresa Tymieniecka. Dordrecht: Springer. *Analecta Husserliana*, 95: 163–194.

[45] Blondel, M. *L'Action. Essai d'une critique de la vie et d'une science de la pratique* (Paris : Alcan, 1893 ; Paris : P.U.F., 1993[4]), in *Œuvres Complètes* (Paris : P.U.F., 1995), t. I, pp. 15–530; en. tr. Oliva Blanchette, *Action (1893): Essay on a Critique of Life and a Science of Practice*, University of Notre Dame Press, Notre Dame, Indiana, 1984 (we will quote this translation from now on).

[46] Maurice Blondel, *Le problème du travail humain*, in *L'Action*, tome II. *L'action humaine et les conditions de son aboutissement* (Paris : Alcan, 1937).

[47] Id., 1937. *Compte rendu* de Étienne Borne – François Henry, *Le travail et l'homme. Politique* 11(2): 669.

[48] This element can be seen also in Scheler's text. The aspect of displeasure included in labour is due to the fact that, even after choosing an aim, as soon as this is put outside activity, we *must* (Scheler, *Arbeit und Ethik*, op. cit., p. 174). Cf. Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 23.

[49] The French word for 'work' – *travail* – is very close to the Italian word for 'toil' – *travaglio* – (which in turn is not used for usual work, *lavoro*), rather than in French, where it is expressed by the word '*enfantement*'. The Italian language then grasps exactly the semantic connection highlighted by Blondel.

[50] Blondel, *Le problème du travail humain*, op. cit., p. 485 (my own italics and translations, where not specified differently).

[51] Ibid.

[52] Id., *Le travail et l'homme*, op. cit., p. 669.

[53] Id., *Action*, p. 150.

[54] Maurice Blondel, *L'Être et les êtres. Essai d'ontologie concrète et intégrale*, Alcan, Paris 1935, 1963[2], 57.

[55] Id., *Action*, op. cit., p. 114.

[56] Id., *Le problème du travail humain*, op. cit., p. 485.

[57] See Frings, *Max Scheler: The Human Person in Action and in the Cosmos*, op. cit., p. 176. Verducci writes: «If the foundation of the world from Spinoza onwards seems as divides between the two attributes of thought (*cogitatio*) and extension (*extensio*) as it is directed towards the attainment of its own identity, then work and its power can constitute the adequate and anthropologically accessible device for accomplishing this one destination of the foundation of the world and can at the same time explain it. Obviously, a similar new metaphysics, which includes work in what it does, ceases to be mere contemplative knowledge and takes on practical value as well» (Verducci, *Work and Economics in Max Scheler*, op. cit., p. 581).

[58] Blondel, *Action*, p. 159 (my own italics): «Only man does violence to himself, fights himself, makes himself suffer, kills himself, *labors in acting* ».

[59] Id., *Le problème du travail humain*, op. cit., p. 485.

[60] Id., *Action*, p. 245.

[61] Ibid., p. 146. Besides, we should remember that the role of effort in the evolution of the living being is remarked by Scheler, in comparison with Bergson and Schopenhauer, so to stress the operative and efficacious characteristic of action (cf. Bosio, *Filosofia e scienza della natura nel pensiero di Max Scheler* (Padova: Il Poligrafo, 2000), 67). Another important concept – partially connected to that of effort – is *resistance*, conceived as the mode of reality to be given in the intentional experiencing (see on this point Frings, M. 1965. *Max Scheler. A Concise Introduction into the World of a Great Thinker*, 186–187. Louvain: E. Nauwelaerts.

[62] Blondel, *Action*, p. 158.

63 Id., *Le problème du travail humain*, op. cit., p. 485.

64 Verducci, *Lavoro e filosofia in Max Scheler*, op. cit., p. 28.

65 Blondel, *Le travail et l'homme*, p. 671 (my own italics).

66 Ibid.

67 About the anthropological thought in Scheler, cf.: Frings, M. 2002. Max Scheler: The Human Person in Action and in the Cosmos. In *Phenomenology World-Wide. Foundations – Expanding Dynamics – Life-Engagements. A Guide for Research and Study*, ed. Anna-Teresa Tymieniecka, 172–183. Kluwer, Dordrecht (Frings also underlines the role of resistance, as the capacity «inherent in the vital energy of impulsion that existence and reality are given to us», Ibid., p. 176); Mazzarella, E. (ed.). 1990. *Antropologia filosofica e teoria dell'azione*. Napoli: Guida; Bosio, F. 1976. *L'idea dell'uomo e la filosofia nel pensiero di Max Scheler*. Roma: Edizioni Abete (in particular 91–154). In regard the reference to Gehlen is important: Gehlen, A. 1961. *Anthropologische Forschung. Zur Selbstbegegnung und Selbstentdeckung des Menschen*. Reinbeck bei Hamburg: Rowohlt Taschenbuch Verlag GmbH; Id., 1957. *Die Seele im technischen Zeitalter*. Hamburg: Rowohlt Taschenbuch Verlag GmbH.

68 Both Blondel and Scheler share the general personalist orientation of thought. On this main characteristic in Scheler's thought, see: Leonardy, H. 1976. *Liebe und Person. Max Schelers Versuch eines phänomenologischen' Personalismus*. Den Hague: Nijhoff; Spader, P. 2002. *Scheler's Ethical Personalism. Its Logic, Development, and Promise* New York: Fordham University Press.

69 Scheler, *Arbeit und Ethik*, op. cit., p. 193.

70 We borrow an expression by Totaro, F. 2008. Il lavoro oltre le patologie del lavoro. *Prisma*.

71 Cf. Totaro, F. (ed.). 2008. Filosofia del lavoro. *Paradigmi*, vol. 67; Id (ed.). 2009. *Il lavoro come questione di senso*. Macerata: Eum.

M A M U K A   D O L I D Z E

THE MEANING OF EXISTENCE AND METHOD OF TRANSCENDENTAL PHENOMENOLOGY

A B S T R A C T

The work is dedicated to the problem of interpretation of transcendental phenomenology in existential manner. For this reason it serves as a foundation for all the special sciences. By using the method of transcendental phenomenology it gradually becomes evident, that phenomenological inquiry of consciousness discovers the consciousness (even on its initial stage of perception) embodying the meaning of existence. Keeping the principle merge between existential meaning and the external being, considering the latter in Kant's way – as directly inaccessible to human minds, the author grasps the being in a round-about way: permanently using the phenomenological reduction he unveils the true existential claim of meaning – formation process as a stream of self-formation, which penetrates into the both sides of being – subjective being (consciousness) and the objective world.

Though the world of phenomenology looks rather versatile, in order to examine its central point – the problem of essence and existence, one may discern more similarities than differences. The phenomenological method generally focuses its various experience on the contrast of the natural standpoint and the phenomenological stance. The first accepts the reality without doubt, without examining its existential meaning. Even though we often come to suspect (and eventually to reject) this or that particular segment of experience of reality, we simply and unquestionably accept the world as a whole. But it would seem logical, that unless we accept the world as a whole, we cannot, in any meaningful way, doubt a part of it. Yet to doubt the world as a whole, is precisely what the phenomenologist asks us to do. The attempt to doubt everything just is the position to make the move from the natural standpoint to the phenomenological stance.

So, as regards to the starting point of the phenomenological stance, the question is: What is the existence of real world, that has its being out there and naturally does not consist of an articulated judgment about its being? This brings us to distinguishing the criterion of general meaning of existence.

The first sign of presence of a thing is an immediate content unveiled through the sensitive data. I am aware of a thing, I discover it immediately, intuitively, I experience it. Through sight, touch, hearing etc., in the different ways of sensory perception, the corporeal thing is somehow spatially distributed for me simply there, in verbal or figurative sense "present", whether or not I pay it special attention by busying myself with it, considering, thinking, feeling, willing.

Although I find continually present and standing over against me the one spatio-temporal thing, the starting point of my perception embodies the element of thinking, since it implies the act of creation of corporeal meaning as an integral part of perception and the basis for synthesis of sensitive data.

We emphasize this most important point once again in the sentences that follow:

Even though the objective world of things always has its being out there, it displays itself as a perceptible object and thus reveals its connection with subjective ego; resulting in the substantial nature of perception. Therefore the latter, even on its initial stage, cannot be considered as a pure sensible act. As regards to its indigenous bond with the outer world, it embodies the act of thinking – the act of consideration of internal and external. Accordingly, we primordially extend the sensitive data in space and time, implying their disposition in terms of "near" and "far", "now" and "then".

Moreover, the sensory perception of a spatio-temporal object coexists with imagining its latent sides, to receive the full outlook upon the thing. Thus, instead of a simple act of primary apprehension, in fact we have a complex process of collaboration of various sides of consciousness, which a priori bases on the connection between the outer, objective world and a subjective ego; Otherwise the ground of collaboration of imagination and perception and the fact of extending the sensible data in space and time turns out to be unexplainable.

Therefore, the thesis, that the sensitive data, as an integral part, and starting point of objective apprehension, certainly discloses the face of existence, since the primordial form of perception already implies the unity of subject and object, seems accessible.

If speaking in a rigorous manner, our account of the above mentioned perception as an experience of reality, shows that within the latter something occurs, which differs from pure sensibility and arranges the sensitive data in space and time. The property of external consideration, which is the inner, essential feature of consciousness, permanently brings out the sensory perception from itself into a new domain. Strictly speaking, it seems unreasonable to suppose any corporeal thing beyond the consciousness: Here it deals only with subjective process of surmounting itself in the mode of openness, to form the psychological content of an object, regardless its external, existential ground.

The difficulty of the creation of the meaning of existence is that, on the one hand, it is the most general concept, that can never be embodied by its particular meaning and, on the other hand, it always claims to stay out of the psycho-subjective mental process aimed at the construction of an existing object.

Such a situation is quite unique. Perception, as an integrity of sensible and mental acts, as if gets outside itself to an existential dimension; permanently considering its self-evidence content as something external from itself. Just because of this, subjective process embodies the meaning of existence and therefore, its very starting point is considered as a first sign of outside being already. Perception can be referred to as the transformation of the internal into the external, but despite this, logically, there is no reason to indicate an existential object beyond perception. Consciousness only

deals with indicators that point to a definite internal-external passage, regardless the object that exists out there. From this point of view, objective existence seems to be a horizon, as an unreachable goal of subjective aspiration, spread out endlessly.

Existential significance belongs to the field of the subject's creativity, but not to the sphere of objective world that has its being out there.

As regards to the natural standpoint, it ignores the differences between the (existential) meaning and its (outside) object, and bases the perception on the ground of actual objectivity.

The phenomenological stance requires keeping these differences and putting a merge between the meaning and its correlate – the being of object. Now, instead of maintaining the natural standpoint, we propose to alter it radically. The method of reduction (epoche) expels the existential claim from the judgment about the essence of being. The procedure of this sort is something quite unique: Whilst maintaining the substantial nature of perception, we do not abandon the thesis we have adopted – that consciousness has existential meaning: we make no change in our conviction and yet the thesis undergoes modification – we set in as it were "out of action", we "disconnect" it, "bracket it". To put this differently, the thesis is considered out of its objective – existential claim, <in terms of being or not-being>. It still remains like being disconnected outside the connectional system.

Thus, in order to disconnect the meaning of existence from the existence in itself, the phenomenological method requires exclusion from the judgment of the claim of being or not-being, i.e., taking its content in "brackets".

To speak more precisely, instead of exclusion, it is advisable to use the term "bracketing", because of the following contradiction: although the object always sets itself out of the subject, there is a deep connection between subjective ego and the world of objects, since the results of perception present themselves in existential face and thus the existence has its essential roots in the consciousness resulting in the substantial nature of perception. Therefore, instead of exclusion we have an act of "bracketing". The term – "bracketing" suggests that because of the contradiction, we are standing on a half-way: fixing the unity of subject and object and simultaneously the non-connection between consciousness and existence. As it will be shown below, goal of phenomenological reduction is the solution of the named contradiction.

Permanently continuing the act of "bracketing" in various logical layers of the judgment, the analysis grasps the deepest procedural level of the content, which is not a subject to the act of exclusion. This is the act of exclusion in itself, or the act of creation of existential meaning.

Here the exclusion, as an act of phenomenological reduction, means disconnection of the existence from its meaning. Since the first is something indefinite <due to its universal, all-embracing volume>, the process of reduction denotes the detachment of the definite meaning from its indefinite source, i.e. creation of the meaning of existence.

Thus, to repeat, according to phenomenology we should not confuse the essence and existence, concept and object, meaning and its correlate – an objective thing.

Such a demarcation results in the following judgment about the essence of reality: the pure content of consciousness is regarded without its connection to the outside world.

But we have learnt to understand, that consciousness in itself has a being of its own, which can be revealed after phenomenological disconnection. We take all the data of psychological reflection as real world events, as the experiences of being "in brackets", but we fail to notice, that in order to completely abolish the concept of being the same operation of "bracketing" needs consciousness in itself, as a field of its own, subjective being. This brings us to exclude the existential claim of real world-objects and of the sphere of subject consciousness also, since the concept of being exists in both, external and internal areas.

For this purpose let us consider the possibility of double "bracketing" of the pure phenomenon, since it pretends to be (or not to be) an actual content of consciousness. We must bracket the subjective phenomenon, as well as objective events, and give the first a different meaning: it is not an actual content, which has a definite existential claim, but a dimly apprehended depth or fringe of indeterminate state of to be or not to be. At this point we take the phenomenon not in actual sense, but as something coincidental, which occurs according to the probability, in this or that cognitive condition. Thus, "bracketing" transfers the phenomenon into the status of possibility beyond its actual, subjective being. To put this in Husserl's language – the second step of bracketing opens the phenomenon to the horizon of possibilities.

But it is not the final point of phenomenological reduction. Our purpose to bracket all the layers of consciousness leads us to bracketing the sphere of possibilities as well. Therefore, neither can we establish the phenomenon in its accidental-probable status.

What is the phenomenon?

> The phenomenon has no claim to be an external object.
> The phenomenon abolishes itself as an actual content of consciousness.
> The phenomenon is not objectified in the status of possibilities.

Gradually continuing such methodological rejection, we lose every definite meaning of phenomenon and eventually approach the procedural ground of our analysis – the act of bracketing in itself.

Now, if we set in brackets the very act of bracketing, we encounter the contradiction: it seems paradoxical to abolish the act of abolishing the claim of being. Instead of abolishing, such double "bracketing" results in establishing the claim of existence.

But the act of bracketing is essentially connected with the act of meaning-creation. The first differentiates essence and existence, detaches the definite meaning from indefinite being and determines or creates meaning.

To sum up, it became obvious that phenomenological reduction completely bases itself on the existential claim of the meaning-creation process, which is not limited to the sphere of consciousness, but as an existential process, pervades the consciousness in its integral entity.

But if phenomenological reduction, in the capacity of the meaning-creation process, possesses the existential status, consequently, its consisting parts also gain existential meaning. So the contents mentioned above – external object, internal phenomenon and its possibilities, because of establishing their procedural ground regain the claim of being, excluded by the method of "epoche" at the starting point of bracketing.

One should necessarily be aware, that they regain existential claim not independently, but as the elements of the phenomenological creative process. Rather than functioning independently, they endow a content with the meaning of existence and reciprocally gain existence in this process of endowment. Thus, for phenomenological reduction to get in the status of existential process, definite-indefinite links should necessarily occur. As at the starting point of reduction, when the indefinite concept of being caused the process of reduction – to set in brackets the definite content of phenomenon.

Repeating once more, by basing bracketing on the existential ground, we attach to a phenomenon existential meaning in the status of element of the act of reduction, The phenomenon gains existential meaning, if it plays the part of indefinite source of being for another phenomenon conjugated to it.

From this phenomenological point of view, the ontological unity of some conjugate and unconnected couples becomes obvious. Namely, we have in mind the spiritual-material schism and unity, expressed through the relation of consciousness and its object. Here we encounter the definite-indefinite link of conjugate spheres. Consciousness as a pure spiritual formation plays a part of something indefinite in relation to the objective world, and according to phenomenological analysis, attaches the meaning of existence to the object and vice versa. Pure consciousness receives its existential significance through the objective world, since the first has a substantial nature even on its initial stage. Therefore, pure consciousness is always the consciousness-of (some object) and presents itself as acts of intentionality towards the object.

As another example we would like to present Kant's problem of objectivity of knowledge. Despite the fact, that Kant demolished metaphysical tradition, identifying being with things-in-themselves, which is inaccessible for human mind, he considered the problem of objectivity of human cognition.

The difficulty of this problem is the following: If a priori concepts and forms of perception (space and time) create the world-for-consciousness, the objectivity of human knowledge receives conditional nature and the attachment of existential meaning to the object of knowledge seems rather doubtful.

On the basis of phenomenology, the solution of Kant's problem becomes obvious:

A priori concepts and spatio-temporal forms constitute the field of pure consciousness, which is conjugated with the fact-world and, according to our interpretation attaches existential meaning to its empirical content, providing the objective nature of knowledge. On the other hand, external world plays a part of indefinite existential source of pure consciousness, for its a priori forms and concepts have non-formal, substantial nature.

Thus, the pure consciousness and empirical reality form couples of mutually-exclusive, definite-indefinite conjugate elements and, as parts of existential process of meaning creation, provide each other with existential sense.

We can extend the illustration of our results on the schism also in atomic physics, by showing that conjugated (wave-particle) pictures of atomic reality are mutually founded in the physical (existential) sense.

Finally, we come to the thesis, that on the level of intentional process of meaning – creation, the merge between meaning and being cannot be maintained and phenomenology, thus, presents the science of beings. But we understand the latter not in Kant's way – as a thing-in-itself, but as a self-flowing intentional process of creation of the meanings of manifold existence. Therefore, the phenomenon, as a thing-for-consciousness, presents at the same time the thing-in-itself, since its mode of openness is rooted in the existential process mentioned above.

We should necessarily be aware that the merge is destroyed not in the sense of natural standpoint, which identifies the meaning and its object, but according to thephenomenological stance – detaching the existential meaning from objective being. Just the very act of detaching as an act of creation has the existential status. Thus, the act of demarcating consciousness and objective being presents an existential process, which, due to its integrity, eliminates this merge and establishes being within and out of consciousness.

On the transcendental level of meaning- formation process, the thing-for-consciousness coincides with the thing-in-itself, for, due to subject-object integrity, they both present consciousness in itself as a flow of intentional acts.

Instead of Conclusion

Our work is dedicated to the problem of interpretation of transcendental phenomenology in existential manner. For this reason it serves as a foundation for all the special sciences. But as it is known, phenomenology is the science of being in a radically different sense from that in which for centuries metaphysics had been regarded as the science of being.

Beginning with Aristotle, philosophers had held that metaphysics is concerned with an ultimate reality that exists in and for itself. Kant had finally demolished the claims of this traditional metaphysics by showing that things-in-themselves (being-in-itself) are forever inaccessible for human minds.

For Husserl, the beauty of the phenomenological method was that it made possible a new science of being. It disclosed a realm of being that was ultimate not in the sense that it existed beyond experience, but in the sense that it presented itself with absolute certainty within experience. To study being is not to turn to another reality (things in themselves). It is to penetrate deeper and deeper into the same – the one and only – reality things-for-consciousness.

By extending the above mentioned position, it gradually becomes evident, that phenomenological inquiry of consciousness discovers the consciousness (even on its initial stage of perception) embodying the meaning of existence. Keeping the principle merge between existential meaning and the external being, considering the latter in Kant's way – as directly inaccessible to human minds, we grasp the being in a round-about way: permanently using the phenomenological reduction we unveil

the true existential claim of meaning-creation process as a stream of self-formation, which penetrates into the both sides of being – subjective being (consciousness) and the objective world.

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BUNYADZADE KENUL

THE PHENOMENON OF THE UNITY OF IDEA

ABSTRACT

Beauty and wisdom are, in point of fact, manifestations of the One Idea. Note that these manifestations are not coincidental, they do exist: responding to these manifestations are philosophical trends, teachings and works of art. The human being unveils manifestations of this concept, so he cannot evade it, for one of its branches stems from the very essence of man. In other words, in case where man enters into harmony with the beauty and wisdom that surround him (he is needing a lot of it), he uncovers the truths of the One Idea. The One Idea is integrally associated with the Absolute Being to personify His beauty, grandeur, resplendence and other attributes. Every being is related to the world of Ideas, which accumulate in itself different relative ideas, diverse features, because all ideas belong to it. For this reason, traces of the beauty and wisdom above are occasionally detected within any essence created. The One Idea is a Creative force which gives birth not only to other ideas but also realizes and materializes the images of these ideas, synthesizing them. It is naturally determined that man as a creative factor contributing to the sustainability of the Creation is in the lowermost scale of ranks. That is one more argument in favor of the fact that the heavens and land are indissolubly tied. The Creation process is an implementation of the One Idea. In other words, the One Idea is in the perpetual motion with its new and new forms of personification.

The ideas of beauty and wisdom that have always attracted humans are the multiform manifestations of the universal concept. Not accidental, these manifestations never waste away. That said, philosophical trends, teachings and works of art are none other than man's response to these manifestations. Not indifferent to these manifestations, man makes a note of them, especially as they are echoed deep in his soul. In other words, when man enters into harmony with the beauty and the profound wisdom around him (his heart craves for it), the truths of the Unity of Idea (UI) uncover themselves to him.

The very phenomenon of the UI is complex and diverse. To uncover its contents and significance, it is essential to clear up several questions. It would, in our view, be appropriate to examine the UI from the points of view of its formation, or realization and cognition, i.e. first, from top to bottom; and secondly, from bottom to top.

What is the UI then? It is the thing that mirrors all the beauty, sublimity, richness and other properties of Absolute Being. For all that, it is concurrently the unity encapsulating different features and, hence, different and relative ideas. It is, in other words, a source of each existence's idea (relative idea). For this reason, the signs of the beauty and the wisdom are retraced in the crux of each creature.

The UI is the essence of the existence. In other words, its manifestation and, hence, realization are none other than the very process of creation. This phenomenon embraces ideas of both material and non-material beings.

First of all, it should be noted that in the history of philosophy the creation process, i.e. manifestation of the idea finds its parallel, primarily, within the hierarchic system. Although there are some fundamental differences depending upon their outlooks, hierarchic systems are notable for a number of common features, and it is through the analysis of these similarities that it becomes possible to get a clear picture of the UI. The fact is that the hierarchy as more consistent with the nature of the creation process forms a suitable model to uncover its depths. Firstly, a direct relationship is attainable between the universal and relative ideas within the hierarchy. Secondly, apart from confirming the inevitable existence of the worlds other than the material world in the act of creation, the significance and the role of each of these worlds are explained within the hierarchy, too. At the same time, it demonstrates on logical grounds that each creature has his own place (!) or rather his own idea within the system. Thirdly and finally making use of the God-endowed talent and wisdom the conscious being proceeds from his own idea, and thus the possibility of advancing toward the perfection, as well as the individuality of the process is accentuated.

The creation is a realization of the ideas; however, no idea can be realized in a simple, facilitated manner. Although its existence is not dependent on other ideas but its realization is closely related to them. At the beginning, these ideas, taken separately, are independent though, some of them, depending upon certain circumstances, come out as principal ideas, others as "an idea of the idea", or "auxiliary idea". It would be appropriate to add that under various conditions ideas may replace each other, and the principal idea may turn into the relative one.

Each idea is simple, transparent, and the truth that it embraces is complete and perfect. However, this character of idea is changed in the creation process: one thing or one event comes as a result of the unification of several ideas. That means the complication, i.e. the realization of a thing results in the concentration of the relative ideas around the principal idea. At the same time, owing to the fact that some ideas come out as principal and others as auxiliary, one of the truths is positioned as central while others being truths notwithstanding, contribute, nevertheless, to the disclosing of the principal truth, and thus are transformed into the "truth" which, to a certain extent, diverts from the principal idea. A certain idea appears as "original grain", others as its "shells". This means that the idea loses its purity. Plato was prone to define the manifestations of the material world as the shades of the ideal world, i.e. the shade within the world whose natures and truths vary (are in the other world). Plotinus wrote: "The spirit is responsible for the creation, however, contrary to the principles that add strength to it; the spirit adds something its own, but this addition is of lower quality".[1] For this reason, creatures are positioned at the lower, imperfect stage in relation to the Supreme Being, and "are just debris of the Supreme Order".[2] According to the philosophy of illumination, the first abstract light which is emanated from the Light of Lights is essentially "feeble in itself".[3] "The Light of Lights varies in its perfection only",[4] i.e. the essence of the Light of

Lights is perfect, while the essence of the First Light is imperfect in relation to the former, for it came as a result of creation and its essence was related to other. Abu Turkhan defines material entities as copies of ideas, however, as distinct from Plato, he adds that not only essence of things and phenomena but also their structures are composed of copies of ideas, too.

It appears that the creation is, to some degree, a sort of "division" of the UI. Of course, "division" cannot be construed literally, for the UI is simple and indivisible. As has been noted above, the point is about the plurality within the universe: man produces infinite ideas just as the Sun radiates endlessly. Plotinus pointed out: The world spirit fed by inexhaustible light of the Primary Universe distributes it (light) among numerous beings and thus satiates them with life and mind. Its contribution can be compared with the fire effect . . ..[5] The philosopher notes that "against the background of the Divine Mind and Spirit, the Divine Consciousness-Form embarks upon this stage of the Spirit: Sun's rays do exist as certain form of the Light".[6]

Typical for all indestructible and simple beings, the UI, according to S. Khalilov, "is common, essential and inevitable. The material embodiment is single; it is the phenomenon. . .".[7] The UI is great, so it is essential to "divide" in order to cognize. For instance, as viewed by Nicholas Cuzanus, Allah (read: UI – K.B.) cannot be cognized as a unified entity, and be perceived only in the form of line (plurality, nature – K.B.) only.[8] The idea is simple but difficult to be perceived, and from this standpoint it is necessary to make it complicated. To cognize the Sun, E.A. Konuk stressed the necessity of hiding the Sun behind cloud as writing: "To watch the Light of the Truth, it is crucial to see it from under a curtain of the beyond".[9] However, it should be emphasized that these "curtaining" and complication contribute to the cognition of the idea. Abu Turkhan writes: "Activities arising from the disintegration of the UI are put together to materialize the primary idea".[10] Let's return to our view as set above: *all the ideas of a thing or an event contribute to the principal idea – comprehension of the slightest grain of the UI.*

The last stage of the creation process is the material world. Most philosophers are prone to classify the existence of the material world into *minerals – plants – animals – humans*. This classification is notable for its ascent from the bottom – vegetation soul (from nutrition point of view), next to the animal soul (sensation, reproduction) and finally to the top – human soul (thinking creatures). A question arises: if minerals, plants and animals dispose of complex structure, if man can cognize many truths through their meditation, if the vegetation and animal kingdoms possess their own mode of life, "world outlook", means of communication, is it correct then to place them at the stages inferior to the human one?

Of course, we do not intend to make changes into this classification. We'd just like to comment on some distinctive features of this classification. In other words, the question is not about putting the spirit of the entities into the forefront, but singling out the ideas which form their essence. Note that it was Abu Turkhan who came closer to the comprehension of the above, so it'd be advisable to quote him: by their nature ideas may be passive and active[11] and "the idea at the stage of materialization is, as a matter of fact, passive. Maturing of the idea is its life process! The idea has its own life (i.e. idea's specific life) It is still living idea!".[12] It appears that one stage of

the classification is different from another by the activity of the idea and considered more superior. Against the background of the above, man takes a particular place, for "he is the incarnation of the spirit, not passive idea. The spirit is not passive; it is active and creative. The manifestation of the idea within material phenomena as an entity with its forms and structure is the idea's frozen, static form".[13] Of interest is the fact that Abu Turkhan presents the active idea as the spirit only. Account has to be taken of the fact that there is no specific view on the spirit allegedly characteristic of other entities but man. Furthermore, not every man disposes of creative and active spirit; in this case, it would be logical to link activities and properties of the spirit to the activity or passivity of the idea it is pertaining to. In other words, the activity or passivity is bound up with the idea of the spirit, not the spirit proper.

An appropriate question arises here: what is the criterion of activity and passivity? Why the idea of the plant is considered as passive and one of the human active? Or activity or passivity is inherent in the idea from its origin, or its properties may change due to the circumstances?

As has been noted above, the UI is peculiar to the Absolute Being, i.e. the creation process is subordinated to the External Will. The idea which is led and specified by the External Will in the process of realization may be termed as passive. Once the direction of the activity has been chosen, some ideas appear to be passive again, because they are again subordinated to the External Will's effect. S. Khalilov explains this as being due to the following: "The inanimate idea being mirrored in the form of the passive idea notwithstanding, its form comes, nevertheless, out as its bearer and cannot be transferred to other bodies, nor give birth to the like".[14] The situation around the active idea is slightly different. There is no force capable of changing or substituting the Absolute Will inherent in the UI. At the same time, the active idea within the framework of this Will may dispose of a certain will, i.e. it assumes an ability to create.

It would be appropriate to add that the major or minor entities of the idea may directly be associated with the activity and the passivity of the idea, yet, it should be stressed that the principal idea is not always active, hence, the active ideas are not always principal to form the pivot of the system.

The realization or materialization of the UI drives it away from its nature; still, this contributes to the comprehension of the singleness. S. Khalilov points out that "the great idea is disintegrated, staged, so minor ideas and minor purposes come out into the arena to advance toward their realization". And on the contrary: the process of the creation of the singleness is a ladder which is arranged from top to bottom, so that man could climb it up and cognize universalities.

The fact that man is an intellectual entity among other creatures makes it logical that man is, directly or indirectly, in the center of the idea realization; in other words, everything is fed by his world outlook; every phenomenon occurs against the background of his activity only under objective circumstances. Indeed, the UI is closely related to man; still, it is not his adequate; hence, the UI is not reflective of man only; it embraces the entire being. To put it bluntly, the path to this entity is open to man only; and it is man only to cognize this entity. Hallaj writes: "Claims of Satan and Ahmad (s.) are veritable only. However, Satan digressed from the entity

(the World of Truth), while the essence of the entity revealed itself before Ahmad (s.)". Extrapolating from other assertions of Halladj, one can infer that by Ahmad was meant here not only Prophet Mohammad (s.) but mankind as a whole.

Man is distinct from other entities by his acting as bearer of ideas; as an entity capable of "obtaining information" about ideas of other entities. In this regard, man is a microcosm, a starting-point of the top-to-bottom UI realization, "in the line of descent" of wisdoms and their comprehensions.

As has been noted above, any (there is not any) idea (which) manifests itself in things and phenomena in the clear, pure form. In order "to gain opportunity" for becoming reality, it is essential for this idea to enter into alliance with other ideas. The fact that things are made of the principal and auxiliary ideas becomes apparent in the course of their comprehension: from auxiliary to the principal idea. A special emphasis has to be made that some people are satisfied with comprehending the principal idea while others take it as a transition from the principal to the UI. When proceeding along the path leading from relative ideas (truths) to the principal idea (sometimes alleged as Absolute), a rational thinking is placed in the forefront (that's not to say that the irrational thinking is deficient at the given stage); meanwhile, along the path leading from the principal idea or phenomenon to the world of ideas or the UI the irrational thinking lies at the root of the intellectual process (similarly, that's not to say that the rational thinking is deficient at the given stage).

The UI is sustainable and absolute while its manifestations – relative ideas are variable and innumerous. At the same time, however relative ideas are parts of the UI (just as rays are parts of the Sun), their mere concentration cannot be commensurate to the UI proper. First of all, there are parts of the UI that are not apparent; and secondly, depending upon circumstances relative ideas may manifest themselves differently (just as rays of the Sun, depending upon time and space, differently affect the surrounding world).

Preconcerted by the very essence of the UI, the path to its comprehension lies across entities of beauty, good, justice, wisdom, spiritual purity and sublimity. When adjusted for their content and significance, types of the path advancement are inspiration (poets, craftsmen), ecstasy (sages, scholars, saints) and revelation (Prophets). A closer look reveals that these types are based on various forms of the laudation of some properties of the UI (these include one, two and more properties, even the UI proper). The above finds its parallel in the works and treatises which accentuated one, several properties, and, finally, the UI proper. It is natural that depending upon levels of thinking and consciousness the ideas they advance are different. While the revelation is predestined for the nation, mankind and is of paramount importance as a whole, the inspiration is of individual nature. Although it also aims to meet needs of humanity, and even results in some radical changes (various inventions, works of art and poetry, etc.), it is not obligatory. The nature of the revelation is individual as well, and sometimes it cannot overstep certain bounds, however, messages it addresses the mankind contribute to the selection of righteous path and devout deeds.

Of interest is the following aspect of the subject. As is known, Prophet Mohammad (s.) is the last Prophet, and with his (s.) leaving from this world *Vahy*

(direct knowledge from Allah – K.B.) discontinued. May it be concluded then that the UI in its perfect and complete form ceased "to be watched" by humans? Or, perhaps, its manifestations are no longer of common to all mankind importance, since it is apparent at the level of ecstasy and inspiration only? It would be appropriate to cite Mansur Hallaj's appeal to Allah as follows: "Should you appear incessantly, everybody would be driven mad. Should you hide yourself perpetually, everybody would fall into blasphemy".[15]

A brief look at the history of philosophy would reveal that nature, religion or man were placed in the focus of attention of prominent philosophers or formed the basis of their philosophical teachings. Indeed, it is natural that the UI's manifestations are of regular nature. It is obvious that it is possible to employ the same source through the use of different means; however, not all of them are correct for attaining the goal. In other words, through the use of correct methods it is possible to get access to larger sources from comparatively smaller sources. It is also known that services of philosophers are appreciated due to the authority of "sources" they ever used. These philosophers are reputed to be materialists, idealists, existentialists, Sufis, etc. Thus, Hegel points out: "The idea may be perceived through the intellect (that's authentic philosophical meaning of "intellect"), then as the unity of subject and object, ideal and real, finite and infinite, spirit and body..."[16] The philosopher presents the development of the spirit or self-comprehension process as common principle of the eternal idea hidden inside the thing and used for the creation of things.[17] Besides, successful in getting over subjective, objective and absolute stages, the spirit has reached the absolute truth of the idea.[18]

One can conclude that the UI is keeping a certain energy which inspirits and activates thinkers for "self-assertion". Three methods of this "self-assertion" are known: Allah's Book, nature and man. It is no mere coincidence that Mohammad Iqbal, Seyyed Hossein Nasr, Sheikh Taha Jabir al-Alwani and some other modern thinkers focus on the two Books – Allah's and nature. Azerbaijani philosopher Salahaddin Khalilov is prone to supplement this list with the intellectual, human world. Indeed, it is possible to encounter his intellectual world in some philosophers to certain extent; however, it happens in a different way. Thus, intellect is a medium to comprehend religion and nature. For instance, subjective spirit is tantamount to the human intellect in Hegel's philosophy. As indicated above "idea itself is intellect". That is, the question is the self-accomplishment of spirit, and intellect is the "arena" of this process.[19] However, in Khalilov's perception, the idea is transcendental and objective source of cognition as intellect, nature and divine book.

It is incontestable truth that through the study of the Heavenly Books it is possible to get comprehensive information about the UI. Besides, it is well-known that the UI being fully and thoroughly mirrored in the Heavenly Books notwithstanding, not everyone is able to cognize it. One of the sages referred to Koran as saying: "Not any reader is predestined to grasp the meaning of Koran as was granted to Prophet Mohammad (s.)." Indeed, it would be inappropriate to allege that any person, including religious figures, is in position to comprehend Koran and the spirit of the UI properly. Also, it would be wrong to insist that the UI is disseminated through the religion only: it is obviously echoed in the works of literature, science, art, etc.,

i.e. in all the spheres of human activity. Hence, there is need in local "prophet" to clarify "ulterior sense" of each sphere and bring it to humans' notice.

Some thinkers call to explore, along with the Heavenly Books, nature and its truths and thus come closer to the crux of the UI. It is no mere coincidence that over the past few centuries sciences and technologies have impetuously been developing. New sciences are developed, ties being established between present-day sciences and discoveries are made to unveil secrets of space and nature.

In short, from the origin of religions till now scholars and thinkers have contributed greatly to the study of religious sciences and religious principles through putting forward various ideas in this direction. Man has also achieved appreciable successes in exploring the nature, identifying new methods of the development of sciences and technologies. Beyond any doubts, there are great potentialities on this track. At the same time, sciences are also developed and new methods devised to thoroughly examine man's essence and improve his spirituality. We'd like to focus on the following: three Books above – Heavenly Books, nature and man as integral parts of the UI or Absolute Truth are mutually complementary methods aimed at uncovering the UI. Al-Alwani meant the revelation and nature in writing that "The two Books are sure to be brought together, otherwise, it would be no possible to grasp the authentic kernel of the reality".[20]

Supplementing the two Books is man. As independent Book, man is a link to connect them. S. Khalilov notes: "In the course of idea reanimation man acts as a subject. However, when joining another idea. . .he may turn into an object of the idea. . ..and man may form a part of the structure of the idea he reanimated. Both completely and partly. . .Completely at the level of one structure; partly at the level of another structure!"[21] True, there are sciences exploring man as an object, and the new ones currently in progress. The purpose is to thoroughly study moral properties of man. The question is put differently here. Firstly, man is a microcosm that embraces the creation essence in him. On the other hand, he is one of the components of the three Books; "a component" that supplements the first two. In other words, man forms a unity with the two Books acting as the third important component in "reading" them. As viewed by S. Khalilov, all the three Books have to be explored and "read" in their synthesized, mutually related form; in this case only it becomes possible "to cognize the nature of the creation comprehensively and perfectly".[22] That means that through the study into the external world (nature and wisdom of the Heavenly Books) man is in position to read the Book of Intellect, i.e. cognize the spiritual world. As a matter of fact, all the three Books are "gates", integral parts of the Absolute Being. In an attempt to cognize "a part (i.e. one of the Books – K.B.), man strays from the integrity, while the truth is to come closer to it".[23] The researcher lays a special emphasis on the fact that each part of the three sources implying in a hidden, potential form the other two notwithstanding, it is, nevertheless, essential to apply different methods and approaches to their study, the complex research into the three Books makes it later possible to expand the spheres of application of the results achieved. In other words, it helps man get out of a closed space – exclusively physical or spiritual worlds – and enables him to mature and shape on both as an individual and a member of society.

As stated in Koran, man is the vicegerent of Allah on Earth (2/30), aware of His names, begotten from His spirit, and finally a bearer of His most attributes. All the properties above enable man to express his will within the framework of the Absolute Will and create within the limits as set by the Absolute Creator. A.-T. Tymieniecka writes: "The human, creative microcosm is revealed between the macrocosm and transcendence. Following the logical pointers toward the ultimate stages of the foundations of reality and of the human condition we have, indeed, to operate a radical conversion within the concatenations of human beings whose queries, as much as their foundational status, are at stake here. Pursuing a path different from Husserl's, I came over time to bring out the crucially significant creative function of the human logos and to substitute it for the all-dominating intentional consciousness of Husserlian analysis".[24] It becomes evident that the idea activity is none other than his creative abilities. This, in turn, is typical for man only, since the latter "is responsible for the existence and functioning of the system of certain ideas directly (or through the insignificant mediation)"[25]. Account has also to be taken of the fact that each manifestation of the UI being realized through the Divine Will (a part of the UI though) is complete and perfect. As a result, the possibility arises to demonstrate the beauty and the perfection of each thing having been created by Allah. As distinct from this, an idea being attained through the human will risk to be defective and incomplete.

The UI runs through the entire existence and is pertaining to the Absolute Being, i.e. Allah, and it is for Him to decide which of the ideas is principal and which is auxiliary. Concurrently, this Will is directly related to the human mind. Thus, man synthesizing certain ideas and arising from the resultant harmony comes closer to the very source of creative idea, is in position to operate as "searchlight": it illuminates everything if turned into proper direction. The human intellect tends to elucidate obscure, transcendent aspects of the UI. In doing so, human becomes commensurable with intellectual abilities and potentialities of man. In other words, man enters into harmony with the UI. A.-T. Tymieniecka says: "The unveiling of the hidden and yet so powerful logos of life is the work of the intuition of the human mind, which concurrently leads the constructive logos to constitute appearances into the manifestation of the phenomenon and to appropriate them in an appreciative, cognitive modality. This is possible in virtue not only of the vitally significant lights possessed by all living beings to varying degrees, but also of the creative powers that carry human beings to the peak of their proficiencies".[26]

The above makes it possible to infer that the UI comes out as the Creative Force contributing to the creation, materialization and subsequent synthesis of ideas. The fact that man is placed at the last stage of the hierarchic line is the appropriateness with which to ensure the sustainability of the creation process. This is one more argument in favor of the continuity of unbreakable ties between the Heavens and the Earth. The creation process is the realization of the UI. In other words, the UI is in perpetual motion to act under new forms of presentation. In Holy Koran says: "Say: If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

If we cast a glance at the history of philosophy, a conclusion may be drawn that the human intellect's distribution by space and this phenomenon's establishment is a product of the newest time. In terms of decisive role of economy and policy the world panorama tends to change into the stratum of differently minded nations, with humans being properly classified and their types of thinking respectively affected. It is indisputable today that indeed there are certain distinctions in how Eastern and Western thinkers express their views or even identify objects of their reflections. For this reason, attempts directed to cognizing the UI in the West and the East are notable for their imperfect, defective nature. Manifestations of the UI are poles apart; sources of the UI are explored out of touch with each other. The polarization is, as a matter of fact, the incomplete presentation, or localization of the UI; it is the expression of copies rather than the Idea proper.

To proceed from natural regularities, the poles are sure to start drawing nearer, and this tendency is clearly apparent in the views of some intellectuals, including Toshihiko Izutsu, Mohammad Iqbal, Anna-Teresa Tymieniecka, Salahaddin Khalilov. It would be appropriate to note that a mere analysis of the philosophies of the East and the West and drawing parallels between them cannot be appreciated as a complete presentation of the UI. Overwhelming majority of those engaged in exploring the UI are Eastern researchers or experts in the Eastern philosophy. However strange it may seem, the fact is that those recognizing the UI to be more pure and simpler in the system of the Eastern philosophy are prone to take as naturally determined.

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NOTES

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NIETZSCHE AND THE FUTURE OF PHENOMENOLOGY

Der Wille zur Macht *and the Criticism of Modern Transcendentalism*

ABSTRACT

Finally we may ask in future : is there *in fine* a "dyonisian" horizon to Phenomenology ? Maybe we should examine the history of Phenomenology, and look especially at what is happening to it in our time. In a nietzschean perspective, there was perhaps, from the begining, something too "apollinian" in the work and life of Edmund Husserl. When Husserl started his phenomenological work with his *Logical Invistigations*, there was somebody just before him who had begun also to work on Logic and its "origins", but this was in an essay about *The Birth of Tragedy* ! This was Nietzsche. But in reality the great change in modern thought happenned when Arthur Schopenhauer – who respected Kant as the most important thinker since Plato – decided to elaborate a new criticism, especially against the transcendantal analytic in The *Critique of pure Reason*, in his unique great work *The World as W ill and Representation*. And here everything really changed when the "Will" became, with Schopenhauer, the "Origin" of everything, or to say it like him, after Kant, the *"Thing-in-it-self"*. It's raining, so it's the Will, the cat, it's also the Will, I am hungry, it's the Will again, I am thinking, it's always the Will... Even if Nietzsche examine critically what is too naïve in the schopenhauerian concept of Will, the nietzschean principle of *The Will to Power* (*Der Wille zur Macht*) was inspired by it ; but we should also say that Nietzsche offered a new great life to his new concept when he gave – to this "will to power"- two new characteristics : *intentionality* and *plurality*. In fact, for Nietzsche, there are a lot of wills (to power), not only one kind (plurality), and if everything is will, every will is the will-of- something (intentionnality). When we look to anything with this conception of will to power, in all nature and over the world, about everything, before conscienceness and logic, before the distinctions between what is human, animal, vegetable and mineral, or the dualisms like mind and body, form and matter, subject and object... before all the existing categories, differences and oppositions, we are nevertheless in presence of a primitive form of logic and conscienceness, those of life, and even before life, just what is organic, and even not organic, just things or objects, so we can maybe talk about the "life of things", a primitive form of life, conscienceness and logic. There is no more then "man" facing "the world", but everything just having a different way to be... a *will to power*. Everything is force, no space, even

no things, just relations among forces, *vectors*, wills to power, *affections* : will to power is not "being", even not "becoming", it is a *process* (Whitehead), or a *pathos* ! When the "essence" of everything is, in the same time, a *different* and a *same* "Wille zur Macht", when the differences between things are just a question of *sophistication* and *complexity*, speak of dust, amoeba, dinosaur or man, we have then a chance to make possible an understanding of what is "conscienceness", of what is "the world", to find again the *ontological* and *original* relation between them, before the sad, traditional, transcendental "separation". This was maybe a valuable "gift" from Nietzsche to Phenomenology : it's what allows phenomenologists to find a solution to the embarrassing problem of *naturalization*. It makes possible a profond and definitive partnership between Phenomenology and a new kind or a new generation of Sciences of life. Nietzsche's criticism of the transcendental tradition can help Phenomenology to be much more or fully it self, establishing a dialogue, or a dialectic, betwen life, the "life" of everything in the world, and the *Life-world*. "And we burst out laughing, said Nietzsche, when we see man *and* the world separated by the sublime pretentiousness of the little word "and" " ! This new radical Phenomenology inherited all the past, and has all the future for its life... and full growth.

C'est précisément en 1900, ironie de l'histoire, l'année où Nietzsche meurt, que Husserl commence à publier les **Logische Untersuchungen**, ses fameuses **Recherches logiques**, l'œuvre inaugurale de la phénoménologie.[1] Et c'est comme si tout le siècle qui s'annonçait alors allait retenir l'étrange leçon de cette petite coïncidence : une fin et un commencement, mais qui se retrouveront comme imbriqués l'un dans l'autre, dans un mouvement naturel et perpétuel de retour à soi et d'avancée constante. Husserl a voulu redonner à nouveau un sens à la philosophie face à la montée des sciences et de leur « naturalisme », et de là un sens et un nouveau souffle à cette « humanité européenne », étrangement perdue et sur le point de conquérir le monde. Quant à Nietzsche. . . comment dire ?. . . Il déclarait en tout cas : « Certains naissent posthumes ». Et ce n'est peut-être qu'au XXIe siècle, comme le soupçonnait déjà l'auteur de **La Naissance de la tragédie**, qu'il appartiendra et reviendra de tirer toutes les conséquences, pour lui-même et les temps à venir, de retrouver le sens de ce patrimoine commun, de cet étrange « **retour à la vie** »[2] auquel ils ont si profondément fait appel, du fond de leurs écrits, et autour duquel ils se sont peut-être réunis, à distance et à titre posthume, pour apporter le meilleur d'eux- mêmes, mais aussi sans doute pour nous éviter le pire. Une question néanmoins se profile aujourd'hui à l'horizon : la phénoménologie, elle-même, serait-elle aussi en phase de devenir plus ou moins nietzschéenne, ou, du moins, aurait-elle un avenir quelque peu « dionysien »[3] ? Aurait-elle (re)trouvé finalement avec la notion de **Leib** (*chair*), ou même de **chair du monde**, et l'immense problématique du **Lebenswelt** sa vocation la plus authentique et la plus profonde[4]. . . ? Il y a de cela certains signes avant-coureurs, mais cela sans doute reste encore insuffisant. Nous aurons donc d'abord, à vrai dire, à nous atteler à cette tâche, celle de réexaminer et d'approfondir la thématique de cette parenté secrète, de cette affinité germinale entre l'œuvre de Nietzsche et celle de Husserl, c'est-à-dire de penser

leur ressemblance à la lumière de leurs différences, et rebrousser chemin ensuite pour prendre conscience de l'intérêt primordial de la pensée nietzschéenne pour la phénoménologie et son avenir.

Pour cela, c'est Schopenhauer qui mériterait tout d'abord toute notre d'attention. Car si Descartes et Kant constituent indiscutablement les références majeures de la phénoménologie husserlienne, il est sans doute utile de rappeler que Nietzsche, lui, trouve sa vocation philosophique en découvrant, ébloui, l'œuvre majeure de Schopenhauer *Die Welt als Wille und Vorstellung*[5] ; et plus tard, il n'est pas inutile de le rappeler, il découvrira également une affinité bouleversante avec l'œuvre d'un certain Spinoza.[6] On voit bien ainsi d'emblée que Nietzsche se retrouve, dès le départ, avant même de devenir pleinement « ce qu'il fut », du côté d'une véritable rupture avec, précisément, ce qui constitue le point de départ des méditations de Husserl. Spinoza en effet admire et rompt justement avec Descartes. Quant à Schopenhauer, s'il est un événement, digne de ce nom, qui compte le plus pour lui - et ce depuis le « divin » Platon ! – c'est bien précisément « l'admirable » Kant, et c'est avec lui qu'il lui faudra s'expliquer et rompre, pour aller de l'avant en philosophie.

Avec l'auteur de la *Critique de la raison pure*, nous devons estimer, au dire de Schopenhauer, le fait « le plus considérable qui se soit produit depuis vingt siècles en philosophie »,[7] et au demeurant « la vrai, la sérieuse philosophie en est où Kant l'a laissée ».[8] C'est dire que l'idéalisme allemand post kantien, et surtout Hegel ! – n'a été, avec sa « profondeur apparente », qu'un « abîme d'absurdités ». C'est pourquoi il se rattache directement au criticisme kantien et prendra pour point de départ ce que « ce grand esprit » a établi. La philosophie critique de Kant aura été celle qui « donna le coup de grâce à la philosophie scolastique »[9] ; sous ce nom il comprend « en bloc toute la période qui commence à partir de saint Augustin, Père de l'Eglise, et qui se termine précisément avec Kant ».[10] En ce sens, l'un des plus grands services rendus à la pensée humaine par le philosophe de *l'Aufklärung*, c'est d'avoir proclamé « l'incertitude radicale de tous les dogmes qu'on s'était si souvent flatté de démontrer. La théologie spéculative et la psychologie rationnelle qui en est inséparable reçurent de lui le coup fatal ».[11] Le geste inaugural de la philosophie transcendantale sera ainsi salué par un philosophe qui, précisément, n'hésitera pas à commencer sa grande œuvre par une sorte de petit rappel : « le monde est ma représentation ». Ce vibrant hommage est d'autant plus compréhensible lorsqu'on retrouve ce point de vue selon lequel Kant aurait « démontré par des procédés scientifiques et réfléchis », et « exposé d'une manière raisonnée que le monde n'est, dans son être, qu'illusion : telle est la base, telle est l'âme, telle est le mérite capital de toute sa philosophie ».[12] Autrement dit, il est celui qui aura su distinguer le phénomène du noumène, c'est-à-dire de « la chose en soi ».[13] Et il n'y a que Platon, il y a plus de deux mille ans, rappelle avec grand plaisir Schopenhauer, qui l'avait déjà fait seulement avant lui, dans l'illustre allégorie de la caverne.

Seulement, pour lui « les mérites considérables de Kant sont altérés par de grands défauts ».[14] Sans vouloir s'étendre de façon exhaustive sur la lecture schopenhauerienne du kantisme, il importe de souligner néanmoins les deux distorsions majeures qui affectent et infirment selon l'auteur du *Die Welt als Wille* le transcendantalisme

kantien. Schopenhauer ne retiendra en vérité principalement que le travail accompli dans l'*Esthétique transcendantale*: la découverte de l'Espace et du Temps en tant qu'il sont les formes *a priori* de la sensibilité et non pas des données empiriques. Ainsi « l'*Esthétique transcendantale* est une œuvre tellement précieuse qu'elle eût suffi pour immortaliser le nom de Kant.» Seulement, « quelle différence, à ce point de vue, entre Esthétique transcendantale et l'*Analytique transcendantale* »,[15] et quoi qu'il en soit, la manière dont Kant « expose sa théorie des catégories suffit à montrer que cette théorie est dénuée de fondements ».[16] Et Schopenhauer de remarquer en outre malicieusement :

Toutes les fois que Kant veut donner un exemple, il prend presque toujours la catégorie de la causalité, et dans ce cas l'exemple concorde parfaitement avec son assertion.

La causalité est la forme réelle, mais aussi l'unique forme de l'entendement ; quant aux autres catégories, ce sont comme de fausses fenêtres sur une façade.[17]

En second lieu, Schopenhauer souhaite faire observer que Kant est arrivé à la chose en soi non pas « par une distinction exacte, mais par une inconséquence. » Cette profonde lacune concerne précisément la catégorie de la causalité qui aurait été implicitement et injustement transposée afin de justifier la chose en soi ; et même si Kant cherche à faire émerger le noumène dans son système, le plus « naturellement » du monde, il ne fait en réalité que trahir ses propres règles :

Et Kant a beau s'en cacher par tout espèce de détours : il fonde l'hypothèse de la chose en soi sur le raisonnement suivant où il invoque la loi de causalité : à savoir que l'intuition empirique ou plus exactement sa source, c'est-à-dire l'impression produite sur les organes des sens, doit avoir une cause extérieure. Or, d'après la découverte si juste de Kant lui-même, la loi de causalité nous est connue *a priori*, elle est fonction de notre intellect, ce qui revient à dire qu'elle a une origine subjective.[18]

Pour Schopenhauer, l'erreur que commis Kant dans sa façon de chercher à trouver et de justifier la chose en soi est sans doute le vice capital de tout son système. C'est une façon de dire que malgré la justesse du résultat ce n'est pas comme cela qu'il fallait s'y prendre pour « rencontrer » la chose en soi, et ce *lapsus*, commis d'office, est pour le philosophe de la Volonté à la fois révélateur et prometteur. Le chemin que suivra le philosophe de la volonté est comme inséparable de sa découverte, et c'est dans l'expérience du corps, ce lieu énigmatique à la fois sujet et objet, ou les deux à la fois, qu'il trouve la voie. Son point de départ cependant – et c'est là que se trouve l'originalité première, fondatrice en quelque sorte, de son système, se situe dans ce qu'il nomme – c'est l'expression employée dans le titre de sa thèse[19] – *le principe de raison suffisante du devenir* (*principium rationis sufficientis fiendi*), qui apparaît d'abord comme *loi de causalité*. Pour Schopenhauer tous les objets qui se présentent dans la représentation sont « dans la direction du cours du temps, rattachés à ce principe les uns aux autres ».[20] Ce principe est « la forme essentielle de tout objet, c'est-à-dire le mode universel d'une existence objective quelconque envisagée comme telle »,[21] et sa signification générale serait alors que « toujours et partout une chose n'est *qu'en vertu d'une autre*. »[22] L'espace, le temps, et la causalité sont comme les articles de base de ce principe, dont « *la quadruple racine* » se présente globalement de la façon suivante :

PRINCIPE

1 *Nécessité logique* ------------------------------- 1	*Principe de connaissance*	
2 *Nécessité mathématique* ----------------------- 2	*Principe mathématique*	
DE	*Espace Temps*	
3 *Nécessité physique* ----------------------------- 3	*Principe physique*	
	Causalité	
4 *Nécessité morale* ------------------------------- 4	*Principe éthique*	
	Motivation de l'action	

RAISON[23]

Seulement sous ces quatre aspects le principe de raison reste le même. Comme le dit justement Edouard Sans « la causalité est à la fois l'oeuvre de l'intelligence, son produit et la condition de son exercice : lorsque l'homme agit et pense par concepts, il applique nécessairement la catégorie de la causalité, sous ces quatre aspects, à un monde objet qui n'est donc plus saisi en lui-même mais représenté du point de vue du sujet ».[24] Aussi le rapport du sujet et de l'objet reste-t-il hors du champ d'application, de la juridiction du principe de raison. Le point de départ « phénoménologique » de Schopenhauer n'est ni dans le sujet ni dans l'objet mais dans la représentation, « *phénomène* où ces deux termes sont déjà contenus et impliqués ; le dédoublement en objet et sujet est, en effet, la forme primitive essentielle et commune à toute représentation ».[25] Comme si l'auteur du *Monde comme volonté et comme représentation* avait voulu se démarquer et des sceptiques et des réalistes, qui oscillent entre deux extrêmes également entretenus par un même malentendu primitif, qui est une « extension illégitime du principe de raison appliqué aussi au sujet. » Tantôt on considère la représentation comme un effet qui aurait pour cause l'objet, c'est le cas du « dogmatisme réaliste », tantôt on croit, en faisant la même erreur, que « l'effet seul est donné et nullement la cause » : c'est l'attitude du scepticisme. Or ce qu'on a coutume d'appeler « l'objet » et la représentation sont une seule et même chose pour Schopenhauer, parce que l' « être » des objets n'est rien d'autre que leur action ; et aller jusqu'à chercher l'existence de l'objet en dehors de la représentation, l'être des choses en dehors leur activité, c'est une contradiction dans les termes qui s'annule elle-même.[26] Le monde comme représentation, comme espace et temps, est d'ailleurs tributaire et renvoie à un principe qui constitue précisément le cadre de notre existence : « le principe d'individuation » (*principium individuationis*). En empruntant cette expression sans doute à la philosophie médiévale, Schopenhauer voulait insister et souligner le fait que l'individualité et la multiplicité, l'un et le multiple, le monde des « choses », ce qu'il appelle par ailleurs « *le voile de Maïa* », est de toute façon une illusion de notre humaine condition, et n'exprime en rien la réalité du monde tel qu'il est en lui-même. Et le temps n'est qu'une « cascade de théâtre, qui paraît tomber alors qu'il s'agit d'une simple roue qui reste en place », et l'espace n'est qu'une sorte de « verre taillé à facettes qui nous montre les choses en une innombrable multiplication ».[27]

La représentation n'est que la surface ou si l'on veut la « superficie » du monde, mais, ce qu'on pourrait appeler « sa face interne » est radicalement différente de la première.[28] Et c'est précisément dans sa façon d'évoquer, de chercher à atteindre cette face enfouie du monde, ce qu'il est « en soi », que le philosophe du « monde comme volonté » va se distinguer de Kant, comme des philosophies antérieures en général.[29] Il reproche en tout cas à Kant de n'avoir pas suffisamment marquer la différence entre l'entendement (**Verstand**) et la raison (**Vernunft**) et du type de connaissance qui en découle : connaissance intuitive d'abord, immédiate, commune à l'homme et à l'animal qui provient de l'intuition et l'entendement qui suit, et correspond au schéma sensation- perception, et connaissance abstraite, ensuite, opé- ration médiate, qui est le propre de l'homme et de sa raison, avec ses raisonnements, ses explications rationnelles et ses interprétations. Et la grande originalité que se donne le philosophe de la volonté, c'est qu'il part justement de la connaissance im- médiate et intuitive, pour éviter d'atteindre subrepticement la chose en soi, et la déduire en « s'appuyant sur des lois qui l'excluent », comme le fit inconséquem- ment Kant.[30] Ce ne sera pas « du dehors », comme le firent les autres philosophes, qu'il cherchera à atteindre l'essence des choses et du monde, mais bien, en sens, « du dedans » :

> J'ai posé la vérité suivante (...) à savoir que nous ne sommes pas seulement le sujet qui connaît, mais que nous appartenons nous-même à la catégorie des choses à connaître, que nous sommes nous-même la chose en soi, qu'en conséquence si nous ne pouvons pas repérer du dehors jusqu'à l'être propre et intime des choses, une route partant du dedans, nous reste ouverte : ce sera en quelque sorte une voie souterraine, une communication secrète qui, par une espèce de trahison, nous introduira tout d'un coup dans la forteresse, contre laquelle étaient venues échouer toutes les attaques dirigées du dehors.[31]

Ironie du sort, c'est bien ce qui est commun à l'homme et à l'animal, ce corps-intuition-entendement, qui peut nous permettre de faire en quelque sorte l'ex- périence de l'être intime des choses, et non pas cette raison (**Vernunft**) dont nous sommes si fière, qui est notre marque de distinction face aux autres animaux, et qui nous a rendu tant de services ! C'est dans l'expérience du corps, ce lieu énigmatique, à la fois sujet et objet, que le philosophe de la volonté découvre la chose en soi. Si nous étions seulement une « «tête d'ange ailé » ou un pur sujet connaissant, il n'aurait pas été possible d'échapper à la représentation. Seulement, l'homme « a sa racine, **dans le monde : en tant qu'individu**, il en fait partie ; la connaissance seule rend possible la représentation du monde entier, mais cette connaissance même a pour condition nécessaire l'existence d'un corps, dont les modifications sont le point de départ pour l'entendement pour l'intuition de ce monde. » Le corps n'est pas seulement un objet, une représentation parmi tant d'autres, car il est aussi ce « prin- cipe immédiatement connu de chacun, que désigne le mot **Volonté** ».[32] Ce qu'il y a de fascinant et de prometteur dans cette expérience, c'est qu'elle nous « fournit l'unique occasion que nous nous ayons d'arriver à l'intelligence intime d'un pro- cessus qui se présente à nous d'une manière objective. » C'est sans doute cette connaissance « intérieure » des impulsions et des actes de notre volonté propre qui nous permet le mieux de découvrir à la fois notre être le plus intime, et ce quelque chose d'immédiatement connu, qui n'est pas comme tout le reste uniquement donné dans la représentation ; et c'est précisément par ce « caractère immédiat que se dif- férencie radicalement **le plus immédiat des phénomènes, à savoir, la volonté** ».[33]

Et il suit de là que si tous les autres phénomènes pouvaient être connus de nous, « aussi immédiatement, aussi intimement, il faudrait les tenir pour ce que la volonté est en nous-mêmes ». C'est en ce sens que Schopenhauer considère la volonté comme étant l'essence intime de toute chose, qu'elle est la « chose en soi ».**34**

Ainsi se présente globalement le renversement schopenhauerien du transcendantalisme kantien, prélude au grand renversement ou disons, plus exactement, à l'inversion nietzschéenne. Schopenhauer a eu, pour Nietzsche, l'immense mérite de faire apparaître cette « Volonté » sur la scène philosophique. Avec elle, le schéma sensation-perception, et cette part animale de nous-même, que n'aiment pas les philosophes, et surtout la question du corps retrouvent toute leur importance en philosophie. Mais cette Volonté, aveugle et irrationnelle, puisqu'elle échappe, par définition à la juridiction du principe de raison, est un peu « en l'air », comme nous allons le voir, avec en plus une intelligence, on dirait, tombée du ciel, qui est là, partout, dans le système de Schopenhauer, pour condamner, comme juge, qui condamne « ce monde et son absurdité » ; quel est au demeurant le statut de cette « intelligence », chargée de nous inviter, avec autant d'insistance, à avoir cette « volonté » de négation du « vouloir vivre » auquel aboutit toute l'œuvre du Pessimiste de Francfort ? Et surtout quel est son rapport à la volonté ? Il n'en y a pas, tout simplement, dans tout le système ! Et si Schopenhauer a eu sans doute aussi le mérite, dans la philosophie moderne, de reposer, en quelque sorte, le problème du rapport entre l'âme et le corps, il s'en ira, comme Descartes, avouant sa perplexité et son impuissance. Mais c'est là précisément, comme nous allons le voir, que se trouve la faille de tout son système. Ainsi, le même Nietzsche n'hésitera pas à dire tout d'abord, à propos du concept de volonté, qu'il ne s'agit là en vérité que d'une notion creuse, d'un vouloir « en l'air » !

Les philosophes ont coutume de parler de volonté comme si c'était la chose la mieux connue du monde ; Schopenhauer a même laissé entendre que la volonté était la seule chose qui nous fut réellement connue, entièrement et totalement connue sans surplus et sans reste ; mais il me semble toujours que Schopenhauer, dans ce cas comme dans d'autres, n'a fait que ce que font d'habitude les philosophes ; il adopté et poussé à l'extrême un préjugé populaire.[35]

Qu'en est-il alors des préjugés de Schopenhauer à propos du vouloir. Le philosophe de la volonté fut principalement victime de deux idées reçues. La première concerne l'unicité du vouloir, l'Un-Vouloir en tant que tel, la seconde touche à sa « nature ». Alors que Descartes n'y voyait qu'un des attributs de l'âme *{ Meditatio III : Ego sum res cogitans id est (…) volens }* Schopenhauer est donc allé jusqu'à en faire son essence la plus intime et *a fortiori* l'essence la plus intime du monde. Seulement, pour le philosophe de la volonté de puissance, « âme », « volonté », « essence », ne sont précisément que des préjugés populaires qui ont eu, il est vrai, une « destinée singulière »… {« La raison humaine a cette destinée singulière… » Premiers mots de la *Critique de la raison pure* !} L'habitude prise d'unifier, sous l'empire d'un nom commun, une foule d'expériences « intérieures », constitue tout d'abord la première grande tromperie à laquelle succombe Schopenhauer.

La volonté m'apparaît avant tout comme une chose complexe, une chose qui n'a d'unité que son nom, et c'est dans cette unicité du nom que réside le préjugé populaire qui a trompé la vigilance toujours en défaut des philosophes.[36]

Si volonté il y a, sachons tout d'abord qu'il ne s'agit point d'une unité ou d'une essence, que cette volonté est bel et bien une multiplicité. La notion nietzschéenne de volonté puissance aura donc pour première tâche de parer à ce genre d'unification forcée (ou forcenée !), de prévenir ce genre d'essentialisme.L' « essence », tout comme l' « âme » ou la « volonté » ne sont que des noms qui procurent un certain réconfort intellectuel ; ce sont des vœux pieux, des vues de l'esprit que les philosophes seraient venus entériner. Que s'est-il donc passé ? Pourquoi avons-nous cru qu'il y a une volonté ? Tout commence, selon Nietzsche, avec la notion de sujet, d'**ego**... Ce que Nietzsche veut tout d'abord remettre en cause c'est l'« **atomisme psychique** », celui qui nous enseigne que l'âme est une chose, une chose irréductible, « indestructible », « éternel », mais surtout « indivisible », en d'autres termes une « monade », un « **atomon** »[37] ; et bien, pour commencer, « voilà la croyance qu'il faut extirper de la science ».[38] Le « moi », dira-t-on, reste néanmoins, et quoi qu'en dise Nietzsche, une réalité, une expérience quotidienne permanente qui nous poursuit ou nous accompagne partout et toujours... Qu'en est-il au juste aux yeux du philosophe de la volonté de puissance ?

Le moi ne consiste pas dans l'attitude d'un seul être vis-à-vis de plusieurs entités (instincts, pensées, etc.) au contraire le moi est une pluralité de forces quasi personnifiés, dont tantôt l'une, tantôt l'autre se situe à l'avant-garde et prend l'aspect du moi.[39]

Seulement, dira-t-on, encore et toujours, n'y a-t-il pas cependant, et en dépit de tout, quelque unité pérenne en « moi » ? Faut-il pour autant renoncer à l' « âme », « à l'une des hypothèses les plus anciennes et les plus vénérables qui soient, comme le font, si maladroitement, les **naturalistes** qui, dès qu'il touchent à l' « âme », la laissent échapper[40] » ? A vrai dire l'unité, dont parlent les « philosophes », s'avère, selon Nietzsche, quelque peu déplacée, disons plutôt et plus exactement **inversée**, eu égard à une autre unité qu'ils oublient, qu'ils manquent, qu'ils ne perçoivent pas, qu'ils omettent d'évoquer et de penser.

Si j'ai quelque unité pérenne en moi, elle ne consiste certainement pas dans mon moi conscient, dans le sentir, le vouloir, le penser ; elle est ailleurs dans la sagesse globale de mon *organisme* (*Organismus*), occupé à se conserver, à assimiler, à éliminer, à veiller au danger ; mon moi conscient n'en est que l'instrument.[41]

La philosophie nietzschéenne se propose ainsi d'inverser le champ de compréhension de l'unité de l' « homme » ; et l'unité de l'individu existe bel et bien, seulement on ne cesse de l'apercevoir là où elle n'est pas, là où elle ne sera que fictive ou évanescente. Au demeurant, rien ne nous empêche de recourir à « des conceptions nouvelles, à des raffinements nouveaux de l'hypothèse de l'âme, et des notions comme celles de « l'âme mortelle », « l'âme multiple », « l'âme édifice collectif des instincts et des passions ».[42] Quoi qu'il en soit, la philosophie traditionnelle, en faisant de « **ce qui prédomine momentanément le « moi » total** », en occultant la pluralité des forces qui sont en jeu, qui se disputent la priorité, la prééminence d'un « je », d'un « je veux / je peux »,aura fait en partie obstacle à une compréhension approfondie, suffisante de la réalité humaine. Le sujet, pour Nietzsche, est « une multiplicité ».[43] l'homme, « une pluralité de « volontés de puissance » : chacune est douée d'une pluralité de moyens d'expression et de formes. »

L'erreur est de prendre pour réelles, essentielles, des unités fictives, « dans la mesure où ce qui se présente à la conscience comme *homogène*, est assemblé synthétiquement sous forme d' « être » ou de « faculté », de passion ».[44] La volonté schopenhauerienne, bien qu'elle fût un peu paradoxalement un grand pas en avant, porte ainsi cette erreur à son comble, en poussant une logique « fictive », coupée de ses sources réelles, jusqu'à son terme ; et il s'avère ainsi qu'elle n'est qu'une « généralisation injustifiée », qu'en tant que telle elle « n'existe pas ».[45]

La rupture de Nietzsche avec la conception schopenhauerienne de la volonté porte également sur la nature propre de cette volonté, sur sa façon de vouloir. Ce que le philosophe de la volonté de puissance appellera **« der Wille zur Macht »** ne sera plus à proprement parler un simple vouloir, et encore moins un vouloir vivre uniquement pour rester vivant, au sens où l'entend Schopenhauer. En effet, le philosophe de la Volonté donne l'impression à Nietzsche de parler du vouloir d'une bien curieuse façon, comme si le vouloir était un vouloir-vivre seulement, un vouloir sans plus, un vouloir rester, un vouloir qui souhaite surtout, d'abord et avant tout, et en tout et pour tout, se préserver, se conserver, se contenter de demeurer dans l' « être » – au lieu de vivre !- une espèce de vouloir « casanier » et sédentaire, bref un vouloir immobile, ou un vouloir statique. Ce genre de vouloir, qui n'a rien de « naturel », exprime, en réalité, selon Nietzsche, émane d'un certain type d'expérience de la volonté, une volonté affaiblie, *fatiguée*, neuro-psycho asthénique, dépressive si l'on veut, de cette expérience si commune qui reflète un vouloir qui, secrètement, craint de vouloir – parce qu'il n'en a même plus la force !- qui ne veut donc même plus vouloir, se replie sur lui-même, cherche justement à ne plus vouloir. Seulement, cette volonté « réactive », s'il en est, comme le dit Nietzsche, reste néanmoins, à ses yeux, une volonté de puissance, une volonté de puissance ou un *vecteur* à valeur négative, comme une soustraction de soi-même à soi-même, une volonté de puissance qui se retourne contre elle-même, qui veut « bien », elle aussi, quelque chose, mais qui ne veut qu'une seule chose, réaliser une seule « victoire » : son propre anéantissement ! C'est précisément ce qu'a été l'aboutissement de toute l'œuvre d'Arthur Schopenhauer : « la négation du vouloir vivre » ! Mais alors qu'est-ce que « vouloir » au juste pour Nietzsche ? Vouloir pour Nietzsche n'est jamais vouloir tout court : la volonté ne se veut pas seulement elle-même.

Il n'existe de pas de vouloir en soi. On veut *quelque chose*. Il ne faut pas dissocier le but de l'état comme le font les théoriciens de la connaissance.[46]

Disons le donc clairement et franchement : pour Nietzsche, en somme, vouloir c'est toujours vouloir quelque chose. Nous pouvons le dire aussi autrement, de façon un peu plus suggestive. Pour Nietzsche, *toute volonté est volonté de quelque chose*. L'exigence intrinsèque, primordiale et insatiable de toute volonté sera toujours, nécessairement, une chose-à-vouloir, une chose qui puisse permettre à la volonté de vouloir, de *la* vouloir. Comme si la volonté ne pouvait se contenter d'elle-même, se « supporter » elle-même, sans qu'elle ait (au moins) quelque chose à vouloir : mais il est vrai que si toute volonté est volonté de quelque chose, sans quelque chose à vouloir la volonté n'est plus volonté, la volonté ne serait plus… « **Wille zur Macht »** est précisément l'expression de cette conception de la volonté, le ***zur***

indiquant cette tendance inhérente au vouloir, en tant qu'il est un « vouloir de ». . .
mouvement vers. . . Il apparaît ainsi que ***la volonté de puissance est éminemment
intentionnelle.***

Ces similitudes entre la pensée nietzschéenne et celle de Husserl doivent être
abordées avec la plus grande attention et la plus grande précaution, et les deux
formes ou genres d'***intentionnalités*** – ainsi que leurs lieux d'exercices ou espaces
(*topoi*) respectifs – conscience, volonté de puissance – doivent être à la fois et d'un
seul tenant rapprochés et soigneusement distingués. En effet, si pour la phénomé-
logie husserlienne « toute conscience est conscience de quelque chose », et si pour
Nietzsche « toute volonté est volonté de quelque chose », il n'en demeure pas moins
qu'il s'agit là justement de deux perspectives et, surtout, de deux points de départ
différents, et même, en un sens, opposés, dont le contraste rend manifeste l'impor-
tance du renversement nietzschéen de la philosophie classique, traditionnelle, à la-
quelle appartient sans doute encore la phénoménologie transcendantale de Husserl,
du moins, pour être plus précis, dans son premier mouvement, dans sa première
« constitution ». Ainsi, là où il y aura, avec l'***ego cogito***, pour le transcendanta-
lisme husserlien, digne héritier de Descartes et de Kant, commencement radical,
pour Nietzsche, il n'y a, plus modestement, plus prudemment, que « concept syn-
thétique » et « unité fictive ».[47] Non seulement la volonté de puissance n'est pas la «
conscience », c'est la « conscience » elle-même qui n'est, selon Nietzsche, qui n'est
que le pâle reflet d'une conjonction, d'une multitude de volontés de puissance, qui
produisent différentes « consciences » selon leurs dispositions et leurs agencements.
En outre, lorsqu'il est question d'une « volonté de quelque chose », dans une pers-
pective nietzschéenne, il ne s'agit point non plus des « choses mêmes », ni d'ailleurs
de « choses », et encore moins d' « étants », car pour Nietzsche « « la chose »
n'est qu'une fiction (la « chose en soi » une fiction contradictoire, interdite[48] !) »
Pour le philosophe de la volonté de puissance toutes les « choses», les « entités
durables », les « êtres », ne sont en réalité que des fictions qui permettent à «cer-
taines espèces animales » de concevoir et de penser, de s'orienter et de gérer leur
existence.[49] ***Wille zur Macht*** est une notion qui vient exprimer ce que sont les «
choses », ce qu'est « le fait le plus élémentaire ». Ce « fait », qui n'est point un
atome, et encore moins une essence, montre bien ainsi que ce qui est voulu par la
volonté de puissance est aussi une volonté puissance, qui sera donc ***une résistance***
à affronter, un obstacle à surmonter, un défi. Il n'y a donc de rapports, il ne peut y
en avoir, qu'entre volontés de puissance, et non point entre une « conscience » et
une « chose ».

La philosophie nietzschéenne se propose ainsi d'appréhender le monde dans sa
complexité, de comprendre, d'entendre cette volonté de puissance dans sa multipli-
cité, dans ses multiples possibilités. Comme le souligne très justement Jean Granier
le penseur du ***Wille zur Macht*** « exige de la philosophie qu'elle soit essentielle-
ment un essai (***Versuch***), c'est-à-dire une pensée disponible, ouverte, qui travaille au
conditionnel avec des hypothèses régulatrices (***Regulative Hypothesen***) ».[50] Alors
que la « volonté » et l' « intelligence » ou le « pur sujet connaissant » paraissent
dans leurs rapports comme étrangement « constitutifs » dans la métaphysique scho-
penhauerienne, Nietzsche souhaite avant tout, comme nous le voyons, au lieu de

s'intéresser au « miracles », aux« fantômes » ou aux phénomènes « surnaturels », comme le fit parfois Schopenhauer,[51] souhaite plus modestement, plus lucidement, émettre une théorie quelque peu ***vraisemblable***, et bien plus éclairante que celle de son illustre « précurseur ».

Conception Unitaire de la Psychologie. – Nous sommes habitués à considérer le développement d'une énorme diversité dans les formes comme compatible avec une origine commune dans l'unité. – J'émets la théorie que la volonté de puissance est la forme primitive des passions, que toutes les autres passions ne sont que la transformations de cette volonté, qu'il y aurait clarté plus grande à placer, au lieu de l'idée de « bonheur » eudémonistique (à quoi doit aspirer toute vie) l'idée de *puissance* : « aspirer à la puissance, à un surcroît de puissance ».[52]

Au demeurant, si pour le philosophe de la volonté de puissance toute force est volonté de puissance, mouvement vers, et s'il n'y a pas « d'autre force physique, dynamique ou psychique »,[53] c'est bien parce que la vie, « étant la forme de l'être qui nous est la plus connue, est spécifiquement une volonté d'accumuler la force ». Et cette hypothèse de travail pourrait bien nous aider ainsi à mieux comprendre la complexité « structurelle » du monde. En réfléchissant sur ce que nous sommes, en partant d'un système très complexe de volontés puissance, mais qui nous est un peu paradoxalement le plus proche et le plus connu, la philosophie nietzschéenne va tenter d'élaborer une théorie pertinente sur le « caractère général » de l'existence.

La vie, en tant que cas particulier (l'hypothèse qui, en partant de là, aboutit au caractère général de l'existence) aspire à un sentiment maximal de puissance ; elle est essentiellement l'aspiration à un surplus de puissance ; aspirer ce n'est point autre chose que d'aspirer à la puissance ; cette volonté demeure ce qu'il y a de plus intime et de plus profond**.**[54]

Si l'homme est une pluralité de volonté de puissance, et si la volonté de puissance est la forme primitive des passions, nous sommes en droit selon Nietzsche, d'imaginer, de concevoir le monde dit matériel ou inorganique comme une « forme primaire » de la vie, c'est-à-dire comme une « forme primaire du monde de nos passions ». Et à moins de supposer une discontinuité radicale, incompréhensible et injustifiée, comme une rupture miraculeuse, surnaturelle entre l'univers matériel inorganique et la « logique du vivant »,[55] il ne peut à vrai dire en être autrement.

En admettant que rien de réel ne soit « donnée », si ce n'est notre monde des désirs et des passions, que nous n'atteignons d'autre « réalité » que celle de nos instincts – car penser n'est qu'un rapport de ces instincts entre eux, – n'est-il pas permis de se demander si ce qui est « donné » ne *suffit* pas pour rendre intelligible par ce qui nous ressemble l'univers nommé mécanique (ou « matériel ») ? Je ne veux pas dire par là qu'il faut entendre l'univers comme illusion, une « apparence », une « représentation » (au sens de Berkeley ou de Schopenhauer), mais ayant une réalité de même ordre que celle de nos passions, comme une forme plus primitive du monde de nos passions (. . .), tel une *forme primaire* de la vie. – En fin de compte, il est non seulement permis d'entreprendre cette tentative, la conscience de la *méthode* l'impose même.[56]

Même au niveau rudimentaire de l'organique, selon Nietzsche, la force ne s'occupe que de son voisinage, et c'est en cela que réside le germe du ***perspectivisme***, c'est pourquoi on pourrait dire que l'être vivant est foncièrement « égoïste ». Une cellule vivante, une plante ou un animal « s'occupent » de leur environnement, selon le stade de leur développement, du développement de leur « égoïsme », au moment où l'homme lui n'hésite pas à s'occuper, à penser, à songer même à des mondes

éloignés, réels ou imaginaires, à la lune, au étoiles, aux voies lactées, à un « diable »
ou à un « Bon Dieu ». Comme si la logique des choses imposait à chaque force,
à chaque volonté de puissance, à chaque constellation de forces – grain de sable,
amibe, dinosaure ou homme ! – un champ d'activité ou un champ d'occupation se-
lon leur degré de *sophistication* ; et toute volonté de puissance n'est qu'une sorte de
petit *sophiste*plus ou moins « égoïste », plus ou moins « conscient » et plus ou moins
« puissant », qui défend, qui se bat pour son point de vue, même si il est vraique
l'univers des vivants – et surtout celui des hommes ! – accentue cette *sophistique*,
que toute créature organique voit toute chose sous son angle d' « égoïsme », alors
que le monde inorganique reste le domaine « supérieur » de « l'intellectualité non in-
dividuelle », de la « fluidité absolu des choses ». Au demeurant, non seulement dans
tout être organique compliqué, il y a une « foule de consciences et de volontés »,
mais la « moindre créature organique », elle aussi « doit être douée de conscience et
de volonté ».[57] Et l'homme lui ne cesse de se méprendre sur sa conscience et sur sa
volonté, sur sa raison et sur sa passion.

La méconnaissance de la passion et de la *raison*, comme si cette dernière était un être à part et non pas
seulement un *état des rapports* entre différentes passions et différents désirs ; comme si toute passion ne
renfermait pas en elle aussi sa quantité de raison.[58]

Nous voyons à présent comment la volonté de puissance est le fait le plus élé-
mentaire, nous l'avons considérée aussi comme la forme primitive de nos passions.
Mais il faudrait préciser aussi que toute passion a sa quantité de raison, et que toute
raison sa quantité de passion; autrement dit *pas de passion sans raison et pas de
raison sans passion* ! En somme, nous pouvons considérer que toute force a sa
propre petite « raison », sa « conscience », son « intelligence », que *toute volonté
de puissance est porteuse d'un fragment d' « intelligence », de « conscience », de
« raison ».* Ce n'est qu'une question de *degré* dans la *complexité*. Parce qu'il n'y a
pas de volonté, mais des « fulgurations », des « projets de volonté qui augmentent
et perdent sans cesse leur puissance », les forces, les volontés de puissance *inter-
prètent*, mettent en œuvre un *projet*, se projettent en avant, dans leur « avenir », sont
ce projet lui-même. Volonté de puissance, c'est toujours volonté de quelque chose,
« conscience », « raison », projet, *interprétation*. Qu'est donc une interprétation,
qui est-ce qui interprète ?

On n'a pas le droit de demander : *qui donc* est-ce qui interprète ? C'est l'interprétation elle-même, forme
de la volonté de puissance, qui existe (non comme un « être », mais comme un *processus*, un *devenir*),
en tant passion *pathos*.

Cette « volonté de puissance » s'exprime dans l'interprétation, dans sa façon de consommer sa force.[59]

En soulignant ainsi le caractère interprétatif de tous les phénomènes, en montrant
qu'il n'y a pas de « fait en soi », ou de « monde en soi », mais des interprétations, le
philosophe de la volonté de puissance bouscule ainsi les habitudes trompeuses de la
philosophie traditionnelle de la conscience, et permet de *relier à nouveau ontolo-
giquement l'homme et le monde*. Aussi la relation sujet-objet, dans son va-et-vient
ou dans le face-à-face qu'elle institue, est-elle fondamentalement remise en cause;
et Nietzsche n'hésitera pas finalement, comme on pouvait s'y attendre, à émettre

l'hypothèse qu' « il n'y a que des sujets – que l' « objet » n'est que l'effet du sujet sur le sujet... un ***mode du sujet*** ». Le monde serait ainsi constitué d'une multitude de « sujets », qui réalisent leurs « projets », selon leur propre « puissance », leur propre « conscience », et leur propre « raison » :

> Soutenir que les choses ont une *modalité en soi*, abstraction faite de l'interprétation et de la subjectivité, c'est une *hypothèse tout à fait oiseuse* : cela supposerait que le fait d'interpréter et d'être sujet n'est pas essentiel, qu'une chose dégagée de toutes ses *relations* est encore une chose. Par contre le caractère des choses, *objectif* en apparence, ne pourrait-il pas se réduire simplement à une *différence de degré* dans le subjectif [60] ?

Parvenus à ce stade de notre enquête, nous pouvons à présent remarquer plusieurs choses, de première importance, et en tirer quelques conséquences. D'abord, malgré son caractère apparemment « fragmentaire », il apparaît que le texte de Nietzsche est d'une grande ***cohérence philosophique***, d'une redoutable efficacité intellectuelle, qui se manifeste à toute lecture attentive, et ce en dépit de toutes les accusations des nombreuses lectures hâtives et hasardeuses qui se sont accumulées depuis plus d'un siècle. Mais cette cohérence est surprenante surtout par sa porté. En effet, elle n'est pas sans rappeler bon nombre de nos préoccupations contemporaines en phénonologie, comme d'ailleurs en philosophie de l'esprit (***Philosophy of Mind***). Qu'elle soit analytique ou « continentale », la pensée contemporaine gagnerait peut-être à repasser par Nietzsche, pour précisément se repenser elle-même, et s'assurer un avenir plus sûr, sur des bases plus solides et plus claires. Avec Schopenhauer la pensée moderne a comme basculé définitivement à la fois dans la représentation, mais aussi hors de la représentation, c'est-à-dire au sein de la « volonté ». Elle ne peut plus et ne devrait plus se permettre de faire comme si... comme si l'on était encore et toujours à l'heure de la conscience pure, séparée, claire et transparente à elle-même, maîtresse et en pleine possession d'elle-même. Et c'est précisément les avancées et les incohérences de Schopenhauer, si bien remarquées par Nietzsche, qui devraient nous servir de grande leçon. Car, finalement, quelle est la relation entre d'un coté la représentation, l'intelligence ou la conscience et, de l'autre, cette « Volonté » schopenhauerienne, qui fut justement, malgré tout, « un grand pas en avant » ? Comment les articuler ? Car il avait « beau accorder la primauté à la volonté et ajouter l'intelligence comme par surcroît », on n'apprend rien pour autant sur les rapports entre ces deux instances qui restent ainsi séparées par un abîme. Et Scopenhauer le savait, et même il voyait : « ***Peut-être après moi quelqu'un viendra t-il éclairer et illuminer cet abîme*** ». Etrange coïncidence de l'histoire de la philosophie. C'est là que se trouvait l' « abîme » pour Shopenhauer, et c'est là précisément que Nietzsche a su trouver cette « pierre philosophale » pour construire ***le pont*** qui ***relie*** les deux rives, qui constituent, indissociablement, la matière et la forme du grand fleuve d'Héraclite. ***Il n'y a pas, il ne peut y avoir de matière sans forme et pas non plus de forme sans matière, pas plus que de corps sans esprit ou d'esprit sans corps. Ce n'est qu'une question de degré dans la sophistication et la complexité.***[61] Voilà bien, après la « découverte » schopenhauerienne de la « volonté », la grande leçon de Nietzsche, avant même que ne voient le jour bon nombre de nos chères pensées actuelles. Mais tout cela n'est qu'une formulation première, approximative, pour mesurer au moins, dans un premier temps, toute l'ampleur d'une œuvre très

étrangement classique et révolutionnaire. Il nous faut comprendre ensuite et sai-
sir tous les tenants et les aboutissants, toutes les conséquences et les possibilités
d'une pensée ouverte à même le monde, avec sa simplicité complexe ou sa com-
plexité simple, et qui a su anticiper sur bon nombre de schémas directeurs de notre
espace mental actuel, et surtout ces schémas réducteurs qui font souffrir si sourde-
ment la pensée contemporaine. Même si ce sera nécessairement incomplet, nous
souhaitons exprimer et exposer d'une certaine façon, aussi incomplète soit-elle,
les apports, les corrections ou les rectificatifs qui nous parviennent avec l'oeuvre
accomplie par Nietzsche, surtout pour la phénoménologie et ses développements
contemporains, et, dans une certaine mesure aussi, pour la philosophie de l'esprit
et ses différents prolongements. Tout d'abord, la distinction traditionnelle, carté-
sienne sans doute, mais qui est là surtout depuis Franz Brentano, et sa *Psychologie
du point de vue empirique,*[62] et qui hante encore et toujours notre pensée, cette
distinction qui scinde les phénomènes, entre le *physique* et le *mental*, qui continue
à gouverner les réflexions de tous genres sur *la causalité mentale*, sur « *les états
physiques* » et « *les états mentaux* », et *leurs interactions*, dominées par la problé-
matique de l'*intentionnalité*, qui serait le propre du mental, des faits psychiques, de
la conscience, et donc le thème par excellence de toute philosophie de la conscience,
de la conscience de soi, le *hard problem* du *Mind-Body Problem*, comme on le dit
aussi dans la *Philosophy of Mind*. Toute cette façon de poser les problèmes, nous
semble-t-il aujourd'hui, nous semble avoir été déjà dépassée par Nietzsche, nous
paraît même d'une certaine façon obsolète ou désuète, dans une perspective nietz-
schéenne. Ce qui rejoint étonnamment certains développements contemporains ou
tentatives de la phénoménologie, de la philosophie de l'esprit, et même, pourrait-on
dire, certaines reprises et redécouvertes de Husserl lui-même et de son œuvre fon-
datrice, comme par procuration et à titre posthume.[63] Et sans doute l'œuvre d'un
Jan Patocka, d'un Merleau-Ponty ou d'un Hans Jonas sont là pour en témoigner,
et pourraient en dire beaucoup de choses. Comme le montrent bon nombre de tra-
vaux contemporains, comme ceux, entre autres, en France, de Renaud Barbaras, de
Brice Begout, ou encore de Jean-Claude Gens, et d'autres encore, accomplis ou en
cours d'élaboration, la phénoménologie a du mal, mais parvient quand même, assez
héroïquement, à se projeter dans le futur tout en restant fidèle à elle-même, en es-
sayant toujours de respecter ses engagements philosophiques fondamentaux. Il n'en
demeure pas moins qu'elle aurait tout à gagner, comme nous allons le voir dans
quelques exemples significatifs et révélateurs, de reprendre à son compte le ren-
versement opéré par Schopenhauer, avec sa philosophie de la volonté, et retrouver
le sens de cette inversion, qu'aurait comme accomplie Nietzsche, pour elle et par
avance, avec sa théorisation de la volonté de puissance intentionnelle, considérée
comme le « fait le plus élémentaire ». On pourrait songer ainsi pour commencer à
cette « *intentionnalité intérieure à l'être* »,[64] dont parlera à la fin Merleau-Ponty
dans *Le Visible et l'invisible*, et qui rappelle étrangement ce que Nietzsche appelle,
dans cet aphorisme capital, que nous avons, en partie, cité plus haut, celui par lequel
il introduit le lecteur, pour la première fois, à l'idée et à la notion de volonté de
puissance, et ce dans *Par delà Bien et Mal*, quand il parle, comme par provocation,
des choses et du monde vus « de l'intérieur ». On peut remarquer ici, par exemple,

comment la théorie nietzschéenne de la volonté de puissance, par anticipation, aurait facilité la tâche de la phénoménologie merleau-pontienne, en évitant bon nombre de complications qu'amenait avec elle inéluctablement la philosophie de la conscience husserlienne, surtout celle du premier Husserl, ironie de l'histoire, celui justement des premières **Recherches logiques** !

Il était sans doute tout à fait à l'honneur du fondateur de la phénoménologie, en un geste éminemment socratique, de vouloir atteindre **l'universalité** d'une logique « pure », en voulant surmonter tous **les périls du psychologisme** – qu'il avait adopté d'abord, si l'on ose dire, sans faire exprès, à l'époque de la **Philosophie de l'arithmétique** – et sa propension « naturelle » à un **relativisme**, moral et intellectuel, généralisé. Ce fut naguère le premier souci de Kant, c'était sans doute déjà le sens premier de l'œuvre de Descartes et de tout le rationalisme moderne. Mais ce fut surtout, jadis, d'abord et avant tout, comme quelqu'un l'a dit, cette « flamme » millénaire, ce grand « incendie », allumé il y a plus de deux mille ans, cette **foi** millénaire qui fut – à en croire justement. . . qui ? à en croire précisément Nietzsche ! – l'œuvre avant tout de Platon.[65] Et c'est peu dire que Husserl, et c'est sans doute ce qui restera, même à des yeux nietzschéens, sa grandeur première et véritable, c'est peu dire que Husserl, avec sa « phénoménologie », en avait une conscience rare et très aigue. C'est seulement comme si notre fondateur, reprenant à sa charge la tâche historique d'un rationalisme immémorial, cet « héroïsme de la raison » dont il a si admirablement parlé à la fin de sa vie, avait un peu péché par excès, par une sorte d'obsession, d'obsession de la pureté, comme celle de Rousseau, de la pureté de la vérité et de sa logique ! Or la vérité n'est pas si pure et pas si logique, et **la tragédie** – non pas celle des Grecs !- mais plus prosaïquement celle de l'histoire, est là, et s'est chargé de nous le rappeler. Et si, et si seulement elle avait une « logique », cette « histoire » – cette « histoire », c'est-à-dire le réel, la réalité, la vérité ! – cette logique s'avère, pour ainsi dire, pour bien se connaître elle-même, un peu moins « apollinienne », moins **logique** sur le Temple de Delphes : Temple d'Apollon certes, mais avec un dieu apollinien qui, suivant l'oracle, se connaissant de plus en plus lui-même, découvre au fond de lui-même, sa vrai « nature », son véritable **ego cogito**, ce dont il n'est que **l'ombre**, son **Soi** véritable, **inconscient** et bien plus **complexe** qu'il ne pouvait le croire, comme son frère en lui-même. . . : Dionysos. . . C'est un peu comme si Husserl s'était trompé de « **Logos** », et a voulu se rattraper à la fin, quand il était un peu trop tard. . . ! Il a peut-être toujours cherché, et même sans le savoir, et même quand il ne le savait pas, comme une autre « logique », moins « pure » certes, mais une logique quand même, mais une logique plus profonde, une raison plus « vrai », plus originaire, **le Logos originaire**, **le Logos de la vie**, celui de la Terre qui ne se meut pas. . . tout en portant le mouvement de la vie ! Cependant, comme il n'avait pas toujours commencé au bon endroit, le chemin a été long et parsemé d'embûches.

Mais revenons maintenant à nos exemples comparatifs. L'intentionnalité (dela conscience) et ce caractère intentionnel (des actes mentaux), tels qu'ils ont été définis et théorisés par Brentano, le maître de Husserl, ont été, eux aussi, pouvons nous dire, comme ce fut le cas de la volonté schopenhauerienne, « un grand pas en avant ». Seulement, dans une optique nietzschéenne, la nouveauté de la chose est comme

gâchée par un trop grand conservatisme, qui garde, pour l'essentiel, les anciennes structures de base de la métaphysique traditionnelle, et surtout celles de la philosophie de la conscience. Tout ce passe commes s'il n'y avait pas eu d'innovation suffisante pour surmonter véritablement tous ces vieux dualismes entre le sensible et l'intelligible, le corps et l'esprit, le physique et le mental. C'est comme si la phénoménologie transcendantale, au lieu de se donner les moyens de les dépasser, les avait consacrés, après les avoirs accueillis et installés confortablement. Car s'il y a en effet une opposition aussi nette entre le physique et le mental, et si le mental porte en lui, spécifiquement et exclusivement, cet aspect irréductible qu'est l'intentionnalité, il n'est pas étonnant de voir resurgir toutes les difficultés, les mêmes que l'on a connusdepuis des siècles en philosophie. Quand on n'arrive pas à réunifier, à rassembler au moins autour d'une langue commune les différents « protagonistes », avec chacun son point de vue, il ne faut pas s'étonner ensuite de l'impossibilité qu'il y a à réconcilier ceux que nous avons comme dressés les uns contre les autres : le corps et l'esprit, le matériel et le spirituel, le physique et le psychique, le vivant et l'inerte, l'organique et l'inorganique, et même la nature et la culture. Nietzsche, et même déjà Schopenhauer ont procédé en recherchant à travers l'expérience la plus vive que nous pouvons avoir des choses et du monde, c'est-à-dire à travers notre expérience de nous-mêmes, l'expérience de notre corps, ce que sont précisément, en eux-mêmes, les choses et le monde. « Phénoménologues » du corps et de la perception avant la lettre, ils se demandent ce que nous pouvons « percevoir » d'abord, immédiatement, au travers de ce qui est, avec nous, au monde – à la fois sujet et objet – : notre corps. Voila, si l'on veut bien l'entendre, *leur « épokhé », « leur réduction phénoménologique » à eux*. Et c'est comme si cette « perception » (et c'est pour cela que nous l'avons mise avec des guillemets) avait été trop placée du côté de la conscience par Husserl, et pas assez, comme elle le mérite et comme il se doit, du côté du corps. Mais il reviendra cependant à Nietzsche, et à lui seul, d'établir *le lien*, de *relier* ce qui était depuis si longtemps séparé, séparé de lui-même, se cherchant partout, et ignorant le lieu où il peut se « rencontrer » lui-même, pour se « connaître » lui-même. Ce lien n'est autre que *l'intentionnalité* elle-même, celle de la volonté de puissance *commune à tous les « êtres »,* et ce qui était séparé, aliéné, disjoint, n'est autre que – certes en un sens particulier et nouveau – l' « *Etre*» lui-même ! Et voilà comment désormais il ne « se retrouvera » et ne « se sentira » plus jamais « seul », parce qu'il « se retrouvera » et « se reconnaîtra » partout et en toute chose : en ce qui est vivant et en ce qui ne l'est pas, en ce qui est doué d'une âme et ce qui n'en a pas, parce que justement, si l'on observe bien le monde, toute chose est, en un sens, en un sens supérieur, est « vivante », est « douée d'une âme » ; et ce n'est, encore une fois, qu'une question de degré. C'est comme s'il fallait se demander pour chaque chose, homme ou animal, végétal ou minéral, organique ou inorganique, combien elle est « vivante », ou à quel point elle est « animée », ou en d'autres termes, disons le franchement, interroger son « degré dans le subjectif », comme le dit Nietzsche lui-même; ou pour le dire autrement, *son degré dans l'intentionnalité*, ou encore, son degré d'intentionnalité, voire d'intensité, de tension, de force, bref de volonté de puissance. Mais pour cela, il est vrai, il faut (ré)apprendre à « voir », et vivre parfois comme une sorte de *communion*, en retrouvant nos origines communes avec

cette « puissance » originaire, ce qu'on appelle si naïvement, si communément la « nature ». . .

Seulement, si tout est « vivant » et même « animé », pour Nietzsche, quelle serait alors la différence avec toutes ces *religions animistes* qui peuplent la surface de la Terre depuis la nuit des temps, ces théories si sévèrement décriées par le grand biologiste Jacques Monod,[66] les religions de ces aborigènes d'Australie, de ces tribus primitives d'Afrique ou d'Amazonie, pour ne pas parler de nos religions « civilisés », nos chères religions célestes, ou comme dirait Nietzsche, « monotono-théistes » ?! Mais la difficulté n'est pas du tout insurmontable, et elle n'est en réalité qu'apparente ; car, comme nous l'avons vu, chez Nietzsche il n'y a ni anges ni démons ni âmes ni esprits se « baladant » sur Terre, ni d'ailleurs au ciel – il n'y a plus d'ailleurs, en ce sens, de ciel ! Parce qu'il n'y a pas de « chimères incorporelles », et parce qu'il n'y a pas de monde *finalisé*[67] chez Nietzsche, comme ce fut le cas sans doute même chez les Grecs, chez Platon ou Aristote, chez tant de peuples et de civilisations, dans toutes sortes de religions monothéistes, polythéistes ou fantaisistes. L'intentionnalité « généralisée » que nous avons évoquée et développée ne relève pas, ne renvoie pas et n'émane pas d'une représentation, et encore moins d'une conscience au sens traditionnel : il ne s'agit nullement en effet d'un acte intentionnel, au sens où il serait « fait exprès », qui serait éventuellement « bien » ou « mal » intentionné, à l'égard de quelque chose, eu égard à ceci, au regard de cela, avec une échelle de « valeurs » ou selon un « plan » préparé à l'avance. Car rien n'est ou ne se fait « à l'avance », et le monde n'est ni libre ni conscient : il est *nécessaire*, et l' « intention » est déjà le mouvement lui-même de la volonté de puissance, des choses et du monde, elle ne lui est ni antérieure ni extérieure, et la volonté de puissance n'a pas de pouvoir sur. . . elle est ce pouvoir lui-même, qui ne fait que se déployer lui-même par lui-même, en déployant « sa » force. Tous ces (faux) problèmes relèvent des dualismes traditionnels de la métaphysique, et de la philosophie moderne de la conscience, alors que le monde, lui, n'est vraiment pas conscient, il est même avant tout justement, pour Nietzsche, *innocent,* on pourrait dire peut-être, en somme, innocent de toutes ces considérations.

On pourrait cependant remarquer, à travers ces lignes de partages, l'existence d'*une problématique transversale*, à la fois solidaire des deux pôles, le psychique et le physique, et qui a finalement rassemblé au lieu d'opposer, créant ainsi la possibilité de réunifier les diverses théories qui couvrent tous les champs étudiés : *celle du vivant et de la vie*. La phénoménologie a été semble-t-il, et ce dès son avènement husserlien, portée à reconnaître une parenté secrète et profonde avec les sciences de la vie,[68] et ce, sans aucun doute, bien plus qu'avec les sciences physiques, issues nécessairement, encore et toujours, à cette époque, du fameux projet galiléen de mathématisation de la Nature – une Nature qui perd tout ce qu'elle a de « naturel » ! – avec un projet, qui porte en lui justement un enjeu capital pour le fondateur de la phénoménologie et tous ses héritiers, et qui n'est autre que *l'oubli,* l'oubli de cette «inoubliable» *Lebenswelt,* de ce *monde de la vie*, et finalement, en ce sens, de la vie elle-même. Et c'est là étrangement que se sont le plus rencontrés, innocemment ou consciemment, les monuments phares de la phénoménologie, ses plus grandes

inspirations et ses plus hautes manifestations, dirions nous, philosophiques et scientifiques, et l'œuvre de Nietzsche. Car le travail de certains grands scientifiques est parfois une pensée si profonde qu'il embarrasse, stimule et porte le philosophe et à la science et à la philosophie, de telle sorte qu'il ne peut plus s'arrêter et s'empêcher de tout faire lui-même pour lui-même ; et parfois, le scientifique devient ainsi si grand philosophe, et le philosophe si grand scientifique, que tous deux n'arrivent plus alors à se quitter. Ce furent des événements de cette nature qui eurent pour noms, entre autres, Kurt Goldstein, Erwin Straus ou Victor Von Weizsäcker, et ce furent assurément de grands penseurs les auteurs respectifs de *La Structure de l'organisme, Du Sens des sens* et *Le Cycle de la structure*.[69] Chacun à sa manière a eu l'excellence d'être une sorte de phénoménologue « nietzschéen » de la vie ! Ce qui veut dire que dans chaque cas nous avons affaire à une inspiration qui trouve son compte dans une approche phénoménologique descriptive du phénomène biologique et humain, sans parti pris ni préjugés philosophiques préalables, fondée sur l'observation longue et patiente de ce qui arrive ou : comment les choses se font, selon leur ordre propre, et leur raison à elles. Le plus frappant, par exemple, quand on découvre le grand œuvre de Goldstein, c'est qu'il réalise en quelque sorte, avec le savoir de son époque, cette recherche que l'on aimerait voir sur ce que Nietzsche appelait justement « la sagesse globale de [l]'organisme (*Organismus)* (...) [dont le] moi conscient n'est que l'instrument ». On voit nettement par ailleurs que ce qui caractérise fondamentalement la démarche de l'auteur, c'est que « vie » et « esprit » y sont intimement liés, profondément imbriqués l'un dans l'autre, d'autant plus qu'il s'agit à la fois du problème général de la nature de l'organisme et de la vie, et des problèmes du fonctionnement du système nerveux central, l'un, le problème de la nature de la vie, étant étudié à travers l'autre, le fonctionnement du système nerveux – un peu comme Nietzsche d'une certaine façon – la régulation des parties par le tout étant le phénomène central de la vie, notamment chez l'homme. Mais le plus surprenant, à vrai dire, c'est qu'on retrouve également le même souci nietzschéen de rompre avec les impasses auquel mène une conception schopenhauerienne statique du vouloir-vivre et de la vie. Rien ne serait plus erroné pour Goldstein que de croire que ce que « veut » essentiellement la vie, c'est simplement l'auto-conservation. Ironie du sort, ce fut tragiquement, en soignant des blessés, des êtres parfois gravement blessés du cerveau, que ce Médecin Philosophe, physiologiste hors du commun – au sens quasiment d'un *Logos* de la *Physis*, d'*un logicien de la nature et de la vi*e – découvre la réalité vivante et la véritable nature du mouvement de la vie.

Nous pourrions dire qu'il n'y a à proprement parler qu'une seule pulsion : celle de *l'actualisation de soi*, qui n'est au fond rien d'autre que *la vie même de l'organisme* individuel ; c'est pourquoi cette *force* impulsive, elle aussi, il vaut mieux ne pas l'appeler pulsion. Je voudrais encore préciser mon point de vue vis-à-vis de l'hypothèse d'une pulsion qui joue un grand rôle dans *l'idée qu'on se fait des êtres vivants* : celle de *la conservation de soi-même*. Une telle tendance existe sans aucun doute chez le malade. (...) on peut être conduit à admettre que la conservation est un signe caractéristique de la vie. (...) L'observation des malades montre que *la simple conservation est un signe de vie anormal, de vie en déclin*. Pour le malade, le maintien de l'état est la seule possibilité d'existence. La force impulsive de la vie normale est la tendance de l'organisme à l'*activité, au développement des capacités, à une réalisation aussi haute que possible de son essence*.[70]

Comme nous pouvons le constater, ce qu'il y avait de problématique, pour Nietzsche, au XIXe siècle, dans la conception schopenhauerienne de la vie, est repris par Goldstein avec quasiment les mêmes mots, pour redire ce que disait le philosophe de la volonté de puissance à propos du « vouloir vivre », tel que l'envisageait Schopenhauer : la vie ne se veut pas seulement elle-même, elle veut autre chose que sa pure et simple conservation/reproduction, elle veut d'abord se réaliser, *se déployer comme actualisation d'une force en puissance*, faire quelque chose, *accomplir une tâche*, produire quelque chose d'autre ; c'est un mouvement, qui, plus est, est un mouvement de dépassement de soi. Le plus étonnant, c'est que nous retrouvons la même problématique chez Strauss qui exprime à sa manière cette « volonté » d'aller au-delà de soi, qui caractérise essentiellement la vie. L'auteur de *Vom Sinn der Sinne* fait partie en effet de ces rares pionniers, qui ont permis à la phénoménologie de saisir et de penser l'intentionnalité à même la vie, et pas seulement au seul niveau du sujet intentionnel conscient. Il transforme ainsi radicalement, comme Niezsche, le sens même de la subjectivité. Comme le suggère très justement Renaud Barbaras,[71] qui insiste auparavant sur l'importance de la question de l'affectivité à travers la problématique du sentir chez Erwin Straus, il y a étrangement chez lui *une affectivité du sentir* qui renvoie à *un Affecter originaire par delà l'activité et la passivité*, une affection qui est identiquement action : on ne saurait mieux décrire la volonté de puissance nietzschéenne ! Straus en arrive même à parler de « *vouloir tendre vers quelque chose* » à propos du mouvement vivant, qui « constitue la possibilité ontologique fondatrice d'une transition d'un *ici* à un *là*, d'une particularité à une autre », qu'il s'agisse par exemple de choses aussi diverses et distantes que l'exploration animal et l'interrogation humaine.[72] Là encore, on remarquera que le but ne réside vraiment pas dans la simple conservation. Le plus étrange, c'est que Barbaras reconnaît à la fin de son étude sur Straus, et considère qu'il faudrait aller encore plus loin dans la recherche « d'un mode d'exister plus fondamental, pour lequel, dit-il, les mots nous manquent, et qui rendrait compte de l'unité », originaire, de l'affectivité et de la connaissance.[73] On ne saurait mieux faire que d'indiquer pour cela, une relecture de Nietzsche, et dire que ces mots-là *Der Wille zur Macht* peuvent sans doute servir à quelque chose en la matière ! D'autant plus qu'ailleurs Barbaras écrit : « il me semble que l'horizon de la phénoménologie est de s'approprier une Vie (. . .) essentiellement Désir (. . .) défaut essentiel de soi ou pure Insatisfaction. » Et pourquoi ? Parce que « seul le désir permet de rendre compte de l'unité de la vie comme vie indistinctement corporelle et intentionnelle et de restituer par là même sa dimension constituante sans recourir à un autre plan de conscience ».[74] On ne saurait mieux parler de la méthode de Nietzsche et de la volonté de puissance ! Mais, pour notre bonheur, nous pouvons constater que ce pas a déjà été franchi, et chacun l'a fait un peu à sa manière et avec ses mots, par Hans Jonas et Jan Patocka; et nous ne parlons pas là bien sûr de la relecture de Niezsche, mais plus fondamentalement de cette *phénoménologie de la vie,* qui a été aussi pour eux, et d'un seul tenant une *ontologie de la vie*, mais étrangement aussi et surtout *comme une ontologie phénoménologique de la « vie » de l'Être,*[75] et des êtres en général, que la phénoménologie, dans deux au moins de ses plus hautes tentatives, serait donc parvenue à décrire phénoménologiquement,

et cela, beau paradoxe, à partir d'une simple observation-déscription phénoménologique, « transcendantale », sans recours aux sciences expérimentales de la nature. Nous pouvons voir en effet, chez ces deux phénoménologues exceptionnels, une pensée globale qui prend en considération, qui prend en charge, si l'on veut, le tout de l'être ou de l'existence, quelle que soit la « nature » de tel ou tel être, ou sa « façon d'être », qu'il soit homme ou animal ou végétal, ou même objet quelconque, sans âme, ni vie ! « L'ontologie de la vie, disait Patocka, peut être élargie en ontologie du monde ». Admirable résumé d'une des idées majeures de Nietzsche, que le théoricien de la volonté de puissance a sans doute exprimée avec d'autres mots. Mais si la phénoménologie, par un chemin différent et détourné, sans doute un peu plus long, est parvenue aux mêmes conclusions, cela n'aurait pas manqué de le ravir (peut-être aussi de le faire rire !). C'est donc une raison de plus pour continuer à travailler sur des idées aussi prometteuses et si fécondes. Hans Jonas avait d'ailleurs aussi exprimé merveilleusement ce *lien* qui unit les choses, les ramenant à leur commune origine, à leur communauté d'appartenance si familière et si étrange :

Une philosophie de la vie englobe la philosophie de l'organisme et la philosophie de l'esprit. Ceci même est une première proposition de la philosophie de la vie (. . .) Car spécifier l'étendue de ce champ, c'est n'exprimer pas moins que la thèse selon laquelle l'organique, même dans ses formes les plus inférieures, préfigure l'esprit, et l'esprit même dans ce qu'il atteint de plus haut, demeure partie de l'organique.[76]

Et quelque part plus loin dans **The Phenomon of Life** sa pensée atteindra une précision encore plus intrigante :

l'homme est-il après tout [. . .] le modèle constitué par sa totalité psycho-physique qui représente le maximum de complétude ontologique connue de nous ; une complétude *à partir de laquelle*, par réduction, on devrait pouvoir déterminer la spécificité de l'être au moyen d'une soustraction ontologique progressive jusqu'au minimum de la simple matière élémentaire.[77]

Ce « biocentrisme », ou cette façon de dire que les choses sont finalement plus ou moins – une question de degré, encore une fois ! – plus ou moins « vivantes », de la matière la plus élémentaire à l'esprit, en passant par le cas paradigmatique du vivant (le plus élémentaire), n'est pas un réductionnisme ni un animisme, et exprime ainsi, pleinement, un point de vue qui se rapproche le plus de Nietzsche, quand celui-ci évoque, comme nous l'avons vu, quelque chose comme « une forme primaire de la vie », pour rapprocher de notre « entendement » ce qu'il voudrait dire par « volonté de puissance ». Par ailleurs, comme on l'a remarqué, pour Jonas, cette expérience « que nous faisons de notre vie, comme unité d'une intériorité et d'une extériorité, loin de devoir être dépassée, délivre le mode d'être propre au vivant et tient donc lieu de témoin ou de référence *méthodologique* pour la détermination de la vie en général »*. C'est justement ce que disait Nietzsche aussi à ce sujet ; rappelons nous: « il est non seulement permis d'entreprendre cette tentative, la conscience de la *méthode* l'impose même ».

Mais est-ce tout cela, pour autant, une raison d'ignorer la science ? Nous ne croyons pas, bien au contraire. C'est même peut-être bien, croyons-nous, une raison de plus de travailler, ensemble, avec ou *en compagnie de* la science, et de comparer les résultats, si la philosophie a ses propres méthodes et ses propres résultats ! Et nous le croyons d'autant plus, aujourd'hui, qu'il y a depuis quelque temps –

comme nous l'avons vu déjà précédemment – une génération nouvelle, comme un genre nouveau de scientifiques et de philosophes, qui semblent répondre à ce que Nietzsche a toujours espéré, du début jusqu'à la fin, et ce malgré une extrême conscience de cette crise des sciences européennes, et, plus fondamentalement, de « l'humanité européenne », dont parla Husserl dans la *Krisis* (et notamment, de façon si émouvante, dans sa fameuse conférence de Vienne). L'un des plus bels exemples que nous avions remarqué aujourd'hui, notamment dans le domaine des sciences naturelles et des sciences de la vie, c'est l'œuvre d'Evan Thompson avec son ami et compagnon de route Francisco J. Varela, grand savant, biologiste et penseur authentique, théoricien entre autre, notamment, de « l'autonomie », de « l'auto-organisation » de la vie, ainsi que de la « neuro-phénoménologie », mais disparu hélas, comme tant d'autres de cette trempe, bien trop prématurément. L'un des derniers ouvrages de Thompson, au titre très évocateur, *Mind in Life*[78] – dédié d'ailleurs à la mémoire de Varela, et fruit de très longues années de recherches et de collaborations avec lui, est comme un monument dédié en quelque sorte à une « cause », celle-là même dont Husserl, lui-même, soupçonnait déjà l'existence au sein, dans le destin, ou dans un certain avenir possible des sciences de la vie. Le plus frappant à vrai dire, c'est que l'auteur insiste, encore au XXIe siècle, et tout le livre n'est là que pour le confirmer – et ce, rappelons-nous, plus de soixante dix ans après Goldstein, et bien plus d'un siècle après Nietzsche ! – sur l'extrême importance et la nécessité de comprendre cette profonde intrication qu'il y a entre l' « esprit » et la « vie », et leurs existences absolument indissociables. Point donc de « vie » sans « esprit » ni d' « esprit » sans « vie » : il n'y a qu'une intime et *profonde continuité* entre eux, et l'un, l'esprit, n'étant, au fond, qu'une forme plus complexe ou une version plus riche (« *an enriched version* ») de l'autre, c'est-à-dire de la vie, dans sa forme rudimentaire, mais qui aurait toujours, comme par définition, un minimum d' « esprit ». *Le phénomène d'auto-organisation autopoïétique* est en revanche se qui caractérise fondamentalement l' « esprit » de la « vie », de toute sorte de vie, quel que soit son degré de complexité ou son niveau « spirituel » :

The theme of this book is the deep continuity of life and mind. Where there is life there is mind, and mind in its most articulated forms belongs to life. Life and mind share core set of formal or organizational properties distinctive of mind are an enriched version of those fundamental of life. More precisely, the *self-organizing* features of mind are an enriched version of the self-organizing features of life. The self-producing or "autopoïetic" organization of biological life already implies cognition, and this incipient mind finds sentient expression in the self-organizing dynamics of action, perception, and emotion, as well as in the self –moving flow of time –conscienceness.[79]

Mais, à vrai dire, et en plus de tout cela, le plus heureux pour nous, que développe Thompson dans son livre, se trouvait déjà indiqué dans son sous-titre, que nous n'avons pas encore mentionné, et qui était : *Biology, Phenomenology, and the Sciences of Mind* ! Le fond de l'affaire, c'est que ce spécialiste de la philosophie des sciences de la vie souhaite absolument depuis longtemps éclairer les résultats scientifiques bruts, et montrer ou dévoiler leur sens véritable et leur porté, à la lumière de la phénoménologie. Car la phénoménologie lui apporte l'éclairage inestimable de son *expérience* à elle, expérience vive et *vivante*, propos de la vie sur la vie, de la pensée sur la pensée, qui contrastent singulièrement avec le caractère brut de

l'expérience un peu morte et muette de l'empirisme scientifique, et de ses résultats. Parce qu'il s'agit à la fois d'un certain recul, et d'une réflexion sur le sens de l'expérience en général, sur sa structure, qu'elle soit « intérieure » ou « extérieure », et d'un témoignage de l'expérience vécue subjective, la phénoménologie lui permet de comprendre le sens profond et simple, qui échappe, et qu'occulte même souvent la technicité des investigations scientifiques et de leurs résultats, et tout cela précisément *« in order to bridge the conceptual and epistemological gap between life and mind as objects of scientific investigations, and life and mind as we subjectivly experience them ».* Pour savoir véritablement ce qu'est la vie, et ce qu'est l'esprit, et comprendre le lien qui les unit, il faudrait d'abord combler ce vide (gap) entre les deux points de vue. Mais pour cela nous avons besoin des *deux approches complémentaires*, car pour avancer en la matière *« we need richer phenomenological accounts of the structure of experience, and we need scientific accounts of mind and life informed by these phenomenological accounts. Phenomenology in turn needs to be informed by psychology, neuroscience, and biology ».* C'est pourquoi son approche à lui est là précisément *« to bring phenomenological analyses of experience into a mutually illuminating relationship with scientific analyses of life and mind ».* [80]

Nous voyons en tout cas comment les spécialistes des sciences de la vie, de l'esprit et du cerveau, confirment la profonde pertinence des intuitions et des idées de Jonas et Patocka, concernant ce qu'on serait tenté d'appeler « l'esprit de la vie » et « la vie de l'esprit », ou l'inséparabilité de la vie et de l'esprit (sans pour autant extrapoler immédiatement, et aller jusqu'à adopter, en plus, ce que nous appelions l'idée d'intentionnalité « généralisée », qui serait partout présente, et toujours à l'œuvre dans le monde physique, psychique ou vivant). Mais pour préciser les choses encore plus, pour expliquer comment « la vie de l'esprit » est indissociable de « l'esprit de la vie », l'esprit ayant essentiellement besoin de la vie et réciproquement, nous devons donc dire au moins que, pour le physiologiste biologiste au XXIe siècle, l'esprit se trouve déjà, en réalité, dans la vie, dès le stade le plus élémentaire, même s'il n'est encore qu'à l'état rudimentaire. Et cela tout simplement parce qu'il n'est jamais ni « en plus » ni « en moins », ni « à l'intérieur » ni « à l'extérieur » de la vie et du vivant, mais immanent, inhérent à la vie de tout vivant : il est le *process-us lui-même*, ce qui en est, en quelque sorte, l'animateur, qui se trouve un peu partout et nulle part, ou, en d'autres termes, ce qui *anime* (comme *anima : l'âme* en grec) l'ensemble, ou même, en un sens, ce qui insuffle la vie au vivant, et le rend précisément vivant, plus ou moins vivant et « animé ». Mais c'est justement ce que nous appelons « *l'intentionnalité* », non pas celle de la conscience cette fois-ci, mais *de la vie elle-même*, son caractère intentionnelle en tant que tel, caractère essentiellement et d'emblée « spirituel », qui constitue *le premier stade de l'esprit*, sa forme la plus primitive, ou bien alors le degré zéro de l'âme, ou de la spiritualité, pour dire les choses autrement. D'ailleurs, l'importance de l'idée de mouvement vers, de l'idée de flèche allant vers un but (*telos*), de *vecteur*, d'accomplissement et de dépassement de soi, est curieusement toujours présente dans les travaux de Varela et Thompson sur l' « essence » de la vie ; et c'est bien tout le contraire du vouloir-vivre statique schopenhauerien, replié sur soi, « casanier », ne voulant que l'auto-conservation. En effet, dans un

moment du livre *Mind in Life* intitulé intelligemment « *The Self Transcendence of Life »*, on voit apparaître l'explication suivante, qui est pour le moins éloquente :

An organism must be project beyond it self, opening to into the temporal horizon of its own life cycle or life line and the spatial horizon of the outer world. In this way, *autopoïesis* and *sense-making* enact or bring forth biological time or space**.**[81]

On voit ainsi à quel point il y a insistance sur *l'ouverture* du vivant dans l'espace et le temps, dans l'horizon du temps et l'horizon de l'espace, comme si le vivant était par nature toujours tourné vers un « dehors », comme s'il voulait sortir de lui-même, partir et se retrouver toujours à la recherche de nouveaux horizons. Il y a comme une nécessité inhérente au vivant qui le propulse, le pousse toujours *en avant*, une nécessité qui « *propels the organism bothforward and outward* », et on peut donc dire que la vie est essentiellement « *a self affirming process* », un déploiement, une affirmation de soi, non seulement un « oui », mais aussi, en quelque sorte, quand on lit bien les phrases et les mots, une espèce de « volonté », qui non seulement se crée, est à elle-même sa propre création (*autopoïesis*), se donne à elle-même son propre sens (*sense*) et sa propre transcendance (*self-transcendence*), mais doit (*must*) même aller au-delà, doit se projeter *par delà* (*beyond*) ce qu'elle est ou ce qu'elle réalise (*must be project beyond it self*). C'est surtout, encore une fois, sur *ce vecteur de dépassement de soi*, qu'il faut insister, et méditer sa ressemblance avec « la volonté de puissance ».

Ce caractère *vectoriel* de la vie, et même de l'être, qui a été si bien vu et développé au XXe siècle par Alfred North Withehead,[82] mériterait sans doute en lui-même de longs développements ; mais il nous importe ici surtout de souligner cette profonde parenté qu'il y a entre les grandes réalisations de la phénoménologie, ses plus hautes manifestations scientifiques et philosophiques, comme nous l'avions dit, et l'œuvre de Nietzsche, précisément à propos du *caractère intentionnel de la vie*, et même sa *primauté* sur ce qui est appelé habituellement « conscience ».[83] Comme si, au fond, ce qui manquait à Schopenhauer, c'était la phénoménologie (et cette intentionnalité qui lui vient de Brentano), et ce qui a manqué à la phénoménologie c'était, justement, le premier terme de la pensée de Nietzsche, à savoir la volonté schopenhauerienne, ou plus exactement, une prise en compte véritable de ce grand reversement, cette inversion de la perspective dominante dans la métaphysique traditionnelle, qu'introduit le philosophe de la volonté – que reprendra notamment, de façon claire et pleinement affirmée, Sigmund Freud avec la Psychanalyse au XXe siècle – et dont reste étrangement éloignée la phénoménologie, dans sa première « constitution » transcendantale.[84]

Cette image de la phénoménologie, et surtout de l'œuvre de son fondateur, est-elle pour autant entièrement justifiée ? Nous avons à vrai dire quelques doutes, et si les « Archives Husserl » de Louvain, de Cologne, de Paris ou d'ailleurs, et la publication non encore achevée des *Husserliana* ont servi à quelque chose, c'est précisément à montrer que… ce n'est pas tout à fait vrai ! Il aurait été sans doute tentant pour nous – d'autres l'ont peut-être déjà fait – de reprendre à notre compte l'idée si belle

de Henri Maldiney à propos de Hegel,[85] en partant et en parlant de « la méconnais-
sance du sentir » et du « faux départ » de la phénoménologie... de Husserl ! Mais
ce n'était pas du tout notre propos. Car Husserl – comme d'ailleurs Hegel – est trop
immense, il faut bien le dire, pour être réduit ou réductible à une simple et unique
option philosophique, et de toute façon, il faut bien le dire aussi, il fait bien partie
sans aucun doute – et Nietzsche lui-même l'aurait sans doute avoué – quoique...
après quelques aphorismes bien trempés, qui nous auraient fait rire sur certaines «
méprises » transcendantales de la phénoménologie transcendantale ! – de ceux-là
que le philosophe de la volonté de puissance appelaient les « Hyperboréens ».[86]
Plus concrètement, certains travaux de recherches récents ou plus anciens – et
d'autres peut-être avant l'avaient déjà remarqué – montrent bien en effet – et c'est
comme si il ne pouvait en être autrement, vue l'immensité de la vie et de l'expé-
rience husserliennes – que Husserl est bel et bien parvenu finalement, entre autres, à
une théorie de la *Triebintentionalität* (*l'intentionnalité pulsionnelle*)[87] qui se rap-
proche assez éminemment de ce que nous avons essayé de théoriser d'un point de
vue nietzschéen. Même s'il faut bien se garder de trahir un grand penseur, et lui faire
dire ce qu'il n'a pas dit – que nous aimerions lui faire dire, pour mieux le récupérer –
il n'en demeure pas moins que la phénoménologie de Husserl avait toute la plasticité
requise pour évoluer elle-même, d'elle-même, dans cette direction, sans se trahir ni
renoncer, à proprement parler, à ses principes fondamentaux. Ainsi se déployaient
et s'affirmaient dans différents textes des idées nouvelles et novatrices, où l'on voit
déjà se dessiner, chez le fondateur lui-même, les linéaments d'une autre perspective
prometteuse, provenant d'intuitions très justes. Ce fut le cas notamment, comme on
l'a remarqué, dans les *Ideen II* où Husserl va loin dans l'approfondissement de la
thématique des pulsions et des instincts, et dans l'importance accordée à leur rôle
dans la vie consciente, dans « *la vie de esprit* », à tel point qu'on serait en droit de
se demander s'il n'est pas plus proche ici de Nietzsche et Freud que de Descartes et
Kant :

> Toute la vie de l'esprit est traversée par l'efficace « aveugle » d'associations, de pulsions, d'affects en
> en tant qu'excitations et bases de détermination des pulsions, des tendances émergeant dans l'obscurité,
> etc., qui déterminent le cours ultérieur de la conscience selon des règles « aveugles ».[88]

Mais n'est-ce pas de cette façon-là que Schopenhauer désignait et qualifiait sa
fameuse « volonté » : « *aveugle* », et irrationnelle ? Et, n'y aurait-il pas eu alors,
au fond, derrière toutes ces péripéties et hésitations « phénoménologiques » du père
fondateur, qui oscillent entre son cartésianisme, son kantisme, et ce « nietzschéisme
freudien » – comme l'aurait dit sans doute Schopenhauer – des considérations in-
avoués, cachées, des choix, « des tendances émergeant dans l'obscurité » ? N'a-t-il
pas voulu parfois, un peu trop sans doute, défendre « la raison », « la liberté », son
appel à la conscience, à la responsabilité, au détriment de cette chose, si précieuse
pourtant pour lui qu'on appelle « la vérité » ? Oui, nous avons plutôt tendance à le
croire. Comme si une fois de plus, « la morale » l'avait emporté sur « la science » et
« la vérité », ou bien alors c'est la « foi », celle de Kant et de Hegel, qui s'oppose,
mais qui *doit* néanmoins avoir sa place face au « savoir », qui – mais uniquement
dans les cas extrêmes, comme celui-ci, les grands moments de vérité ! – serait un

peu sacrifiée pour les besoins de la cause ! Et quelle est au juste cette « cause » affective cachée – Nietzsche aurait même peut-être parlé de raisons « physiologiques », « corporelles » inavouées – ? Il nous semble bien, et de plus en plus, et comme dans tous les manuels de **« Philosophy of mind »** qui se respectent, qu'il s'agit en réalité, en dernière analyse, de la question cartésienne et kantienne, et « morale » par excellence, celle de la liberté de la volonté ! Et voilà ce qu'en dit Nietzsche – nous l'avions réservé nous aussi pour les besoins de la « cause » ! – de *l'intentionnalité* de actes de la « liberté de la volonté » :

L'*intentionnalité* des actions ne constitue rien de décisif en moral (ressortit à la tendance *individualiste* et bornée). « Fin » et « moyen », par rapport à l'ensemble de l'espèce dont ils sont des rejetons, n'en sont que des symptômes, en soi plurivoques et pour ainsi dire indéfinissables. L'animal et la plante révèlent leur caractère moral en fonction des conditions d'existence auxquelles ils sont soumis. Ce qui est décisif en moral réside seulement à l'arrière plan de l'« intentionnalité ». Il sera toujours illicite d'isoler ce qui individuel : « Voici, et c'est ainsi qu'il faut s'exprimer, un être organique dont la préhistoire est telle ou telle ».[89]

Mais l'ennui, le drame peut être, des travaux de recherches très riches, féconds et sans doute prometteurs des philosophies de l'esprit, des sciences cognitives et de la phénoménologie, et ceux, nombreux et de plus en plus prometteurs qui réconcilient les deux courants et avancent à grand pas, c'est que manque de chance, pour la science, les neuro – sciences (cognitives), c'est bien plutôt, faute de connaître suffisamment Nietzsche, (son ami, celui qui lui avait permis, parfois, de vivre au moins « une solitude à deux ») **« SPINOZA [qui] avait raison »**,[90]... quand il s'agit d'approfondir **la question de l'affectivité**, de la raison et de la volonté, et de leurs relations « neuro-diplomatiques » mouvementées ! D'où l'embarras, les contradictions et les paradoxes, dans lesquels on se retrouve un peu piégé, quand on est un véritable scientifique, ou un philosophe cohérent.[91]

Ce fut également l'occasion d'intuitions très fortes, justes et bien justifiées, que ce fameux manuscrit sur la « **Téléologie universelle »,** dans lequel Husserl ira jusqu'à affirmer que « **l'intentionnalité pulsionnelle**» est la forme originaire universelle de l'intentionnalité. Ce qui, sans doute, ne rentre plus dans le cadre habituel de la philosophe traditionnel de la conscience, et montre que Husserl est bel et bien parvenu à dépasser le niveau de ses premières recherches, et à atteindre ce qui se cache derrière les belles apparences « apolliniennes » rationnelles, à l'arrière fond des manifestations discursives de la raison. Bien qu'il ne distingue pas pulsion et instinct, on peut constater que le dernier Husserl s'était déjà retrouvé projeté dans le futur de la phénoménologie, avant même ses disciples et successeurs, et les bouleversements considérables qu'ils apporteront avec eux. En effet, dansce manuscrit, Husserl ira loin dans ce qui ressemble bien à un changement de« paradigme », puisqu'il affirme que cette « intentionnalité pulsionnelle » est la modalité primaire de toute forme d'intentionnalité, y compris de l'intentionnalité perceptive objectivante.[92]

Cette infinité ouverte, en tant qu'infinité ouverte de la médiateté de la transcendance a cette propriété essentielle : une infinité de degrés de monades lui appartient – avec *des degrés de développement du Moi et du monde*. Y incluse l'infinité des monades pourvue d'anima (*animalisch*), animales (*tierisch*), préanimales, d'un autre coté en montant jusqu'à l'homme, d'un autre encore des monades enfantines et préenfantines – dans *la continuité du développement* « ontogénétique » < et > phylogénétique.[93]

En parlant de « degrés de développement » et de «continuité du développement», Husserl semble ici se rapprocher de cette façon nietzschéenne de concevoir les différents degrés d'élaborations, de complexité ou de sophistication de la volonté de puissance, ou, pour être plus précis, des différentes configurations et conjonctions de volontés de puissance, qui constituent entre elles des ensembles plus ou moins cohérents, complexes et sophistiqués, et qui forment, ainsi, les différentes expressions de l'évolution naturelle de la vie végétale, animal ou humaine ; et cela, sans risquer de se perdre dans les dédales d'une conception qui privilégierait, plus qu'il n'en faut, l'homme et son âme ou sa raison, en lui accordant une origine, ou des caractéristiques qui paraîtraient inévitablement surnaturelles, en rupture avec la continuité naturelle de l'évolution des espèces. Husserl rappellera d'ailleurs significativement qu'il avait à un moment introduit l'intentionnalité égoïque – précisant entre parenthèses qu'il s'agit, dit-il, « au sens le plus large du terme, d'intentionnalité volontaire », mais, ajoute-t-il aussitôt, « comme fondée sur une intentionnalité non égoïque (« passivité ») ».[94] Par ailleurs, dans d'autres écrits, il en vient même à parler d'une sorte d'une « phénoménologie des instincts » qui serait considérée ainsi comme la phénoménologie de l'intentionnalité originaire.[95] Seulement si Husserl dit explicitement qu'en tant que telle la vie, donc que toute vie, est « subjective », a toujours droit, par conséquent, quelle qu'elle soit, à une place au « chapitre » de la subjectivité, ce qui nous semble être dans une optique et une formule nietzschéenne « un grand pas en avant », il revient néanmoins à une formulation très traditionnelle, quand il explique ce qu'il entend, et ce qui distinguerait donc, selon lui, une « forme primaire organique » de la vie, en disant qu'elle est « celle qui ne prend pas encore la détermination d'un ego » ou bien alors « celle qui nereçoit pas encore sa « vie » d'une « anima » effectivement compréhensible dansune analogie, ne la reçoit pas encore, donc, d'une égoïté ».[96] C'est là sans doute que se situe toute la différence avec Nietzsche qui, comme nous l'avons vu, a non seulement plutôt tendance à amoindrir l'importance de cette « ego », mais plus fondamentalement, à considérer toute volonté de puissance comme fondamentalement « *égoïste* » ! C'est dire combien, à quel point le problème de l'union de l'âme et du corps était résolu à la racine : ils sont unis dès le début de leur « existence », en tant que « mélange » indissociable de matière et de forme, de structure et de contenu, de volonté de puissance et d'intelligence, de passion et de raison, et ainsi de suite jusqu'à cette « union du corps et de l'âme », cet étrange « projet » réalisé avec l'apparition de l'homme, et incarné par lui.

Mais c'est à Merleau-Ponty, en particulier, qu'il reviendra – même s'il ne l'a pratiquement jamais écrit ni dit à notre connaissance – de se rapprocher le plus au monde du philosophe de la volonté de puissance, en tant que philosophe de la vie, de la « vie » du monde, du monde de la vie, de la Chair, de la « chair du monde », en remettant vraiment debout, sur ses jambes – et non pas tout (le poids) sur la tête ! – le projet phénoménologique dans son ensemble, de façon cohérente, en essayant justement de dépasser le transcendantalisme subjectiviste husserlien. Même s'il ne nous est pas possible ici de nous étendre sur ce sujet, auquel nous consacrerons entièrement une autre étude, il nous semble nécessaire néanmoins de dire ici que Maurice Merleau-Ponty est le seul philosophe au XXe siècle qui ait repris véritablement cet

héritage, et porté le flambeau de ce patrimoine unique – même s'il ne l'a ni dit ni voulu, et même si son œuvre est sans aucun doute son œuvre à lui – cet évènement majeur dans l'histoire de la philosophie moderne, resté longtemps obscur et négligé, qui se nomme Schopenhauer et Nietzsche. Il n'est donc pas étonnant qu'il ait eu par ailleurs autant d'intérêt pour la psychanalyse, la psychologie, la biologie et même la neurologie, bref aux sciences de la nature autant qu'aux sciences de l'homme et de l'esprit. Mais il fut aussi, assurément, puissamment original, et il donna à la philoso-phie, et à la phénoménologie en particulier, parmi les plus belles lettres de noblesse qu'elle ait jamais reçues. « Le premier acte philosophique », disait-il, « consiste donc à revenir au monde », à «réveiller la perception », et « la philosophie, la vrai consiste à réapprendre à voir le monde, à le retrouver ».[97] Voilà qui résumerait l'es-sentiel de la phénoménologie, et qui aurait beaucoup plu à Nietzsche. . .Comme si, nous n'étions pas au monde – Arthur Rimbaud le disait franchement : « nous ne sommes pas au monde » ! – comme si nous étions endormis, comme s'il y avait une vraie philosophie, et d'autres qui ne le sont pas vraiment, et enfin, comme si nous ne voyons pas le monde, comme si nous l'avions perdu (de vue) ! Et Nietzsche nous proposait justement pour tâche – non pas, comme on l'a cru si longtemps, « la volonté de puissance », il en fut le théoricien et non pas l'adepte, et ainsi va le monde et il n'y pouvait rien – mais d' « apprendre à voir », ce qui voulait dire, pour lui, apprendre « à *ne pas* vouloir faire quelque chose », à suspendre son jugement et sa décision :

Il faut apprendre à *voir* [. . .]. Apprendre à *voir* : habituer l'œil au calme, à la patience, à laisser les choses venir à lui, à suspendre le jugement, apprendre à faire le tour du particulier et à le saisir dans sa totalité. C'est là l'école préparatoire *élémentaire* à la vie de l'esprit : ne pas réagir immédiatement à toute sollicitation, mais savoir jouer des instincts qui retiennent et isolent. Apprendre à *voir* ; au sens où je l'entends, c'est presque avoir ce que le langage non philosophique appelle la force de volonté : ce qui est essentiel, c'est ici de *ne pas* vouloir faire quelque chose, de *savoir* suspendre sa décision.[98]

« Laisser les choses venir à lui ». [« *das An-sich-herauskommen-lassen* »] : n'est-ce pas ce que Heidegger, croyant se démarquer de la volonté de puissance nietzschéenne, « subjectivité déchaînée » dans l'homme et la nature, appellera « *Gelassenheit* » (*sérénité*)[99] ? Alors Nietzsche était-il donc phénoménologue ? Non, pas vraiment, c'est-à-dire... qu'il n'a pas vraiment eu le temps, il a été simple-ment Nietzsche, ce qui, semble-t-il, a été suffisant ! Merleau-Ponty fut, quoi qu'il en soit, l'un de ces rares philosophes qui ont voulu d'abord nous permettre, nous laisser voir, ce que nous n'avions pas vu, même comme philosophes, qui nous ont même appris que cela s'apprend et s'entretient, et qu'il y va de l'avenir de tant de choses, y compris de notre vie, et de celui de la philosophie tout entière ; et si cette dernière se devait d'abord de faire quelque chose, ce serait de *faire voir* tous ces mondes qui nous échappent, noyés comme nous sommes dans notre attitude « na-turelle », pauvre, habituelle, de tous les jours. En cela sans doute, il se rapprocha le plus de Nietzsche, et en fut le continuateur avec une originalité magistrale. Mais auparavant, c'est même, pourrions nous dire, au niveau « ontologique », qu'on ne peut que constater une profonde affinité. Car ce que nous avons vu de commun avec Nietzsche, chez Jonas et Patocka, concernant la volonté de puissance, sa forte différence avec le vouloir-vivre schopenhauerien, et son intentionnalité, est porté à

un degré tel chez l'auteur de la *Phénoménologie de la perception,* qu'il s'avère être
sans précédent, et sans équivalent au XXe siècle, depuis la disparition de l'auteur du
Zarathoustra. La réhabilitation du sentir et du sensible incarne sans doute le mieux
et le plus généralement cette correspondance-ressemblance ou cette symétrie. Mais,
plus fondamentalement, nous remarquons entre autres, par exemple, que Merleau-
Ponty écrit aussi à propos de la véritable nature du *cogito*, ou du *cogito* véritable,
« naturel », qu'il s'agirait bien plus d'un « je peux » que d'un « je pense »,[100]
qu'il n'y a pas, en outre, qu'un seul « Moi », mais plusieurs « moi naturels », et
que mes yeux ou mes oreilles par exemple ont chacun leur « vie », c'est-à-dire cha-
cun également leur « moi naturel »,[101] comme d'ailleurs toutes les autres parties
ou entités de mon corps. Ce corps qui est le mien, à la fois sujet et objet, comme
nous l'avions dit, mon propre corps, ce corps propre, recèle une importance déci-
sive chez Merleau-Ponty tout autant que chez Nietzsche, parce qu'il est, en effet,
le lieu véritable de la pensée véritablement la plus profonde, dont la « logique »,
physio-logique, est celle qui plonge ses racines dans l'être même du monde, et non
pas seulement dans la logique mathématique ou la logique formel, celle de la pensée
consciente représentative. Autrement dit, c'est là que se trouve l' « objet représenta-
tif » par excellence, qui *incarne* le mieux le *Logos* originaire, le « *Logos du sensible*
», *de la vie et du monde*. En ce sens, le corps obtient non seulement une prépon-
dérance sur la conscience, une primauté ontologique, mais devient de ce fait, en
tant que *chair* (*Leib* et non pas *Körper*), ce qui correspond, sans doute de façon
énigmatique mais néanmoins « exemplaire », au monde comme chair ou à *la chair
du monde.*[102] C'est en ce sens aussi que l'on peut parler à la fois d'un fondement
corporel de la subjectivité chez Merleau-Ponty, comme chez Nietzsche, en insis-
tant sur la *physio-logie,*[103] – entendons bien *le Logos de la Physis,* qui ne fait en
quelque sorte que nous traverser – et d'une philosophie de la Chair, cette Chair de
nous même et du monde, dont nous sommes, finalement, bien plus les dépositaires
que les véritables propriétaires. Notre corps est sensible sans doute, il est même un
sensible « exemplaire », mais un sensible quand même dans le monde sensible, qui
lui aussi est « sensible », à sa façon, bien avant mon corps, et les sens sont d'abord
sens de la Chair universelle, plutôt que sens du corps – Logos du Sensible – et mon
corps n'est qu'une variante de l'Etre charnel,[104] autrement dit, du « corps éternel ».
En effet, l'auteur de *Le Visible et l'invisible* ira même étrangement jusqu'à parler,
dans une de ses ultimes notes de travail, d' « Eternité existentielle » et de « corps
éternel » :

une cosmologie du visible, en ce sens que, considérant l'endotemps et l'endoespace, il n'y a plus pour
moi de question des origines, ni de limites, ni de séries d'événements allant vers cause première, mais
uns seul éclatement d'Être qui est à jamais. Décrire le monde « des rayons du monde » par delà toute
alternative sérial-éternitaire ou idéal - Poser l'éternité existentielle - le corps éternel.[105]

Et là, que dire de ses liens de parenté avec Nietzsche ? Mais là peut-être, ils s'en
va avec Nietzsche, vers d'autres horizons, trop éloignés de nospréoccupations, du
moins, celles qui nous occupent aujourd'hui dans le cadrenécessairement limité de
cette étude. Alors ce sera finalement une simplesuggestion, et nous laisserons au

lecteur, pour finir, en guise de tâche à venir, lesoin de méditer ces mots parmi les derniers mots écrits par Merleau Ponty, . . .en songeant à Nietzsche.

En somme, c'est comme si, au fond, l'œuvre de Nietzsche pouvait nous aider finalement à mettre, d'une certaine façon, de l'ordre dans la phénoménologie, notamment celle, immense, du fondateur, dont l'oeuvre n'a cessé de déborder ses propres possibilités, et qui n'a cessé lui-même, semble-t-il, d'être quelque peu troublé, dispersé ou tiraillé entre ce que Schopenhauer appelait « le monde comme volonté » et « le monde comme représentation ». Et c'est comme s'il y avait eu une sorte de « timidité » et ou des « cas de conscience » dans la phénoménologie ou chez certains phénoménologues, qui n'osaient pas franchir le pas. . . et aller (pieds) nus, pour nager et traverser d'une rive à l'autre le grand fleuve d'Héraclite. Et, eu égard et au regard de l'œuvre et de la pensée de Nietzsche, le XXe siècle – avec sa phénoménologie et sa psychanalyse et son existentialisme ou son herméneutique etc. – nous donne parfois l'impression d'avoir cherché un peu, comme on dit,. . . « Midi à quatorze heure » ! Mais, en vérité, nous pouvons et devons dire autre chose aussi. Non, il n'était pas trop tard, et il n'est jamais trop tard pour ce genre de choses, la preuve et le meilleur exemple : la phénoménologie et son histoire, celle qui est là devant nous et derrière nous, qui nous entoure, celle qui incarne si justement cet éternel retour à soi et cette avancée constante, et qui n'est autre que le mouvement de la vie elle-même.

« Ne pensez pas, mais voyez[106] ! » Cette étrange injonction, que nous a laissée Wittgenstein à la fin de sa vie, nous ramène cependant à l'essentiel, et malgré tout ce que nous venons de dire sur **Der Wille zur Macht** et sur la phénoménologie, elle nous ramène en vérité sur Terre, celle-là même qui fut si chère à Nietzsche et à Husserl, mais, pour lever la tête. . . et regarder le ciel ! Car *voir*, et même (*ré*) *apprendre à voir*, c'est ce que fut la destinée finale, la vocation première et dernière de l'œuvre de Husserl, mais aussi, et contrairement à ce que croient (savoir) bon nombre de commentateurs, celle de Nietzsche tout autant, sinon plus. Gardons nous de l'oublier, et de *nous* perdre dans notre quête, dans « la recherche », de *perdre* ce qu'il y a de plus précieux, pour notre quête, pour notre recherche, et au-delà de toute recherche, et qui n'est autre que nous-même, *ce que nous sommes*, *ce que nous devenons*, mais aussi *notre regard,* notre façon de voir et d'évaluer les choses et le monde, pour notre vie, notre pensée et notre avenir. Si Husserl fut si inquiet, et ce jusqu'au dernier jour, de l'omniprésence de cette sorte de positivisme à notre époque, de ce *naturalisme* qu'il n'a cessé de dénoncer, c'est qu'il y voyait une perte, une immense perte, une déperdition de *l'humain* et de sa *qualité*, au moment où tant d' « affaires » scientifiques (et commerciales et techniques) allaient bon train, et si vite, et si « bien », à travers le monde. Et la question maintenant, et encore demain, est de savoir justement si nous allons continuer encore longtemps à chercher naïvement du côté de l' « objet(ivité) », de la « nature », de la « science » ce qui ne s'y trouve pas, ce qui ne s'y trouvera jamais. Le savoir en lui-même, fût-il scientifique et même philosophique, ou même, dirions-nous, *le fait de savoir*, ne change pas les choses, ne change pas vraiment, ne fait pas les hommes **!** C'est de cette « matière »-là, première, dont tout est dérivé, la « matière » dont nous sommes fait, celle de notre vie, avant tout autre « matière », aussi fascinante soit-elle, qu'il faudra, d'abord et

avant tout, s'occuper. Car tout est d'abord affaire de corps (***Leib***) et de chair, et en-suite de vision et de regard, et la phénoménologie devrait être le lieu par excellence, le lieu d'affirmation et d'exercice, du déploiement de cette simple et « petite » vérité ; et c'est bien cela, disons le encore une fois, le lien le plus profond qui unit les deux penseurs. Il faut bien comprendre que nous sommes comme pétri de ***matière inten-tionnelle vivante***, d'une conjonction d'innombrablesintentionnalités, et ***tout dépend de la qualité de cette intentionnalité que nous sommes à chaque instant***, de cette ***chair intentionnelle*** que nous constituons et qui nous constitue, malgré tout, comme partie intégrante de la « chair du monde ». Mais, aussi paradoxale que cela puisse paraître, ce qu' « attend » de nous le « monde », ce n'est pas de l'imiter ou de lui ressembler, mais d'être nous mêmes, fidèle à nous-mêmes, d'être en un sens inouï de grands ***poètes***, dans une sorte d'***auto-poïésis*** de soi à travers le monde, création de soi, qui veut, qui se veut, et veut même bien plus que soi, et qui veut être non pas une copie, mais ***un modèle.*** Et il faut bien le dire, la noblesse paradoxale du transcendantalisme, c'est qu'au fond, en s'arrêtant si longuement et avec entête-ment au sujet, il fut et resta en quelque sorte fidèle à ce « sujet », à l'homme, quand la science, le savoir et tout le monde modernes n'avaient de cesse de courir, à toute vitesse, derrière l'objet et son « objectivité », ou « l'exploration de la nature ». Aussi fragile soit-il, ce « sujet », cet homme, est ce qui « constitue » tout objet quel qu'il soit, et lui donne « vie ». . .et tout dépendra à l'avenir – l'avenir lui-même – du genre de « vie » qu'on donnera à nous-même et à notre « monde ».

Mais la véritable rencontre, la suprême rencontre entre Nietzsche et la phé-noménologie ne se fera véritablement, n'aura lieu entièrement, que le jour où l'on verra se croiser leurs ***regards***, se rejoindre, dialoguer et s'expliquer ***le voir phénoménologique*** et ***l'expérience visionnaire de l'éternel retour***, cette expérience qui fut d'abord et avant tout l'expérience d'***un nouveau voir***, celui que la phéno-ménologie n'a cessé de chercher à avoir, ***l'apothéose du retour et de la vision***, le retour radical au monde au monde de la vie, aux choses mêmes, au plus simple, au plus oublié : en somme, l'horizon ultime de la phénoménologie. Ce que Nietzsche a fait n'est rien de moins que d'accomplir la phénoménologie, le projet phénoménolo-gique, et même mieux, de ***le vivre***, de ***le réaliser dans sa chair***, dans son corps et son esprit, de le porter à son ultime possibilité, à son paroxysme, bref à sa réalisa-tion, ou en un mot, à son incarnation. C'est, comme s'il avait été traversé parfois par des rayons de « lumière » phénoménologiques, pour voir à la fois la finitude, et surtout l'incomplétude des hommes, mais aussi ce qu'ils ***peuvent*** être, ***ce que peut être un jour leur vision***, vision de l'avenir, avenir de la vision. « Je ne vois pas d'hommes, disait-il . . . Je ne vois que ***des fragments*** d'hommes. . . Je marche parmi les hommes, ***fragments de l'avenir***, ***cet avenir que je contemple en mes vi-sions.*** » Oui, c'est sans doute cela que nous avons « oublié » de dire, à propos de Nietzsche et de la phénoménologie. Mais, un jour peut-être, il faudra bien le dire. . .et, « sous de pareils impératifs, qui sait ce qu'il pourra rencontrer un jour ? Peut-être, précisément, un jour nouveau ». . .

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NOTES

[1] Bien qu'il ait publié auparavant, en 1891, *Philosophie der Arithmetik*, c'est bien en effet en 1900, à Halle, que Husserl livre au public la première partie de ce monumental *Grundwerke,* qu'ont été les *Recherches logiques* pour la phénoménologie, première partie intitulée *Prolegomena zur reinen Logik* (Cf. dans l'édition de référence des oeuvres complètes : *Husserliana* XVIII, *Logische Untersuchungen I*, Hg. Holenstein, Den Haag, Martinus Nijhoff, 1975). Rappelons également que cette même année un certain Sigmund Freud a publié *L'interprétation des rêves*...

[2] Nietzsche et Husserl ne cesse en effet, chacun à sa manière, et de différentes façons, de revenir à ce thème, même s'il est vrai que Husserl s'y consacre plutôt à la fin, surtout dans la *Krisis*, en terme de *Lebenswelt*, et c'est plutôt Nietzsche qui en parle le plus, dès le début, en partant de la question de l'art, « activité métaphysique par excellence », par opposition au « désir effréné de savoir ». Cf. par exemple : « **les sciences de la nature furent nécessaires contre le Moyen Age : le savoir contre la croyance. Contre le savoir nous dirigeons maintenant *l'art : retour à la vie* ! Maîtrise de l'instinct de connais-sance** ! » [aphorisme 43, automne-hiver 1872, in *Le Livre du philosophe. Etudes théorétiques*, traduction inédite et notes par Angèle Kremer-Marietti, Paris, Aubier-GF Flammarion, 1969, 1991, correspondant au *Das Philosophenbuch* dans les *Theoretische Studien* (1872–1875), écrits dans le sillage de *Die Geburt der Tragödie*, d'après le volume X de l'édition Kröner.]

[3] Depuis quelques années, on assiste non seulement à un intérêt grandissant (phénoménal) pour Nietzsche, mais cet intérêt est devenu en plus, récemment, proprement phénoménologique ! Les travaux sur le thème « Nietzsche et la phénoménologie », ou sur « Nietzsche phénoménologue », semblent connaître en effet depuis quelques temps une certaine effervescence ; et même s'ils ne sont pas tous d'égale qualité, on ne peut que s'en féliciter, et saluer ces initiatives, parce qu'il était grand temps d'aborder courageusement ce sujet. Signalons au moins à cet égard la Conférence internationale qu'avait organisée à l'Université d'Oxford la *British Society for Phenomenology* sur le thème « Nietzsche and Phenomenology » en avril 2009, et qui a donné lieu à une publication grâce au concours de la *Friedrich Nietzsche Society of Great Britain and Ireland.*

[4] Même s'il ne parle pas de Nietzsche, c'est ce que suggère, entre autres, Pierre Rodrigo, à la fin d'un livre remarquable paru dernièrement, *L'intentionnalité créatrice*, sans attribuer cette idée à un quel-conque phénoménologue, sinon à lui-même, même s'il parle énormément, autour de cette question, de Merleau-Ponty et de Michel Henry. Cf. p.284 « L'œuvre de la vie est en effet toujours en même temps, comme le montre tout à fait bien l'œuvre d'art, œuvre du monde autrement dit du *monde de la vie* (en un sens nouveau). » Et p. 285 « Cette vie effectivement matérielle qui fait vibrer notre sensibilité « comme la chair même de l'univers »- (...) *en tant que* chair même de l'univers. » Puis « (...) au bout du compte (...) la notion « chair du monde » serait le dernier mot de LA phénoménologie enfin réunifiée et refondée une fois pour toute ? » Et enfin : « ce dialogue critique autour de la chair du monde, de la subjectivité vivante (...) demeure encore à instruire ». Quant à la problématique de la *Lebenswelt* elle semble avoir encore un bel avenir devant elle : on ne cesse en effet de revenir aujourd'hui, et l'on reviendra encore à nouveau, sur cette question ou cette idée fondamentale, peut-être la plus importante de toutes, dans l'oeuvre de Husserl. Cf. par exemple encore récemment :

C. F. Gethmann (Hg.) *Lebenswelt und Wissenschaft. Deutsches Jahrbuch Philosophie 2.*[Deutschen Kongresses für Philosophie – Deutschen Gesellschaft für Philosophie] Hamburg, Felix Meiner Verlag, „Philosophischen Bibliothek", 2010

S. M. Rosen, *Topologies of the Flesh. A Multidimensional Exploration of the Life-World.* Ohio University Press, 2006

[5] Arthur Schopenhauer, *Le Monde comme volonté et comme représentation,* traduction française par A. Burdeau (1888), édition revue et corrigée par R. Roos, Paris, PUF, 1966 (Notre référence)

[6] En effet, il écrit à Franz Overbeck dans sa lettre du 30 juillet 1881 : « Quel étonnement, quel ravis-sement. J'ai un précurseur, et quel précurseur ! Je ne connaissais pour ainsi dire pas Spinoza. [...] En somme : ma solitude... est du moins maintenant une solitude à deux. » Citée d'après Carl Paul Janz, *Nietzsche, Biographie*. t. II, Paris, Gallimard, 1986, p. 361

[7] *Le Monde comme volonté et comme représentation*, op. cit., p. 4

8   Ibid., p. 521
9   Ibid., p. 528
10 Idem
11 *Le Monde comme volonté et comme représentation,* op. cit., p. 530
12 Ibid., p. 525
13 Ibid., p. 522
14 Ibid., p. 532
15 Ibid., p. 559
16 Idem
17 *Le Monde comme volonté et comme représentation,* op. cit., p. 560
18 Ibid., pp. 546, 547
19 Arthur Schopenhauer, *De la Quadruple racine du principe de raison suffisante*, traduction française par J.-A. Cantacuzène, Paris, Alcan, 1882, puis par J. Gibelin, Paris, Vrin, 1946 (notre référence)
20 Ibid., § 20
21 *Le Monde comme volonté et comme représentation,* op. cit., p. 38
22 *De la Quadruple racine du principe de raison suffisante,* op. cit., §52
23 Ibid., § 43
24 Edouard Sans, *Schopenhauer*, Paris, Presses Universitaires de France, 1990, p. 20
25 *Le Monde comme volonté et comme représentation,* op. cit., p. 52
26 Ibid., p. 39
27 Arthur Schopenhauer, *Parerga et Paralipomena. Petits écrits philosophiques. I* « Fragments pour l'histoire de la philosophie. Kant », traduit et annoté par J.-P. Jackson, Paris, Coda, 2005, § 109
28 *Le Monde comme volonté et comme représentation*, op. cit., p. 59
29 Ibid., p. 140
30 Ibid., p. 568
31 Ibid., p. 890
32 Ibid., pp. 140,141
33 Idem
34 *Le Monde comme volonté et comme représentation,* op. cit., p. 893
35 Friedrich Nietzsche, *Sämtlich Werke. Kritische Studienausgabe* = KSA (Herausgegeben von Giorgio Colli und Mazzinno Montinari) Berlin / New York, Walter de Gruyter, 1967–77 und 1988, Band 5, *Jenseits von Gut und Böse,* §19 *Oeuvres philosophiques complètes* = O.P.C. (sous la responsabilité de Gilles Deleuze et Maurice de Gandillac) Paris, Gallimard, « NRF », 1977–1997, Tome VII, *Par delà Bien et Mal,* § 19
36 Idem
37 Ibid § 12
38 Idem
39 KSA 13 11 [69], O.P.C. XIII 11 [69]
40 KSA 5 *Jenseits von Gut und Böse,* § 12, O.P.C. VII, *Par delà Bien et Mal,* § 12
41 KSA 11 34 [46], O.P.C. XI 34 [46]
42 KSA 5 *Jenseits von Gut und Böse*, § 12, O.P.C. VII, *Par delà Bien et Mal*, § 12
43 KSA 12 1 [58], O.P.C. XIII 1 [58]
44 Idem
45 KSA 13 14 [121], O.P.C. XIV 14 [121]
46 KSA 13 11 [73], O.P.C. XIII 11 [73]
47 KSA 5 *Jenseits von Gut und Böse*, § 19, O.P.C. VII, *Par delà Bien et Mal* § 19
48 KSA 11 38 [14], O.P.C. XI 38[14]
49 KSA 12 1 [57], O.P.C. XIII 1 [57]
50 Jean Granier, « Le statut de la philosophie chez Nietzsche et Freud », in *Nietzsche Studien.* (Begründet von Mazzino Montinari, Wolfgang Müller-Lauter), Band VIII / 1979, Berlin/New York, Walter de Gruyter, 1979, p.106
51 Cf., par exemple, Arthur Schopenhauer, *Essai sur les fantômes*, et *Mémoire sur les sciences occultes,* traduction française par G. Platon, Paris, Leymaric, 1912
52 Friedrich Nietzsche, KSA 13 14 [121], O.P.C. XIV 14 [121]

[53] Idem

[54] KSA 13 14 [82], O.P.C. XIV 14 [82]

[55] C'est ce que disait d'ailleurs, en substance, au XXe siècle, l'un des pères fondateurs de la biologie moléculaire, le Prix Nobel de Médecine, François Jacob, dans son fameux livre *La Logique du Vivant*, dont avait fait l'éloge Michel Foucault dans sa célèbre préface. [Paris, Gallimard, « Bibliothèque des idées », 1970]

[56] KSA 5 *Jenseits von Gut und Böse,* § 36, O.P.C. VII, *Par delà Bien et Mal* § 36

[57] KSA 10 30 [123], O.P.C. XI 30 [123]

[58] KSA 10 34 [123], O.P.C. XI 34 [123]

[59] KSA 12 2 [151], O.P.C. XIII 2 [151]

[60] KSA 13 14 [121], O.P.C. XIV 14 [121]

[61] On ne peut s'empêcher bien sûr de penser ici à certains phénoménologues, notamment à Merleau-Ponty, et surtout à *La Structure du comportement*, achevé déjà en 1938, et publié en 1942, à sa compréhension si profonde et globale du **Gestalt**, que « la psychologie de la forme » elle-même n'avait pas pensé aussi radicalement. Mais c'est en réalité une histoire peut-être aussi ancienne que la philosophie elle-même. Ce sont probablement les Grecs qui ont commencé les premiers à raisonner un peu de cette façon-là, et surtout Aristote, qui devait résoudre l'immense question de la « participation », c'est-à-dire trouver le lien entre le « sensible » et l'« intelligible » platoniciens. Les idées platoniciennes vont donc « descendre » sur Terre avec Aristote, et ces **Eide** vont « participer » essentiellement à l'« être » et au mouvement des choses, de la nature et de la vie, et tout sera nécessairement dès lors mélange indissociable de « matière » et de « forme ». Rappelons au moins tout l'intérêt de Leibniz, par exemple, pour cette question-là, et que Heidegger considérait Aristote comme l'un des plus grands phénoménologues. Enfin, il faut dire que Merleau-Ponty dans *La Structure du comportement* considère qu'il y a « l'ordre physique » (Matière), « l'ordre vital » (Vie) et « l'ordre humain » (Esprit), non pas comme trois couches ontologiques superposées, mais comme « trois dialectiques » ou « trois ordres de significations », chaque « structure » *reprenant* « la structure » antérieure, en lui conférant une **forme** plus intégrée, plus élaborée, plus complexe. (*La Structure du comportement,* Paris, PUF, 1942, Ch. 3 et pp. 136,139, 140, 147,199). Cette façon de « voir » les choses n'aurait sans doute pas manqué de plaire à Nietzsche !

[62] Cf. Franz Brentano, *Psychologie vom empirischen Standpunkt*, Leipzig, 1874, F. Meiner, 1874, *La Psychologie du point de vue empirique,* traduction française par Maurice de Gandillac, Paris, Aubier, 1944

[63] Voir par exemple *Naturalizing Phenomenology : Issues in Contemporary Phenomenology and Cognitive Science,* Stanford University Press, 1999, *Naturaliser la phénoménologie. Essais sur la phénoménologie contemporaine et les sciences cognitives,* Paris, CNRS Editions, 2002

[64] Maurice Merleau-Ponty *Le Visible et l'invisible.* Paris, Gallimard, « Bibliothèque des idées », 1964, pp. 297–298 : « **Toute l'analyse husserlienne est bloquée par le cadre des *actes* que lui impose la philosophie de la *conscience*. Il faut reprendre et développer l'intentionnalité *fungierende* ou *latente* qui est l'intentionnalité intérieure à l'être. Cela n'est pas compatible avec la « phénoménologie » c'est-à-dire avec une ontologie qui assujettit tout ce qui n'est pas rien à se *présenter* à la *conscience* à travers des *Abschattungen* et comme dérivant d'une donation originaire qui est un acte i. e. un *Erlebnis* parmi d'autres (*cf.* critique de Husserl par Fink dans l'article ancien du colloque de phénoménologie*). Il faut prendre comme premier, non la conscience et son *Ablaufsphänomen* avec ses fils intentionnels distincts, mais le tourbillon que cet *Ablaufsphänomen* schématise, le tourbillon spatialisant-temporalisant (qui est chair et non pas conscience en face d'un noème).** * E. Fink « L'Analyse intentionnelle », in *Problèmes actuels de la phénoménologie,* Paris, Desclée de Brouwer, 1952.

[65] Nietzsche parle en effet très tôt, dès le premier chapitre de la *Naissance de la tragédie*, de « cette foi inébranlable au principe d'individuation et la tranquillité de l'homme qui en est enveloppé » qui aurait trouvé en Apollon « leur expression la plus sublime ». Ce « vice » sera ensuite celui de Socrate ! Mais c'est surtout dans l'aphorisme 344 du *Gai savoir* intitulé « En quoi nous sommes aussi encore pieux » que cette croyance et cette confiance, cette *foi*, seront le plus admirablement décrites : « Il **n'y a aucun doute, le véridique, au sens le plus hardi et le plus extrême, tel que le présuppose la foi en la science, *affirme ainsi un autre monde* que celui de la vie, de la nature et de l'histoire [. . .] c'est encore et toujours sur une *croyance métaphysique* que repose notre foi en la science, - que nous aussi, nous qui cherchons**

aujourd'hui la connaissance, nous les impies et les antimétaphysiques, nous empruntons encore *notre* **feu à l'incendie qu'une foi de mille années a allumé, cette foi chrétienne qui était aussi la foi de Platon, selon laquelle Dieu est la vérité et la vérité est divine**. . . **».**

[66] Cf. Jacques Monod, *Le Hasard et la nécessité. Essai sur la philosophie naturelle de la biologie moderne,* Paris, Editions du Seuil, 1970, p. 107

[67] Même si l'on s'accorde en général pour dire que l'idée ou la notion d'*intentionnalité* nous vient de la philosophie médiévale, avant qu'elle ne réapparaisse, plus ou moins sous sa forme actuelle, chez Brentano, nous pouvons remarquer par exemple que dans un manuel de philosophie ancienne, pour expliquer la « structure » du monde chez les Anciens, l'auteur parle souvent et aisément d' « intentionnalité » pour nous rappeler à juste titre « l'aspect dynamique de la vie psychique » dans l'antiquité, et le fait qu'elle est ce qui meut les choses et le monde, en ce sens que « l'âme est par essence un principe autonome de mouvement, c'est-à-dire, précise-t-il, d'*activité intentionnelle* ». Bien qu'il s'agisse essentiellement de la conception de Platon et des « penseurs de la mouvance de Platon », cette problématique a été sans doute d'une grande importance dans la philosophie, et dans l'espace mental de l'antiquité, tout bonnement parce quele monde semblait bien vivant, « animé » par quelque chose comme une « âme », par quelque chose de distingué, qui serait à la fois différent des autres choses et à l'origine de « l'animation » du monde. Alors cette chose est-elle unique ou multiple, dans ou hors du monde ? Il serait peut-être judicieux de garder à l'esprit cette problématique pour comprendre l'évolution des idées et les différentes conceptions de l'intentionnalité. Cf. Emile de Strycker, *Précis d'histoire de la philosophie ancienne*, traduit du néerlandais par J. M. Delanghe, S. J., Louvain, Editions Peeters, Editions de l'Institut Supérieur de Philosophie, « Bibliothèque philosophique de Louvain » 25, 1978, pp. 103–112, 216–217

[68] «La biologie est la psycho-physique concrète est authentique (***Die Biologie ist konkrete und echte Psycho-physik***). Elle a partout nécessairement des tâches universelles (. . .) En tant que biologie effectivement universelle, elle embrasse la totalité du monde concret (. . .) et si l on considère la corrélation, elle devient la philosophie tout à fait universelle. » [in *Krisis* Appendice XXIII, pp. 536, 537 de l'édition française, p. [483] de l'édition originale allemande *Husserliana VI*.] Voir sur ce point l'article de Jean Claude Gens, « La question en retour sur la vie et l'idée husserlienne de la biologie comme science universelle », in *La* Krisis *de Husserl*. *Approches contemporaines.* [Revue *Le Cercle Herméneutique*, numéro 10, premier semestre 2008]

[69] Cf. Kurt Goldstein, *Der Aufbau der Organismus.* Den Haag, Martinus Nijhoff, 1934, traduction française par le Dr E. Burckhardt et J. Kuntz, *La Structure de l'organisme*. Paris, Gallimard, « Bibliothèque de philosophie », 1951

Erwin Straus, *Vom Sinn der Sinne. Ein Beitrag zur Grundlegung der Psychologie*. Berlin, Göttigen, Heidelberg, Springer, 1935 ; traduction française par G. Thinès et J.-P. Legrand, *Du Sens des sens. Essai sur les fondements de la psychologie.* Grenoble, Jérôme Million, 1989

Vicktor Von Weizsäcker, *Der Gestaltkreis.* Stuttgart, G. Thieme, 1939, traduction française par M. Foucault et D. Rocher, *Le cycle de la structure.* Préface de H. Ey, Paris, Desclée De Brouwer, « Bibliothèque neuro-psychiatrique de Langue Française », 1958

[70] *La Structure de l'organisme*, op. cit., p. 169

[71] Cf. « Affectivité et mouvement. Le sens du sentir chez Erwin Straus » in Renaud Barbaras, *Vie et intentionnalité. Recherches phénoménologiques*. Paris, Vrin, 2003, pp. 77–79

[72] Ibid., p. 79

[73] Idem

[74] Cf. *Vie et intentionnalité. Recherches phénoménologiques,* op. cit., p. 40

[75] Il s'agit bien sûr du sous-titre de l'oeuvre de Sartre *L'Etre et le néant*; mais cette perspective n'aurait plus rien avoir avec Sartre, et encore moins avec « l'existentialisme » - et certainement pas avec Heidegger, qu'ont beaucoup critiqué justement à ce propos (la problématique et la notion de « vie ») Jonas et Patocka. A vrai dire, ce serait plutôt du côté de la *Logique* et surtout de la *Phénoménologie de l'esprit* de Hegel, qu'on pourrait trouver quelque chose de similaire, comme une « logique » de « la vie de l'Etre ». Et pour aller encore plus loin dans le passé, on peut remonter jusqu'au *Timée* de Platon, qui n'a pas manqué de susciter beaucoup d'intérêt, encore à notre époque, notamment l'intérêt d'Alfred North Whitehead. . .

[76] Hans Jonas, *Le Phénomène de la vie. Vers une biologie philosophique,* Bruxelles, De Boeck Université, 2001, p. 9

77 Ibid., p. 3

78 Evan Thompson, *Mind in life : Biology, Phenomenology, and the Sciences of Mind.* Cambridge, Harvard University Press, 2007. C'est Evan Thompson le Philosophe parmi les deux, et c'est Franscisco J. Varela qui était l'éminent Biologiste, Phénoménologue et Naturaliste. Varela s'est éteint à Paris le 28 Mai 2001, après une lutte admirable contre la maladie. C'était donc, ironie du sort, au philosophe, qu'incombait la lourde tâche de mener à son terme cette entreprise de longue haleine, fruit d'une longue amitié et d'une longue recherche. Cet ouvrage devait donner suite à *The Embodied Mind* (co-écrit avec Varela et Eleanor Rosch) publié par le MIT plus de quinze ans auparavant (1991). Le sort a donc voulu laissé seul le philosophe devant cette grande responsabilité. Il l'a très brillamment assumée, et nous a offert une somme magistrale, sans équivalent à notre connaissance à l'heure actuelle. Les philosophes seraient bien inspirés de méditer sur l'oeuvre et sur l'exemple qu'il a donné.

79 *Mind in Life,* op. cit., p. IX

80 Ibid., p. 140

81 Idem

82 Cf. Alfred North Whitehead, *Process and Reality*, (first publ. 1929) D.R. Griffin and D.W. Sherburne, (ed.) corrected edition, New York, The Free Press, Macmillan Publishing Co (now : Simon & Suchster), 1978 ; *Procès et Réalité,* traduction française collective, Paris, Gallimard, « Bibliothèque de Philosophie »,1995. Pour l'aspect « vectoriel » voir notamment : Jean Claude Dumoncelle « Le leitmotiv du vecteur dans la métaphysique de Whitehead », in Ali Benmakhlouf (dir.), *Alfred North Whitehead, l'univers solidaire*, Le Temps philosophique N° 5, Paris, Université Paris X, 1999

83 La question de la corporéité qui avait été déjà pensée par Husserl lui-même, comme nous allons le voir un peu plus loin, mais qui fait penser d'habitude à Merleau-Ponty, est devenu un enjeu crucial de la pensée, et même, dirions-nous, de l' « épistèmè » contemporaines. Cf. par exemple : M. Johnson, *The Body in the Mind* : *The Bodely Basis of Meaning, Imagination and Reason*. Chicago, University of Chicago Press, 1987 ; et plus spécifiquement à propos de Nietzsche : K. Brown, *Nietzsche and Embodiement*. Albany : State University of New York Press, 2006

84 Ce qu'il y a d'étrange dans la vie et l'itinéraire de Husserl, il faut bien le dire, c'est que non seulement *il a lu Schopenhauer*, mais il avait même acheté et annoté assez tôt, avant de publier quoi que ce soit, ses œuvres complètes !

85 Cf. Henry Maldiney « La méconnaissance du sentir et de la première parole ou le faux départ de la Phénoménologie de Hegel » in *Regard Parole Espace*, Lausanne, L'Âge d'Homme, « Amers », 1973 et 1994, pp. 254–321. Maldiney parle aussi abondamment de Husserl et le critique.

86 **« Nietzsche n'a jamais cessé, jusqu'à la fin, d'être philosophe, de l'*être*, sans forcément *se dire* philosophe. Est philosophe celui qui justement ne se dissimule pas derrière le prédicat « philosophe »,** *comme si on pouvait en faire un prédicat,* **mais qui reprend la philosophie à son compte. [. . .] Il n'a jamais voulu détruire la philosophie parce qu'en toute philosophie, aussi « erronée » soit-elle, se fait entendre la voix d'un Hyperboréen. Elle ne se fait bien sûr entendre qu'à celui qui pour l'entendre a des oreilles**. » Cf. Monique Dixsaut, *Nietzsche. Par delà les antinomies*. Paris, Les Editions de La Transparence, « Philosophie », 2006, p.84. Voir également le premier aphorisme de *Der Antichrist.*

87 Cf. « Universale Teleologie », Text Nr. 34 (Schluchsee, Septembre 1933), in *Husserliana XV, Zür Phänomenologie der Intersubjectivität* [Texte auis dem Nasclass Dritter Teil : 1929–1935] (Herausgegeben von Iso Kern), Den Haag, Martinus Nijhoff, 1973, pp. 593–597, traduction française par J. Benoist, « Téléologie universelle », in *Philosophie* N° 21, Paris, Editions de Minuit, 1988. Voir à ce sujet l'article remarquable de Brice Bégout, « Pulsion et intention. Husserl et l'intentionnalité pulsionnelle », in J. -Ch. Goddard (éd.), *La Pulsion.* Paris, Vrin, 2006

88 Voir *Ideen II* § 61, trad. franç. p. 373, ainsi que § 59 p. 347

89 KSA 12 40 [54], O.P.C. XI 40 [54]

90 Nous faisons bien sûr allusion aux ouvrages d'un autre grand neurobiologiste, Antonio Damasio, *L'Erreur de Descartes* et *Spinoza avait raison*, qui a eu le courage de s'immiscer dans un domaine qui « ne le regarde pas », à en croire certains « Cartésiens ». Dans ces ouvrages, il ne s'agit évidemment pas de présenter Descartes ou Spinoza, mais de faire part du sens qu'il donne aux recherches et découvertes scientifiques dans le domaine des neurosciences auxquelles il prend part très activement.

91 Cf. Michel Meyer, *L'illusion nécessaire. Biophilosophie I.* Paris, Plon-Flammarion, 1995

⁹² « Téléologie universelle », op. cit., p. 96
⁹³ Ibid., p. 97
⁹⁴ Idem
⁹⁵ Cf. Nam-in Lee, *Edmund Husserls Phänomenologie der Instinkte*, Dordrecht, Boston, Londres, Kluwer Academic Publisher, 1993, p. 57 ; il y a deux occurrences de cette expression en 1930 chez Husserl, dans un manuscrit du *Nachlass* et dans un texte rédigé par Fink (Cf. *Husserliana XV*, *Phänomenologie der Intersubjektivität*. (I. Kern éd.) Dordrecht, Kluwer Academic Publisher, 1973, p. XXXIX).
⁹⁶ Cf. *Krisis,* Appendice XXIII, p. 534
⁹⁷ Maurice Merleau-Ponty, *Phénoménologie de la perception.* Paris, Gallimard, « Bibliothèque des idées », 1946, avant propos, p. III
⁹⁸ Il s'agit d'un aphorisme de *Götzen-Dämmerung (Crépuscule des idoles)*, dans un chapitre intitulé « Ce qui manque aux Allemands » ! Aujourd'hui, c'est ce qui manque à l'*Homo sapiens sapiens*… Cf. KSA Band 6 *Götzen-Dämmerung*, pp. 102, O.P.S. VIII *Crépuscule des idoles*, p. 106
⁹⁹ Cf. Martin Heidegger, *Gelassenheit*, Pfulligen, Günther Neske, 1959, traduit dans *Questions III,* Paris, Gallimard, 1966, p. 161
¹⁰⁰ **« La conscience est originairement non pas un « je pense » mais un « je peux » »**. in *Phénoménologie de la perception*, op. cit., p **160** (avec une note en bas de page : « Le terme est usuel dans les inédits de Husserl ». Et il faut bien le dire, en effet, il y avait bien déjà dans les *Ideen II* – que Merleau-Ponty a consultés avant leur publication et leur traduction - l'analyse husserlienne du « je peux » corporel (§60). Mais quand il parle aussi de la « chair du monde » en terme de « je peux » dans *Le Visible et l'invisible*, là nous sommes « confrontés » à quelque chose de purement merleau-pontien, et qui va plus loin. Cf. notes de travail, Mai 1960, « le corps, la chair comme *Soi* », pp. « 307310)
¹⁰¹ *Phénoménologie de la perception*, op. cit., p. 250
¹⁰² *Le Visible et l'invisible,* op. cit., notes de travail, Mai 1960, pp. 302–304, et pp. 307, 324, 327
¹⁰³ Que ce soit dans son Cours sur *La Nature* ou dans *Le Visible et le visible*, il laisse une trace très étrange à ce propos. Il ne cesse de parler, en effet, de « physiologie », de « corps », de « Nature », de *Logos*, de « *Logos* de la Nature », de *Physis*, des profonds rapports qu'il y a entre eux, sans parler, explicitement, à notre connaissance, de « physio-logie » en rapport avec le « *Logos* de la *Physis* ». Ce qui aurait été pour le moins intéressant, vu tout l'effort qu'il consacre à cette question.
¹⁰⁴ *Le Visible et l'invisible,* op. cit., pp. 175–177, 179–182
¹⁰⁵ Ibid., notes de travail, Novembre 1960, p. 318
¹⁰⁶ Cf. *Philosophische Untersuchungen* in *Werkausgabe*, Band I, Suhrkamf, Frankfurt am Main, 1984, n° 66, p. 277. Traduction française par Pierre Klossowski, *Investigations philosophiques* in *Tractatus logico-philosophicus* suivi de *Investigations philosophiques*, Gallimard, « Bibliothèque de idées », 1961, n° 66, p. 147

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— [A l'exception notable de celle de la *Krisis*, disponible actuellement chez Gallimard, et celle de *La Synthèse passive*, publiée chez Jérôme Millon, les traductions françaises de l'oeuvre de Husserl ont été publiées, en général, presque systématiquement, aux Presses Universitaires de France. Depuis une nouvelle vague de traductions a paru aussi bien chez Vrin que chez Jérôme Million, ainsi qu'aux Presses Universitaires de France...]

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SECTION X

ANTONIO DOMÍNGUEZ REY

TRANSCENDENCIA DEL SER EN EL LENGUAJE SEGÚN HEGEL

ABSTRACT

La comparación entre reflexiones de Hölderlin sobre el fondo dialéctico del juicio, tal como lo propone Fichte, partiendo, primero, del *sí mismo* (Selbst) entre *yo* y *no-yo*, y después de la relación e*sto / este* (Dieses/Dieser) de Hegel, nos permite deducir una relación predicativa que en realidad es la base de la transcendencia en el conocimiento. Transcendencia que se abre adverbialmente en el espaciotiempo (*allí*) y configura un tema al que revierten predicados cuya acción revela el transcurso de lo sujeto (el sujeto). El análisis de las preposiciones y del contenido del nombre en el lenguaje y pensamiento de Hegel permite observar, con el trasfondo de Humboldt, cómo la *plástica* del predicado lingüístico nos remite a la apertura trascendente del concepto. Y esta conclusión requiere una relectura de la filosofía de Hegel, pues la trascendencia del conocimiento tiene fundamento poético.

Al alcanzar el estado ético como verdad en la certeza de uno mismo, este acto sobrepasa la figura del concepto en tanto alumbramiento de una realidad en la que el ser se halla inmerso sin gozar del libre vuelo de la libertad individual creadora. Estaba comprendiendo, sintetizando los extremos[1] que la observación descubre al captar algo, lo captado, el resto intuido en ello como complemento suyo y que dota a lo captado, en su posición tética, de un fondo negativo al que se vuelve y en el que se pierde buscándose a *sí mismo para él* y *para ella*, la conciencia, en el *en sí* que es a su vez *para sí* descubriendo mientras tanto un *Otro* también de fondo y de objeto proyectado ante la autoconciencia así figurada. El contenido (Nahme) se muestra yendo de *sí* al *allí* que se presenta como distancia siempre próxima o de cerca, o lo extraño (exótico, preferimos decir nosotros), un lejos nunca, sin embargo, ajeno, pues sigue inquietando, promoviendo, enajenando (lo ajeno de *in* -en-, pero en gerundio, actuando, proyectando). Es el espacio del *Esto* o ámbito de la coseidad que, al percibirla y comprenderla, se hace objetiva, descubre una objetividad subyacente que es también el fondo de la autoconciencia actuando sobre sí en el *en sí* sustancial del mundo: lo *en sí para sí* de lo dado. Y en ello, en lo *Esto*, se figura el *Este* aquí del *allí* que está *trans-yendo* y *tras-siendo*. Tal contenido es el ser esencial (Wesen) del Ser existencial: *Seyn*.

Y tal es, a su vez, la función del concepto en la actualización del pensar sobre la intuición y lo retenido en ella como memoria y actos todos ellos, también en el mismo momento, de la inteligencia dentro de la actividad psíquica del espíritu, donde amanece, automanifestándose, la conciencia. Y esta aurora del intelecto supone críticamente operaciones intelectivas de des-alojamiento de sí o una escisión

alterativa de lo que se muestra no-siendo en el *para sí* que se muestra, es decir, distinguiendo, diferenciando, llevando en sí lo *di* y *de* de la determinación que es *dos* en el mismo instante de conciencia, pero sin *uno* y *uno* todavía, una cisura o desgarro del ser que hiende y ahonda distendiendo: llevando, transfiriendo (*fero* de la di-fer-encia, lo *entia* en gerundio: los *entes* en tanto participios de presente). Pero lo lleva non tan sólo en tránsito o automovimiento de la conciencia, sino también procesándolo como arrancado de un lugar o punto a partir del cual algo comienza. La determinación es originaria, procesiva y deíctica. Encierra un señalamiento puntual de origen o más bien comienzo, pero extrayéndolo sin forzar nada, mostrando la sombra oscura -el monstruo- que va insinuándose (lo Esto) y decantándolo en su muestra, como la demostración misma: el *Este* aquí y ahora. Lo de-terminado procede de-mostrando.

Nos hablamos, pues, en un proceso *pre*positivo (de, in, para), *pro*nominal (Esto / Este) y *ad*verbio (aquí, allí, ahora, luego), un lugar cuya sede se abre sin salir realmente de sí mismo, pero que, alumbrándose, descubre la interioridad externa del mundo y el logos del hombre, la antropología. El individuo comprende que es viviente procesado en la diferencia o especie de la sustancia existente.

Hasta aquí la función del concepto en su acción casi más fecunda: alumbrar su dentro, la resonancia constitutiva del mundo en el espíritu, es decir, la naturaleza misma. A la escisión distintiva de lo que se muestra sensible en la intuición diferenciándose -la negatividad de toda posición tética- le sigue un recubrimiento siempre traslapado de funciones y actos que se superponen elativamente, como descubriendo estancias nuevas a medida que la aurora del concepto avanza en el lugar de la existencia. Y esta elación es la *Aufhebung* de lo ya contenido o *Nahme*, la elavación que el contenido mismo procura sobrepasándose de estancia a estancia en el lugar descubierto por el sensible. Pero este *al-zamiento* (Auf-hebung), el alza de mira, no sólo abre el horizonte auroral un punto más allá de cuanto se muestra, sino que apunta flexionando la mirada interna, intuitiva, girándola en el entorno de lo circunstante, tan externo cuanto ya interno, y viceversa. Y girándolo, flexionándolo, lo declina, lo introduce de nuevo -está introducido ahí- en la deixis mostrativa del *de* que transfiere y late en aquella escisión de la autoconciencia mostrándose espontánea y tan aferente como diferente. El fenómeno originario y procesual de la preposición *de* flexiona, declina: muestra el caso de *Este* en lo *Esto*, del singular concreto en lo abstracto universal, del objeto en la sustancia, de lo sujeto suyo -su contenido (Nahme)- en la conciencia. Y todo acto consciente viene a ser una flexión autónoma que declina, acaece, constituye funcionando, actuando la energía potencial que el sensible contiene siempre a punto de expansión procesiva. La determinación del conocimiento declina la sustancia cognoscible como el verbo flexiona el contenido de su base léxica. Hay una gramática procesual en el interior de la conciencia.

La determinación por alzamiento, más bien, el alza de mira acaecido en el proceso diferencial de la conciencia percibiéndose es genitivo: engendra. El caso *ab-lativo* de la *ex-sistencia* es engendramiento filiativo, una fecundación permanente. La determinación traslapa caso ablativo en su génesis, la circunstancia de gestación, el proceso dialéctico del concepto.

Al proceder de este modo, hemos sobrepasado la fase descriptiva del concepto adentrándonos en la forma de la conciencia misma, lo cual inquieta de nuevo y se muestra, alzado, ante o en el *para-sí* de la conciencia. La forma concipiente surge ante el espíritu como nuevo objeto de la conciencia, que es la forma suya declinándose. Al entrar en la forma del concepto, entramos también en la formación objetiva de la conciencia. La forma que surge así ante el espíritu ["und bringt eine solche (Form) sich hervor"] no se separa del proceso formante, pues su escisión es flexiva, declinante, el momento en que la acción del pensamiento obra, produce, se convierte en obra de sí misma: lo formado (Gestalt) es aquí la forma de la actividad consciente y el pensador se trasciende en trabajador espiritual: "indem die Gestalt die Form der selbstbewuβten Tätigkeit gewonnen, ist er geistiger Arbeiter geworden".[2] Es la religión del arte, *Die Kunstreligion*, y dentro de ella, el momento ético del espíritu, de la conciencia, del arte absoluto: "die absolute Kunst".[3]

Existen un antes y un después de este preciso momento. A lo *antes* pertenece la inmersión sorda en el instinto de la existencia, el mundo del Esto, que concluye en el *este* del signo, algo aquí que es designando, significando allí, sin valer para sí ("und gilt für sich nichts mehr").[4] No vale para sí fuera de sus metarreferencias o signo de signos, como el arte aún extraño al que busca su propia forma, la donación intrínseca de su sentido.

A lo *después* de aquel punto productivo de conciencia corresponde, en cambio, el momento en que la forma conceptiva aparece como objeto en tanto su ser *este sí mismo*, en tanto el ser del concepto pasa a "tener su concepto mismo como figura". La forma se objetiva y este objeto resulta otro modo eminente, alzado, de la forma, la "forma pura", la "esencia fluida", en palabras del propio Hegel: "reine Form. . . wie die Substanz selbst dies flüssige Wesen geworden ist".[5]

Todo ello acontece de nuevo, como en la *Filosofía Real* (*Realphilosophie*), de noche, la noche que rompe en aurora libre de la naturaleza: "Diese Form ist die Nacht, worin die Substanz verraten ward und sich zum Subjekte machte".[6] Lo que antes eran extremos en la mediación conceptual de la conciencia, el objeto sustancial de la cosa para el sujeto concipiente aún en desarrollo, alcanza ahora un modo objetivo cuyo *jectum* (lo arrojado) es el proceso de la formación en frente de sí misma, es decir, un objeto ante el cual surge la autoconciencia como lo sujeto suyo. Por eso dice Hegel que, en esta caja oscura de proyección fluida de la esencia en la noche, "la sustancia ha quedado traicionada, y se ha convertido en sujeto".[7] La actividad emergente y nocturna se percibe sujeta.

En el alza de mira la conciencia ve y siente que su forma formante se objetiva conteniendo en tal forma un modo sustancial de presentación en el que objeto y sujeto forman proposición previa como figura o contenido de un fondo sustancialmente universal, pero cuyo contenido aún resulta, por ello, trivial.[8]

La aurora de aquella noche es el lenguaje, un ser-ahí que es inmediatamente existencia autoconsciente, en el que lo *singular* suyo está siendo un contagio *universal*: la fluidez universal de la comunicación o de la acción común de entendimiento. El lenguaje: "una existencia [un estar ahí] que es inmediatamente existencia autoconsciente [un quedar ahí, que es *a*l mismo tiempo existencia autoconsciente]. Y así como en el lenguaje la autoconciencia *individual* queda ahí fuera [es decir,

la autoconciencia individual se convierte en algo existente, en algo que ahí está],
así resulta también que, precisamente en el lenguaje, esa conciencia individual es
inmediatamente como un contagio *universal*; en el lenguaje la completa particu-
larización [*Besonderung*] del ser-para-sí-mismo es a la vez el fluido y la unidad
universalmente compartidos de los muchos *selves* [de muchos sí-mismos]; [el len-
guaje] es el alma existente como alma [el alma en su quedar inmediatamente ahí
delante como alma]".[9]

Este contagio que tacta lo universal en lo singular de la forma es el concepto al-
zado o constituido en obra de arte por y en el lenguaje. Deriva de aquella génesis
de la *Aufhebung*, pues el contenido, lo habido al nombrar la cosa como lo cap-
tado de y en ella, el nombre (Name) que es toma (Nahme) o posición tética, lo es
alzándose en el lenguaje hacia otro, el Otro que ya está hablando dentro y exige de
necesidad -se vuelve un lenguaje necesario-[10] lo propio de sí mismo como palabra
suya. Ahí comienza el predicado energético, el asomo del sujeto viéndose emergente
en la naturaleza y sabiéndolo. Acontece igualmente en Humboldt.

Por eso hay dos lenguajes, el del signo extraño a este otro modo productivo de
la conciencia -el hacerse activo de la conciencia en la forma, "la pura actividad" de
la existencia-, y el "lenguaje propio", el del *oráculo*, de la autoconciencia universal
del dios. En su *concepto* "radica el que Él es la esencia tanto de la naturaleza como
del espíritu".[11] Este lenguaje oracular revela la religión en sí misma. Ahora bien, ha
superado en su culto la diferencia[12] y esto acontece como obra de arte en el himno,
el cual representa aquí, a nuestro entender, la poesía. El lenguaje propio, auténtico,
dirá luego Ortega y Gasset, es el del nombre poético, donde el singular toca o se
contagia del uni-versal, de lo que retorna *a -versus-* o se vuelve uno al ser *para-sí*
del *en-sí*, dentro de su forma, donde conocer es obrar y, actuar, producir una obra.

Es el pensamiento que sabe, *sabiente*, que gusta lo que hace y comprende el
contenido de lo contingente y el modo irreflexivo, inconsciente, que activa aún
la conciencia como fuerza y manifestación de la naturaleza -pájaro, árbol, vapor
terrestre- en el carácter propio de quien piensa. Pero este pensamiento sabe que
su determinación es contingente y encierra, por tanto, un fondo irreflejo, aún no
determinado.

Hoy nos consta que tal remanente, lo impensado de Eugen Fink, lo infado de
Ortega y Gasset, la sombra de Lévinas, habla en todo lo dicho y pensado, en el
contenido de las formas, pues ninguno es aquella "*ley segura y no escrita de los
dioses, que eternamente vive, y de la que nadie sabe cómo ni dónde apareció*".[13]
Todo contenido es oráculo y supone un golpe de azar, una mano de dados, y ninguna
jugada suya, dice Mallarmé, abolirá nunca el azar. El *pensamiento sabiente* conoce
que hay una ley oculta que sostiene el contenido pero ignora cómo y cuándo nace.
Así la poesía. Hegel está describiendo el proceso poético de la conciencia. Si el
espíritu no incorpora el devenir de la obra concepta, es pura exterioridad, modo
histórico o contenido en cuanto momento de representación.[14] Y a esto se dedica
el lenguaje descriptivo y funcional, pero no el poético, que sabe cuánto subyace y
excede, elevándose (Aufhebung), en su realidad.

Captar, pues, la ley oculta y surgente del contenido, para nosotros puro azar,
punto intenso de expansión dialéxica o cadena de nombres cuya tensión presenta

y canta -*himno*- la relación inherente, ahora desvelada, del singular con el mundo aún innominado, desconocido. La cuestión radica en obtener o determinar un punto de referencia. Y esto es la poesía o vida del concepto. Hegel está describiendo y explicando la poeticidad del conocimiento, su dialéctica.[15]

¿Qué quiere decir *poesía* aquí? La vivencia formante del saber: el hecho de estar dentro del devenir, de la captación del ser, del movimiento de sí mismo como "esencia absoluta" o *espíritu*. Tal es su *necesidad*, aquel carácter propio del lenguaje entrando en forma. Como el poeta-filósofo sabe cuánto irreflejo, no declinado, subyace en el contenido de la forma, depura ésta adentrándose más y más en ella hasta conseguir en la "autooscuridad de la conciencia"[16] el ajuste necesario de lo externo e interno dando vida a la pose de las estatuas y a las representaciones del panteón. Consigue una forma clara, viva, que es existencia co-viviente en todas sus manifestaciones: "und mitlebendes Dasein ist.[17] Es puro extrañamiento (Entäußerung) de sí en cuanto en ella habla la exterioridad que la pulsa latente.

Tal extrañamiento o palabra resulta a su vez la presión conceptiva o el sobrepasarse del devenir en los tres momentos de la conciencia: la esencia, el ser-para-sí o ser-otro de la esencia y el *ser-para-sí* sabiéndo(se) a-sí-mismo *en el otro*. Lo que se sobrepasa sobreponiéndose (tesis) es impulso del concepto o "ansiosa aspiración al concepto", su presión ("für ein Dränges des Begriffes anzusehen".[18] Y tal presión es el *acontecimiento* de la concepción expresándose, es decir, engendrando a otro, lo que dice la representación del contenido al sobrepasarse en el en-sí o para-sí o concepto: que la esencia eterna engendra ("daß das ewige Wesen sich ein Anderes *erzeugt*".[19] Lo que se contiene y da la ley descubriéndose acontece palabra.

Esto resulta posible en el tercer momento del espíritu concibiéndose como ser-para-sí que se sabe-a-sí-mismo-*en el otro*. Un saber que crea distancia de-sí y, por tanto, diferencia, pues sigue cabe-sí al decir tal palabra. Lo proferido es escuchado por quien profiere. Existe un acto de emisión y escucha simultáneo, por el que quien habla se oye hablando.[20] Es el arco fonoacústico -así lo denominamos nosotros- o vínculo del sonido fónico que diluyéndose en el aire se retiene al escucharlo el mismo que lo emite. Hay en ello evidencia de sí-mismo en otro. Se produce un "giro" o retorno de la diferencia a sí misma, donde se sabe y siente una, la unidad envolvente de lo así concebido. Humboldt vio también este vínculo acaecido de lo mismo en otro y otro como sí-mismo, pero otredad al fin y al cabo. En ese espacio-tiempo acontece la transposición de momentos. Es la acaecida en el significado *en sí* que le brota "a la conciencia a partir del *concepto*" y con necesidad habida o dada en su movimiento conceptivo.[21] Al concebir, lo concebido queda ahí, *a la vista*, y cabe sí mismo, sabiéndolo: ve viéndose ver, que diría Leibniz y repite el poeta Antonio Machado al observar las formas objetivas de la conciencia. Es el tránsito del pensamiento que sabe frente al que sólo especula.

INVERSIÓN PREDICATIVA

Y en tal proceso, sujeto y predicado se presuponen superponiéndose al trastocarse la sustancia y la esencia en la forma del ser-sí-mismo o *Selbst* en tanto autoconciencia. Al concebirse, la conciencia ve el accidente que es el sí-mismo respecto de la

sustancia, pero lo ve siempre cabe sí, en la sustancia misma, la cual es, a su vez, el sujeto. Lo que antes predicaba -*Selbst* es la esencia absoluta-, queda atrapado ahora como sujeto -*la esencia absoluta es lo Selbst*-[22] en el mismo instante que la autoconciencia se ve a sí misma en cada polo con el mismo movimiento pero en sentido inverso. Sucede, no obstante, que en la inversión no retorna la autoconciencia a verse el objeto que es para sí en la inmediatez especulativa, sino que el objeto se deslíe, se hunde en la actividad del espíritu como actividad obrante. Lo *Selbst* o sí-mismo del espíritu está siendo bien el modo atributivo de la sustancia como esencia, bien el modo sujeto y, por tanto, también sustancia de la esencia, su substracto. Se sabe, mientras que antes se percibe. La autonciencia se comprende obrando la razón esencial del sujeto en la sustancia, su inmersión de existencia. El Absoluto es la presencia continua de una hiperpredicación. Por eso se mueve. No es fijo como el de la proposición general. Se hace presente como sujeto de todo predicado, que predica de un sujeto empírico. Lo que demuestra la proposición especulativa "c'est le mouvement de la détermination devenue elle-même sujet".[23] Al determinar, la relación universal/concreto, género/especie, particular/individual, es un momento del sujeto absoluto. Y entonces cada parte ya dice relación al absoluto:

S

(Absoluto)

S   est   P
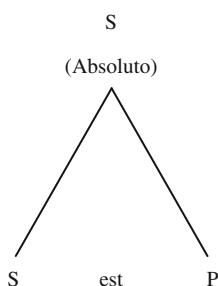
El sujeto proposicional resulta instancia comprensiva del aparecer o mostrarse de la sustancia predicada.

En la sensación perceptiva del momento inmediato del entendimiento se da el ser de cuya apariencia extrae la razón una forma que no es la totalidad de lo presentido o percibido y que, por tanto, tiene carácter negativo, al que corresponde la fase dialéctica de la razón. Pero procediendo de tal modo, en eso mismo se intuye o comprende lo otro de sí como algo positivo, por lo que se proyecta hacia aquello especulando, y esto es la cara positiva de la razón o concepto. Constatamos entonces, dice Jean Hyppolite, los modos lógicos del pasar -el ser transcurre en su apariencia-, del aparecer (momento de la esencia) y del manifestar: el concepto concibe, obra. Cada fase -ser, esencia y concepto- es un modo del absoluto en reflexión de sí mismo y con movimiento circular.[24] La especulación se sitúa en la fase racional del entendimiento que reflexiona, siendo este movimiento su nivel lenguaje, la relación que la filología contempla entre el sujeto y el predicado de una frase, y en este orden: S → P. Hegel le proyecta el movimiento inverso, del (P)redicado al (S)ujeto, cuya *plasticidad* abre el horizonte especulativo y donde el mundo comienza a iluminar sus modos de presencia. Y lo que sintácticamente pudiera parecer un reflejo

de la repetición operada, es decir, un modo lingüístico de conexión sintagmática, en realidad es efecto del contagio habido previamente en la base morfológica del término al descubrir, de regreso hacia el (S)ujeto desde el (P)redicado, la relación incursa en la raíz o lexema de la palabra. Así interpretamos nosotros el valor *plástico* y especulativo de la proposición hegeliana. La razón se mueve especulando con el sentido de las palabras y del discurso. Al nivel filológico le basta con determinar el significado, pero la especulación busca el sentido *plástico* de los significados, su atribución interna, que es predicativa.

El pensamiento se determina en una forma esencial. Tal determinación implica un proceso y constituye el contenido del pensamiento en cuanto queda in-formado, siendo aquí la preposición *in* marca del proceso. Ahora bien, la dirección hacia o *in* va siendo a la vez su vuelta atrás -Umkehrung-, la diferencia y la negación de lo indiferente: *ge-wesen*, aquello que resulta *sido*.

La esencia predicado de sí-mismo (*Selbst*) se descubre como algo que no es su otro, como absorbiendo el hiato de sí misma en el ser otro inicial. Y al mismo tiempo iguala (*est*) el proceso, pero siempre un punto más allá de sí e implicando su manifestación. Por eso se mira y remira: se reapropia. Y cada instante *re* incide sobre el mismo punto de otra figura del proceso:

> 1º Objeto / Sujeto (diferencia).
>
> 2º Objeto : Sujeto (no-diferencia), porque:
>
> 3º Sustancia <…. accidente: sustancia <…. Ser
>
> $\downarrow$ $\downarrow$
>
> 4º Polo reflexión :: 5º Polo del Ser

Es decir, lo no-diferente, que tampoco es indiferencia (… < …), resulta la diferencia más algo nuevo en modo de su unidad. Lo que transcurre revirándose aparece (Scheinen) y se aparece (Erscheinung) manifestándose (Manifestation). Algo se muestra interior exteriorizándose (Äusserung) y escindiéndose, alejándose (Ent-fremdung) en una distancia -hiato- (Ent-äusserung) que se contiene (deviene contenido: formaliza) y así avanza expresándose: siendo concepto (en lógica) y palabra (en lenguaje). La auto-di-fer-encia del ser exterioriza: expresa.

La palabra autodiferencia contiene, revirada, los cuatro momentos del proceso: *encia*, lo universal procesivo que va mostrándose (Esto / Este); el proceso deviniente (fer) que se escinde (di) reviniendo a lo mismo de sí en un pliegue que encarta el tiempo -la esencia- y el espacio: unidad simple. La palabra procesa la intensión plegada, im-pli-cada, otros tres momentos en unidad sintético-analítica: *en*, *pliegue*, (lo) *sido* (ge-wesen). El prefijo alemán *ge* pliega el ser como pasado que se im-plica: valor de la conexión prefija como en la forma del replicativo griego, que contiene aumento. Lo que crece se retiene y contiene.

He aquí la replicación en lógica y lenguaje. La lengua trabaja exteriormente el pensamiento, la categoría: "en todo aquello que resulta algo interno o noción general para el hombre, que hace suyo, se ha inmiscuido la lengua, y todo lo que convierte y expresa en ella contiene, envuelta, mezclada o elaborada exteriormente,

una categoría".[25] La categoría es, aquí, como en Humboldt, la forma del pensamiento depositada en la lengua, pero lo "ensobrado" en ella habla más y más allá de lo que en apariencia (Scheinen) muestra y alude (Er-scheinen). Para Humboldt se abre ahí, en esta distancia, un abismo -Kluft- y, con él, la relación interna y externa que media entre las dos orillas desde el fondo, pues la grieta, aunque insondable, se escinde desde un punto. A cada forma del lenguaje la traslapa el fondo del pensamiento. Por eso Amor Rubial considera toda palabra, en línea con Humboldt y Hegel, pero también desde fuentes más remotas, como forma de un mundo o proposición implícita. Y por ello la palabra no iguala el pensamiento, sino que lo signa, sella, promueve, abre, y es entonces signo adecuado suyo en un medio preciso (*mesología* de Amor Ruibal), aunque nunca lo satura. Lo *dicho* no iguala el *decir*, pero éste lleva dentro, como sucede en Heidegger y Lévinas, la abertura del origen abismado. Al ser lo atraviesa una resonancia que ecoa el instante de su existencia.

Al absorber el pensamiento especulativo, Hegel piensa más en la dinámica y acción concipiente, en el movimiento del conocimiento, que en la relación referente y designativa del lenguaje. Y allí donde la forma y el contenido de la representación coinciden como punto genitriz de la indiferencia de las diferencias (la separación escindida difiere en tanto converge e integra, pero en lo diferenciado hay una forma inseparable de la determinación), ahí se abre el límite del lenguaje en tanto "sobresunción" del sentido que asiste a su raíz común en el sensible, la frontera entre filosofía y hermenéutica. Pero el sobrevuelo del espíritu aún es, creemos, el antelatido del predicado energético que revierte continuamente sobre las formas determinadas, concretas. Queda latente el movimiento progresivo de las cadenas replicativas de los sintagmas en el signo, su mecánica, la cual se activa precisamente cuando el concepto contacta el fondo del espíritu y se engendra nuevamente Otro. La mirada del en-sí para-sí en sí-mismo -*el absoluto es absoluto*, sin lazos, o *el absoluto es el espíritu*- se contiene aún en la forma siempre elativa del concepto, de tal modo que lo retraído o retirado nunca queda al margen del espíritu.

Hegel vio en el ritmo el paralelo del conflicto entre la forma de la proposición lingüística y la sobresunción del concepto en la filosófica. Entre metro y acento hay un intervalo de suspensión suscepto al reunirse en el ritmo. Así, en la proposición filosófica, dice Hegel, la identidad de sujeto y predicado no anula su diferencia y su unión surge como una armonía. El sentido ahora determinado irrumpe tal el acento "que introduce una distinción en su propio llenarse o en su propio cumplirse [en su propio estar mostrándose como ese sentido que se cumple en algo]".[26] El sentido acontece como el acento que articula el aire común respirado en sílabas, palabras, frases, oraciones cuyo significado es diverso, incluso su forma, a pesar de la repetición de esquemas morfosintácticos en uno o varios idiomas. Ahora bien, continúa Hegel, el hecho de que el predicado exprese la sustancia y de que el sujeto se afonde en el universal (*Selbst*, recordemos, es la conciencia absoluta) constituye una unidad en la que aquel acento -la onda sonora- se desvanece hasta no oírlo jamás. Se diluye el aire articulado, pero no la impresión vibrante que deja en el psiquismo inmediato y sobre la que trabaja el complejo perceptivo de la memoria reteniendo como la sombra de lo ya ausente. El lenguaje también queda sobrepasado.

¿Y como puede el sujeto hundirse en lo universal cuando el predicado expresa la sustancia? Desde la esencia que la forma sujeto determina en el devenir consciente de la sustancia negando lo que el adjetivo abstracto -el singular: *Selbst*- contiene como lo otro de-sí aún no suscepto y que lo predica en tal movimiento gnoseológico como aquello que uni-versa, que acontece vertiéndose uno. En realidad, el sujeto se autopredica. Es el retorno sobre sí de la conciencia, cualificándose, algo adjetivo de la sustancia como esencia suya. Por eso Hegel considera la forma lingüística como un reducto que obliga a releerlo volviendo sobre él y comprendiéndolo de otro modo. La proposición se propone de nuevo y se objetiva como *exposición filosófica*. El primer significado presenta una opinión -*doxa*- y, al revertirse el movimiento de la frase, descubre el sentido y presupuestos que la desbordan. Comienza el saber crítico y la irradiación de la vida ahí implicada. El lenguaje deja oír ahora su articulación interna, en silencio, como en recogimiento litúrgico, y el sujeto lector comulga con su voz la fuerza del Espíritu o Potencia (*Potenz*) hegeliana del lenguaje. Es su *gesto* implícito y explícito, una eucaristía poética.[27] El verbo hecho carne, poema.

Y tal es el valor *plástico* de la proposición filosófica.[28] *Plástica* que nos recuerda, por otra parte, el deslizamiento -glissement- que Rousseau atribuye al lenguaje, el cual ha entrado en devenir dialéctico con la sustancia de la cosa (no es lo que designa), pero mueve a ello actuando en la conciencia, sobresignificando y sobrepasándose en sentido.

Este punto singular se abre designando el horizonte que lo cubre y al cual tiende en unidad conceptual. Así es el Ahora "algo universal", algo aquí mirando allí o allá donde lo uni-verso se anuncia como fondo del singular que soy comprendiendo lo que acabo de anunciar y designar. La designación es, por su parte, el ascenso o referencia signitiva (Auf-zeigen) de lo que en el singular se niega hacia, en, sobre (Auf) el universal mostrándose. El sujeto contiene su propio predicado o referente; el yo, la cosa referida (Este: *Dieser* / Esto: *Dieses*); el enunciado verbal, el halo de la enunciación y el contenido enunciado, donde se retiene -signo- aquello que lo trasciende y predica desplegando en el lenguaje las figuras del sujeto, predicado y forma de enunciación propositiva. Existe una praxis interna, conceptual.

De este modo contiene el cuerpo también al alma, como su predicado externo, donde el sujeto se refiere a sí mismo o refiere otra cosa a sí mismo uniendo lo externo e interno en instancia predicativa. En y por esta unidad el alma *se* siente, *se* experimenta, dice Hegel.[29]

Existe, pues, un reenvío constante de formas más allá y más acá de la concordancia gramatical y de la coherencia semántica de la proposición filológica. En este sentido, los campos conceptuales, semánticos, léxicos, la teoría de actos del lenguaje y la denominada lingüística textual hoy en boga, incrementada con el fondo ontológico de la cognitiva, son figuras de estas otras que Hegel ya entrevía en el símbolo de la pirámide de cristal como remanente de la cultura de Oriente en Occidente, así como del reenvío. La pirámide contiene la imagen, el signo (lo que hoy entendemos por significante/significado), la referencia, es decir, las figuras de la inadecuación e incompletud entre objeto y sujeto, conciencia y mundo, cuerpo y alma. Las trasciende en la implicación de la forma en el sentido, y viceversa. Sus aristas indican, muestran, contienen el plano y volumen de lo implicado y esta contención asiste

a todos los elementos e instantes que la forman. El signo sobrepasa la imagen; la referencia evocativa excede el engranaje memorístico del signo; el recuerdo abre más allá de la memoria: el símbolo se hipersimboliza y la punta de la pirámide muestra, indica, designa otro reenvío -retroproyección de Adorno- cuyo eje de líneas ya curvas, resonantes, salta, como la oración -Satz-, hacia aquello donde realmente transcurre: el Espíritu. Una pirámide fono-lógica. La voz del Logos.

Hegel sobrepasa con el símbolo de la pirámide la imagen de la imaginación; el signo de la memoria reproductiva; el contenido referencial de la significación lingüística y el significante del signo como forma arbitraria del concepto y aún inmersa en el espacio-tiempo de la articulación, según veíamos antes con el acento del ritmo. Sobrevuela también la significación en tanto forma concreta de pensamiento asimismo articulado, pero el sentido en ella revelado ya no depende del espacio-tiempo del significante y conecta la imaginación transcendental creadora con el dominio de la razón. En el Espíritu, dice Hegel en la *Filosofía Real*, el *espacio* donde subsiste el objeto es *ser*. "El yo y la cosa son *en* el espacio".[30]

El efecto de hiperpredicación de la conciencia establece una continuidad plástica sobre los cortes, escisiones y distinciones que la forma determina en el proceso dialéctico. El efecto mecánico del signo en la memoria reproductiva resulta incluso para Hegel una forma de objetividad y hasta cualidad de la inteligencia,[31] es decir, una forma suya de predicación. La memoria se conecta orgánicamente con el pensamiento como su modo existencial, donde la identidad de la razón (es decir, del juicio) es modo de existencia, pensamiento.

Pudiera parecer que Hegel reviene entonces al signo, pero la significación es ahora aquella fuerza comprensiva del concepto a la que nos referíamos antes, la presión que da origen a la palabra *in nuce*, como dice Johann G. Hamann. El espacio-tiempo de la articulación significante se engendra ahora en el sentido. Lo más allá del lenguaje que muchos intérpretes atribuyen a Hegel resulta realmente lo más acá de la palabra, su nacencia, y no otra cosa es el Logos desde el origen del pensamiento: su actividad consciente.

Siendo esto así, cabe decir entonces que la filiación del concepto en la palabra es el movimiento profundo de la predicación hipercategorial de la conciencia. La palabra predica aquí el peso que el devenir compresivo del concepto determina. Es su impronta, su sello. De ahí que la proposición filosófica invierta el proceso filológico y el predicado retorne al sujeto procurando la operación compresiva y comprehensiva ya efectuada en él como polo de una relación que lo traslapa. El sujeto ya está inmerso en un correlato del tipo

<div align="center">

Aquí

Esto   Este

Ahora

</div>

que proyecta en otro polo, el predicado, lo que realmente es su sustrato: la sustancia alzada a esencia a medida que se configura en tal relación el tema sujeto, lo sub-jeto. Y estas relaciones convergentes son a su vez la rotación atómica, y

genómica, del espaciotiempo implicado en los nombres que acuden a nombrar sus correlatos, los relata, eventos, estado(s) de cosa(s), argumentos, el texto, sus sentidos, el sobresentido, la radiación de elementos que la relectura del reenvío requiere, como en el poema.

Transcendencia, pues, en lo *Esto* del *Este* concreto sobre el *sí mismo* de la conciencia que se abre adverbialmente en el espaciotiempo -aquí, ahora, allí- y configura un tema al que revierten predicados cuya acción revela el transcurso de lo sujeto. Al sobrepasar la *plástica* del análisis filológico del nombre, Hegel desentraña en el concepto lo prendido del mundo -Nahme- y este acto de pregnancia será el lenguaje mismo, la palabra, el contenido que ya es nombre -Name-, como transcendencia del sentido y la sustancia. El análisis del predicado impone una relectura dialéctica de la filosofía de Hegel. Se compara el punto de partida de la sensibilidad y su certeza con la noción de juicio y ser en Fichte y Hölderlin, de lo que se deduce que esa transcendencia tiene un fondo poético. Y la tiene en el tono del sonido, pues todo nombre suena, es el sonido inventado para las cosas que designa, y por eso se diferencian nombre y cosa, pero también el nombre deviene cosa y se objetiva. El nombre como ser del objeto habido en el significado de la cosa. A través del nombre nace hacia fuera, desde el yo, el objeto en tanto ente.[32] Y sonando, resuena. En la superposición de ondas acontece el pliegue interno de la memoria y, en ella, la a-presentación ya vinculada, psíquicamente vibrante, superpuesta, polirradiada, del conocimiento.

Hegel asocia en los primeros escritos de Jena, al exponer la objetivación del ser-para-sí, el contenido de lo captado (Nahme) con el nombre (Name). La donación nominal de la cosa, en principio pura tonalidad, es, no obstante, acción del Espíritu y, en cuanto tal, queda retenida en su interior como *orden* sucesivo que favorece la presencia y apresentación dada en la memoria, cuyo mecanismo, puramente formal, se llena al convertirse el yo en su propio objeto, es decir, al hacerse presente la actividad de su energía, lo que para Humboldt es el predicado energético. Y entonces, el orden ya es *forma* o lo que conforma, lo que articula mentalmente lo sido (ge-wesen) que va siendo recordado. Y esta articulación interna confiere *categoría* a lo pensado en acción: lo *dicho*, que es algo *sido*, se cosifica, tiene referencia concreta.

Desde entonces, toda forma o término evocado es una unidad operativa dotada de dos valores contrapuestos pero simultáneos, que podemos representar por: $X^{\pm}$. El signo positivo indica la referencia a otro en el proceso dinámico de la conciencia, y el negativo, ese no ser el otro correlatado. Toda unidad guarda dentro de sí, por tanto, un carácter *bifronte*[33] según refiera algo general relativo -lo otro de sí- o algo singular, lo subsistente que, inquieto, nunca se sustenta del todo, pues también el ser dice la subsistencia de muchos.[34] El factor exponencial ($\pm$) es simultáneo en función del alza de mira constante u horizonte que asiste al término o concepto ($X^{\pm}$) desde el fondo de su determinación. Al pronunciar esta palabra (Bestimmung), activamos el factor de inherencia prepositiva que todo particular o singular lleva dentro de sí como aferencia a la vez afirmada o negada. Es la base de la polisemia, aparentemente equívoca, de toda forma o término lingüístico, el decir de la cosa que es realmente *cosa* diferente al enunciarla, pues su realidad sonora desaparece -primera negación o movimiento de *muerte*- y retorna bajo un nuevo impulso

intencional que da vida o niega lo muerto. Al producirse esta segunda negación, se patenta entonces la dialexis profunda del movimiento consciente. Se ha producido una idealidad interna, la del sonido, partiendo de su exterioridad caduca. Este ideal trascendió luego en lingüística como *imagen acústica* o *fonema* dotado también de un factor cuyo carácter positivo es la negación interna que lo define como no-ser de algún otro rasgo fonoacústico a su vez definido igualmente respecto del anterior. Es el fundamento dialéctico de la lingüística de Saussure y de la forma *bifronte*, lógica y fonológica de Chomsky, trasunto de la *forma interna* del lenguaje, en este caso, de Humboldt.

Lo singular se asienta sobre un fondo objetivo de generalidad que es su fundamento. Singulariza la sustancia propia, como en Hölderlin, y a partir del tono, cuya fuerza se inscribe en lo que nombra y el nombre viene a ser la surgencia del contenido o lo *sido* ya objeto, que está siendo evocándolo, nombrando. Y en cuanto tal, el nombre aún se mantiene neutro, especialmente al ser creado como libre disposición efusiva, y arbitraria, del Espíritu, es decir, inventado para la ocasión. Ahora bien, una vez inventado, al reproducirlo se activa otra vez el proceso denominante, la fuente nominativa, el fundamento de objetividad general que, yendo delante, desde atrás, como abriendo camino, se va determinando según la sustancia objetiva, lo captado en cada instante. Todo nombre auténtico contiene algo nuevo. Capta la novedad de existencia. Por eso dice Hegel que las diferencias guardan en sí la forma de la determinación y son realmente momentos de la actividad consciente, puntos suyos. Y esto vale tanto para la articulación sonora como la del tiempo interno de la conciencia. Lo general avanza en vacío mientras no consolida, sutura o satura sustancia propia, el arrojo del ser-para-sí que se vuelca en otro y refiriéndolo como lo que cada uno no es respecto de los demás, pero vibrando, a fin de cuentas, en un fondo común, invisible e insensible. En ese ejercicio de interpretación –*adivinación* para Schleiermacher- radica la esencia del juicio.

El nombre nos inmerge en lo hundido de la forma en la sustancia. Y esto acontece por la impresión vibrante que el sonido elevado a significante deja tanto en nosotros como en quien oye, pues, al hablar, también el hablante se autoescucha, y lo mismo que el receptor oye y entiende, aunque lo interprete de otro modo: principio de negatividad formal interna.

Y esto es la trascendencia del lenguaje en poesía. El proceso de doble negación del sonido se reproduce internamente en el intervalo o paso de la unidad impresiva que el acto de escucha deja tras de sí al sentimiento o afecto producido, a su vez caduco, pero con una diferencia fundamental. La negación del afecto atrae otro o se produce en la transición a otro dentro del dinamismo de conciencia así revelado. Asistimos a un proceso *a-ferente* de unidades o momentos cuya transición o acto interno negativo muestra su continuidad, la permanencia del conocimiento. Se mantiene la *Aufhebung* y tal permanencia contiene en sí lo negado o caduco como instante relativo o paso a otro momento diferenciado.

Hegel recurre a las unidades de temporalidad interna acordes con las rítmicas del lenguaje para demostrar la pervivencia de este dinamismo. El yo se iguala en el tono con el tiempo en él modalmente acotado. Al verse y sentirse objeto de sí mismo o para-sí, comprende que esta distancia interna -ve lo otro de sí como negado- sigue siendo yo como sujeto de aquella objetividad -niega lo negado-, ya incurso en ella: un sujeto-objeto, como sucede en Hölderlin. Pero tal comprensión está sustanciando

la energía ahí desarrollada, el carácter agentivo de la relación o fuerza creadora del Espíritu, la fuerza de dar nombre según lo concebido de la realidad ("die Nahmengebende Krafft", "die erste Schöpferkrafft, die der Geist ausübt"),[35] es decir, de la conciencia.

Procediendo así, el yo profiere lo que acontece como tono de su estado autodeterminante. La palabra alemana *Bestimmung*, determinación, contiene en su lexema la voz o *Stimme*. Y el tono, esta voz interna, un *verbum mentis*, podríamos decir, es el estado del alma, la *Stimmung*, disposición, tendencia anímica. Y eso es la poesía originariamente: tener tono, voz, sentirla dentro. La expresión alemana *Stimmung haben* se refiere a eso: tener sentimiento, poesía.

El yo percibe entonces como objetivo el hueco que la sensación deja tras de sí procedente del significante primero, el sensible sonoro, y de su impresión después, ambos cesantes en su duración, pero reveladores, por ello, de cuanto lo trasciende. Está siendo el tiempo que implica, realizante. De ahí que sus acotaciones sirvan para, entrando en ellas, revelarnos su relato o acontecimiento, lo que dura y procede dentro de la autoconciencia.[36] Las formas objetivas se convierten entonces en indicios, signos y símbolos de cuanto encierran. Hegel escoge como muestras el metro, el acento y el ritmo, unidades de tiempo en proceso, vivientes.

El acento refleja el dinamismo del conocimiento con su persistencia en las raíces, o con el desplazamiento en ellas hacia nuevas formas procedentes de adjunciones, metafonías, flexión derivativa, distanciamiento prepositivo de algunos verbos en la frase, etcétera. Las unidades de tiempo intermedias adquieren relieve en función tonal y durativa, por lo que lo cesante o caduco de cada una al pronunciarse queda retenido como en suspensión y contribuye a la unidad de sentido, que revierte sobre ellas y a su vez las trasciende, resonando, hacia otras por *a-ferencia* dentro de un mismo impulso, el de la palabra o frase, por ejemplo. El metro, asistido por el acento, revela los intervalos de la duración alzada (Aufhebung) o retenida idealmente en unidad de ritmo. Hegel recurre a la sucesión del ritmo atribuyéndole también carácter plástico y especulativo.

Lo sujeto retiene su propia proyección sin escindirse, no obstante, con diferencia de cosa a cosa, objeto a objeto, sino como coto de algo donde lo *Selbst* vibra y *se* siente modo suyo. Está siendo el fondo resonante y vivenciado al sentir y sujetar, cuyo sentido *se* refleja sintiéndo(*se*). Algo acontece conociendo, pero ya con función distintiva de lo ajeno en lo propio, o viceversa. Se produce entonces la metonimia originara de conciencia o fisión fusiva en el punto de a-ferencia y a-presentación al sentirse sujeto el flujo así trascendido como lugar-tiempo o palabra. La sujeción operada ya es tan *iectum* como lo *ob-iectum* (ob-jeto). La fluidez adquiere consistencia superpuesta y polirradiada, atómica:

ob

iectum

sub
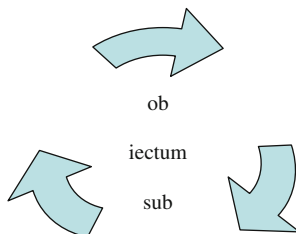
La rotación continua crea, como las ondas sonoras, una órbita fundante y fundamental cuya consistencia es tiempo puro rotado. Su dilatación expansiva constituye espacio vital, cuerpo orgánico, como el de las células. Y en esto consiste también el nombre (Name) o su contenido (Nahme). Y por ello la poesía incide como *re-ligio* en una esfera ya denominada Filosofía y en la ciencia, pues su objetivo será el vínculo del pensamiento así rotado de época en época según la evolución constante y cuántica del espaciotiempo. La Filosofía desentraña el punto de concien- cia divisa o separación, como dice Hölderlin en *Juicio y Ser* (*Urteil und Sein*), que hace posible a objeto y sujeto, una diferencia de preposiciones sobre la base común, e indivisa, de lo *iectum*. Las preposiciones declinan adverbialmente el flujo sustante otorgándole nombre. Por eso Hegel resuelve la correlación osmótica de su-jeto y ob-jeto en la co-fluencia del Espíritu. Y este tercero primariamente implícito será el Yo transcendental de Husserl frente al psicológico y noético. La fusión cuántica del punto noológico se difracta a su vez en pliegues de órbitas vibrantes con raíz ya común de familiaridad orgánica, como vieron tanto Hölderlin como Novalis, Fritz Mauthner y, a la zaga, Wittgenstein y la Lingüística.
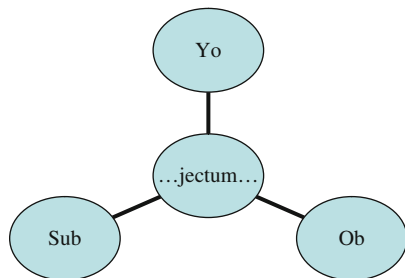
Un Yo que se reconoce siendo lo idéntico del flujo así declinado, pero no igual- mente en cada modo, momento o polo de rotación, pues lo mismo no es lo igual o "ser absoluto", advierte Hölderlin,[37] y repetirá más tarde Heidegger. Lo mismo supone el ser, pero no se iguala con lo puesto en la esfera del estar siendo, sus radia- ciones polares. Hölderlin observa que, al decir "Yo soy yo", lo idéntico presupone en el tránsito al segundo "yo" el *sí mismo*, pero contrapuesto al *no-yo*, no a sí-mismo. En lo acotado de la partición hay, pues, un extrañamiento de lo entrañado, un punto de separación familiar en el que el Yo siente en sí lo ajeno como impropio, algo distinto *en* sí mismo, pero donde este sí-mismo adquiere valor ob-jetivo y puede comprenderse como objeto, un sujeto-objeto.[38] El extrañamiento comienza objeti- vando. Lo sujeto objetiva: *sub : ob*, rotación del sentido en conciencia. Tal el poema: expresión del contenido.

En la identidad de lo mismo se advierte, sin embargo, una igualdad carente de contenido, vacía, la forma *ser*, y así también originariamente la palabra en su forma pronominal *yo* o indefinida, lo *Uno*. La constatación en sí del para-sí aún no deter- mina nada objetivamente. La constante igualdad de lo mismo ($A = A$) la establece el yo como cópula formal de las sucesiones vibradas, resonantes. La distancia apa- rente y observada luego *a posteriori* entre algo predicado del yo como si fuera un

contenido ajeno que le conviniera no se distingue de sí mismo. Si lo hiciera, entonces aquella forma contendría algo diferente: "no sería la igualdad *de la misma*" sustancia. Para Hegel, el acto puntual de dialexis aduna *singularidad* y *generalidad*, pues yo y no-yo se igualan también puntualmente en lo que los opone. Lo igual y su opuesto "son yo", su intersticio dinámico: "ambos son los mismos *entes*; uno es igual al otro en aquello por lo que se le opone; o se le opone en aquello por lo que es igual que él. Distinción e igualdad son lo mismo. Les queda la vacía forma del *ser*, que *han* perdido hace mucho".[39]

En el intersticio del pliegue consciente subyace una forma vinculante que enlaza cualquier escisión aparentemente suya y cada vuelta de lazo ya determina asociaciones fundidas en nexos o unidadas cuya eferencia es el nombre (Name) de lo captado (Nahme). Cada determinación contiene y es resultado de esa forma interna, inherente, que *transe* cuanto determina y queda en él latente. Así acontece con las re-presentaciones originadas por la intuición y proyectadas imaginativamente -con mente imaginativa- a cuanto las circunda, sitúa y protiende.

Hegel aplica, recordemos, la negación doblemente, al sonido y al reflejo que éste deja dentro del hablante u oyente como estremecimiento de la sensibilidad y de lo percibido, pues el sujeto se oye a sí mismo en lo que habla o escucha, como se conoce en lo que percibe. La primera negación resulta evidente al cesar el efecto sonoro del signo, diciendo, por tanto, que él no es ni lo que refiere ni lo que evoca. Pero esta negación resulta, a su vez, aquel remanente vibrante o impresión sonora que tampoco -segunda negación- es el sentido que evoca y que ha transformado la exterioridad inicial del signo en forma ahora ideal o significancia dialéxica, pues no existe realmente, pero convoca en ausencia otra actualidad aquí actuante, lo sentido. La negación de lo ya negado nos sitúa ante aquello, el contenido (Nahme), que, a su vez, vibra como instancia del Espíritu y está conteniendo, es decir, formalizando. El hueco del signo lo sustancia ahora el contenido interno. Entra en él como corriente de aire cálido cuyas revoluciones engendran formas. Lo que se tiene formalmente del ser se tiene en hueco, pero es contenido que entreabre el espaciotiempo de la intuición en lo re-presentado desde y por lo sentido. La forma se pliega entonces sustanciando el vacío que la ahueca en el aquí-ahora del habla, su espaciotiempo resonante. Se vuelve contenido. Y ese horizonte espaciotemporal es el nombre (Name), la fuerza del hablar en el lenguaje ("die Kraft des Sprechens"), o la "*de poner nombre*" ("die Nahmengebende Kraft"), ya citada.[40] Desde dentro convoca lo ya negado y se resiente, autoescucha la exterioridad cesante del sonido, cuya ausencia ha abierto el contenido cognoscente que ya estaba actuando en su elación significante. Desde fuera, encaspla el dinamismo dialéxico que lo constituye. El lenguaje tiene entonces "el ser por contenido y es la forma de ese ser", así como el artista se da por contenido la forma coviviente de su existencia ("und mitlebendes Dasein ist").[41] El signo se independiza y deviene símbolo en el tránsito de conciencia, pues resuena en todos sus vértices piramidales, incluso más allá de ellos, y el para-sí inicial resulta también entonces para-otro, la interlocución dada en los pronombres, donde uno evoca y convoca a los demás a través de la voz, que sirve de eco al sujeto, y viceversa. El signo es creación libre, arbitraria, pero según necesidad implícita de expresión codonada y hasta coeva del concepto.

En virtud de esta concepción interna, la asimetría inicial de palabra y contenido, por ejemplo entre los términos de partida y evocación de la metáfora, encuentra justificación, si no simétrica, sí armónica. Los términos correlacionados (A-B, A como B, A = B, A es B, A : B) hallan raíz común en su aferencia e indiferencia cognitiva. Lo que difiere negándose aún mantiene una relación ontológica de fondo, el flujo de existencia.

La sustancia sonora de la expresión es la inherencia elativa de la forma concipiente en cuyo dinamismo sustancia la presencia de la intuición como re-presentación. En su intersticio -el guión- asoma lo sentido, la sustancia así movida y moviente de la conciencia. Por eso las formas del contenido -intuición, representaciones, mundo imaginado, sentido- y de la expresión inhieren la sustancia desde su fundamento, el Espíritu, cuyo actividad *contagia* lo así formado.[42] La forma transpira en cualquiera de sus determinaciones, materia, sustancia, contenido o expresión.[43]

Hegel extiende esta omnipresencia del Espíritu al aliento respirado y transpirado en unidades concretas y objetivas. Subsume el signo como símbolo en el fondo de la conformación sustanciada y, desde ella, reaviva como símbolo las formas ya caducas, estancas como las del arte inane, estático. Se produce entonces el reflujo *plástico* de conciencia, la reversión siempre dialéctica, sin embargo, de la forma, que abre, inaugura, contiene suspendiendo y alzando (Auf-hebung), cesando y reteniendo, como el *ritmo* de la frase y del verso, su armonía. Aquel sentido que elicita la sonoridad del mundo contiene a éste externamente asistiendo en la fugacidad de la voz que induce a su presencia también precaria, pero transida, negándola, en función de lo que significa. Y procediendo así, está siendo, *es*, enlaza unas con otras las sensaciones, que también cesan, sus intuiciones, que se transforman, gracias a lo ahí sentido, en re-presentaciones y conceptos. Lo elicitado retiene el tiempo invertido, que sigue fluyendo, especialmente en la música, pero reviene acústicamente, resonando. El oído tiene, como la vista, rango teórico.[44] Interpreta lo que recibe. Retiene lo que la boca produce como el concepto extima cuanto desborda la conciencia. Y esto es palabra, poesía, la forma del ser así contagiado, su vibración sumida incluso en las oscuridades de lo aún indeterminado y en el fondo del contenido. Lo re-presentado se afecta de la inseguridad que toda forma perentoria encierra en sí misma como punta y punto de cuanto todavía innominado la transe y, a fin de cuentas, sostiene. La forma no olvida la presencia fragmentaria de cuanto acontece.

Los procesos sincrónicos y coevos del dinamismo orgánico, verbal, y del autoconsciente coinciden. El yo se iguala y forma ecuación con el tiempo prolativo, especialmente el de la interioridad dado en la música, un tiempo vivo,[45] pero acontece así también en otras formas rítmicas de la temporalidad como el metro, el acento, el intervalo, la cesura, el verso, la aliteración, asonancia. La experiencia filológica le muestra a Hegel que el acento marca unidad sonora de elementos que componen la raíz y que se mueve según ésta va asociando elementos de la realidad externa o interna. La raíz *ăm*, por ejemplo, del verbo latino *ăm-o* se desplaza al marcar la palabra el tema, el tiempo y la intersubjetividad locutiva, la persona, el número, como en *ămāvērūnt*.

Trasladada esta experiencia al ritmo, nos muestra éste un efecto semejante al de la frase *plástica* respecto de la filológica. Revierte sobre las unidades escanciadas métricamente según sílabas largas y breves, marcando el tiempo invertido en unidad de locución mediante el acento, cuyos intervalos cifran, a su vez, el tránsito durativo. El tiempo enunciado, el de enunciación o articulado y el conceptivo son entonces la duración misma de la conciencia. Como en la frase especulativa las flexiones, casos, morfemas, pronombres, preposiciones y adverbios, fijos o separables, aquí, en la rítmica, se une a estos factores, y de modo más vivo, la moción tanto interna como externa del tiempo. Espacio y tiempo se implican y replican. El yo coincide entonces con la duración del sonido, pues lo acentúa, entona, respira, deviene lo que es concentrando(se) y retornando a sí, sintiendo(se).[46] Alcanza significado en el sentido que procura.

La caducidad del sonido no borra entonces la duración plegada del sujeto cuya voz vive de algún modo y ha de reencarnarse en cualquier otra, siempre diferente, singular, que acierte el tono de su vivencia. La voz ha estructurado un espaciotiempo de existencia irrepetible. Hegel deja abierta, y en manantial, la fuente de la vida.

En el ritmo se funden lo sentido del sensible y del sentimiento, por lo que la poesía retorna al origen del ser aún indeterminado de la conciencia ("Rückkehr zum Seyn"), al ámbito antepredicativo y precategorial, pero exponiendo y expresando al mismo tiempo aquella superposición cuántica de *singularidad* y *generalidad*, el discurso y decurso del tiempo: el género individuado y el individuo ya género en sí mismo por cuanto irradia y simboliza constituyéndose. Al individuar lo sentido y el sentido, su interior aún no desgajado, se diferencia de la especulación, que sólo alcanza la inferencia causal, subordinada, de los acontecimientos.[47] Por eso contagia desde el centro que contacta y hasta la razón de causalidad evoca este vínculo originario en acorde que es acuerdo secreto de lo íntimo. El poema constituye un todo a cuyas partes las asiste con su misma independencia autónoma. Supone algo vitalmente más profundo que la simple referencia metonímica y sinécdoque de un mundo simbolizado. Contacta lo que dice y representa. Es su contenido real, afirma Hegel.[48] El sentimiento o *Stimmung*, la determinación, *Bestimmung*, la raíz y el acento de la voz, *Stimme*. La poesía funda el sistema dialéctico y reinterpreta el pensamiento de Hegel.

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NOTES

[1]   Georg Wilhelm Friedrich Hegel, *Phänomenologie des Geistes* (*Werke 3*). Frankfurt am Main: Suhrkamp, (6. Aufl.), 1998, p. 514. (Traducción al español y edición de Manuel Jiménez Redondo, Georg Wilhelm Friedrich Hegel, *Fenomenología del Espíritu*, Valencia. Pre-Textos, 2006, p. 805. En lo sucesivo, citaremos este texto entre paréntesis).
[2]   Ibid., *Phänomenologie des Geistes*, op. cit., p. 512 (803).
[3]   Ibid., p. 514 (805).
[4]   Ibid., p. 516 (808).
[5]   Ibid., p. 514 (806).
[6]   Ibid.

7 Ibid., p. 514 (806).

8 Ibid., p. 519 (813).

9 "die Sprache, -ein Dasein, das unmittelbar selbstbewuβte Existenz ist. Wie das *einzelne* Selbstbewuβtsein in ihr (die Sprache) da ist, ist es ebenso unmittelbar als eine *allgemeine* Ansteckung [contagio]; die Vollkommene Besonderung [particularidad] des Fürsichseins ist zugleich die Flüssigkeit und die allgemein mitgeteilte Einheit der vielen Selbst; sie ist die als seele existierende Seele". Ibid., p. 518 (811).

10 Ibid., p. 519 (812).

11 Ibid.

12 Ibid., p. 515 (807).

13 Ibid., p. 520 (813).

14 Ibid., p. 557 (863).

15 Ya hemos esbozado esta idea en *El Signo Poético* (Madrid: Edit. Playor, 1987, p. 151) indicando además que "Hegel funde extensión con intensidad y comprensión". El dialéctico es un movimiento expansivo por intensión creadora. Así lo reconoce también André Hirt al preguntarse, primero, si Hegel no describe el poema cuando expone la "vida del concepto" y, segundo, partiendo de Theodor Adorno, si la poesía no es el *análogo* de la dialéctica. (A. Hirt, *Versus. Hegel et la Philosophie à l'Épreuve de la Poésie,* París: Édit. Kimé, 1999, p. 145). Más bien nos parece que el flujo de conciencia funda la analogía. No se trata de captarlo desde una progresión horizontal y sintagmática, sino de entender ésta desde el fondo poiético que la posibilita.

16 Hegel, G. W. F., *Phänomenologie des Geistes*, op. cit., p. 528 (824).

17 Ibid., p. 529 (824).

18 Ibid., p. 560 (867).

19 Ibid., p. 559 (865).

20 Ibid., (866).

21 Ibid., p. 550 (854).

22 Ibid., p. 545 (847).

23 Jean Hyppolite, *Logique et Existence,* Paris: PUF, 1952, p. 192.

24 Ibid.

25 G. W. F. Hegel, *Wissenschaft der Logik I, Erster Teil, Die Objektive Logik, Erstes Buch* (*Werke* 5.), Frankfurt am Main: Suhrkamp, 1969, p. 20.

26 Ibid., *Phänomenologie des Geistes*, op. cit., p. 59 (164).

27 Ibid., *Frühe Schriften* (*Werke 1*), Frankfurt am Main: Suhrkamp, 1978, p. 367.

28 Ibid., *Phänomenologie des Geistes*, op. cit., p. 60 (166). Cf. Antonio Domínguez Rey, *Lingüística y Fenomenología. (Fundamento Poético del Lenguaje)*, Edit. Verbum, Madrid, 2009, pp. 20–50.

29 Ibid., *Enzyklopädie der philosophischen Wissenschaften im Grundrisse (1830), Dritter Teil, Die Philosophie des Geistes, Mit den mündlichen Zusätzen*, Frankfurt am Main: Suhrkamp, 1970, § 410, pp. 183–184.

30 Ibid., *Jenaer Systementwürfe III* (*Gesammelte Werke*, Band 8), Hamburg: Felix Meiner Verlag, 1976, p. 185. (Traducción y edición de José María Ripalda, G. W. F. Hegel, *Filosofía Real*, Madrid: Universidad Nacional de Educación a Distancia- Fondo de Cultura Económica de España, 2006, p. 153. En lo sucesivo, citaremos esta segunda referencia entre paréntesis).

31 Ibid., *Enzyklopädie*, op. cit., § 463, p. 282.

32 Ibid., *Jenaer Systementwürfe III*, op. cit., pp. 189–190 (156).

33 Ibid., p. 202 (166).

34 Ibid., p. 199 (163).

35 Ibid., pp. 189, 190 (156).

36 Ibid., *Vorlesungen über die Ästhetik, III* (*Werke 15*), Frankfurt am Main: Suhrkamp Verlag, 1970, pp. 295, 304, 311.

37 Friedrich Hölderlin, http://www.textlog.de/urteil-sein.html

38 Ibid., "Wenn der Dichter einmal des Geistes mächtig ist...", en *Sämtliche Werke. Kritische Textausgabe.* Band 14. *Entwürfe zur Poetik*, Berlin: Hermann Luchterhand Verlag, 1984, p. 158.

39 G. W. F. Hegel, *Jenaer Systementwürfe III*, op. cit., p. 197.

40 Ibid., p. 189.

[41] Ibid., *Phänomenologie des Geistes*, op. cit., p. 376 (609), 529 (824).

[42] Ibid., 518 (811).

[43] La lingüística glosemática retendrá la *fuerza nominadora* del lenguaje como reflejo amorfo y abstraído de la presencia del Espíritu, ausente pero traslapado, respecto de Hegel, en lo que denominan *forma gramatical* y en las nociones de materia, contenido, expresión, sustancia y forma respectivas.

[44] G. W. F. Hegel, *Vorlesungen über die Ästhetik, III*, op. cit., pp. 295, 304, 311.

[45] Ibid., pp. 156–157.

[46] Ibid., p. 164.

[47] Ibid., pp. 151–152.

[48] Ibid., pp. 252–270. El estar una al lado de la otra las partes del todo material, o una modificación del Espíritu al lado de otra, incluso recubriéndose, en una especie de permanencia o estancia extensible, pero que aspira o tiende a más conocimiento de sí y de lo otro, lo que constituye tanto en la materia o sustancia (Staff) como en el Espíritu (Geist) una forma idéntica de las partes y cambios, una familiaridad sensible en la materia y unidad formal en el contenido -significado- de la conciencia. Así concibe Hölderlin el tacto sensible de las partes y el fundamento de la poesía. (Friedrich Hölderlin, "Wenn der Dichter einmal des Geistes mächtig ist. . .", op. cit., pp. 142–143).

J O A N N A   H A Ń D E R E K

T R A N S C E N D E N T A L   P H I L O S O P H Y
O F   C U L T U R E – P O S S I B I L I T I E S   A N D   I N S P I R A T I O N S

A B S T R A C T

In my presentation I will focus on the problem of philosophy of culture on transcendental basis. Basing on thinkers such as Heinrich Rickert and Ernst Cassirer I would like to show, apriorical and universal structures of culture. In his philosophy Ernst Cassirer draws possibilities of such approach, pointing out to symbolical structures, allowing a transcendental analysis of culture. The Marburg and Baden school of philosophy, though usually interpreted only in historical aspect allows modern thought to look for a better understanding of cultural universals.

The transcendental philosophy of culture was developed by Marburg (Ernst Cassirer) and Baden (Wilhelm Windelband i Heinrich Rickert) schools of philosophy. It should also be mentioned, that thinkers such as Wilhelm Dilthey and Georg Simmel[1] originated from them as well. The mere presentation of the names of the representatives outlines clearly, as I believe, the research field on which the transcendental philosophy of culture will focus. Regardless of the differences in attitudes and ideas, all mentioned philosophers inherited the Kantian concept of transcendentalism. This gives the apriorical foundations for so called humanities, allowing to grasp the distinct status of them in relation to natural sciences, focusing on such problems as values, art, myth, religion, language, treated as main elements of culture. What seems to be the most important aspect of transcendental philosophy of culture is the emphasis on the essential role of the human being in the world. The individual is, above all, the creator of his own cultural reality, regardless of being treated as a symbolical or historical being.

In this perspective the distinction between culture and nature, proposed by Heinrich Rickert seems essential. In [Human being and culture] Rickert analyzes the difference between these two domains. The notions themselves show a significant, differentiating element. The *culture* notion comes from latin word *colere*, meaning to cultivate, nature on the other hand originates from term *nasci*. *Colere* suggests an intentional act. On this phenomenon Rickert founds his analysis.[2] The object cultivated cannot survive when left alone, will not rise properly. Cultivation develops its meaning due to human activity, work, energy and needs.

Thus culture – as etymology shows – is dependent on human activity. It is the individual who, by his conscious and planned acts, gives rise to its existence and grants meaning to it. Nature, on the other hand, is the domain of the natural, it is independent of human action. Nature can exist on its own and does not need to be taken care of, nor is it necessary for it to receive so many meanings as culture does.

The transcendental status of culture ensures the universality of its creations, it is a universal product by itself. In what sense? The human being, in his possibility to act grants it such status. The creator of culture possesses the ability to value and act. As Rickert remarks: "what we cultivate, care for is the end of realization of values or creation of goods[3]". This way culture, according to Rickert is confronted with nature as that, which is created but must also be cultivated, and above all supported in its existence. Culture is not only a distinction of human being but also a task for the individual.

This specific status of culture, described by Rickert is related to the condition of the human being. Kantian transcendentalism based on existence of apriorical structures of the subject is based also on universality of these apriorical structures. This way neokantian philosophers gained a tool, allowing to understand the unity of perception and human perceptive acts. The creators of transcendental philosophy of culture focused specifically on this aspect of Kantian philosophy.

In Rickert, the unique status of culture comes out from transcendentality. The human being is not only an animal, but above all, a thinking, rational being. As such it has a different ability of perception as well as of being in the world. Culture is the effect of such unique status of being in the world. Earlier philosophers of culture, such as Herder, in a naturalistic understanding of this phenomenon, stated, that culture is the effect of adaptation of the human being to the environment, in which the two-footed, manually gifted creature with a large brain has to live. Rickert and transcendental philosophers go much further. Culture is not an adaptative tool. In such, naturalistic understanding the true meaning of culture and human reality is lost according to transcendentalists. The human individual, as a rational being is a specific type of consciousness, getting knowledge of the world by perceptive acts and constituting the reality by which it is surrounded. Culture is the creation of the human being, the cultivation of the mind and its abilities. In other words, culture is a specific way of being in the world, through which the individual creates his own reality, introducing what is typically human – values, ideas, art, science and grasping the perspective of transcendence. Ernst Cassirer in "The essay about the human being" sketches the theory of culture in described above, transcendental understanding. Polarization of culture-nature element is visible also in this theory. Cassirer begins his analysis of the human situation by description of its biological condition. It quickly turns out though, that this aspect cannot provide satisfactory data for understanding of human being. Although man possesses specific bodily features, according to Cassirer physiology and the whole set of features and instincts coming from the bodily element do not constitute an essential part of the human being. The similarity of certain features we share with animals can only, according to the philosopher account for the beginning of the analysis of human condition. A closer look brings him to the statement, that the human being transcends its biological condition. In what way? Human being is symbolical – *homo symbolicum.* How does Cassirer understand a symbol though? The fundamental understanding of the symbol implies, that we are faced with an artifact or presentation, an element of reality, which receives a meaning surpassing that, which is literally represented by this artifact or presentation. On basis of this rule, a rose (an existing flower) can be

understood as a symbol, when it receives a meaning, which goes beyond the biological, external features. In a medieval garden, roses were often cultivated by monks. The red rose initially represented Jesus Christ, because its color was resembling the blood, shed from his chest. In later period (twelfth century) a rose, especially of white color, symbolized The Holy Mother. Such understanding of the symbol shows a relation between thought and object, imposition of meanings and connotations onto reality, leading towards completely different meanings and senses. As Władysław Stróżewski has written, a symbol in its most proper meaning is a symbol of sacrum. Why? Because as a material carrier it sends to immaterial contents. It offers the interpreter a level of understanding referring to the transcendence.

Ernst Cassirer understood the symbol differently. For him the symbol is an apriorical symbolical form. It is not an element, an artifact, presentation, whose contents refer to different meanings. Symbol is the ability of human thought. Analogical to kantian apriorical form it allows the constitution and ordering in empirical data. The human being perceives the reality on basis of apriorical symbolical forms – the intellectual ability of ordering the experienced data, constituting it and creating, due to symbolization an image of reality. The symbol is the most humane ability leading to a specific perception of the world and a specific way of being in it. As an apriorical symbolical form the symbol represents a transcendental structure of the human mind, introducing purely rational data do human thought. As Cassirer emphasizes "symbolical thought and symbolical behaviur stand for the most specific features of human life and the whole development of culture is determined by them[4]". The symbol is a function, distinguishing the human being in the natural world. An animal, as Cassirer states can perceive a certain part of reality, recognizing the situation, and associate certain known facts. It is though not capable of generalisation, abstraction and gaining knowledge, transcending the given data. Abstraction and generalisation are possible for the human being, thanks to the apriorical symbolical forms. This phenomenon will be developed by Cassirer basing on many analyses and examples. Let us focus here only on one aspect – the language and one example described by Cassirer – the case of Helen Keller.

According to the German philosopher, an animal is capable of using something, which can be called a proto-language. It is based mainly on simple, vocal communication, appearing especially in a situation of threat, satisfaction fear or manifestation of strength. The sound, the animal produces is an answer to the situation it experiences (a barking dog seeing an intruder, a bird alarming of danger when perceiving a cat). In these examples the momentarily communication can be seen. The communicative act is sent directly towards another animal participating in the interaction. What is more important, Cassirer implies that an animal cannot go beyond the present communication, basing on simple communication – a response to something experienced. Such situation does not allow further communication or generalisation. In contrast to the proto-language, the human being is capable of using the language, a much more complex tool capable of going beyond simple, direct communication.

The human language allows to present an event surpassing the present situation. Communication does not appear as a response to external condition and it is not a single act of transferring data referring to specific reality.

As Cassirer states, the language is above all one of the elements created by the human ability to symbolize. The language is the product of apriorical symbolical forms. It is capable of segregation of experiences, creating abstracts and generalisations. Thanks to them the communication must not refer to the specific situation; introduction of generalisation can lead us to general knowledge considering given subject.

The example of such functioning of language and the role of symbolical forms in human experience is the Helen Keller case. As Cassirer states, the whole event would not take place if not for the apriorical symbolical forms. The symbolical thought, the language allows the recognition of the essence of human rationality. As Cassirer writes "the human being has developed an ability of separating connections and analyzing them in abstract meaning. To understand this meaning the human does not need specific sensual data, gained on basis of sight, hearing, touch, kinaesthetics. He analyzes these connections in themselves[5]". In other words "we analyze universal connections and we possess an adequate symbolization to manifest them.[6]" The human language is not only the tool of communication but also a symbolical form, granting the subject the possibility of generalisation and *supraindividual* experience.

According to Cassirer there are five elementary symbolical forms: language, myth, religion, art and science. They all allow us to understand the world, organize the experience, synthetization and generalization of perception. What is more important, they constitute the world of human culture, and because of that "the human being does not live in a solely physical world, but also in the symbolical world. The parts of this world are: language, myth art and religion. These are different nets, out of which the symbolical net is woven, a complex net of human experience. The human being cannot refer directly towards reality anymore.[7]"

Thus we arrive at the point of transcendental philosophy of culture. On the one hand, thanks to the transcendental apriorical forms, the human being possesses the ability of constructing knowledge, values and his own world. On the other hand, such world becomes the only proper domain of human activity, thought and existence. In transcendental philosophy of culture the human being cannot exist outside of culture. As Cassirer shows, the individual weaves nets of meanings and symbolical representations allowing him to understand the world and simultaneously becoming the fundamental and the only reality in which he can participate. According to Cassirer the development of symbolical reality will push the physical reality to the margins. The world outside of symbolization withdraws before symbolization making the human being more and more involved in the net of its cultural constructs.

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NOTES

[1] Schnädelbach.
[2] Rickert, *Człowiek i kultura*, tłum. B. Borowicz-Sierocka, wydawnictwo Uniwersytetu Wrocławskiego, Wrocław, 1984, 71.

[3]   Ibidem, 89.
[4]   Cassirer, E. 1998. *Esej o człowieku*., A. Staniewska, 71. Warszawa: Czytelnik.
[5]   Ibidem, 88.
[6]   Ibidem, 88.
[7]   Ibidem, 69.

MING-QIAN MA

PERCOLATED NEARNESS: IMMANENCE OF LIFE AND A MATERIAL PHENOMENOLOGY OF TIME

The characterization of the phenomenological reduction and, likewise, of the pure sphere of mental processes as "transcendental" rests precisely on the fact that we discover in this reduction an absolute sphere of matter and noetic forms whose determinately structured combinations possess, according to immanent eidetic necessity, the marvelous consciousness of something determinate and determinable, given thus and so, which is something over against consciousness itself, something fundamentally other, non-really inherent [Irreelles], transcendent.
　　　　　– Edmund Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book—General Introduction to a Pure Phenomenology*

The task of material phenomenology is immense. It is not simply to be attached to another order of phenomena that remained neglected up to now but to rethink everything, if one can think reality . . . . The philosophy that reflects on itself and becomes its own history can no longer understand itself in light of the presuppositions that have guided it since its inception . . . . This immense task is at once the task of understanding reality and the self-understanding of this understanding.
　　　　　– Michel Henry, *Material Phenomenology*

ABSTRACT

Michel Henry's radicalization of the question of phenomenology begins with Husserl's intentional consciousness that originally constitutes time. He identifies the consciousness of the "now" as the unifying structure predicated on the constitutive move of first-putting-at-a-distance, whereby intentionality establishes itself as the transcendental mode of self-givenness, according to which pure phenomenality originally becomes a phenomenon. His phenomenological re-grounding of impressional consciousness, and of impressionality as pure and absolute phenomenality embraced in the pathos of life, implies, then, a different mode of temporal appearing manifested in nearness. For this mode of temporal nearness, Michel Serres's philosophy of time in the form of percolation and its percolated nearness presents an impressional model in a shared rethinking toward a material phenomenology of time.

I

In phenomenology studies, there has appeared, since the last century, a radical turn or, more appropriately put, a return. It is a (re)turn from the "ontological monism," which, as Scott Davidson explains in light of Michel Henry's lexicon, "reduces all being to one type of appearing, namely, that of transcendence," constituting as such the "basic undercurrent of all Western thought,"[1] to envisioning a philosophy of life,

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"a phenomenology of transcendental life" (*MP*, p. 5).[2] Central to this phenomeno-
logical re-grounding of life is the emphasis, presented from diverse perspectives, on
the concept of immanence of life itself, on "Life's immediate given-ness of itself
to itself" (*MP*, p. xv), and on "conceiving of the subject as life."[3] On this issue,
Michel Henry, in a way that resonates with Gilles Deleuze's notion of life as "pure
immanence," as "the immanence of immanence, absolute immanence,"[4] posits a
"material phenomenology," the "phenomenological substance" of which is "the pa-
thetic immediacy in which life experiences itself" (*MP*, p. 3).[5] Manifesting itself in
"the immediacy of the pathos of Life" (*MP*, p. 3), this "radical immanence of life,"
which "gives birth and growth to consciousness" (*MP*, pp. xii, xiii), unfolds then
a material, affective, and all-embracing encompassment. Davidson epitomizes such
immanence as follows:

There exists a more fundamental mode of being, immanence, which is the origin of all transcendence
whatsoever. Immanence is a mode of being that is completely free from all the traits of transcendence,
which is to say that it is without intentionality, without representation, without horizon, and without
exteriority. This radical immanence does not reveal itself in the light of the world but rather through
auto-affectivity. ... The auto-affectivity of life, in its radical immanence, is what makes all knowledge
and activity possible, including the phenomenological knowledge that seeks to provide a "presupposition-
less" basis for all thought. (*MP*, pp. xi–xii)

Henry himself, keenly wary of the long-established supreme reign of the concept
of being in classical phenomenology, offers a more basic definition of life, clarifying
straightforwardly what life is, and arguing emphatically for a fundamental reversal
of the traditional paradigm that separates being from life and privileges the former
over the latter:

Life is itself nothing other than this pathetic embrace and, in this way, is phenomenality itself according
to the how of its original phenomenalization.

Life is thus not a something, like the object of biology, but the principle of every thing. It is a phenomeno-
logical life in the radical sense where life defines the essence of pure phenomenality and accordingly of
being insofar as being is coextensive with the phenomenon and founded on it. ... Because life is the orig-
inal phenomenalization at the core of being and thus what makes it be, one must reverse the traditional
hierarchy that subordinates life to being under the pretext that it would be necessary for life itself "to
be." ... So Life always founds what we call "being" rather than the contrary. (*MP*, p. 3)

Foregrounding such a reversal, Henry's material phenomenology is thus intended
to restore to "cogitatio" its "actual, lived" status, its status as "the prior condition"
for phenomenology, a prior condition that has been hitherto, rather ironically, "lost
to phenomenological reflection when it is converted into a given, as an object of con-
sciousness, in phenomenological reflection" (*MP*, p. xiii). It aims then, as Davidson
summarizes, "to replace the reduction to transcendence that opens onto the inten-
tional life of the subject with a reduction to immanence that opens onto a subject
who is held in the embrace of the pathos of life" (*MP*, p. xiii).

But this replacement is "only possible," as Henry hastens to make it clear, "on
one condition," which is "that the question that determines it entirely and that is
philosophy's own raison d'être be renewed," and this question being "what makes
[phenomenology] into an autonomous discipline – the fundamental discipline of

knowledge – and not just a mere reflection after the fact on what the other sciences have found" (*MP*, p. 2). More specifically, Henry explains further, the renewal of the question of phenomenology "does not mean that [the question] should be expanded, corrected, amended, or still less abandoned for the sake of another question, but that it should be radicalized in such a way that what depends on it would be overturned and, subsequently, everything would in fact be changed" (*MP*, p. 2). In order to realize such purposes, the radicalization of the question of phenomenology is endowed, in Henry's approach, with a dual objective. Methodologically, on the one hand, it is "not only to aim for a pure phenomenality but also to seek out the mode according to which it originally becomes a phenomenon—the substance, the stuff, the phenomenological matter of which it is made, its phenomenologically pure materiality" (*MP*, p. 2). Thematically, on the other hand, it is "no longer concerned with the phenomena but the mode of their givenness, their phenomenality, not with what appears but with appearing," which is to be analyzed "in and of itself" (*MP*, p. 2).

Situated from this dual perspective, one of Henry's tasks under the rubric of material phenomenology is to "recover the significance of the impressional element of consciousness" (*MP*, xiii) from Husserl's hyletic phenomenology. It is a task that not only explicitly, albeit partially, exposes, "under a harsh light," "the problem of time," since "the interrogation of time is Husserl's way to think how consciousness, which is to say phenomenality, manifests itself" (*MP*, p. 3), as Henry contends, but also, and more importantly for the reading of this paper, implicitly and suggestively gestures toward a new mode of temporal appearing.[6]

<center>I I</center>

Henry's radicalization of the question of phenomenology starts with a critical description of how the world traditionally appears in its appearing, and "what makes appearing into an appearance" (*MP*, p. xv). Having identified "the traditional philosophical problem of consciousness or the Greek *aletheia*" as the generative faculty whereby "every reality is *a priori* emptied and dispossessed of itself and thus becomes its contrary, an irreality," Henry calls attention to the initial move that underlies the constitutive operation of consciousness:

> For the illusion of common sense, science, and past philosophies is to understand the being of the phenomenon always as a *first putting at a distance*, the arrival of an Outside in which everything becomes visible, a "phenomenon" in the light of this Outside. It is being-beyond-beings. Through its difference with beings, the ek-stasis creates phenomenality in whatever manner it is represented, be it implicit or explicit, naïve or philosophical. (*MP*, p. 2)[7]

Distancing, in other words, is the grounding principle of transcendence; it is the first move that brings all phenomena into visibility, into, that is, constituted forms of re-presentation. More specifically, Henry continues, "the *first putting at a distance* of sense data, which makes it so difficult to distinguish them from the noematic moments of the thing on which they are immediately projected, owes to the fact that the sense data are considered here in terms of perception, when the apprehending regard traverses them" (*MP*, p. 12).[8] Embedded in the semantics of the

preposition "of" in "consciousness of something" as an act of perception, as an act of intended experience, or as an experience of intention and with intention,[9] this first-putting-at-a-distance, which Henry has deliberately reiterated, thus defines, from both perceptual and intentional standpoints, the methodology of transcendental constitution. It is that which conjures up phenomena. Dictated by the denotative as well as the connotative mappings of the preposition "of," which delineates an outward, separating trajectory of intentional consciousness and from intentional consciousness, the first-putting-at-a-distance, or distancing, presents the original and originating move of Husserl's "immanent eidetic necessity,"[10] which is, as Henry argues, none other than "intentionality" (*MP*, p. 17). Further endowed with "the function of rationality" (*MP*, p. 19), intentionality executes the act of distancing, in and through which it manifests itself vis-à-vis an exteriority, whereby phenomenality is invoked and the world, summoned into visibility in what Husserl describes as "determinately structured combinations" (*Hua III*, p. 204/239).

Being the sole "mode of presentation," or more accurately put, of representation, this first-putting-at-a-distance as the act of intentionality "is the only one that phenomenology knows," as Henry asserts later in his discussion of phenomenology's "immanent temporality" (*MP*, p. 36). It follows, then, that the imperative of radicalizing the question of phenomenology results from the fact that "phenomenology is unable to provide a true response to its own question," Henry contends, "because that response is sought from intentionality"; and what in turn happens is "Phenomenology's hermeneutical deviation" followed by a conceptual banishment, in that "the ultimate constituent [of phenomenology] is deprived of every assignable phenomenological status and is delivered over to the 'anonymous'" (*MP*, p. 3).

The "ultimate constituent" in question herein refers to the sensuous element, the "non-intentional *hyle*," or the "impressional component [of consciousness] as the underlying essence of subjectivity" (*MP*, pp. 8, 9). In Husserl's phenomenology, Henry argues, "The undeniable devaluation of the concept of *hyle* (and jointly of hyletic phenomenology)" takes the form, among others, of its "dejection of *hyle*'s own being into the ontic" (*MP*, pp. 19, 12). Husserl's decision to "leave… undecided" the question "if the characteristics essentially making up intentionality can have concreteness without having sensuous foundations" (*Hua III*, p. 172/204), a question that has been henceforth "simply deferred" and "will never be taken up again under this thematic form" (*MP*, p. 10), results, in particular, in what Henry calls "an unperceived slippage" (*MP*, p. 10) in his analysis, at the end of which occurs, as a result, a modification, or more precisely put, a substitution. "The initial concept of matter," which "refers to the essence of impression," is found therein no longer recognizable, "modified to the point that its original sense is substituted with another one," Henry points out, "thus taking hyletic phenomenology outside of its proper domain and into that of intentional and constitutive phenomenology" (*MP*, p. 10). So thorough is this modification that the hyletic, as much as it subsists regardless as "a foundation for everything else," is nevertheless "grasped intentionally" only (*MP*, pp. 9, 10). "Over-determined by the role that it plays within the totality of the noetic processes in which it is included," it is then "charged with giving its content, the impression, to experience, while the intentional proposes it as a content

of experience in the light that it produces" (*MP*, pp. 10, 11). Henry brings into focus this "radical dissymmetry" between "the hyletic and the intentional" when he thus describes matter and its mode of constituted givenness:

Matter is not the matter of the impression, the impressional or impressionality as such; instead, it is the matter of the act that informs it, a matter for this form. The givenness of this matter does not belong to it, either. It is not matter itself that is given or matter that gives itself, in virtue of what it is, through its own impressional character. It gives itself to form, that is, it is given by form. It gives itself to form in order to be informed, constituted, and apprehended by it. (*MP*, pp. 10–11).

In addition, the modification of the impressional into the intentional is itself both the embodiment and the enactment of the first-putting-at-a-distance, which is implemented by way of "the disastrous dismemberment of sensation into a form and a content" (*MP*, p. 37). More concretely, modification projects such a distancing through a double mode of givenness, in that whatever is given is given twice, the interval between which, however fleeting, distances the first given from the second through intention, thus turning the "sensuous *hyle*" into the "intentional *morphe*" (*MP*, p. 8). Henry details this modification process as follows:

Everything that is given is given to us, so to speak, two times. The first givenness, the *Empfindung*, is mysterious. It is the type of givenness and given in which the mode of givenness is itself the given. Affectivity is both the impression's mode of givenness and its impressional content. It is the transcendental in a radical and autonomous sense. And then, this first given, which is always already given and presupposed, is given a second time in and through intentionality, as a transcendent and irreal thing, as its "vis-à-vis." (*MP*, p. 17)

However, to the extent that its radicalization of the question of phenomenology is intended to recover the impressional element from the intentional consciousness, material phenomenology cannot simply stop here. It has to investigate and reveal the initial constitutive mode of givenness in Husserl's phenomenology, the original "manner" of the first-putting-at-a-distance "in which the transcendental power, which gives everything, is itself given" (*MP*, p. 22). As for this initial mode of self-givenness, Henry identifies it in the original constitution of time by consciousness. He writes:

If the sensuous and impressional data should not be taken naively as mere "contents" that are simply "there" and if it is a matter of interrogating their givenness and the phenomenalization of the impression as such, one must turn to the consciousness that originally constitutes time. The constitution of time, as immanent phenomenological time, is the original constitution that constitutes all of the subjective elements whereby the world and its time are constituted in turn. It is the archi-constitution that carries out the archi-givenness.

This means that *the archi-givenness is an archi-constitution; it is the archi-constitution of time*. (*MP*, p. 20)

Thus constituted in and by consciousness in terms of a "temporal extension" in the form of a "flow" (*MP*, p. 28), time, as the immanent phenomenological time, is also the archi-mode of the first-putting-at-a-distance necessitated by intentionality, as Henry's rhetoric implicitly but consistently suggests. Its "unified structure of a triple ecstasy," for instance, which presents "a fixed structure" of distancing in "a permanent form of the three ek-static components of the consciousness of internal

time: actual, protentional, and retentional" (*MP*, pp. 30, 34), pivots on "a consciousness of the now," a now "Continually distancing itself from the actual now" into the "having just passed" in "a continual sliding that carries everything away and slips away from itself at each point" (*MP*, pp. 25, 26). Moreover, "baptized as 'originary consciousness,'" the consciousness of the now becomes at the same time the consciousness of the retention due to the reduction of the now in consciousness "to its own sliding into the no longer being of the having just passed" (*MP*, pp. 24, 27). The result is the "*unity of the consciousness of the now with the retention*," a unity in which "these two consciousnesses" reciprocally validate and authenticate each other, thus "[giving] birth to the illusion of a homogenous, real, and concrete phenomenological flow," a transcendental "continuum" (*MP*, p. 27), projecting, in its very act of distancing, a linearity and a simultaneity, the former being none other than the latter.[11]

But the now, constituted as such, is "*no true now*," as Henry makes it emphatically clear (*MP*, p. 26). Perceived by Husserl himself as "always and essentially the border-point" (*Hua X*, pp. 70/72), as "a limit" (*Hua X*, pp. 69/71), the now is not so much a temporal phenomenon as "a pure ideality in the intentional presentation of the now," Henry continues, a pure ideality with "its infinite divisibility" (*MP*, p. 26). Neither, furthermore, is this now "real" (*MP*, p. 29), since its reality lies in its very disappearing into its own no longer being of the having just passed. Though being "nothing on its own" and unable to "hold or retain the impression within itself, because the impression was never held there," the now "requires a 'content'" nonetheless, which is "the impression," impression that is promptly "discarded (i.e., distanced) into an irreality where it can be represented but not experienced" in the now (*MP*, pp. 34, 32, 25). It is, in other words, "inserted into the impression itself in order to define its essence in terms of [its own] structure" (*MP*, p. 36), which is its intentional structure of the first-putting-at-a-distance. By so doing, the originary consciousness of the now brings into visibility "the distance of exteriority" (*MP*, p. 40) for a double purpose: On the one hand, it establishes intentionality as the transcendental mode of self-givenness according to which the world takes its shape and, on the other hand, it delineates a life from which the subject is forever separated (*MP*, p. 40). Henry summarizes the nature of Husserl's phenomenology of time when he thus writes:

The phenomenology of time is a phenomenology of the impression that dismisses the impression's own power of revelation in order to entrust this power exclusively to ek-static givenness. The ek-static givenness of the impression is its presentation in the originary consciousness of the now, to which the retention and protention are linked, such as the projection of the future (*avenir*) that is the pure fact of being to come (*à venir*). Together with the consciousness of the now, the past, and the future constitute the unified structure of a triple ecstasy, which defines the how of every givenness of phenomena as Husserl conceives them. (*MP*, p. 30)

Against Husserl's phenomenology as such, Henry's radicalization of the question of phenomenology introduces, then, a new "thesis," which states that "*consciousness is impressional,*" and that "the impression, or to put it better, impressionality, constitutes consciousness itself" (*MP*, p. 23). For this new thesis, Henry offers a further clarification, emphasizing the ontological status of impression:

Impressionality is pure phenomenality as such, the matter and the phenomenological substance from which consciousness is made and thus the original phenomenality of all phenomena.... Consciousness is not impressional owing to any extrinsic determinations.... Instead, consciousness is impressional by its own nature, due solely to being conscious. (*MP*, p. 23)

In this sense, even the now is no exception. "This now is [itself] the impression," Henry thus redefines it; it is "The auto-impression in each impression," impression "without which this now would not exist," for "It is the reality of the impression in its original subjective reality – as an *Ur-impression* – that enables the now to exist" (*MP*, pp. 26, 32). As such, the impressional now "does not have its place in the flow. Its original subjectivity has never belonged there," Henry continues to specify it, "instead, it belongs entirely outside of the ek-static dimension, in the radical Elsewhere that I am" (*MP*, p. 33).

For Henry and his material phenomenology, the radical Elsewhere is the Elsewhere of the subjective impressionality as the pure and absolute phenomenality, an Elsewhere in which impressionality as such is "ultimately no longer the given but giving," and is itself "possible and necessary... as phenomenology itself" (*MP*, p. 23). It is where a de-distanced life of impressionality gives itself to itself in its own self-embracing, a life that has "no Outside, no Separation, no Ek-stasis," as Henry himself thus describes it (*MP*, p. 2). In more concrete terms, he thus brings this defining feature of life to the forefront:

Life is that by which there is a reality and, for this reason, never ceases. In the impression, it is that by which there is an impression, the silent embrace in which it experiences and senses itself at each moment of its being, without ever getting rid of itself and *without the gap of any distance that would ever separate it from itself*. (*MP*, p. 38)[12]

Manifesting itself in "the eternal arrival of life to itself," life without the gap of any distance is a life as "a *force*... situated in this primordial embrace of the self," in "its embrace in pathos" (*MP*, pp. 39, 41).

III

Having thus radicalized the question of phenomenology, Henry's material phenomenology then finds itself facing an equally radicalized corollary: It in turn begs the question regarding the mode of temporality in impressional consciousness. If, in Husserl's phenomenology, the intentional consciousness of the now necessitates a tripartite structure of distancing as its transcendental mode of its self-givenness, what, then, is the configuration of time experienced in impressional consciousness? How does temporal appearing manifest itself in the impressionality of the now as pure and absolute phenomenality giving itself to itself? Or, what amounts to asking the same thing, what is the impressional mode of time for a subject held in the embrace of the pathos of life without the gap of any distance, without, that is, any exteriority?[13]

To this question, Michel Serres and his philosophy offer what could be read as a heuristic answer. Himself an intellectual maverick who has positioned himself, indeed in many ways, in the radical Elsewhere outside of classical philosophy,

Serres's own rethinking on time resonates sympathetically with Henry's material phenomenology that foregrounds impressional consciousness on the one hand and, on the other, with his implied notion of a new mode of temporal appearing, the material and affective manifestation of which is, as Serres is to suggest, nearness.[14]

It is not without reason that Serres's philosophical thinking in general has already been characterized, depending on different thematic focuses of studies, as "materialistic" (*Reading*, p. 18) and "impressionistic."[15] His notion of time, in particular, makes sensuously tangible diverse configurations of temporal appearing that can be experienced and grasped only in the now of impressional consciousness, in the nearness of impressionality in each moment of its own being. When asked about time and its movement, for instance, Serres offers a counter-Husserlian description:

Yes, [time] passes, and also it doesn't pass. We must bring the word *pass* closer to *passoir*—"sieve." Time doesn't flow; it percolates. This means precisely that it passes and doesn't pass. I am very fond of the theory of percolation, which tells us things that are evident, concrete, decisive, and new about space and time.

In Latin the verb *colare*, the origin of the French verb *couler*, "to flow," means precisely "to filter." In a filter one flux passes through, while another does not.[16]

Central to Serres's radical rethinking of time as nearness therein is the concept of percolation, the semantics of which brings time from the transcendental phenomenology down to the material phenomenology. For the verb form of the word, to percolate, means denotatively, "to ooze or trickle through a permeable substance," "to become lively or effervescent," and "to spread gradually."[17] Further enriched by its connotative ramifications, percolating, when thus used to designate time, fundamentally reconfigures the mode of temporal appearing, rendering it impressional rather than conceptional. First, the concretization of time in material terms as such transports time out from the domain of intentional consciousness into that of impressional consciousness, and the phenomenon of time physically oozing or trickling through something slowly, spreading over something gradually, and becoming lively or effervescent in the process, appears to sensuous impressions more than any other faculty. Secondly, the physicality of time assumes here the form of liquid, and its movement is therefore descending rather than transcending. Moreover, this temporal liquid, thick and sticky as it may seem, attaches itself tightly and intimately to anything in its slow and gradual process of oozing through it or spreading over it. Thirdly, given its liquid form and its descending movement, time is endowed with all dimensionalities and all directionalities, its oozing and spreading being both vertical (height and depth) and horizontal (width and length) in the one and same move; and it thus finds its own shape in the very shape of the entire world of experience. Fourthly, it follows that time, as such, is inseparable from life, penetrating into every aspect of existence, inviting itself to all corners of the world, manifesting itself in every detail of living, and finding its residence in the very fabric of life. Time, in this sense, is itself life. And finally, percolating time is a de-distancing time, a time of percolated nearness, one that erases the gap of any distance that separates itself from itself and from the world.

From this perspective, Serres's notion of time as percolated nearness reveals, then, a new mode of temporal appearing in the most physical and impressional sense imaginable. In particular, its reconfigured temporal properties outlined above resonate, rather pertinently, to Henry's understanding of impression, which "adheres to everything that is alive and thereby to the whole world," as Henry characterizes it similarly, "Because it carries the essence of life within it" (*MP*, p. 21). Percolating, in this sense, presents itself as the impressional configuration of time into a "fluid multiple" (*Reading*, p. 6), into what Serres himself calls "a sheet or a field" of temporal "distribution,"[18] whose mode of appearing finds its expression in sticking to everything in life by oozing through all the interstices into the depth of life and by overflowing everywhere to cover the entire sphere of the world, and whose "texture of being" (*Genesis*, p. 115) is identical with the tissue of impression experiencing and sensing itself in the now of its own being.

Serres's subsequent descriptions of time in his work eloquently substantiate the multiple nuances of temporal percolation manifested in impressional consciousness. Just as the pathos of life is rich, diverse, and complex in its material compositions and sensuous dynamics, so are the impressional configurations of percolating time. Arguing against various theories of distancing, due to which "much. . .of what we've said about time up till now abusively simplifies things" (*Conversations*, p. 59), Serres opts for a intimate and impressional experiencing of time, and he justifies his preference with an detailed description of some of the dazzling modes of temporal appearing, of the vertiginous manifestations of time percolating. He writes:

Time does not always flow according to a line. . .. nor according to a plan but, rather, according to an extraordinarily complex mixture, as though it reflected stopping points, ruptures, deep wells, chimneys of thunderous acceleration, rendings, gaps – all sown at random. . .. Time is paradoxical; it folds or twists; it is as various as the dance of flames in a brazier – here interrupted, there vertical, mobile, and unexpected. (*Conversations*, pp. 57, 58)

A verbal imprint of impressional consciousness, Serres's description herein contributes further to the specific implications of percolating as the mode of temporal appearing. While time percolates through and over the varying contours of life ("according to an extraordinarily complex mixture"), it leaves nothing or no place untouched ("stopping points, ruptures, deep wells, etc."), and its percolated nearness is shown in its very own being as none other than the world itself ("chimneys of thunderous acceleration, rendings, gaps, etc.") in its ceaselessly changing and diversely unpredictable compositions ("as various as the dance of flames in a brazier," "interrupted," "vertical," "mobile," "unexpected," etc.). Multiple in loci, particular in situations, novel in contexts, and individual in affections, time percolating, as an impressional configuration of temporal appearing, is life in its primordial embrace of itself.

Serres, as if to welcome and celebrate percolated nearness as a mode of temporal appearing freed from intentional consciousness and its constitutive structure of distancing, offers another description of time, highlighting further its "texture of being and the way that it passes" experienced in impressional consciousness:

[Time], at times, is composed of instances, and. . .at times, it flows by, devoid of units. It is discontinuous and it is continuous. It passes and it does not pass. It comes back on itself, sometimes, and, sometimes, it lapses or is lost, absented. More than present, through this redundancy, and more than vanished, in its lability. Time becomes expansive and contracts, all at once dense and soon spread out. Full, empty, intense or flat, vertiginous, banal, cut quite lengthily by an abrupt fault, uniformly full, blank continuously. . . . Time is lacunary and sporadic, it is a badly stitched tatter, it passes, loose, a mosaic. Time is a pure multiplicity. (*Genesis*, p. 115)

As evidenced in these cited passages, Serres's phenomenological exploration of percolation as a mode of temporal appearing experienced in impressional consciousness is facilitated, at least in part, by Serres's unique way of using language. In his study of Serres's philosophy, Bruno Latour calls attention to this issue, identifying Serres's style as signifying his radical thinking. "His style is part and parcel of his very philosophical argument," Latour writes, for "Language is the very material on which to experiment for any argument to gain some meaning. The deepest content of what they have to say is first of all a style, a form, a particular way of saying it" ("Enlightenment," p. 96). More specifically, Serres's interest in percolated nearness as a new mode of temporal appearing set free from the imprisonment of intentional consciousness results in his invention of a discourse featuring three anomalies, which Latour outlines as follows:

First, *there is no meta-language*. Second, it is impossible to distinguish who is providing the explanation; is it the commented text or the commentary? Third, and consequently, there is no precedence and no mastery either. ("Enlightenment," p. 86)

Correspondingly, Latour continues, Serres's use of language is characterized by two novelties: It is both "*too* plain; it is clarity without a scholarly domain," and too "allusive, impressionistic, and poetic" ("Enlightenment," pp. 96, 97).

Latour's observations shed important light on Serres's rethinking of time in terms of Henry's material phenomenology in general and his foregrounding of impressional consciousness in particular. As clearly evidenced in his writing, Serres's language is impressional, not conceptional; it is descriptive, focusing on the phenomenal appearing, rather than analytical or scholarly, bent on informing phenomenal appearing into formed appearance. Serres's language, in other words, articulates impressional nearness and affective immediacy, not intentional distance and conceptual separation. The absence of a meta-language, which leads to the impossibility of establishing a dominating narrative vantage point, for instance, renders absent any authoritative power of transcendence. In other words, such an absence erases the "meta-" element in language, which is precisely the lingu-perceptional power of the first-putting-at-a-distance, of the unified and unifying structure of distancing imperative for the establishment of a transcendental reference point from where intentional consciousness invokes phenomenality in its own image. In addition, by virtue of being too plain, too clear, too allusive, too impressionistic, and too poetic, Serres's use of language deviates from the classical phenomenological discourse to make a statement: To the extent that the percolated nearness is a new mode of temporal appearing experienced in impressional consciousness, "one must understand [it] without concepts" (*Genesis*, p. 123), as Serres himself has made it explicitly clear, without, that is, any received dogmas of hitherto phenomenology.

For the temporality of percolated nearness, together with its infinite configurations, "cannot not be explained and analyzed," so contends Maria Assad; rather, "[it] can only be implied" (*Reading*, p. 20). Or, as Henry would have put it, it can only be impressionalized.

<div align="center">I V</div>

In Husserlian phenomenology that pivots on the first-putting-at-a-distance as the unified and unifying structure of intentional consciousness that constitutes time, as the first move of the "being-toward-the-outside" (*MP*, p. 2), the appreciation of the impressional temporality of percolated nearness as the foundation for phenomenology, as phenomenality in and of itself, requires an unlearning. It requires a return to the primordial basis, a return from intentionality to impressionality as pure and absolute phenomenality, from transcendental phenomenology to what might be called, for lack of a better word, a descendental phenomenology. In this respect, Michel Henry and Michel Serres can be seen as positing, each in his own way, a material phenomenology, and their shared project, among many others of course, is to explore a percolated nearness, experienced in impressional consciousness, as a mode of temporal appearing in the pathos of life.

In so doing, Henry and Serres are engaged in an "immense task" taken on by material phenomenology, which is "the task of understanding reality and the self-understanding of this understanding" (*MP*, p. 6).

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<div align="center">N O T E S</div>

[1]   Davidson, Scott. 2008. Translator's Preface. In Michel Henry's *Material Phenomenology*, translated by Scott Davidson, xi. New York, NY: Fordham University Press. Henceforth cited in the text as *MP*.

[2]   A short list of scholarly works on this issue from diverse perspectives includes, but not limited to, Gilles Deleuze's *Pure Immanence: Essays on Life* (New York: Zone Books, 2005), Leonard Lawlor's *The Implications of Immanence: Toward a New Concept of Life* (New York: Fordham University Press, 2006), Renaud Barbaras's *Desire and Distance: Introduction to a Phenomenology of Perception* (Stanford, California: Stanford University Press, 2006), and Michel Henry's *Material Phenomenology* (New York: Fordham University Press, 2008).

[3]   Barbaras, R. 2006. *Desire and Distance: Introduction to a Phenomenology of Perception,* 126. Stanford, CA: Stanford University Press. This is Barbaras's qualified comment on Henry's theory on auto-affection, which is, as Scott Davidson has observed, "the centerpiece of Henry's material phenomenology" (*MP*, p. xv). For Barbaras's different theory on "desire," see especially "Chapter 5: Desire as the Essence of Subjectivity," pp. 108–127.

[4]   Deleuze, G. 2005. *Pure Immanence: Essays on Life.* introd. John Rajchman, trans. Anne Boyman, 27. New York, NY: Zone Books.

[5]   For Henry's use of the term "pathetic," Scott Davidson provides the following explanation and clarification: "First, in speaking of the passive dimension of auto-affectivity, Henry often uses the term *pathétique*, which has been translated here simply as 'pathetic.' In spite of the negative connotations that this term may have in ordinary English, the reader should keep in mind its etymological link to the Greek *pathos*, meaning feeling or passion. So, in speaking, for example, of the pathetic flesh of life, Henry is placing an emphasis on the passive and affective dimension of the flesh" (*MP*, p. xv).

⁶ Henry's critical engagement with the problem of time in Husserl's phenomenology is partial or limited both in his choice of Husserl's texts and in his scope of discussions, of which he himself is clearly aware. In the "Introduction" to his book *Material Phenomenology*, he justifies his approach by offering the following explanation: "This is not a work on Husserl, much less a 'dialogue' with him. It is a matter of reflecting on the decisions that were made at the outset and on the presuppositions to which he never returns again to assess, along with the dynamism of the doctrine at its initial state, its essential lacuna, in short, the absence of a phenomenology of transcendental life on which, however, the entire edifice depends for its foundation" (*MP*, p. 5). Similarly, this paper, to the extent that it is an attempt to envision and to explore a different manifestation of temporal appearing in terms of material phenomenology, is itself not a study of Husserl's theory of time. Rather, it begins, as its point of departure, where Henry has left off in his rereading of Husserl, takes on the implications of his theoretical contentions, and postulates whereupon a different phenomenology of time. For clear, detailed, and comprehensive presentations of Husserl's thought on time and time consciousness, see, among others, Blattner, William D. 1999. *Heidegger's Temporal Idealism.* Cambridge: Cambridge University Press; Miller, Izchak. 1984. *Husserl, Perception, and Temporal Awareness.* Cambridge, MA: MIT Press; and Brough, John. 1989. Husserl's Phenomenology of Time-Consciousness. In *Husserl's Phenomenology: A Textbook*, ed. J. N. Mohanty and W. R. McKenna. Lanham, MD: University Press of America.

⁷ My emphasis. All forms of emphases are to the original unless otherwise specified.

⁸ My emphasis.

⁹ Husserl writes, "Every experience is 'consciousness,' and consciousness is consciousness of... But every experience is *itself experienced* [*erlebt*], and to that extent also 'intended' [*bewusst*]. This being intended [*Bewusst-sein*] is consciousness of the experience..." Hua X: *Husserliana 10. Zur Phänomenologie des inneren Zeitbewußtseins* (1893–1917), edited Rudolf Boehm (The Hague: Martinus Nijhoff, 1955), p. 291; *On the Phenomenology of the Consciousness of Internal Time* (1983–1917), trans. John Barnett Brough (Dordrecht: Kluwer Academic, 1991), p. 293. Henceforth cited in the text as *Hua X*.

¹⁰ Husserl, E. 1976. Hua III: *Husserliana 3. Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch. Allgemeine Einführung in die reine Phänomenologie*, ed. Karl Schuhmann. The Hague: Martinus Nijhoff. Husserl, E. 1982. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book-General Introduction to a Pure Phenomenology* (trans: Fred Kersten), 204/239. The Hague: Martinus Nijhoff. Henceforth cited in the text as *Hua III*.

¹¹ For a discussion of temporal linearity and simultaneity in temporal objects, see Brough, John. 1989. Husserl's Phenomenology of Time-Consciousness. In *Husserl's Phenomenology: A Textbook*, ed. Mohanty J. N. and W. R. McKenna, 259–262. Lanham, MD: University Press of America. especially pp. 260–261.

¹² My emphasis.

¹³ Although Henry foregrounds the phenomena of auto-affectivity, pathos, and flesh in his theorizing, his "phenomenological analyses of the flesh and life remain underdeveloped" and "incomplete" (*MP*, p. xv) in his work, as Davidson has observed. For more details, see p. xv in the "Introduction." The same can be said about Henry's treatment of time in relation to impression in his material phenomenology. In this sense, this paper is an attempt, though in a much limited fashion, to take up this issue of temporality in an investigation of its own, as Davidson has hoped (*MP*, p. xv).

¹⁴ Original and provocative, Michel Serres's writing on time is also eclectic. In this paper, the discussion of Serres's idea of temporal nearness focuses only on those parts of his thinking that resonate most closely to Henry's implied notion of time. In addition, his writing on time is fragmented, scattered, and usually unsystematic. As a result, the few important excerpts to be used in this paper, which contain relatively more sustained discussions of time, have been used in some of my previously published essays, in which they are approached from different perspectives for different critical issues. For a theoretical study of Serres's "a-critical" treatment of time in terms of topology in contrast to Derrida's philosophical rethinking of temporality from within the metaphysical tradition, see "The Past Is No Longer Out-of-Date: Topological Time and Its Foldable Nearness in Michel Serres's Philosophy," *Configurations* 8 (2000), pp. 235–244. For a stylistic study of these excerpts in comparison to that of Gilles Deleuze, with an emphasis on the poetic texture, see "Becoming Phenomenology: Style, Poetic Texture, and the Pragmatic Turn in

Gilles Deleuze and Michel Serres," *Analecta Husserliana* LXXXIV (2005), pp. 97–116. Although, in this paper, there will be references to the same excerpts, citations of the same secondary sources, and the use of the same key concepts, they will all be limited to the discussion of time in the context of Henry's material phenomenology. Also, for a patient tracking of the notion of time throughout Serres's major works and useful elaborations on this issue that draw insights from the established scientific theories and philosophical paradigms, see Assad, M. L. 1999. *Reading with Michel Serres: An Encounter with Time.* Albany, NY: State University of New York Press; henceforth cited in the text as *Reading*.

¹⁵ Latour, B. 1987. The Enlightenment without the Critique: A Word on Michel Serres's Philosophy. *Contemporary French Philosophy*, ed. A. Philips Griffins, 97. New York, NY: Cambridge University Press. Henceforth cited in the text as "Enlightenment."

¹⁶ Serres, M. with Latour, B. 1995. *Conversations on Science, Culture, and Time*, trans. Roxanne Lapidue, 58. Ann Arbor, MI: University of Michigan Press. Henceforth cited in the text as *Conversations*.

¹⁷ *Merriam-Webster's Collegiate Dictionary*, 11th Edition. Springfield, MA: Merriam-Webster, Inc., 2004, p. 919.

¹⁸ Serres, Michel. 1995. *Genesis*, trans. Geneviève James and James Nielson, 115, 116. Ann Arbor, MI: University of Michigan Press. Henceforth cited in the text as *Genesis*.

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K O U S H I K   J O A R D A R

T R A N S C E N D E N T A L I S M   A N D   I N T E R S U B J E C T I V I T Y

A B S T R A C T

To assert that the world is objective is to assert that it is intersubjective. The present paper deals with the problem of intersubjectivity as it was raised by Husserl, especially in *Cartesian Meditations*. Author feels that the problem is raised from a Cartesian spirit, which cannot have a Cartesian solution within the scope of transcendentalism. Transcendental phenomenology has to remain solipsistic so long as it remains an endeavour to search for the universal and necessary grounds for knowledge, true or false. The same position is further explained by comparing transcendentalism with Buddhist Sautrāntika view of perception, which also advocates non-constructivist theory of perception having some implications diametrically opposite to that of transcendental phenomenology. The comparison is made because it is one of our important ways of understanding.

Transcendentalism in philosophy must be distinguished from transcendentalism as a literary movement. The philosophical transcendentalism has gained its present sense when Immanuel Kant distinguished the transcendental from the transcendent in his *Critique of Pure Reason*. The transcendent is that which is beyond the scope of any knowledge, beyond the limits of the world of experience. "Transcendental" on the other hand, is the term Kant applies to "all knowledge which is not so much occupied with objects as with the mode of our cognition of these objects, so far as this mode of cognition is possible a priori."[1] The transcendental is the epistemic enquiry concerned not so much with any specific objects of knowledge as with the universal or a priori ways of knowing any object. Husserl's use of the term is related to its Kantian sense with a modified significance. "Transcendental" serves as the leading concept in the Husserlian phenomenological problem of 'tracing back' or 'questioning back' to the final source of all forms of knowing. It thus entails the reflection of knowing on its own subjectivity in which all knowledge-validating forms originate. In *The Crisis*, Husserl distances himself from Kant further and explains transcendentalism as that which asserts that "the ontic meaning [*Seinssinn*] of the pregiven life-world is a subjective structure [*Gebilde*], it is the achievement of experiencing, prescientific life."[2] Objectivism, not necessarily to be an opposite metaphysical position to transcendentalism but a different enquiry altogether that seeks what is in the world unconditionally valid for all. D.W. smith thus observes a close tie between objectivity and intersubjectivity in phenomenological philosophy of Husserl. "An object in my surroundings . . . is objective in that it exists and is what it is regardless of whatever I or anyone else is perceiving it, or thinking about it, or interacting with it."[3] Any close follower of the history of philosophy would agree with Husserl that a great part of it has been a history of tremendous

tension between objectivistic and transcendental philosophy. Husserl thought that
he could successfully account for objectivity or intersubjectivity without giving
up his phenomenological stand point and Smith supports this by denying calling
Husserl an idealist. Some other interpreters on the other hand argue that the ques-
tion of Cartesian objectivism has been totally rejected by Husserl. According to this
observation, Husserl would not and cannot speak of a world independent of human
mind.[4] I perceive that the tension between transcendentalism and objectivism is
not eliminated by transcendental phenomenology, which is evident from the dif-
ferent interpretations of it. I also understand that there is as such no contradiction
between transcendentalism and objectivism because transcendentalism and subjec-
tivism are two different things. However, Husserl raises the question of objectivism
or intersubjectivity and endeavours to provide us with a satisfactory answer assum-
ing that there is a genuine ground for asking such questions within the scope of
transcendentalism. In harmony with the spirit of Husserl, I would like to examine
the legitimacy of the question of intersubjectivity from within transcendentalism and
my first task would be to follow the track to the point from where Husserl thought
it to be significant to ask such questions.

   The goal of transcendental phenomenology is to establish philosophy as strict
science (*philosophie als strenge wissenshaft*), to demonstrate the objective validity
of the foundation principles of all the other sciences. In doing so, philosophy must
be based on phenomenon or what is called "evidence" in *Cartesian Meditations*.
A phenomenon is what is directly evident or in other words, what is immediately
presented in the reflecting consciousness. An evidence is free from presuppositions
of all sorts; it is an unprejudiced "perception" of what is given to consciousness.
Phenomena are essences in the sense that these are the invariable features that make
the very experience of the objects possible and in that, these are distinguished from
the actual experience of them. Husserl's use of the term "evidence" in *Cartesian
Meditations* and "intuition" in *Ideas* are almost synonymous because there can be
no place of dualism of experience of an "object" and the "object" experienced in
the phenomenological tradition. The "object" of phenomenological experience is
different from the object of empirical experience because truth and falsity of the phe-
nomenological statements are independent of the actual existence or non-existence
of the object. In the light of intentionality, the "object" of phenomenological ex-
perience is the content or *noema* of *noesis* or the consciousness directed to the
object via *noema*. Thus, any particular phenomenon would contain a particular
noetic-noematic structure. The task of the phenomenologist is just to describe that
structure.

   The demands of description lead to Husserl's one of the most important concepts
of phenomenological reduction. The purpose of reduction is to guarantee the purity
of description, that only the essences are described. Although Husserl mentions dif-
ferent levels of reduction in *Ideas,* we can use the single name *epoché* in the present
context. *Epoché* is not the temporary methodological device but is what becomes
in his later writings a permanent performance in the name of transcendental-
phenomenological reduction. *Epoché* is the universal depriving of acceptance of
the belief in the world, "putting out of play" all the existential positions concerning

being, possible being, probable being etc. The same is also called "parenthesizing the objective world", "eidetic reduction" etc. The parenthesis is so strong that the truth of a statement describing someone's intentional act (of *noetic-noematic* structure) does not allow the inference of either the existence or the non-existence of what the act is about. The illusory object of my consciousness does not alter the fact that my consciousness was about that object. Whatever may be the existential status of the object of knowledge, consciousness is never devoid of an "object". The significance of non-inference criterion is that phenomenological statements are universal and necessary unlike the empirical ones and provides us with the knowledge of the a priori structure of knowledge.

Three elements left after *epoché*, after suspending the belief in the existential status of the world. First, there remains the "I" who thinks. This "I" is not a particular person having a particular history and living in a particular place. It is that "I" of which I must be at least minimally aware in all my thoughts. Second, there are the mental acts of this thinking subject and finally the third, there are the intentional objects (contents) of these mental acts or in Husserlian terminology, the *cogitata* of the *cogito*. These three are not wholly distinguishable elements constitute the transcendental realm. The phenomenologist is concerned about describing this realm. At this point, Husserl expresses his awareness of the possible objection against phenomenology of being solipsism. He himself asks, "When I, the meditating I, reduce myself to my absolute transcendental ego by phenomenological *epoché*, do I not become *solus ipse*. . .?" Or again, "Should not a phenomenology. . .be branded therefore as transcendental solipsism?"[5] The question seems to be natural to ask because the meditating philosopher ceases to believe in the objective world and confines herself within her transcendental realm. But what about the other egos, "who surely are not a mere intending and intended in me". Husserl thinks that for the phenomenologist, there is a space for asking whether the nature and the world immanently constituted in the ego are only her "ideas".[6] In spite of his constant use of the word "transcendental", there is an impression that Husserl is seeking to come out of the transcendental realm and reach "others". Husserl dedicated the whole of "Fifth Meditation" of *Cartesian Meditations* to answer this question and clarify his non-solipsistic position.

Some philosophers would deny that "thereness-for me" is at all a grave problem. Marcel, for example, would say that my reproductive organ is the sufficient proof for the existence of others. But Husserl would reject such argument as mere anthropology. A philosopher should search for apodictic evidence of "others" in consciousness. In order to get such evidence, I should exercise a special sort of *epoché*, bracket all the senses of otherness, alien, objectivity and become a windowless monad, so that, I alone remain in my transcendental sphere of peculiar ownness with my every intentionality. However, what is remarkable, the screening off what is other does not affect the psychic life of my ego. Within the monadic "I", there still remains a "Nature", different from that of a natural scientist, in which I find myself as a member of the "world" with multiplicities of "objects outside me" (quote marks indicate otherness in withinness). Thus, the special *epoché* leaves in me my primordial world constituted by my primordial ego, other egos excluded from my

primordial ego and an "objective" world as the identical world for everyone, including myself. "Me" and the "others" are not found in isolation and together form an ego-community, a community of monads. Now, a little reflection would show that in this primordial sphere, I experience the other not as any object, but "in person", as thinking subject like me who is also experiencing the same world and me in the same manner. This peculiar experience of "others" is possible through appresentation or analogical apperception or what in *Ideas* is termed as empathy. "Apperception" is awareness of one's own consciousness, a term used by Leibnitz and Kant, and it is analogical, because in appresentation, I perceive the other as an ego like me. Appresentation, as Husserl explains it, can be said to be a transfer of subjectivity rather than an inference, which is the basis of sympathy. The transfer of subjectivity is a characteristic feature of synthetic activity of consciousness as "pairing" based on "association" as opposed to the passive synthesis of identification responsible for the apperception of "I".

   Is the question of solipsism that Husserl thought could be raised against phenomenological philosophy answered? Frankly speaking, I did not understand the question itself. The genuine non-solipsist would demand a verification of the awareness of others in the actual world independent of his mind, whereas, a transcendentalist could only demand the reverse. Husserl himself says, "We must after all, obtain for ourselves insight into the explicit and implicit intentionality wherein the alter ego becomes evinced and verified in the realm of our transcendental ego; we must discover in what intentionalities, syntheses, motivations, the sense "other ego" becomes fashioned in me. . .".[7] The philosopher has deliberately confined himself within the transcendental realm by eliminating any empirical considerations to find out the necessary and universal foundations in the light of which every experience may be verified. The goal of *epoché* may be said to be transcendental subjectivity and transcendental intersubjectivity can only mean intersubjectivity within a solipsistic world. However, transcendentalism as such, as I have already stated, unlike subjectivism, is not opposed to intersubjectivity. Subjectivism as an epistemological theory holds that mind can know nothing but itself and as a metaphysical theory, it holds that the ultimate reality is a subject. Thus, intersubjectivity to subjectivism is at least unknowable. Transcendentalism on the other hand, to both Kant and Husserl, is only an epistemological enquiry into the subjective realm. It is not at all an ontological position about either of the subject or the world. At the very moment, the transcendentalist resolved to bracket the existence of the world, the intersubjective world is asserted from which the meditating mind is withdrawing for the time being. From within the transcendental realm, one can never take any existential position about the world; if one does, one ceases to be a phenomenologist. Husserl himself has criticized Descartes for committing the same mistake and asserted "Genuine objectivity is possible only by virtue of an unacknowledged metaphysics, a concealed adoption of Leibnizian traditions."[8] I do not say that one cannot hold transcendentalism and objectivism together; what I want to insist that objectivism or intersubjectivity cannot be derived from transcendentalism.

   To explain my position, I would like to reflect upon the same from an Indian perspective, especially from the Buddhist Sautrāntika point of view. Students of

my part of the world, having some knowledge about Indian schools of thought, generally ask whether Husserl is talking about *nirvikalpa pratyakṣa*. Indian schools of thought recognize two types of perception (*pratyakṣa*): *nirvikalpa* and *savikalpa*. *Nirvikalpa* or indeterminate perception is that in which the thing is taken at the very first moment of perception without any association with name. *Savikalpa* or determinate perception comes after the *nirvikalpa* stage is passed; it reveals things as being endowed with all characteristics, qualities and names just as we find in our concrete experiences. The most celebrated definition of *nirvikalpa pratyakṣa* is to be found in *Nyāyabindu*, a book of Buddhist epistemology written in 635 AD by Dharmakīrti. Dharmakīrti writes *Nyāyabindu* from the Sautrāntika point of view. Sautrāntika, along with Vaibhāṣika, is a school under Hinayāna Buddhism. Like the Vaibhāṣika, the Sautrāntika admits the independent reality of both the mental and the non-mental, but unlike the Vaibhāṣika, it maintains that the external world is known indirectly, with the help of inference. The recognition of inference by Sautrāntika is a controversial issue, but we will concentrate here only on the theory of perception of the Sautrāntika as elucidated in *Nyāyabindu*. The third statement of *Nyāyabindu,* the definition we are looking for runs as follows:

tatra kalpanāpoḍham abhrāntaṃ pratyakṣam.[9]

Vinītadeva, the commentator of *Nyāyabindu* explains this, as "Of these, perception is knowledge which is free from construction and not illusory."[10] The word 'of these' refers to the two kinds of right knowledge stated in the previous statement of the same book, viz., perception and inference. *Kalpanā* is translated as construction. Prof. Stcherbatsky understood *Kalpanā* as elements of intellect (*Kalpanā* = *buddhi* = syntheses = *ekībhāva*).[11] *Kalpanā* then is the contribution of reason and not produced by the object itself. Thus, *Kalpanāpoḍham* (*kalpanā* + *apoḍham*) means free from the elements other than which are not found in perception. It is pure perception or *nirvikalpa*. Now, is the above definition is of right perception or right knowledge? The word "knowledge" (*jñāna*) is not in the original *sūtra* as we can notice above. The commentator (Vinītadeva) explicates that construction and illusoriness are always found to be related to knowledge only, therefore what is free from construction and not illusory must be knowledge. Moreover, Dharmakīrti himself stated earlier that knowledge is of two kinds, perception and inference. Thus, *nirvikalpa pratyaksa* is at the same time *nirvikalpa jñāna*. *Kalpanā* is *kalpanayā*, i.e., there are many constructions (*jāti, guṇa* etc.). *Nirvikalpa* is not any perception but it is the perception of the yogi acquired through cultivation of the mind. For Husserl also, right knowledge, i.e., essences that are the very foundation of all other knowledge are to be perceived and cannot be reasoned out. Intuition or essence-intuition (*wesensschau*) is a special sort of "seeing". In that, Husserlian phenomenology can be said to be partial empiricism. Partial, because empiricism would not admit the existence of a priori essences.

Now, in emphasizing on construction-free perception, is Dharmakirti a transcendentalist? My reading of *Nyāyabindu* suggests that he is not. Husserl starts with the pursuit of right knowledge. Dharmakīrti goes one step backward than Husserl and explains why one should engage oneself in search for right knowledge. In the very

first statement of *Nyāyabindu*, he states that "The attainment of all "human ends" (*puruṣārtha*) is preceded by right knowledge and therefore, it is expounded."[12] This statement is a very important one, especially for the present context and we will come to this point later. Right knowledge, as we can notice in the celebrated third sūtra of *Nyāyabindu*, besides being free from constructions, must also be non-erroneous or non-illusory (*abhrāntam*). What is the mark of being *abhrānta*? *Puruṣārtha* is the answer. At the very outset of the text, knowledge has stated to be purposive. If the object of desire as it is perceived were not found in the actual world, knowledge would be contradicted. "Right knowledge is knowledge not contradicted by experience", says Dharmottara, another commentator of the *Nyāyabindu*.[13] Dharmakīrti says more specifically that knowledge, which is not contradicted by an action in respect of an object, is non-erroneous. Our enquiry about knowledge is thus restricted to its aspect of later verification in experience. In other words, we can say that the existence of the object in the world must follow from the right perception of the same object. Thus, what we can see from the above is that the purpose of *Nyāyabindu* is practical and actual existence of the object follows from the right perception. In no way then, *nirvikalpa pratyakṣa* is transcendentalism. Husserl's purpose on the other hand is theoretical which is one of the marks of transcendentalism. The truth of a statement describing someone's intentional act does not allow the inference of either the existence or the nonexistence of what the act is about. This noninference criterion is a very strict one. Any statement from which the actual existence (or nonexistence) of the object (of which the statement is about) follows is not a statement about any intentional act. Thus, we can see that the noninference criterion is standing in an opposite pole to the verification criterion of *nirvikalpa pratyakṣa* as explained by Dharmakīrti. Where the Buddhists are concerned about the *svalakṣaṇa*, Husserl on the other hand is concerned about *sāmānyalakṣaṇa*. *Svalakṣaṇa* is the unique particular, where as, *sāmānyalakṣaṇa* is the universal. Objectivity then is what makes a perception right for the Sautrāntikas, whereas, it has to remain alien to the transcendental realm. My answer to Husserl's question that he puts at the outset of "Fifth Meditation" of *Cartesian Meditations* is that – phenomenology is transcendental solipsism, although, the solipsism it involves is only methodological.

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NOTES

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[3]   Smith, D.W. 2007. *Husserl*, Special Indian Edition, 227. London: Routledge.
[4]   See Mary Warnock. 1970. *Existentialism*, 43. London: OUP.

5   Husserl, E. 1977. *Cartesian meditations*, trans. Dorion Cairns, 89. The Hague: Martinus Nijhoff.
6   Ibid, p. 90.
7   Ibid, p. 90.
8   Ibid, p. 148.
9   Vinitadeva, Nyāyabindu-tika, trans. Mrinalkanti Gandopadhyaya. (Calcutta: Indian Studies, 1971), p. 7.
10 Ibid, p. 93.
11 Dasgupta, S. 1997. *A history of indian philosophy*, 409. Delhi: Motilal Banarsidass.
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N E V I A   D O L C I N I

THE PHENOMENOLOGICAL WORDS

ABSTRACT

In this paper I defend a phenomenological approach to consciousness by analyzing relevant linguistic data. In particular, I focus on the referential mechanisms at work in the subjects' proper usage of the indexical terms. I distinguish between two kinds of indexical reference: the *self-reference* displayed in the uses of the first-person pronoun "I", and the *egoless-reference* at work in the uses of any other indexical term ("you", "here", "this", "that", etc.). The analyzed indexical data, I'll argue, support a view which I call "Minimal Phenomenological Account of Consciousness". This is a two-level theory of consciousness constituted by the *egoless-consciousness*, which is ubiquitous, implicit, and unreflective, and the *egoic-consciousness* of an ephemeral, reflective, and explicit nature. The presented indexical data account for a phenomenological approach to consciousness and lead to the following conclusions: self-reference is irreducible to egoless-reference; the characteristics of the egoless-consciousness are displayed in the egoless-referential mechanisms, and are always present in the subjects' experience; the characteristics of the egoic-consciousness are displayed in the self-referential mechanisms alone.

INTRODUCTION

It is often said that the philosophers working within the analytic tradition and the so-called "continentals" differ significantly not just in specific philosophical interests but also in their methods of investigation. A survey of philosophers of the phenomenological tradition shows otherwise. Phenomenology and analytic philosophy has been interwoven in very important ways since the beginning of the last century. Moreover, in the last decades philosophers of mind, in particular, have enriched their theoretical approaches to consciousness, self, intentionality, etc., by studying the contributions of the phenomenological tradition of Brentano and Husserl (see, for example, Zahavi, 2005; Gallagher & Zahavi, 2008; Kriegel & Williford, 2006). The main reason for their recourse to the phenomenological approach is that the concept of consciousness, the notion of the self and that of intentionality are deeply rooted in the *first-person perspective*, which must constitute the point of departure of any phenomenological investigation.

Despite the numerous ways the two traditions are interwoven, it is unusual to find analytic philosophers of language engaging with phenomenological tradition. Unfortunately, contemporary causal theories of linguistic reference, direct referentialism, and even theories of indexical reference (Kripke, 1980; Kaplan, 1977, 1989; Perry, 2001) often seek to eliminate or marginalize phenomenological

considerations. I shall argue that, properly understood, phenomenological considerations are very important when framing a theory of linguistic reference which endeavors to understand the notions of *consciousness*, *self* and *intentionality*. Moreover, when linguistic data are properly analyzed, we find that they may function as evidence for a more general theory of consciousness, which in the present work I assume to be, at least to some degree, of a phenomenological kind.

In the first part of the paper I present the general framework within which I'll later test the relevant linguistic data. I opt for a minimal phenomenological two-level-account of consciousness, according to which an *egoless-consciousness* (or, phenomenological consciousness) and an *egoic-consciousness* (or, self-consciousness) are distinguishable. In support of such a distinction, in the second part of my work I look for relevant linguistic data, which I single out as the indexicals' referential mechanism in particular. I'll propose that the distinction between the *self-reference*, displayed by the use of "I", and the *egoless-reference* at work in the use of any indexical other than "I" is evidence in support of the minimal phenomenological consciousness view.

THE "I" AND BEYOND

Since the beginning of the twentieth century, most of the philosophers working within the analytic tradition have been investigating language and its referential mechanisms and have been adopting a broadly shared method, namely, linguistic analysis. The usage of artificial languages and the tool of formalization within the analytic philosophy of language have generally been understood as a guarantee for non-ambiguity. Analytic philosophers of language traditionally take *subjectivity* to be a threat for scientific progress: the semantic models, starting from Frege's semantic dualism (Frege, 1892), have tried to avoid any subjective content for the meaning expressed by linguistic sentences. On the contrary, despite the many strains in the phenomenological tradition, it is common for a phenomenologist to think of subjectivity as unavoidable. Moreover, subjectivity is essential to phenomenology. Its method of investigation is tailored to the general assumption that the first-person perspective is the point of departure in philosophical activity.

In recent years, some of the phenomenological issues such as intentionality, consciousness, qualia, and first-person perspective, although considered subjective, have also come to light in accounts given by authors working in the philosophy of mind. Even though philosophy of language and philosophy of mind hold two distinct discipline status working on different subjects, it is possible to find many relevant overlapping areas. One of the main problems addressed by the authors working in both disciplinary fields is that of the *relationship between language and consciousness*. Yet, this problem has a different weight within the two disciplines. Philosophers of mind transversally engage in answering the problem of consciousness and some of them (e.g., Daniel Dennett) take the relationship between self-consciousness and language to be crucial. Comparatively, philosophers of language mainly focus on language, and only a few of them are concerned with

the relationship between language and consciousness. Typically, those who do think that the analysis of language can shed light on the metaphysics of consciousness, are only attentive to the first-person pronoun.

I shall try to expand the terms of the debate by positing the following question: are there indexical terms, other than "I", which give us an insight into the nature of consciousness? In the following, I'll show some of the reasons why we should answer the question affirmatively.

THE MINIMAL PHENOMENOLOGICAL ACCOUNT OF CONSCIOUSNESS

Despite outstanding phenomenologically oriented theories of language – including that of H.-N. Castañeda, to whom I'll extensively refer to in this work – philosophers of language remain generally unfamiliar with methods and assumptions of phenomenology. It should be noted, however, that the philosophy of language is currently exploring new approaches in which context, subjective mental representations, and non-conceptual elements play an important role in the explanation of the mechanisms underlying any linguistic activity. Again, philosophers of language are becoming more and more sensitive to the experimental results of neuroscience, and this is probably one of the reasons why theorists of language seem to be moving beyond the idea that thoughts expressed by statements have a purely symbolic and sentence-like content. The problem of indexical reference in particular constitutes a challenge to traditional semantics, especially because of the role played by the context in the individuation of the indexical token's referent. These issues reinforce the idea that some of the conceptual tools offered by the phenomenological tradition to the philosophy of language could deepen our understanding on both the mental and linguistic sides.

When it comes to indexicals, I argue, the phenomenological approach to language is not just fortunate; it is necessary. Because of their characteristics, indexical terms are strictly connected to the subjects' experience of both the external and internal worlds. The latter being at the center of the notion of self-consciousness. As a matter of fact, the analysis of the indexicals' referential mechanism can be of some help in clarifying *what* and *how* consciousness is.

There are many aspects by which the relationship between the theory of indexical reference and phenomenology can be investigated. The phenomenological perspective itself cannot be considered as a unitary phenomenon. Phenomenology finds its roots in the works of Brentano and Bolzano. But only in the Early Twentieth Century, with the work of Edmund Husserl, the peculiar character of this philosophical tradition manifested and came into its own. Classical phenomenologists succeeding Husserl include Heidegger, Sartre, and Merleau-Ponty, among many others. At the core of the phenomenological tradition we find the following claims: *to do* philosophy is to study the structure of consciousness as experienced from the first-person perspective; the experiencing subject's mind is an intentional structure always directed toward an object (intentional content).

Under such view, the source of consciousness is the experiencing subject, where consciousness is consciousness *of* or *about* something. This basic intentional structure of consciousness entails its *ubiquity*, in the sense that any experience as such entails a first-person (conscious) perspective. Any experience is given to myself (the experiencing subject) in an immediate way as *my* own experience. Hence a minimal form of self-consciousness characterizes *any* conscious experience.

The ubiquitous minimal self-consciousness, which I'll call "egoless-consciousness", is not the reflective self-consciousness that is required for an act of explicit reflection of a subject on herself or her experience. The egoless-consciousness is of a pre-reflective form; it is immediate, implicit, and ubiquitous. It is (temporally) ubiquitous in the sense that it is always present, pervades and undergoes every subject's experience. It also entails a sense of ownership, because any experience as such is given to myself as my own experience.

The egoless-consciousness needs to be distinguished from the consciousness of a reflective sort, the latter being a much more complex (and maybe more developed) mental phenomenon. Indeed, reflective consciousness requires the subjects' reflective introspection into his/her own experiences. For example, reflective consciousness is definitely at work when the subject recognizes her image in the mirror, or when she refers to herself by the usage of the first-person pronoun, therefore thinking of her as an "I". Thus, reflective consciousness is explicit, and ephemeral (as opposed to the pre-reflective consciousness' ubiquity), as it does not accompany all of the subjects' experiences. I refer to the reflective consciousness by the expression "egoic-consciousness".

The Minimal Phenomenological Account of Consciousness (MPAC) I appeal to involves (at least) two levels of consciousness, the egoless-consciousness and the egoic-consciousness. Because of their respective characterizations the egoless-consciousness fits the general claims of phenomenology, but the egoic-consciousness does not necessarily fit them. As a matter of fact, any of the phenomenological approaches to consciousness currently on the market share the assumption that a minimal self-consciousness is a constant presence in every subject's experience, and that it is constitutive of the experience itself, hence of the experiencing subject.

The phenomenological consciousness, however, does not necessarily entail self-awareness[1]: an experiencing subject is not constantly focused on undergoing experiences, and is not always reflecting on her experience. On the contrary, the egoic-consciousness comes about when the subject reflectively introspects her experience (which sometimes happens to be about herself as *herself*). The two kinds of consciousness are hierarchically ordered: the egoic-consciousness cannot exist without and before the egoless-consciousness, while the egoless-consciousness can exist on its own.

Notice that MPAC does not entail anti-realism: it is both phenomenological *and* realist because it pivots on the world as engaged by the mind. Castañeda, who defends a minimal form of phenomenology, explains very clearly in which sense such an approach might simultaneously be phenomenological and realist:

The self is the geometrical origin of the world, that is, the center of the universe as an experienced whole. Yet it is not the source, or the root of the world, nor is the provenience of experience. Origin but no source, that is the fundamental contrast in the structuring of the self and of the world. Self-awareness is the linkage in that structuring; awareness qua self is simply the highest portion of that linkage. (Castaneda, 1979, p. 96)

Castañeda calls his view "minimal transcendental realism": the self as geometrical origin[2], but *not source*, of the world constitutes a *transcendental prefix*, in the sense that it expresses the impossibility for the subject to access an external point of view, yet it is not itself the whole underlying noumenal realm.

In the following I will discuss some aspects involved in the mechanisms of indexical reference, and I'll test the MPAC presented above on some indexical data. The analysis aims principally to show how the indexical data fit such an account, namely, at what extent they support the distinction between egoless-consciousness and egoic-consciousness, and their hierarchical order. Moreover, we will see why some indexicals other than "I", the demonstratives in particular, constitute a set of relevant data for the investigation of consciousness.

I hereby adopt a model of indexical reference, the salience-based model, which is wholly presented in Dolcini (2009), and whose main aspects will be shown along with the analysis.

THE SELF-REFERENCE

Indexical terms are a wide category of singular terms including pronouns ("I", "you", "we", "mine", "their", etc.), temporal and locative adverbs ("now", "here", "today", etc.), and demonstratives ("this", "that", etc.). Indexicals have been found very hard to formalize within the traditional semantic model, due to their essential *context-sensitivity*. Of course, after the pragmatic turn, the dominant view on the way language works takes the context to be a relevant feature of any theory of language. Therefore, there is a sense in which we can say that any sentence of a given natural language – while possibly excluding "eternal sentences" (Quine, 1960) – is context-sensitive. Yet, indexicals are sensitive to the context in a very essential way. Differently from any other linguistic element, the reference of an indexical term shifts from context to context, and indexical utterances vary their meaning depending on the context in which they are uttered. For example, the sentence "today is sunny" may refer to different days, depending on the particular day in which the speaker utters it: if I *now* say "today is sunny", I refer to this particular day (the 10th of February 2011); if *tomorrow* I utter the sentence again, I will refer to a different day (the 11th of February 2011). The same happens with every other sentence in which indexical terms appear. Even those authors, like Capellen and Lepore (2005), defending the context insensitivity of the natural language for the sake of semantic minimalism, are ready to accept the special status of the indexicals.[3]

Indexicals' essential context-sensitivity suggests their special relation to the *speakers' point of view*. Here is the link that makes indexicals' analysis appealing

not just to semanticists but also to philosophers dealing with the issue of self-consciousness. The indexicals' referential mechanism reveals something about the nature of the self and consciousness. How does so? Apparently, in order to shed some light on the nature of the self it seems obvious to consider the semantic mechanism of the first-person pronoun "I" as the relevant place to investigate.

Due to its *irreducibility,*[4] the first-person pronoun has been given particular attention: "I" constitutes the special word through which, when uttered, consciousness shows herself. The philosophical literature on the first-person pronoun is very rich and it is mainly related to the problem called "Immunity to Error through Misidentification",[5] which was first brought forward by Wittgenstein (1933–1935). If the word "I" refers at all – according to some philosophical views, however, it does not – then its referent is the "self", that is, an entity (probably, and problematically, a *mental* entity) loosely corresponding to what we commonly call "self-consciousness". Based on such idea, many focus their analysis on the first-person pronoun in particular, and on the *I-thoughts* expressed by sentences in the first person.

Is it useful to go further and analyze the indexical terms different from "I"? Can different indexical terms, and not just the first-person pronoun, provide insight into the nature of consciousness? A "self" is what the first person pronoun is supposed to denote, therefore the analysis of self-referential mechanisms may reveal at least part of the structure of the self. Beyond the explicit self-reference entailed by the usage of the first-person pronoun, another kind of indexical reference should be investigated, namely the egoless-reference involved in the identification of objects in one's world (Castañeda, 1987) by means of indexical terms other than the first-person pronoun.

Could the egoless-reference be a sign of the egoless-consciousness? If so, then the questions about the self and the nature of consciousness are, as I believe, deeply rooted in the referential mechanisms of the whole (or at least, the most part of the) category of indexical terms, and not only in the first-person pronoun. As Castañeda (1981, p. 275) points out:

> Demonstrative or experiential reference is reference to items present in experience. The semantico-syntactical structures of the mechanisms of indexical reference represent, and reveal, the intersubjective structure of experience common to the speakers of the same language.

Let us now highlight the major difference between the egoless-reference expressed by the speakers' usage of indexicals other than "I" (demonstratives, in particular), and the self-reference expressed by the pronoun "I".

What does a speaker refer to when uttering a token of "I"? Many authors have accounted for the problem of the self-reference; different approaches may answer the question in dramatically different ways. According to the Classical Proposition View (which traces back to Frege), for example, the first-person pronoun "I" is a referring singular term, which denotes a private and subjective entity, hence entailing the traditional problems triggered by entities of that sort. As an attempt to overcome the difficulties of the Proposition View, the Attribution View tries to get rid of such private and subjective entities by suggesting that "I" is a non-referential term, being it like a free variable representing a thinker as the subject of a psychological state

he/she self ascribes.[6] Embracing one view or the other leads to important consequences on how the referent of the uttered "I" should be conceived, and on the fact that the "I" can either refer to something or even nothing. Notwithstanding the importance of taking a position in the debate, I will here assume a neutral approach and focus on transversal aspects of the dispute. In particular, I'll collect some of the linguistic data about the first-person pronoun and detect if and when it displays consciousness of an egoic or egoless kind.

Consider the following sentences uttered aloud by Romeo[7]:

(1) "*I* love Juliet too deeply"
(2) "Friar Laurence thinks *I* love Juliet too deeply"
(3) "I know that *I* love Juliet too deeply"

Furthermore, let's also consider the sentences uttered by Friar Laurence, Romeo's advisor:

(4) "Romeo knows that *he* loves Juliet too deeply"
(5) "Romeo knows that *Romeo* loves Juliet too deeply".

The expression "he" in (4) is a quasi-indicator[8] representing the Romeo's uses of "I" in statements (1), (2) and (3). Among all the above listed items, statement (1) is somehow involved in statements (2), (3), and (4), but not necessarily in statement (5). Notice that (1)–(3) being true does not entail (5) to be true: an *amnesiac Romeo* can still express his feelings by means of statement (1)–(3), while he cannot do the same by uttering statements (4)–(5), because he does not know *he* is Romeo. On the other hand, in uttering (4) and (5) Friar Laurence is compelled in the usage of the third-person reference (that is, what I here call "egoless-reference") for expressing his thought about Romeo.

It seems as if both first and third-person reference are bound to a given structure: whereas others must use third-person ways to think and gossip about Romeo, Romeo himself cannot but use the first person way to think of himself as *himself.* Not only Romeo doesn't need to use third-person ways to think about himself, but also he must use the first-person way to really think about *himself*, to think of himself as *himself.* Each third-person way of identifying Romeo may be utterly unknown to Romeo.

There is an essential and irreducible gap between the first-person and the third-person reference. I said before that statement (1) is somewhat present in statements (2)–(4), in the sense that it is "encapsulated" in them: under this respect, statements (2)–(4) are more complex than statements (1). Hence, comparing statement (1) and statement (3) one can suggest that there is more in the latter. If so, it surely does not depend on the first-personal perspective expressed by the first-personal pronoun. Being amnesiac, Romeo would be equally able to express himself both by (1) and (3). Thus, the relevant datum to account for is that of statement (1).

Depending on the theoretical view one holds, these data are very differently accounted for. Theorists of the Classical Proposition View would claim that by the proper usage of the first-person pronoun speakers refer to their own "self", thus

opening the discussion of what is the nature of such entity. On the other hand, different approaches belonging to the Attribute View may land to multiple differently shaded conclusions: there is no referent for the term "I", therefore it is an *empty* name; the first-person pronoun should be intended as a free variable; the uses of "I" play a performative role in the sense that they self-attribute a "self-ascription of a property"; etc.

Moving away from any metaphysical decision about the nature of the referent of the "I", and focusing on the way we use the first-person pronoun, there are sufficient data to conclude that the first-person pronoun is *irreducible*. It expresses a special kind of awareness about the speaker himself: by using the first-person pronoun the speaker expresses his thoughts as *his* own in an *explicit* way. A minimal conclusion can be drawn: the first-person pronoun is evidence (for others, at least) that a self-reference is being made.

Let's focus again on statements (4) and (5). Neither of them involve any explicit self-reference, yet they are uttered by Friar Laurence in order to express his own thoughts: these aren't thoughts *on* or *about* himself (for which he would have needed to use the first-person pronoun). They rather are his thoughts about something external to him. Compare now the statement (4) and the following one, uttered by Friar Laurence.

(6) *He* loves Juliet too deeply.

Again, as previously illustrated by comparing the statements (1) and (3), statement (4) is more complex than statement (6), therefore (for the same reasons I previously presented) I take the latter to be the relevant datum to account for. In this case there is a demonstrative involved in the statement, but in order to express his thought Friar Laurence can also say "*this* guy loves Juliet deeply" or "*that* guy loves Juliet deeply" using demonstratives different from "he". Can these data help to account for the notion of self-consciousness at all? Castañeda (1967, p. 431) claims:

Perhaps the mental operation of thinking something as a 'this' cannot escape consciousness at all. That is, it must be present to sensitive consciousness, and perhaps even to unreflective consciousness. But it often escapes reflective consciousness.[9]

THE EGOLESS-REFERENCE

Along with Castañeda, I do believe that indexical reference different from the first-person reference cannot escape consciousness. Let's call "egoless-reference" the indexical reference at work with any utterance having an indexical (other than "I") in it.[10] In an act of egoless-reference there is no evidence that a self-reference is being made, yet there is evidence that all the episodes of consciousness are *I-unified* or, better said, they are tied to a *first-person perspective of the world*.

In order to clarify such a general idea, more about indexicals needs to be said. Indexical reference, I argue, is based on the notion of *salience*[11] understood in terms of typical phenomena of perception. Salience is classifiable as one of the perceptual

phenomena strictly connected to selective attention. Distributing attention appro-
priately implies also making salient, for each given moment, now one object or
portion of the perceptual field, now another, along with the efficient ordering of the
many new perceptual stimuli coming from the environment each time we shift our
attention to a particular object or a portion of the perceptual field.

The referential mechanisms of indexical terms seem to be rooted in the activity
of focusing attention toward an individual (object or event), which is the indexical
referent. Thus, in general terms, the rule for individuating the referent of an indexical
token sounds like: any token I of an indexical term (with a descriptive content F)
refers to that item x (satisfying F) that is the most *salient* at t_I in the context in
which I is uttered. For example, if we apply the formula to statement (6), in order to
individuate the referent of "he" we should look into the context and find that item
the speaker is attending to, *and* that is salient. There is of course a close connection
between the notion of salience and that of attending to an object: an object is salient
if and when it is at the center of the subject's attention, that is, the salient object is
the one the subject is attending to.

The appeal to attention in explaining the referential mechanisms of indexicals
is not a novelty, indeed it has also been previously proposed, among others, by
Chisholm (1981). Putting the details aside, Chisholm analyzes a demonstrative
expression as follows: "this thing is F" is used by the speaker to express his own
property, namely, "believing himself to be such that the thing *he is calling attention
to* is F". In striking contrast with the salience-based approach I've previously pre-
sented, Chisholm's proposal constitutes an attempt to analyze all indexicals in terms
of first-person referent. The common feature is the role played by selective atten-
tion: in both the approaches the demonstratives' referential mechanism is displayed
by their being at the center (focus) of the speaker's attention. The same mechanisms
are at work when the subject does not really utter a token "this is F", but just thinks
indexically. In order to make sense of our indexical thought, we need to have the ref-
erent of the thought (or uttered) indexical at the center of our attention. In the usage
of a demonstrative indexical one must place the experienced (or perceived) referent
in focus. Another colorful example by Castañeda (1967, p. 426) is about ants.

A young woman, Marybel, is watching an ant colony. She is attending to the ants' antics with no self-
awareness. Her train of thoughts (whatever her language may be, and we may suppose that she is thinking
out loud in English for our philosophical convenience) includes this fragment: "That ant is moving faster
than this one; the ant over there! Coming out of the big hive. It is running toward that one; it is stealing
the load from it. . ."

Marybel's experience is very telling under several respects. First of all, her
indexical reference is possible because she can focus her attention on one partic-
ular item of her perceptual field (a single ant or a group at a time) and because she
is able to stabilize her focus for a certain period of time (she attends to a particular
ant as the ant is running in a certain direction), before changing her focus on another
item. If Marybel were to close her eyes, she could go on thinking of the ant colony
just by imagining the ants moving fast from one place to another. In such a case
Marybel can continue thinking of them indexically[12] by focusing her attention one
time on a certain imagined ant, the other time on a different imagined ant, and so on.

In a modified version of the ant colony example, we may even assume that Marybel has never seen an ant before in her life: she does not know what kind of moving creature she is attending to. Nevertheless she refers to it by means of the indexicals. This also means that Marybel does not need to grasp any ant-concept in order to refer to an ant indexically.

Marybel's indexical reference is possible because she can focus on one item at a time, and demonstrative uses place the experienced referent in focus. What is essential in the indexical thinking (displayed by indexical terms) is: (i) the subject being the origin of the experience, both real and imagined; (ii) the subject's experience being itself based mainly on *attention toward something*. Moreover, Marybel is not required to have any *awareness* about herself as *herself*, because no self-reference is involved. Nor is she required to have awareness about some of her properties, contrary to Chisholm's view. Marybel's experience is an egoless one, and does not intrude into her (as *herself*).

The egoless-reference represents precisely a *first-person perspective on the world*, and constitutes evidence for it. In fact, the first-person perspective is always implicitly posited in any subjects' experience. In phenomenological terms, the egoless-reference belongs to the egoless-consciousness: it is always at work during the subject's experience. As soon as Marybel utters "*I* like the big ant over there!", she engages in something more complex of an egoless-reference. Indeed she makes a self-reference for which the notion of egoless-consciousness would not suffice.

CONCLUSION

I have accounted for two kinds of self-reference: the egoless-reference displayed in the uses of some indexicals (e.g., demonstratives) other than "I", and the self-reference displayed in the uses of the first-person pronoun. The egoless-reference expresses a thought *about* something external to the speaker; its use is encompassed by some kind of consciousness, but it can escape the egoic-consciousness, and it is evidence (for the others, at least) of egoless-consciousness. The self-reference is irreducible and it expresses a *special kind of awareness* about the speaker himself; it allows the speaker to expresses *his* thoughts as *his own* in an *explicit* way, and it is evidence (for others, at least) of egoic-consciousness. Thus, egoless-reference and self-reference respectively seem to display different *degrees* of consciousness, namely, the unreflective, implicit, and ubiquitous egoless-consciousness, and the ephemeral, reflective, and explicit egoic-consciousness.

The Minimal Phenomenological Approach to Consciousness highlights the essential difference between the subject's experiences of herself as *herself* (egoic-consciousness), and the subject's egoless experiences (egoless-consciousness). Yet such account does not exclude that further degrees of consciousness may be found within each level. The presented indexical data pertain to the following results: (i) indexical reference is required for the subjects' experience *tout court*; (ii) self-reference is irreducible to egoless-reference; (iii) the egoless-consciousness, which does not necessarily require the subjects' possession of the indexical referent

concept, is displayed in the mechanisms of egoless-reference; (iv) self-reference alone is genuine evidence for the egoic-consciousness. Such indexical data are highly compatible with the architecture of consciousness entailed by the Minimal Phenomenological Account of Consciousness.

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NOTES

[1] In this respect my account of consciousness differs from the typical phenomenological approaches to self-consciousness currently on the market. According to the phenomenological view, pre-reflective consciousness (or "phenomenological consciousness") is a minimal form of self-consciousness entailing an implicit and pre-reflective self-awareness. The egoless-consciousness, as here proposed, is *phenomenological* because it assumes the egoless-level of consciousness as constitutive of any experience, yet it is *minimally* phenomenological since it does not necessarily entail (at this level) the notion of the self, nor any self-awareness. Self-awareness is a possible and not necessary aspect of the egoless-consciousness, whereas egoic-consciousness necessarily entails self-awareness. On the problem of self-awareness and its relationship to indexicality and ubiquity, see also Kapitan (2006).

[2] The idea of the subject as a geometrical origin is also present, even if not in relation with the self, in Bühler (1934). In discussing the functioning of the linguistic indexicals, Karl Bühler considers the subject as the "origin" of a field of indication. The indexical terms are intended as linguistic tools allowing the subject to move within the field of indication.

[3] Capellen and Lepore argue in favor of the eliminability of the context-sensitivity for any linguistic element. Their minimalist approach finds its limit in the indexical words, for which context-sensitivity turns out to be irreducible.

[4] The "I" is irreducible in the following sense: the replacement of first-person pronouns by co-referring expressions, such as names, definite descriptions and demonstratives, often fail to preserve truth and meaning. Thus, the meaning of "I" is not "the person uttering this token". However, the claim about the irreducibility of the "I" is not trivial. Besides numerous philosophers supporting it, such as Chisholm (1981), Perry (1979), and Castañeda, there are others (Boër & Lycan, 1980; 1986) weakening and even refusing it.

[5] The expressions "Immunity to Error through Misidentification" and "Error through Misidentification" have first been introduced by Sidney Shoemaker (1994).

[6] For an analytical comparison of the two approaches, see Castañeda 1987. According to the Classical Proposition View, the fundamental state of believing (propositional attitude) consists of a thinker-proposition relation. In contrast to this view, the approach known as Attribute View and defended in different versions by Lewis (1979) and Chisholm (1981), has at its core the following idea: the fundamental state of believing is a special state of directly self-ascribing an attribute or property.

[7] The example I give here is a modified version of the one presented by Castañeda (1987, p. 411) in which different fictional characters are involved, namely Armand Duval, his father, and Marguerite Gautier.

[8] Castañeda's distinction between indicators and *quasi-indicators* (Castañeda, 1966; 1967) has now become traditional.

[9] Castañeda draws a complex hierarchical structure of consciousness. In his view there are three tiers of consciousness: (i) sensitive consciousness; (ii) cognitive unreflective consciousness; (iii) cognitive reflective consciousness, or self-consciousness. Each tier encompasses and remains in the following one, along with an evolutionary idea of consciousness to which he explicitly appeals.

[10] Chisholm, among others, would disagree with me as he proposes to analyze the uses of all indexicals in terms of first-person reference.

[11] The role of salience in the indexicals' referential mechanisms is at the core of the salience-based model proposed in Dolcini (2009; 2010).

¹² No difference between indexical uttering and indexical thinking need to be drawn, and indexical reference of both kinds are at work also in "inner speech".

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M A T T I   I T K O N E N

THE MOMENTS WHICH WERE NEVER LOST

The Three Times of Church Father St. Augustine

But what kind of a 'self-portrait' is this then? [...] Whoever reads this book will unavoidably also see me, the image of my spirit. It is in the landscapes I have inhabited, in the people I have encountered, it is in my thoughts, in my way of looking at the world, in my manner of feeling and speaking.

(Bergroth, 1942, p. 321.)

ABSTRACT

From faraway Hyperborea, the North wind blows, bringing tidings from a blissful northern people in whose very being there resides a smile. The joyful days of Finnishness were left behind in Karelia, in its beloved song-lands. It is an Arcadia that still lives on in memories, passed on, in the form of stories, from one generation to the next. Yet in those unbreakable links of longing there lurks a danger: a constant temptation to deprecate and even dismiss the present moment. If your sense of the real, of the presently passing moment of the "now" is lost, then who bears the responsibility for that? An idealization of the past results in time deception, a chronological fraud where your entire presence is filled by the past. Or is it deception after all? Perhaps longing for the bygone is a part of essential humanity. Without it, being-in-the-world would become impossible, and Church Father St. Augustine's philosophy would have no use. Existential homelessness would prevail. The time has come to make some confessions.

THEORY

One of perhaps the best-known quotations describing the mystery of time can be found in Church father St. Augustine's *Confessions*: "What, then, is time? If no one asks me, I know what it is. If I wish to explain it to him who asks me, I do not know." (St. Augustine [Augustinus], 1981, p. 349.)[1]

The past no longer exists, and the future has not arrived yet. If the present failed ever to turn into the past, it would be eternity. We are in the habit of calling time, which is non-existent, long or short. There are 24 hours in one day. Compared to the first hour, all the subsequent hours belong in the future, and compared to the last hour, all the rest belong in the past. If we could imagine a time that was indivisible even into infinitesimally small parts, we would call it the present. Even the tiniest delay in time is divided into the past and the future, and thus the present is void of dimensions. St. Augustine skilfully sums up his view on the essence of temporality:

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"[W]hile time is passing, it can be perceived and measured; but when it is past, it cannot, since it is not." (Ibid., pp. 349–352.)[2]

St. Augustine's musings have inspired the famous French philosopher Paul Ricoeur as well. He puts his wonderment into words and ponders on the subject: "How can time exist if the past is no longer, if the future is not yet, and if the present is not always?" There is a touch of paradoxicality inherent in this statement, for how can one measure something which does not exist? The paradox is a direct consequence of the simultaneous existence and non-existence of temporality. The relativity of language further intensifies the contrastivity, the polarity, of the situation. Only the kind of temporality which is indivisible into any parts can be called the present: in the "now-moment" it has no duration at all. (See Ricoeur, pp. 7–9.)

If the problem of time is investigated from the viewpoint of the layered character of temporality, the investigator is forced to conclude that what we regard as things of the future are only causes or signs that already exist. As a consequence, predictions too belong in the present: a present seen by fortune tellers in their souls. In his ponderings, St. Augustine arrives at the particularized concept of three times: the presentness of the past, the presentness of the present and the presentness of the future. These are all to be found in the human soul and nowhere else. The presentness of the past is recollection (a memory), the presentness of the present is perception, and the presentness of the future is anticipation. It is merely that people use precise names only for preciously few things. (See St. Augustine [Augustinus], 1981, pp. 354–356.)

No one can claim that the future does not already exist: the anticipation of the future lives in our souls. The memory of the past stays with us too, in the mind's eye. The present moment passes us as a single, small point of time. A long future is nothing but a long wait for the forthcoming. Likewise, a long past means a long memory of the past. This applies to a single individual as much as it does to the entire history of humankind. (Ibid., pp. 354–356 and 367.)

According to St. Augustine, experience is a subjective state; it is never the same for two people. The object of perception belongs to the world that is shared by all. Every truth has a counterpart in the realm of eternal consciousness, absolute reason. The human spirit is a part of divine thought. (See Aspelin, p. 172; on St. Augustine's philosophy, see also St. Augustine, 1968, p. 42; Johnson; Poulet; Sorabji.)

We can try to illustrate the Augustinian sketch of temporality with the help of a figure. This core of temporality can be thought of as some kind of a subjective microcosm within the human soul: a crystallized existential landscape or vision of internality. It usually manifests itself, however, as chaos, disintegration and disorder (Figure 1).

APPLICATION

It is a well-known fact that the poem 'Maamme' ['Our Land'] by J. L. Runeberg is a patriotic hymn that provided the words for the Finnish national anthem, the first and last verse of which any Finn can recite by heart. The poem draws a parallel between the country, the people and history, and it is written in a style that is both elevated and intimately warm. Our nature, the beauty of our landscape which has been

Anticipation=the presentness of the future

Perception=the presentness of the present

Memory=the presentness of the past
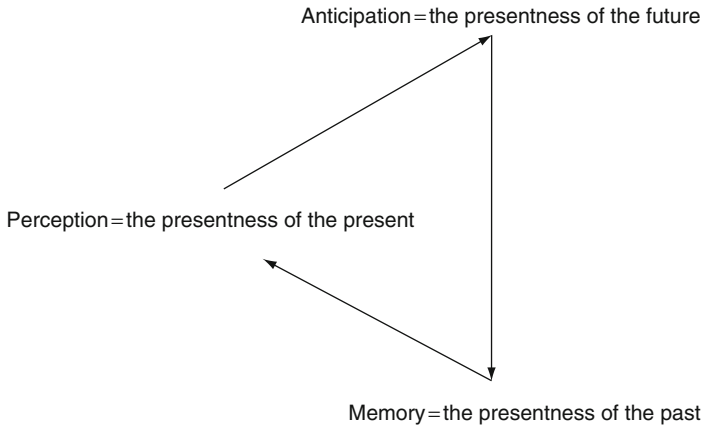
Figure 1. Time as an Augustian-harmonic internal vision

the background to the lives of generations of Finns, is elevated for us to behold, in verse after verse, by means that belong to an inspired poet. (Koskimies, p. 9.)[3]

It is, however, obvious that melancholy, sadness, wistfulness, dejection, is an emotional state which has proved quite beneficial to the process of aesthetic perception. Its persistence and sustained character has cultivated a distanced, aesthetic attitude towards one's own emotional experiences, which may include a nostalgic longing for objects highlighted by memory and imagination. [...] It is typical that melancholy longing is not only projected towards a loved one who has departed and whose image now only lives in memories, or who is far away and out of reach, but also towards nature, the landscape which fills the heart at twilight and nightfall with a down-cast emotional quality. (Krohn, pp. 129–130.)

One can speak of the persistence of memory or play with the idea of overlapping realities. St. Augustine draws attention to a crucial issue: a person knows or feels something inside him/herself, but is unable to explain it fully to others by means of language. The subjective quality of experience cannot be made completely intersubjective through words. Thus, the existential nature of experience and the restrictedness of linguistic reality are, to some extent, incommensurable. Nevertheless, language is indispensable whenever there is an attempt to give things and phenomena a shape or being which could be shared by people. It is therefore justified to call language the home of being, the dwelling place of living in the world.

What is beauty? What is longing? How does one's native place differ from all other landscapes? How is memory made possible? As we set out to answer these questions, let us begin with Kersti Bergroth.[4] Bergroth describes the Vyborg[5] of her youth with grace and depth: "All I can say is that I always feel good and somehow holy when I step on the Karjaportti Street, either in my mind or in reality. There is the history of humankind, and my own history, hovering in the air. [...] I would be walking with Impi for example and we would be looking at familiar backs there in front of us. Small schoolgirl backs, I would say now. But as I think about the meaning that the concept 'schoolgirl' had for me in those days, I realize once again that children do not look at themselves nor at others as 'children'. What they see

is not the external age, the external body – in other words, they see through time and space directly into eternity. They see a human, the eternal human being, and respect, with good reason, the 'girls' who, from the mundane point of view, are mere 12-year-olds." (Bergroth, 1942, p. 267.)

Bergroth's distinguished work *Oma muotokuva* [My Self-Portrait] was published in the midst of wartime. The quotation above is elevated in the same manner as Rafael Koskimies' characterization of our national anthem. Koskimies' collection of essays *Runous ja isänmaa* [Poetry and the Fatherland] was published in 1940 during the interwar period. Both quotations sketch out an idea of something that unites past generations with subsequent ones, simultaneously marking out an outline of an Augustinian temporality. They strive to give shape to the kind of being that normally lies beyond the reach of language. Bergroth in particular skilfully analyses the present which has not yet sunk into the past and which has therefore become eternity. From the vantage point of adulthood, she observes her childhood as if it was preserved like nonperishable film in the deep recesses of her mind.

Bergroth also writes in a slightly elevated and yet very warm manner. The present moment existing in consciousness cannot be divided even into the smallest of parts: it does not contain the past at all, nor the future, which is on its way. All moments are simultaneously present. Along with the schoolgirl on Karjaportti Street, there walks the history of her personal being as well as the entire collective history of humankind. The child lives her childhood without the externalized self-perception of an adult. She does not need to observe or measure the present moment which continues to glide past, for the moment imbued with presence does not pass; in other words, it does not trickle away incessantly into nothingness. The present moment outlined by St. Augustine would not, however, become real without Vyborg, which combines the idea of *genius loci* with the philosophical concept of eternity.

After a meritorious discussion on the issue, Bergroth (1942, p. 265) states: "When my thoughts take me back to Vyborg, for example to the Old Town, I always feel as if I am in a friendlier world than usual. [. . .] I cannot compare it to any other sensation than that of burgeoning love. That, too, makes one feel that the world is full of secret happiness, so much so that nature and buildings can hardly keep themselves from smiling." The above-mentioned autobiographical memoir *Oma muotokuva* was published during the Finnish Continuation War, after Finland had re-occupied Vyborg [from the Soviet Union]. This could be one reason for the euphoria of Bergroth's visions, but it certainly cannot be the only explanation.

It is interesting to note that Bergroth's perspective on the landscape is actually the exact opposite of Eino Krohn's. In his work *Esteettinen maailma* [The Aesthetic World] Krohn presents milieu as a place inducing melancholy and dejection. As the earlier quotation from Krohn reveals, he even claims that nostalgia totally blocks the awakening of a distancing aesthetic attitude. Bergroth's memory of Vyborg, by contrast, is filled with grace, innocence and happiness. For her, temporality first and foremost exists, and there is no need to measure it. This is perhaps precisely what Bergroth means by the eternal human: the small schoolgirl still lives in her, and she herself still is that schoolgirl. She walks simultaneously on the streets of Vyborg

in the past and on the streets of Helsinki in the present. The spirit of Vyborg, the essence of its "locality", emanates through time and reaches the constantly new present moment. Thus the paradox, so troubling to Ricoeur, is not there, as the present moment has dissolved into a metaphorical eternity, and that type of "now-moment" has no duration. The warmth of Vyborg hovers above everything and makes the buildings of Helsinki smile as well. Love for one's native place brings about timelessness, a persistent glow of past times in the midst of the present. The dividing lines are receding. The congestion of everyday life expands into space. The aesthetic attitude signifies proximity, the act of approaching and staying close – it is a domestication without longing.

It is fascinating to continue the analysis by proposing a suggestion for an interpretation of temporality, in order to solve the existential questions of longing, the native place and memory. St. Augustine's idea of the layered nature of time is rather revolutionary. In his view, the past and the future are incessantly present in every present moment. The central elements of his concept are memory, perception and anticipation. In this context, prediction and familiarity, or re-experience, acquire fresh meanings as well.

In order to shed more light on the issue, let us turn back to Bergroth: "Childhood and the home town melt into one in us. And the places that we see as children are not made of the same kind of earth and soil as those that we see as adults. When spring arrives and I step on to the dry, sunny pavement, Helsinki's asphalt turns into Torkkeli Street [in Vyborg] and begins to look completely different from all other matter in the world. It becomes animated by the same familiarity and vitality even dead matter possessed back then. It is the same kind of ground that lies beneath Little Red Riding Hood's feet. We converse with it; we swap questions and answers." (Bergroth, 1951, p. 8.)

At the core of it all is the living subject, the traces of experiences engraved in the layered self. Bergroth's refined essayism is taken from the work *Rakas kaupunki* [Beloved City], a tribute to Vyborg co-authored with Lempi Jääskeläinen and Viljo Kojo, and beautifully illustrated by Eero Lehikoinen.

The perception of "I" in the text is filled up by a memory. The presentness of the past and the presentness of the present become one: they melt into one another. The surface beneath the wanderer's feet is no longer the asphalt of the streets of Helsinki, but a childhood haunt, Torkkeli Street in beloved Vyborg, which has emerged from the past. The ambler is in dialogue with her environment; the dialogue extends from past times up to the present moment. The absence of proximity and vitality from wordly matter gives rise to longing. Their absence transforms the present into a somehow more condensed existence. The nostalgist awaits her next encounter with the childhood of the past. Thus the future and the anticipation of it are located deep within the nostalgist, in her soul. The presentness of the future consists of signs of the past that originate from the present. The name of the total perception is Vyborg; a human window opening both backwards and forwards, the subject peering through it at her every present "now"-moment. The internal signifies the external. The surrounding reality assumes the shape of an inner vision. All time is within reach. The incessant fleeing has stopped, at least for a moment. The native place calls to

her hearkening child. The echoes reverberate far away. The silence is flooded with sounds. There is a powerful impression that memory endures.

Of the three dimensions of temporality, the presentness of the future deserves more detailed investigation, although the discussion naturally requires the presence of the two other levels of temporality as well. The next present moment has not arrived yet. Then it races past and is no more. The future reaches the subject, or the subject reaches the future, through a microscopically small point in time. Before the person has time to say "now", what used to be the "now" has become the past. Yet that fleeting moment of presence is highly significant. It is precisely there that the subject can feel that the past or the future is long, by extending the scope of consciousness far back into antiquity or far forth into the future. Perception is filled up by memory and anticipation.

The holistic observation sketched above should not be considered merely as a collective characteristic related to the history of humankind. It typifies first and foremost the subjective state characteristic of each individual. No one can perceive things in exactly the same manner as a fellow human does, even if the objects of perception are objects of the shared world. According to a somewhat mystical-sounding claim, absolute reason exists, and each soul-human is a part of it. Bergroth describes her own "Vyborg-truth" and a wintery skating experience as follows: "On some evenings there was only "lighting" at the skating rink, on others there was music as well. I cannot believe that I will no longer come across Väinö Åkerman, Benu Smirnoff, Ernst Oesch and all the other worthy baccalaureates skating or walking there, or that I cannot run from the corner of Grönroos along the boardwalk to the rink surrounded by spruce trees, and meet beautiful Anna Snellman there, radiating her good nature in a beaming smile, or Aili and Martta Grönroos, our romantic-minded friends. I'm troubled tonight by the question: where is that skating rink, and where is that time? I can see it before me, down to the smallest detail, at this very moment. I climb up to the "girl's room" to warm myself. There is an iron stove there too small to heat up the whole room, but it fills its own corner with a fierce blaze. I stick my freezing feet close to it, pull them away from the unbearable heat, push them closer again. [. . .] Does all that not exist?" (Bergroth, 1951, pp. 17–18.)

If by divine thought one refers to some kind of all-seeing eye that penetrates to the very core of being, there arises the fascinating delineation of total or holistic perception. It is as if there was a cosmic camera in the sky with a viewfinder through which reality is portrayed. Phenomena and events would also be saved on a large hard drive also containing numerous documents: the existential data files of individuals would constitute the absolute reason of the world. This could perhaps be termed the subjective microcosm of the divine perspective. No one would control the whole body of documents, each individual possessing only their own personal life stories. Bergroth provides a skilful example of such an existential journal.

The Augustinian internal vision presented in [Bergroth's] *Rakas kaupunki* [Beloved City] could be made up of the following elements: in the presentness of the present, it is the year 1951, only 6 years after the war has ended. Even less time has passed from the end of the Lapland War.[6] Vyborg has been lost with no

possibility of return. This is the present moment recorded by perception. One must find an escape from the suffocating anxiety somewhere else.

An intensely meaningful presentness of the past gleams in the presentness of the future. All futures contain the possibility of looking back into the past. One needs only to close one's eyes and travel back into the blissful days in Vyborg. Then the skating rink reappears and Väinö Åkerman and other close friends once again glide across the sparkling ice. Anna Snellman continues to smile, creases of joy around her eyes. Time has not disappeared anywhere; it is stored in Bergroth's writer soul. The long past stays forever inside a person, in her soul. The length of the future and the frequency of the repetitions depend on the subject's own will: she may recall the past in her consciousness whenever she wants. She only has to make the decision.

As a summary of this particular Bergrothian context one could remark that it contains moments in which the existential landscape of core temporality does not manifest itself as dissolution or disorder. The presentness of the past is an essential element of this pristine state: the persistence of memory is capable of filling, or perhaps more accurately, of replacing, the perception of the everyday and the anticipation of the future. Images of the past do not remove or destroy the passing present moment. Neither do they throw the yet unrealized future into non-existence. However, all the layers of temporal realities are present in the "now-moment". In other words, the moments do not vanish; they are merely hidden somewhere in the depths of consciousness and they spring back when summoned. It is for this reason that, without a moment's hesitation, Bergroth's question can be answered positively: "Yes, all of it still exists."

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NOTES

[1] The English quotation is from St. Augustine 1955. *Confessions and Enchiridion,* Trans. and ed. Albert C. Outler. Philadelpia, PA: Westminster Press. Book 11, Chapter XIV, 17.

[2] Ibid., Book 11, Chapter XVI, 18.

[3] J. L. Runeberg's (1804–1877) "Maamme" (Our Land) is the first poem in the author's national military song cycle *The songs of Ensign Stål* (*Fänrik Ståls sägner*) published in two parts in 1848 and 1860. The songs are about the Finnish War (1808–1809) in which Sweden lost the area that is today called Finland to Russia. The songs were written 30 years after the events, in the early days of emerging Finnish nationalism.

[4] Kersti Bergroth was born in Vyborg in 1886 and died in Helsinki in 1975. She passed the matriculation examination in 1904 and became a Master of Arts in 1910. Bergroth published novels, memoirs, plays, essays, criticism, feuilletons, and travelogues of Rome. She also published several novels for young people under the pen name Mary Marck. Bergroth was the editor of the cultural magazines *Sininen kirja* [The Blue Book] and *Päiväkirja* [The Journal]. Particularly the final phase of her life's work is marked by a strong faith in the existence of the spiritual world, in anthroposophy.

5   Vyborg used to be the second largest city in Finland. At the end of the 1930s it had more than 80,000 inhabitants. Vyborg was a multilingual cultural centre with many famous sights, such as the functionalist-style City Library building (1935) designed by Alvar Aalto. Vyborg was ceded to the Soviet Union in the Moscow Peace Treaty 13 March 1940, but reconquered 29 August 1941. The city was finally lost to the Soviet Union in the Moscow Armistice 19 September 1944. Today Vyborg is part of the Russian Federation and is situated 25 kilometres from the Finnish border.

6   The Lapland War (1944–1945) was the final phase of World War II in Finland. As a condition of the peace with the Soviet Union, Finland was obliged to forcibly expel the German troops from its territory. As the Germans retreated, they destroyed Lapland using a scorched earth policy.

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SERGIO LABATE

THE TRANSCENDENTALISM OF HOPE
FROM THE RATIONAL RELIGION
TO THE PHENOMENOLOGY OF HOPE WITH KANT
AND MARCEL

«What use can we make of our understanding, even in respect of experience, if we do not propose ends to ourselves?»

(Krv, B 845).[1]

ABSTRACT

Through the distinction transcendental use and transcendental meaning, Kant suggested a de-formalisation of the transcendental that has to be revised both in an ethical and phenomenological sense. These two fields of philosophical knowledge indeed – ethics and phenomenology – are consulted starting from the movement that joins them in the human experience of hope. Right through a phenomenology of hope – announced by Gabriel Marcel – the transcendental by Kant is shown in its absolute topicality. Through this path, the faculty of hoping becomes a configuration rule of existence, without becoming itself an act. As it is inactual, hope remains transcendental and unconstituted, but regulative. The intuition by Kant is reconsidered and the de-formalised transcendental can be questioned starting from concrete human experiences. Now we have to find again in hope the phenomenological content of the transcendental, and in the transcendental the pure shape of the experience of hope.

INTRODUCTION

The contemporary update of transcendentalism implies, in my opinion, a centre from which one has to keep his/her own distance. This centre can evidently be traced in Kant's transcendental profile. Nevertheless the itinerary through which the contemporary thought takes its distance from this centre seems deeply *eccentric*, as, even moving away from it, it almost involuntarily seems to go back to its own starting point. This *à rebours* path can be evoked for what concerns phenomenology. Even contemporary phenomenology seems to be willing to take distance from its transcendental centre (transcendental phenomenology in its Husserl-like genesis), but this keeping at distance ends up surprisingly being a rediscovery.[2]

One should then better understand what exactly the common movement of the double keeping at distance we have pointed out is. *I think it can be identified in*

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the attempt of de-formalising the transcendental. This deformalisation – involving a series of remarkable difficulties in comparison to Kant – has taken, among others, the phenomenological- existential turns of the *philosophie concrète* by Gabriel Marcel: *«concrete philosophy encroaches around its own data, that reflecting not only becomes transparent to itself but it also changes in the different learning, I wouldn't say a contradiction but a radical mystery giving way to an antinomy in the moment when thought tries to reduce it».[3]*

What kind of relationship is there between the Marcel's definition of concrete philosophy and the one in the direction we have stated before? First of all there is an implicit double (at least double!) reference to Kant. The data around which philosophy concretes is the figure of subjectivity. The "Copernican revolution" by Kant is therefore respected: the constitution of scientific knowledge is funded starting from the data of subjectivity. The *transcendental* condition of conscience is the impossibility of the subject of being moved around. This new figure of transcendental subjectivity is however immediately de-formalised, made almost concrete and therefore very far from the statement by Kant: *Ich denke*. If I-think represented the transcendental unity (*transzendentale Einheit*), it used to be the transcendental formal assumption of any empiric and non-empiric subjectivity «a multicoloured myself, different, equal to any other empiric representation».[4]

Even in this heresy by Marcel of the deformalisation of *transzendentale Einheit* (a concept on which we will go back) there is another element that is classically Kantian on the other hand: the concreteness of the self «is constituted» through a relationship of a cognitive-intentional kind; it is in the reflection that the subject sees itself still as transcendental (but in a completely de-formalised sense, as if the transcendental were by now a *bearing* of reflection). This figure of subjectivity is therefore still on the footsteps of classic transcendental philosophy (Descartes, Kant). But its self-consciousness is not a transparency nor a coincidence, it is precisely an intentional apprehension: the subject reflecting on itself faces a radical mystery, an «unfailing synthesis»;[5] the impossibility of dis-joining self and existence. This way the self thinks to itself as a form of existential transcendental, and together with what belongs to the ecstatic constitution of the world – the whole of the data – it finds itself only in the intentional form, related to the subject: «Ich erlebe»,[6] Marcel will write more than once.

Now, having immediately clarified what are the point of distance (the deformalisation) and the point of continuity (the reflective posture) in relation to Kant, can we try to suggest in this connection (*complexion*) synthesising still a sign of Kantian transcendentalism, useful to re-think Kant himself? This sign can be found, according to us, in the capsizing of the transcendental unity, as the position by Marcel outlines. In fact the *Ich erlebe* is a «unity without being one»,[7] that is to say its pretension of transcendental unity relies much more on a unifying idea than rather than on a unifying constitution. The synthesis of the "I exist" relies on the idea of unity contained in it transcendentally without being activated by it. Due to this reason transcendentalism is capsized. Though even Kant is not immune from this capsizing. As he states in the *Anhang zur transzendentalen Dialektik*, there is a «*transcendental use*» that is not a «*transcendental meaning*». The application of this «*transcendental use*» takes place, as known, with reference to the *Ideas*. Our task

will be the one of outlining a path through which this transcendental use of ideas reveals itself in an eminent way in the regulative function that get with reference to the possible knowledge itself. It is just with reference to this simple regulative function of the transcendental use that concrete transcendentalism by Marcel regains some value. In fact if we *positivise* the concreteness of Marcel's transcendental *too much*, we fall under the Kantian prohibition of metaphysics. That is why, reflexively, the «radical mystery» is the *positive heart of a negative thinking*, since thinking to that mystery in a positive way is losing its character arising from its transcendental use, not thinking to it is *fixing-in-the-formalisation* the transcendental character of the subject, so that it is disembodied.[8]

Approached this way, the transcendentalism by Marcel is precisely that going back to Kant, that paradoxically takes place in its keeping the distance. It is in fact, finding again in Kant as well the signs of this "regulative transcendentalism", and to find it again both in the heart and in the dialectic of reason, in the ideal of the supreme good, and in the heart of an experience *concretely* rational, hope.

Through the reduction of the historic experience of religious hope to the phenomenological essence of rational hope, Kant makes in fact a paradoxical deduction of the rational content of hope as a transcendental rule of possible knowledge. The phenomenology of hope by Marcel will just make concrete this Kantian horizon, marked by the transcendental rule of rational hope. We will devote the following pages to this passage.

ABOUT THE REGULATIVE USE OF THE IDEAS

According to Kant the ideas, notwithstanding their special status, have a transcendental character.[9] Now, beyond their practical value, it is just their transcendental quality that enhances the ideas in epistemic function: their transcendental value makes them the condition for knowledge, from which, as ideas, they are excluded. There is then a kind of «transcendental of the transcendental»[10] that takes place through the ideas and enables their mainly gneseological reading at the beginning. It is due to this reason that, among the many pages Kant devotes to this matter, we have not chosen neither those taken from the Critique of Practical Reason nor from the *Religion* but rather from a part of the first *Kritik*, precisely the *Anhang zur transzendentalen Dialektik*, whose first paragraph is entitled *Von dem regulativen Gebrauch der Ideen der reinen Vernunft*.

Kant immediately reaffirms that the transcendental character is not in itself a reference to truth. The transcendental ideas (*transzendentale Ideen*) are in fact natural (*natürlich*) like the categories of the intellect, but they are not truthful as they produce a «simple though irresistible appearance».[11] It is not then the case of wiping out the indelible appearance, but to use it related to knowledge, in the right way. The correct use of transcendental ideas requires a prohibition of transcendence.[12] But this prohibition does not concern «The idea itself (*die Idee an sich selbst*)», but only «the employment (*Gebrauch*) of the idea in relation to possible experience (*gesameten möglichen Erfahrung*), that is transcendent (*überfliegend [transzendent])* o immanent (*einheimisch* [*immanent*])» (KrV, B 671).

Therefore transcendental ideas are applied to the possible experience grasped in its entirety. But, what is this entirety? It consists of a transcendental work of unification: as the intellect unifies «the diversity of objects by means of its conceptions», therefore the reason unifies «the diversity of conceptions by means of ideas, as it sets the final aim of a collective unity (*kollektive Einheit*) to the operations of the understanding, which without this occupies itself with distributive unity (*distributiven Einheit*) alone» (KrV, B 672). Thus both the intellect and reason move starting from a condition of entirety or unity. The unity concerning the sensitive is the distributive unity, and its essential measure is the object (*Objekt*); the unity concerning the transcendental ideas is the collective unity and it concerns «the goal *(Ziele)* of the intellect's operations». So while the categories constitute the unity in the true object, the transcendental ideas regulate the unity as the goal of the «intellect's operations (*Verstandeshandlungen*)». We are at the core point. The transcendental quality of the Ideas shows in their regulative use: each intellectual operation has as its own starting point (transcendental condition) not only the constitutive unity of the object, but also and most of all a teleological unity, a final one: the unity of goals as a collective unity. This unity is under the conscience condition, it is its rule without ever being able to be part of it: it is not a metaphysical foundation, but a horizon of teleological unity, indeed. The relationship between *Transcendental Analytics* and *Transcendental Dialectics* is posed here in a very clear way: each dialectic reasoning is condition of possibility (rule) of each transcendental knowledge, since it opens the horizon of the unity of goals (or of the unity as the final goal). The ideas are not simply illusions of the intellect, but they are *even* due to «lead (*richten*) the intellect». Their transcendental nature is precisely this *direction* over the whole possible experience the ideas concur to have. There is then a constitutive use of the transcendental, in the intellect, and a regulative use of the transcendental, through the ideas. This transcendental does not have neither it can have a real consistency (better saying: it cannot be represented under a consistent form, even though it can be imagined like that – even in anthropomorphic form, Kant writes some pages afterwards – without this imaginative variation is confused with an essential determination[13]), but it is the rule of every object caught in its determination, since, exactly, it widens the horizon of the knowledge from the point of view simply scientific *to the teleological point of view*.

This teleological reference is not untimely at all. It is exactly because the final unity is thought, through the ideas, in the teleological order of the goal or the aim that it is not and it cannot be ontologically connoted. Each constitutive undertaking is oriented towards a goal that, as immanent and transcendental to it, is not ontological: it is the *goal* of the unity that gives way to the *knowledge* of the unity. Kant enigmatically defines this only point towards which all the rules converge as the *focus imaginarius*. The transcendental idea is according to Kant this *focus imaginarius*: «This point – though a mere idea (*focus immaginarius*), that is not a point from which the conceptions of the understanding do really proceed, for it lies beyond the sphere of possible experience – serves, notwithstanding, *to give to these conceptions the greatest possible unity combined with the greatest possible extension*» (KrV, B 673).

Apparently therefore the idea is *also* transcendental. But this transcendence is just the transcendence *as transcendental*: that is to say the fact that this point towards which it heads (and it cannot avoid heading) the whole possible experience is never possible. So the fact of being outside the possible experience tells us about this teleological precedence that the ideas insert right in the heart of the experience of knowledge: as outside it does not refer to an ipostasis, but to a *given rule* (its being given cross-refers to an essential intellectual experience of passivity), to an intentional determination of something that is not a possible experience even if it is exclusively to the possible experience. Here is why, even being outside, the idea cannot but be installed *inside* (even at the centre) of the possible experience, like what towards which experience moves. Eric Weil writes about this: «what we know, but we don't know, *founds* what we know but we do not understand».[14]

What happened then to the transcendental starting from this particular Kantian reading? From one side it is maintained in its formalism, since it is its regulative function to make it necessary. In this sense Kantian dialectics cross-refers to a positive task, that places it to the centre of the same Kantian epistemology: «What interests Kant in the *Dialectics* is just this positive task, and that both due to immanent reasons to the pragmatics of science, and due to ultimate reasons concerning the religious moral attitude towards life. [. . .] The idea of God is a necessary element of scientific reason and at the same time it is element of a teleological knowledge of the world aiming at the ultimate systematic unity. It is this reading of the *Critique* that is made possible only by the *Dialectics*».[15] The matter is not to confuse this positivisation with an undeserved form of ontologization, not to betray completely Kant's purpose. It is therefore the supremacy of the regulative use of the Ideas that guarantees from the possible betrayal. As rules, the Ideas predispose knowledge towards a goal, without this goal is given outside experience that it enables. More clearly: since the unity is a goal, it does not have any ontological determination. *The rational ethics is the rule of ontology and, as such, it assumes a transcendental role.*[16] Through dialectics and in particular through the specification of the regulative use, we get to the ethic form of the transcendental. "*Form*", since this unity is what shapes the possible contents of the intellect – without ever being filled with content; but an "*ethic*" form in as much as it is exactly the immanent tension towards unity what enables to grasp the heuristic value inside the architectonic of pure reason.[17]

So already in Kant the formalism of transcendental seems to be likely to be provided according to a teleological direction that in some ways over-determines it without losing the irreducible lack of content. The form of this transcendental is an ethical determination, even if not self-referred, as *only* provided by the possible experience (hence no risk for reading in this dialectics an anticipation of Hegelism). The experience is intended, without properly there is (*il y a*) any destination. Opening to things the possibility of recognising themselves as being-intended, it is the only *destiny* of the destination. Due to this the destination is only a form, but an ethic form: not a function of the intellect, but an idea indeed. *Focus imaginarius* of the possible experience.[18]

The matter is then to understand a bit better this ethical over-determination (without any risk of ontological content) of the transcendental, in order to grasp probably an eminent form of it.

A B O U T   T H E   F I N A L   G O A L

The second paragraph of the *Anhang* (*Von der Endabsicht der natürlichen Dialektik der menschlichen Vernunft*) starts immediately with an unusual remark: «The ideas of pure reason cannot be, of themselves and in their own nature, dialectical (*Die Ideen der reinen Vernunft können nimmermehr an sich selbst dialektisch sein)*. . .» (KrV, B 697). The deceptive appearance (*trüglicher Schein*) starting after our thinking about them is not a figure of the ideas but of the «*nature of our reason*». In this sense the ideas producing the dialectics of reason are not constitutively dialectic ones. Now, why does this observation seem decisive? Because the matter is recognising that transcendental ideas can be deduced in their regulative use only as they enable the unification. The transcendental ideas are «regulative principles of the systematic unity of the empirical cognition», are, more precisely, «a schema constructed according to the necessary conditions of the unity of reason. The schema of a things in general, which is useful towards the production of the highest degree of *systematic unity in the empirical exercise of reason*» (KrV, B 698).[19]

This maximum rational unity is, if it is allowed to say so, the formal content of the three transcendental ideas (soul, world, God) as regulative principles (see KrV, B 702). Such a content is so much formal (that is to say empirically impossible) to be derived in a rigorous form, through a true «*transzendentale Deduktion aller Ideen der spekulativen Vernunft*» (KrV, B 699). The teleological value becomes concrete this way (but not empirical): the ideas act because trough them we orientate our knowledge starting from the longing for unity.[20] But *up to which point* can we think the unity of goals? Is there an entirety of the unifications that the regulative use enables to the intellect? And what would this final unity of goals be? This is the point that is really decisive to rethink the transcendental. In fact Kant writes:

> Complete unity, in conformity with aims, constitutes absolute perfection. But if we do not find this unity in the nature of the things which go to constitute the world of experience, that is, of objective cognition, consequently in the universal and necessary laws of nature, how can we infer from this unity the idea of the supreme and absolutely necessary perfection of a primal being, which is the origin of all causality? The greatest systematic unity, and consequently teleological unity, constitutes the very foundation of the possibility of the most extended employment of human reason. The idea of unity is therefore essentially and indissolubly connected with the nature of our reason (KrV, B 723).

The perfection (*Vollkommenheit*) is then the well-precise *focus imaginarius* enabling to measure the *vollständige Einheit*. The extensive use of human reason coincides with the regulative horizon of perfection. It stretches unity up to its extreme, but it stretches it *as* a system.

It is right at this point that we dare, also due to shortness reasons, a jump and a further heretical combination. The perfection represents in fact the regulative anticipation of a system of the goals. But can we think about this unity compliant to

the goals – deposited in the *Vollkommenheit* – in a purely natural perspective? Does not its immanent teleology show in the systematic unity of perception such a moral completion as a rule of knowledge towards which we are trying to go back to? It is not by chance that all these topics – perfection, the system of goals, the regulative unity of the ideas – go successively back, and explicitly in a practical form, in the *Second Section* of the *Canon of pure reason*, devoted to *the Ideal of supreme good as determining foundation of the ultimate goal of human reason.*[21] These pages are mostly interpreted, correctly, as an anticipation of the second *Kritik.* Still it is worth, if possible, grasping a proximity between the ideal of supreme and ultimate good and the reference to perfection as a comet of dialectic ideas. For sure Kant is clear since the beginning:

> Reason conducted us, in its speculative use, through the field of experiences and, as it can never find complete satisfaction in that sphere, from thence to speculative ideas – which, however, in the end brought us back again to experience, and thus fulfilled the purpose of reason, in a manner which, though useful, was not at all in accordance with our expectations. It now remains for us to consider whether pure reason can be employed in a practical sphere, and whether it will here conduct us to those ideas which attain the highest ends of pure reason, as we have just stated them. We shall thus ascertain whether, from the point of view of its practical interest reason may not be able to supply us with that which, on the speculative side, it wholly denies us. The whole interest of reason, speculative as well as practical, is centred in the three following questions: 1. What can I know? 2. What ought I to do? 3. *What may I hope*? (KrV, B 832).

In this complex game of cross-references, speculative ideas are at the centre of a return trip. We get to the ideas from the experience (through the need of the *focus imaginarius*) we get back from the ideas to the experience (through their regulative use). But this takes place, due to the claim of the complete unity, in the form of incompleteness or non-compliance. The *pretension of perfection* becomes this way the goal leading *the experience of imperfection*. The non-compliance system puts a disproportion (between ethics and ontology) in the same heart of pure reason. It is therefore only practically that we can reach that perfection even presupposed. Now, we will say, this Kantian step signals the autonomous statute of practical interest and speculative interest, of dialectic ideas and of ideal of supreme good. But there may something more in addition to this. This anticipation of the practical reason in fact regards the *same* ideas that, uncompleted, transcendentally decide about the good use of reason.

This way the disproportion is not at all a dualism, but it better still a fortiori signals an irreducible connection. Practical reason a priori imposes a moral world (*eine moralische Welt*) inside which there is what we are looking for through the lucid eyes of reason. This way the limits (*Grenze*) of conscience are ruled by a transcendental *makes* the conscience itself always non-compliant to its own goals, but that therefore finally *returns* conscience *to* its goals. Any act of unification tends to the conformity of perfection, that is to say to the rule that, transcendentally, enables knowledge and at the same time *constitutes* it as non-complying with its final goal. The constitution of knowledge is this way a non-compliance system in comparison to its teleological transcendental, to its rule. *There is no cognitive act which does not come from an ethic interrogation in itself.*

But there is something more: this system of non-compliance enables to meet in this ethical (pre)source of transcendental, the true plot between pure reason and practical reason. In fact there is, contained in the idea of perfection, that is to say of the final unity of the goals, a need that is at the same time both practical and theoretical, and that consist precisely of the presentation of this unifying connection we are looking for. This need «at the same time both practical and theoretical» shines in the hope.

<center>THE TRANSCENDENTAL WAY OF HOPE</center>

Is it possible to de-formalise the transcendental, as it appears in its use theoretical and practical at the same time? It seems to me that phenomenology and – in a different measure, but not less important though – hermeneutics, have this precise task: de-formalising through a concretisation that enables to acknowledge the *Erlebnisse* of such a correlation. It is what, in my opinion, Marcel tried to do, through a phenomenology of hope.

Why hope, then? Because hope, as on the other hand Kant himself had already perfectly understood, seems to contain in an eidetic form the link on which I have tried to work. In an eidetic form, as hope is an intentional phenomenon of the way of understanding human experiences. Either it is a rational hope, like in Kant, or a *docta spes*, like in old traditions and, later, in the pages by Bloch, it has together the braveness of reason and the theological-regulative ecstasy of Ideas in itself. Basically – not only in a formal way – hope seems to contain a regulative intentionality and, at the same time, a limit or an effectual resistance. This is what one perceives in this enigmatic statement by Marcel: «the conditions of desperation coincide with the ones of hope».[22]

In a first sense, an hermeneutics of this stage must acknowledge what there is within the field of "factual resistance". Hope is not a precognition nor a forecast, its rationality does not consists of a calculation. Wherever it is foreseen, one does not hope correctly. This statutory irreducibility of reasonableness operating in hope is linked to the fact that hope is exercised in front of the negative: not only the negative of an ontological-existential lack (as I can hope someone can come back; I must acknowledge that I have missed this person, for example), but also to a negative of a cognitive level: what I can phenomenalise is exactly the not-being-present of what I hope. That is why, hope has to do with something that is unable to appear, to be-present.[23] In this sense despairing is surrendering against this constitutive poverty, while hoping is offering effectual resistance to the same poverty. The act of hope is, therefore, an intentional state: in hope transformation takes place (or simply resistance) of the conscience of the world.

In a second sense, then, that point also signals that in hope we give a regulative intention, exercising exactly in front of its real denial, but that is also able to configure in a transfigured form the phenomenic experience. The one who hopes does not properly experiment what he/she hopes, but in the intentional act of hope what is hoped becomes the rule enabling to reconfigure according to another order what

is shown. Indeed, this configuration takes place at the same time in a theoretical and practical form, since the other order is eminently ethical and, at the same time, it has a value only related to the capacities of structure the finished order in a different way. Such a different form can be understood only if ontology is reduced to a phenomenology.[24] It concerns the reconfigured being as it concerns its sense.

This way the faculty of hoping becomes a rule or an order of configuration of the sense of existence, without becoming itself an act (due to this reason hope is not simply a narration, but it is at the same time a narration and a comprehension of what is narrated in a form that is irreducible to narration itself[25]). Rather, properly, hope consists of an anticipation that is always inactual, ruling however the way we focus on our co-belonging to the phenomenic world. As it is inactual, hope always remains transcendent and unconstituted; as forestalling, it is always transcendental and constituting. The intuition by Kant is reconsidered then, and the de-formalised transcendental can be questioned starting from extremely concrete human experiences.

Beyond the lawfulness of this comparison, I think that through it we can start a path where the matter of the transcendental, without losing neither its metaphysical radicality nor its epistemological nature, can guarantee a phenomenological level of opening towards the deepest experiences of human beings.

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NOTES

[1] Immanuel Kant, *Kritik der reinen Vernunft*; in *Gesammelte Schriften*, hrgb. Von der Königlich Preussischen Akademie der Wissenschaften (Berlin-Leipzig, 1900), ak. III-IV; quoted here as KrV.

[2] See Marion, J.-L. 1989. R*éduction et donation. Recherches sur Husserl, Heidegger et la phénoménologie.* Paris: P.U.F.

[3] Marcel, G. 1967. *Essai de Philosophie concrete,* 39. Paris: Gallimard.

[4] See note 3.

[5] Marcel, G. 1997. *Journal Métaphysique*, 308. Paris: Gallimard.

[6] Marcel, G. 1951. *Le Mystère de l'être. I: Réflexion et mystère*, 58. Paris: Aubier.

[7] Labate, S. 2007. *Intimità e trascendenza. La questione dell'io a partire da Gabriel Marcel*, Edizioni Scientifiche, 35 ss. Naples: Italiane.

[8] Marcel, G. *Le Mystère de l'être.* quoted, pp. 96–123.

[9] See for example, KrV, B 390 (*Von den transzendentalen Ideen*).

[10] Rigobello, A. 1963. *I limiti del trascendentale* in Kant, 223. Milan: Silva.

[11] Eric Weil, to whose interpretation we are debtors, will trace the difference between the two *Vorrede* back to this. While the first edition focuses on the dogmatism (like Mendelssohn), and therefore insists most of all on the critical dimension against any metaphysical dogma, in the second edition Kant would be upset by the sceptical interpretations and, therefore, the focus of the new *Vorrede* would just be the inevitable relevance of Ideas (of «objects thought only by the reason»). On this topic also see Kant, *Wass heisst: Sic him Denkens orientieren* (1786), in *Gesammelte Schriften, cit., ak. 131–147*; Eric Weil, *Problèmes kantiens*, Vrin (Paris, 1970).

[12] «We are entitled to suppose, therefore, that there exists a mode of employing transcendental ideas which is proper and immanent, although, when we mistake their meaning, and regard them as conceptions of actual things, their mode of application is transcendent et elusive. . .» (KrV, B 671).

[13] Moreover, this imaginative variation is the foundation of analogical thought, according to Kant (see Bennett, J. 1986. *Kant's Dialectic.* Cambridge-London-New York: Cambridge University Press.

[14] Weil, E. *Problèmes kantiens,* quoted, p. 34.

[15] Fischer, H. 1996. *La dialettica della Critica della ragione pura. Aspetti della filosofia della religione di Kant.* In *La dialettica nella cultura romantica,* ed. Sergio Sorrentino, 26. Rome: Nis and following.

[16] This position, that echoes back to the one by Levinas in many ways, moves away as far as an essential aspect is concerned. The Kantism by Levinas tends to acknowledge a central value within the architecture of knowledge to the ethic dimension, but marginal in comparison to epistemology. Also Levinas falls into this mistake, according to me, since his anti-Heidegger reading of Kant's works is all oriented to the centrality of the *Critique of practical Reason* in comparison to the Pure Reason. But this overthrow of the supremacy does not grasp the core matter: instead it's about starting again from the *Transcendental Dialectics*, that is not only the foretelling of practical reason, but the description of a theology in the heart of the pure reason's functionality. Levinas, to favour the ethical value of ideas, loses their heuristic potentiality (See in particular, KrV, B 699). About the topic see Levinas, E. 1993. *Dieu, la mort e le temps*, 101–110. Paris: Grasset.

[17] Up to the stage that Kant thinks he even operates a «t*ranszendentale Deduktion* aller Ideen der spekulativen Vernunft» (KrV, B 699).

[18] We have to acknowledge that there is a very meaningful convergence by many Kantian scholars of the last few decades towards a re-evaluation of the *transzendentalen Dialecktik* in the whole reading of the thought by Kant, as De Pascale acknowledges: «many have insisted the studies of the last twenty years on the positive task, and not only on the negative one, granted to dialectics by Kant» De Pascale, C. 2008. *La rivoluzione kantiana della dialettica.* In *Dialettica*, ed. Alberto Burgio, 111. Macerata: Quodlibet.

[19] The correlation between systematic unity and transcendental idea can be traced back in many occurrences of the reference text.

[20] The topic of desire as essentially Kantian, see KrV: *Von dem Grunde der Unterscheidung alles Gegenstände überhaupt in Phaenomena und Noumena.*

[21] See Ferretti, G. 2001. *Ontologie et théologie chez Kant.* Paris: Cerf.

[22] Marcel, G. 1991. *Être et Avoir*, 67. Paris. Editions Universitaires.

[23] As a curiosity, I would like to point out that this effectual resistance is what is brought from Hegel, not from Kant, of the philosophy by Bloch. This way in order to fully understand its value, we should go back right to the relationship Kant-Hegel, trying instead to re-read it from the point of view of dialectics that hope shows. About this topic see Ernst Bloch, *Subjeckt – Objeckt. Erläuterungen zu Hegel*, Aufbau Verlag (Berlin, 1949).

[24] See Levinas, E. 1991. *L'ontologie est-t-elle fondamentale?*, In *Entre-nous. Essais sur le penser à-l'autre.* Paris: Grasset.

[25] It is the proof that the rational nature of hope, which is not simply an ethically-oriented narration. Due to this reason we cannot understand the speech about hope through the simple paradigm of narration, more precisely for the same reasons due to which Hegel contests to its narration its subaltarnity to the concept [see Hegel, G. W. F. 1986. *Wissenschaft der Logik* II, 259–260. Frankfurt am Main: Suhrkamp J.

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E R K U T   S E Z G I N

GLIMMERING LIGHT OF TRANSCENDENCE

ABSTRACT

Phenomenology differs from the traditional epistemological ontological theories in that theorizing with words are given up for elucidating the signifying phenomena in the weave of which intentionality are structured to operate with words used as means to describe ends, in which means are described as "words and descriptions", "language" as such; and ends are described as "the reality", "objects", "things", "events", "world" as such. Such way of using language in theories of subject object epistemologies is a form of expression of an intentionality the modalities of which are operationally structured with learning and operating with the rules of pictures held fast as standards, rules of criteria of the truth beliefs in identifying what is "true" and "real" in language. Failure of awareness of manifest internal connections of signifying phenomena expressive of intentionality and truth beliefs in connection with the use of pictures and rules of language manifests with its own *doxa* in the form of attributing or denying essential qualities as to subject object descriptions and as to their interactions, in contrast to an awareness that is capable of tracing back and forth the historical structuring of intentionality operational with pictures and rules of historical languages. The latter only clarifies manifest phenomena expressive of intentionality in internal connections operating and using signs as means and ends without presupposing or introducing entities by means of projecting pictures of language. That clarification works by elucidating the identities and differences attributed to entities in terms of the uses of pictures or signs in internal connection with the uses of other signs the rules of which are kept fast and change by the changing paradigms of cultural-conventional-historical language-games. Here transcendence amounts to the trans-historical dimension of awareness which unknots the knots of operational thinking habits with rules and pictures of historical languages; which are habits that otherwise so chain thinking with the historical intentionality of a historical epoch and systems of beliefs as not to respond and communicate anymore with the self-illuminating light of awareness as characterized by Plato's cave metaphor.

The implication of this metaphor is to revisit the insight of Plato who expressed his sense of transcendence with the well known cave metaphor in which human sense of reality is depicted with *doxa* while *doxa* is characterized by the forms of *reactive* expressions of truth beliefs entertained by cave people in relation to the play of shadows on the walls of the cave. The forms of expressions and attitudes of the cave people can be compared by gestures of ostensive definition, expressions of particularisations, i.e., of naïve realism's beliefs as to the perception of truth, i.e., by gestures of pointing and focusing one's attention upon the surrounding things/objects as if the conceptual identity and the difference of an object is

identified/recognized by such ostensive pointing; as if this is how, in the final analy-
sis, the name that represents the identity and the difference of the thing picks up its
object; as if the object attended by directing one's attention sufficiently gathers the
essentials of the *manifest phenomena* involved in perceiving and naming situation
of an object.

   The significant contribution of phenomenology comes in with the problem of
elucidating the manifest signifying *phenomena*[1] in contrast to the naming situation
imagined by imagining objects with their conceptual identities and differences in the
manner of naïve realism. Without that contrast one is apt to confuse the conceptual
identity and difference represented by the *Use* of signs the uses and operational
significations of which make up an operational system from which no sign can
be isolated or can be considered as a privileged centre of origin of significations,
i.e., depicting human organism acting and reacting with signifying consequences
in relation to organism's "natural" and "cultural" surroundings. Here the question
is about elucidating how our conceptual pictures depict our *selves*, i.e., how the
feelings, intentions, thoughts etc. that we attribute to subjectivity or conscious-
ness are expressed and described in terms of phenomena in manifest, as well as
our surroundings (i.e., in terms of concepts such as "organism", "body", "activity",
"surroundings" which are pictured, differentiated, particularized as "natural" in con-
trast to "cultural", "geographical", "geological" "astronomical", "astrophysical" etc.
again by concepts, pictures of language as such.). The question is also about how
these pictures in turn allow us to imagine ourselves and our surroundings in relation
to each other. Therefore, thinking and imagining these pictures as expressed in the
form of ostensive gesticulations (particularizations) in the elucidation of the signi-
fying phenomena, instead of elucidating phenomena in question, misleads one to
imagine and picture the naming situation with reference to certain pictures held as
privileged or essential. Therefore human primitive actions and reactions and the sig-
nifications should be taken not in their particularized representational sense but in
view of manifest phenomena in which they occur interdependently, that is to say in
view of significations implying one another, as the senses of "cause" and "effect" or
"action" and "reaction" imply and presuppose the sense of one another. Therefore,
such terms as " Lebenswelt", "Erlebnis", "vivencia" etc. should always be used in
connection with a view of clarity as to the manifest of phenomena of significations in
the internal connections of which naming, and describing anything with a concept as
"something" become possible to represent, picture with its conceptual identity and
difference. Otherwise, using such terms descriptively, economically, simply serve
to turn the wheel of thinking and imagining the world by means of pictures, as rep-
resentations of the world rather than glimmer the light of intelligence to untie the
knots of empirical imagination. That otherwise operates by filtering the intuitive
awareness of life the unfolding signifying stream of which is always presupposed
as the background of our willing, intending, meaning, differentiating, picturing our
surroundings by the use of signs. It is such a background that the awareness of which
makes us wonder instantly about the real subject of such willing, intending, meaning
with signs and which makes us aware about the phenomena that structures and feeds
on such a thinking and imagination as the shared historical imagination and social

consciousness of human beings. That is an awareness enabling us to deconstruct the subject supposition attributed to the development of history, historical culture and consciousness in Hegelian sense. It is such a background presupposed in the manner in which George Berkeley when pointed out that God sustains the coherence and continuity of our perceptions rather than our beliefs in their certainty, truth and coherence.

Thus, when we remind the primitive actions reactions of human beings as the origin or the starting point of elucidating phenomena of signification (the consequences of which are woven to the use of signs and representations of language) we need not to be misled to suppose the actions and reactions of human beings and their surrounding as represented by the terms of language, i.e., imagining surroundings by the associations of pictures depicting "natural", "geographical", "cultural", "social", "historical" surroundings of human beings etc. We are precisely concerned here with the question of elucidating language phenomena as manifested, within the unfolding significations of which we come to differentiate and speak of "human beings" and "ourselves" in terms of historical language, in which we represent, describe, narrate our selves and surroundings. Without the awareness as to the structuring and shaping of human thinking by means of the operational uses of signs which take many different forms of expressions from narratives of culture and religion as to the creation of universe, to such narratives qualified as "philosophical" or "scientific theories" of universe; the pictures of narratives determine the functioning of human thinking, rather than "intelligence" or an "intuitive awareness" with its freedom of distance from this determination. Which is the kind of awareness capable of untying the knots of operational structures and functioning of human thinking within the rules and structures which are being *formed and sustained* by unfolding significations of phenomena in the weave of which operational uses of signs are intertwined and structured with memory images of phenomena, the images the resemblances and associations of which are then constantly move and determine thinking by means of picturing a state of affairs; rather than an awareness as to what happens in the state of picturing in terms of signifying phenomena, in the weave of which human thinking and imagination are structured and shaped by reactions to the images of pictures; to what these pictures resemble and associate in imagination.

We are concerned with elucidating that aspect of phenomena in the weave of the unfolding live implications of significations of which a scratch implies the traces of the scratcher, the traces that intersect and encounter with other traces and significations which make up ways of acting with signs and sign posts trafficking behaviour and action with conventional rules and so on. Out of such action unfolding in the signifying weave of phenomena, unfolds the ordered spatial temporally structured memory and horizon of the human organism. Out of the unfolding signifying use of signs woven into one another's significations, appears particularised signs signalling and representing their significant uses for the organism which is acting and reacting for survival in nature while nature appears in the organism's sensational horizon with its effects and consequences signalling threats and supports for the survival interests of the organism. In the case of human organism the surroundings and human thinking which operates in terms of constructing and projecting

pictures representing surroundings are reciprocally ordered and structured; i.e., the reality of the surroundings is seen as differentiated and kept fast by the pictures/representations of language while the conceptual differentiations maintained by the different uses and signifying consequences of signs, the techniques and rules of which are operationally learned and sustained by shared language techniques and memory habits. Our world horizon is thus a *shared horizon* sustained by memory habits operationally structured by the techniques and technologies of language and culture, in such a degree that we think and act without any sense of limits; that we think we discover reality more and more by scientific methodologies of observing and experimenting reality without really digging deep into the meaning of how such concepts as "observing", "experimenting" and "naming and describing reality" work and operate in the unfolding signifying phenomena of life. In fact, the latter sense of life as unfolding; the sense of life with its unpredictable manifestation and presence is completely effaced from our temporally structured and spaced world horizon which *re*presents phenomena and surroundings in its predictable aspects only; with its precedents and consequences, causes and effects, before and afters and so on. Life in its manifest sense is thus effaced and automatically filtered by our operational language habits acquired by training and education in the language and culture at any section of historical time in which we find ourselves in action as actors of the game. Hence we miss the transcendental sense of life due to the structure of thinking and imagining only with the representations of language without a sense as to the structuring of our world-horizon which is completely filled with pictures of language each of which is signalling and triggering our imagination to react and fluctuate with what these pictures resemble and associate. Not only the thinking of lay people, but the thinking of learned people like some philosophers and scientists suffer from such malady as testified by their ontological, essentialist theories of knowledge with their implicitly or explicitly maintained unquestioned presuppositions as to perception, logic, reality and so on.

Therefore, the question of transcendentalism is intimately connected with understanding the structure of thinking in operational internal connections with the use of pictures of language, which are intertwined with imagination and memory reactions. Without such clarity thinking interprets the sense of transcendence only at a representational level, as Kant described, rather than ascending to that level by elucidations of manifest phenomena, by unravelling and untying the knots of operational habit structures of thinking with representations, which are pictures operationally structured and sustained by memory and shared imagination reactions manifesting and intertwining with the rules of operating with signs of the language-game the significations of which are internally connected with the stream of unfolding signifying manifest phenomena. Kant's idea of "transcendence" is conceived, on the grounds of interpreting phenomena based on the representations of scientific paradigms; seeing phenomena as pictured and represented by scientific observation and experiment without however digging deep into the reciprocal structuring of the actor's thinking, memory and imagination reactions with pictures of language. His idea of "*synthetic a priori*" falls short of clarifying the manifest phenomena at the moments of unfolding with its unexpected *a posteriori* occurrences and significations which are

transformed into the rules of the game by being structured and carried on opera-
tionally as a priori rules of the game by the teaching and training the reactions of
the new born into the game. In other words, phenomena are not attended in its phe-
nomenological aspect, as manifested, to enable the observer in internal signifying
connections with the observed, represented. Therefore, the possibility of transcen-
dental awareness as to the occurrence of phenomena in its unfolding aspects, with
those aspects, that condition and determine human thinking under the grip of imagi-
nation and memory habits is missed. It is due to such missing awareness that human
thinking goes to imagine thinking endowed with the a priori rules rather than under-
standing how thinking and use of signs are operationally and internally linked with
rules operational in language, rather than rules to be defined or presupposed as a
priori. That is a question of awareness which is intimately linked with understand-
ing and elucidating the nature and structure of consciousness with its psychological
aspect in the light of intuitive awareness that elucidate such psychological empiri-
cal structuring of consciousness with memory and imagination reactions as they are
intertwined operationally along with one's operational learning to use and to apply
the pictures of language. The detrimental consequence of such learning and training
is that one loses the sense of touch with the moments of life unfolding, the intuitive
sense that follows the traces of significations that internally connect signified with
the signifier, the moment that gives sense and life to the scratches as signs with their
different traces and consequences interlacing.

Let's linger at this stage in which live significations unfold in the weave of which
signs and significations manifest in internal connections before they are particular-
ized as conceptual pictures representing the identities and differences of particular
things and events in external connections as our surrounding world horizon. Let's go
in the direction of developing and raising the phenomenological insight of intuitive
awareness, in the direction of elucidating what manifests at this stage to be insight-
fully aware as to the manifest stream of significations in the weave of which our
particularisations and images interplay – rather than starting from a world horizon
the objects and events of which we find ourselves already engaged and occupied
along with our operational and instrumental habits based on our reactions and their
shared consequences in the development of language-game as culture and with its
history. Rather than going in the direction of operating with accustomed habits of
language, i.e., developing/constructing a general hypothetical picture of language
as to the development of modern culture and the history of consciousness by means
of a theory of language (i.e., generalizing a picture on the model of explaining the
signs of language as tools of culture developed in accordance with human needs
and changing conditions in dialectical interaction as philosophies of history and cul-
ture have so far elaborated enough) let's go the other way around to trace back the
significations into the unfolding moments *in which the signifying Use of a picture
manifests in internal connection that interlace with signifying Uses of other signifi-
cations* as this is expected to enable us to take notice of the structuring of pictures
along with the structuring of operational habits of memory and imagination inter-
twined to imagine with the representations of these pictures. Here, taking notice of
the moments of signifying phenomena in the structuring of human thinking with

pictures of language corresponds to the unravelling of the threads of imagining and reacting to the pictures of language with memory habits.

Going in the accustomed operational way, on the other hand, we are only provided with the tools/*pictures* of philosophical theories that serve for us to read phenomena logically, in rational terms, in causal relations, in space and time, in cause and effect relationships and interaction. Those pictures implicitly or explicitly serve for us as notations/pictures to read phenomena with its own logic embedded in the presuppositions and belief systems of language. Here logic operates with the rules of the game that govern and carry the belief system without however discovering and being aware of the phenomena in the signifying weave of which how such rules are structured, kept, operate, change etc. Such failure on the part of awareness results in turn as misconceptions and idealizations about the rules of logic, as to the application and operation of logical thinking with language, as well as to the nature of supposed *a priori* rules of thinking idealized with subjectivity, consciousness etc. They are idealized pictures, forms of expressions of language presented in the form of theories and narratives which are offering us a notation to read the ultimate development of history and human culture in a total perspective. Such misconceived "transcendental" perspectives instead of elucidating one's horizon of thinking and sense of reality which are structured by pictures of language present us more and more general pictures the construction of which are maintained on the rules of thinking with operating and applying pictures, and comparing reality with pictures, rather than providing an awareness as to how thinking, imagination and one's world horizon and sense of reality are intertwined and structured to shape one's sense of reality; i.e., as to one's self-understanding in contrast to surroundings objectified by the use of pictures. Therefore the light of transcendence is connected with the elucidation of presuppositions that occupy one's thinking with pictures and what resembles a logical picture of a state of affairs whatever. The problem is connected with understanding the mind/thinking structure that leads one to ask and imagine such pictures in the form of theories in answer to one's questions and curiosities.

The real core of the question of transcendence therefore requires understanding one's thinking in the sense of Self-understanding, the lack of which is manifesting with the kind of thinking led on and on by its own rails, operational habit structures of thinking by means of constructing logical pictures as such, instead of understanding how rules of logic and logical thinking are structured and continue to operate as internally connected with the unfolding significations of phenomena. "Internally connected" means that thinking, operating with logical pictures ostensibly defined or described cannot be taken in isolation as was supposed and idealized as if they are subject to analytical thinking endowed with inborn principles of *a priori* logical rules. Maintaining on the other hand that such thinking and its principles are historically structured falls short of elucidating the manifest phenomena which internally connect the memory and habit structures of empirical thinking to think and operate with empirical pictures of language. They are such pictures conceptually differentiating reality with identities and differences in space and temporality which can be likened and compared to the shadows *mis*taken as reality itself, doxa in contrast to Ideas. The latter "Ideas" then can be compared in so far as throwing the light

of lucidity to the signifying phenomena – The light that serves to untie the knits and knots of empirical belief structures; the insight that can elucidate the field of unfolding significations where actor's empirical beliefs, memory and imagination habits are intertwined and knitted together to make up one's world-horizon which presents objects and events as "ready to hand" (as Heidegger points out) in space and temporal order to operate with them while they are pictured and conceptually differentiated from one another by operational activities.

That clarity requires how thinking operates with pictures of language in constructing and describing reality by means of pictures which connects up with understanding how thinking interplays and is fluctuated between pictures of language and "imagination-pictures" while confusing and mistaking one with the other, in a way similar to the interpretations and presuppositions of cave people about the reality of the shadows on the cave walls. Thus it connects up with numerous confusions that are knitted together the knits of which then are systematically misleading the operator/reader of pictures from one picture indicating to another circling and feeding one another, like the seemingly logical turns of a labyrinth indicating and sending one endlessly from the turn of one corner to another; hence more and more deep into the labyrinthine ways of the cave which are constructions of habits of operating and thinking by means of constructing pictures; and more and more away from the ray of insight which requires our deepest attention to untie itself from the knits of memory and imagination habits intertwined to operate with pictures of language.[2] Untying one's thinking, intelligence as such, from memory and imagination habit structures doesn't necessarily imply thinking without memory, which is an impossibility. Such implications in fact take shape again as symptoms of imagination rather than insightful awareness that is capable of keeping a distance to reactive thinking and imagining.

Untying one's thinking from habits of thinking with pictures and reaching a deep standstill source of insight go tangentially or instantaneously with the flash of moments of awareness which endows one with the intuitive insight that nothing is represented by the images of pictures resembling a picture of a concept, say by the exact resembling image of a pipe painted, as reminded by René Magritte's famous painting, but that pictures are pictures – function as pictures and represent what they represent – in the stream of significations in the weave of which memory and imagination reactions are knitted, structured and hardened with identifications conventionally shared.

The nature-world in manifest the sense of which is expressed by the metaphors of Heraclitus or Parmenides thus remains hidden or unnoticed by the empirical habit structures of memory and imagination that is operational with pictures of language. That means our whole sense of life is exhausted with the empirical sense of world as our whole world horizon which is organized, ordered, mechanized, structured and mapped out by means of the scientific pictures of language in the name of physics, cosmology, astronomy, biology, geology, geography, topography, chemistry, anthropology, history etc. This means that, one without the awareness provided by phenomenological elucidation of facts, let alone to differentiate phenomena unfolding at the level of significations from phenomena represented by the pictures (which

are pictures based on memory and imagination reactions structured operationally the expressions of which take the form of *seeing* something *as* something, as a fact) are left to be misled by the very pictures of one's thinking; and not only to be misled by the answers to one's questions, but starting by the very presuppositions involved in the posing and projecting of those questions. The so-called now famous concept of phenomenology about "intentionality of objects" therefore always needs to be elucidated in view of signifying unfolding level of phenomena in the weave of which intentionality of objects is structured along with the identity and differences pictured by operational consequences woven with the signifying consequences of unfolding phenomena of life. Assertions such as "There is no object without a consciousness", as if an essential truth is expressed here, are misleading rather than elucidating the phenomena in the weave of which empirical consciousness of objects as to their objective and subjective features are expressed, pictured and structured as representations of public instrumental language of communication. I want to point out *en passant* that "intentionality" is a concept which requires elucidation of phenomena at the level of unfolding signifying phenomena, one which is without the required awareness has misleading essentialist implications with their confusions.

Here the problem is that our understanding and description of phenomena and phenomena as manifestation of life having been mutually structured and conditioned by each other leaves our thinking in a circle of *reacting* with the signifying unfolding consequences of phenomena rather than the awareness of phenomena in the signifying weave of which our thinking, memory and imagination are intertwined and structured to operate with signs and pictures of language. The result is that the manifest phenomena is filtered from the horizon of the *reactive* organism whose actions and reactions serve constantly to organize its own surroundings and space of action organized and ordered in the service of the instrumental pragmatic interests and concerns of the organism. Hence our world horizon as our space of instrumental action and operation is such a representational horizon which we seem rather imprudently to hold fast as the real world or the world of reality. It is basically a world of representations the reality of which are sustained by our reactions trained and tamed with the techniques, conventions, rules, with belief systems and narratives of cultures which may vary from mythologies to philosophical and scientific theories of language-game in which the actors thinking are trained to operate with the rules of the game. Our thinking seems to be so much shattered and so shaped by means of its own historical backload of conditioning as not to be able to gather and integrate itself anymore unless a providential/transcendental glimmer of light touches and sparks a flame in one's deep sensibility or intelligence. The glimmering light of which can then work as the sense of intuitive awareness that serves to elucidate what is distorted in the mirror of pictures/representations of language-games of culture, history as such. That sensibility of light and the light source in Plato's metaphor that would serve to move the inmates of the cave from being reactively directed and operated by reading the signs of shadows on the cave walls are connected and moved in that intuitive understanding of elucidating *what happens all-at-once as the possibility of such shadow reading*. I think Professor Tymieniecka's remark: "the manifestation of the life of the logos, which it is our objective to present, has

to appear "all-at-once", even though the dynamic logoic work runs through various phases and in a great variety of dimensions."[3] expresses the same requirement and philosophical insight as to the problem of transcendence. The critical term is "all-at-once", many aspects simultaneously, not in the order of analytical thinking habits of picking them one at a time of space, but *all-at-once*, as she also points out: "To grasp life's patterning *all should be presented at once in one cross section of an image*." It is remarkable and very rare in the contemporary philosophical scene to hear such a remark whose basis is a lifelong philosophical effort in pursuit of transcendental insight of light. Therefore the question of transcendence is concerned with the real call of philosophy starting from a scratch so to speak in the pursuit of light out of the cave. That means the answer to the question of transcendence lies in the manner of our writing and arguing in philosophy. Do they come from a deep down need of more and more light, ie., as expressed by Goethe in his deathbed, or are they acquired suppositions and presuppositions of philosophical theories and arguments into which people are trained as a profession for servicing the ethical political improvement of conventional states of mind? Real philosophers may excuse me as they would certainly understand my deep dissatisfaction. But I think that this is a question which is intimately connected with the problem of transcendence which is politely excluded from the agenda of many, owing to great Kant's treatment of that question based on the contrast of "Phenomenon" "*Nou*menon" in which the latter operates as a formal empty concept obtained as the negation of the former. This is a contrast which is based not on elucidatory awareness of manifest phenomena but on a definition of a subjectivity with a priori concepts whose space and time presuppositions are structured by the advancement of empirical physical science of Galileo and Newton that operates with the application of a priori principles presupposed inborn. That is an unquestioned presupposition hiding the real issue about awareness of phenomena in manifest; about how rules of logic and thinking and language phenomena are structured operationally with the use of signs which in turn are intertwined with memory and imagination reactions to pictures of language in the form of subject object duality. The concept of "intentionality" is an attempt to describe the operational structuring of this duality in the heart of manifest phenomena referred by such terms as "Lifeworld" and "Vivencia" in the context of phenomenological description. There remains on the other hand, the question[4] whether phenomenological digging and elucidation of the layers of the historical language games reaches to the core phenomena, to the "proto-phenomenon" the manifest of which underline the whole train of manifestations of imagination and memory reactions weaving the historical layers of consciousness and memory of historical language-games.

In other words, understanding the picturing situation by means of concepts requires a considerable effort against the main current of our established habitual thinking and imagining habits. Hence the problem requires the elucidation of how intentional images of objects, representations as such, are structured to be differentiated from one another in terms of their identities and differences in terms of space. How space-time is objictified out of the manifest of phenomena is the question that requires elucidation of phenomena, the *proto phenomenon in manifest*; that is to say, phenomena in separation from the habit reactions of memory and imagination to

pictures of language, representing phenomena in terms of identities and differences of language-use. Hence the problem of clarification phenomena requires a level of awareness that transcends the empirical physical and temporal space of memory and imagination that otherwise confine our thinking to remain operational and passive, that is to say, remain reactive to fluctuate with pictures of language.

What is at stake which requires elucidation is how imagining with pictures of language are internally connected by the significations of phenomena in the weave of which the images come to depict/picture, symbolize concepts as one comes to learn and operate with the unfolding of significations of images.

Plato's metaphor is *transcendental* in comparison to the standpoint of the people in the cave as it informs us that they are "chained"; as long as they remain to be determined by the techniques and operational habits of thinking and imagining with pictures of language. They are thus misled to identify the picture with what the picture resembles or associates in imagination, in complete oblivion of the use of the picture internally connected with the unfolding signifying phenomena. The *mis*take or misidentification in question is noticeable only from a different level of attention of intuitive awareness that is capable of following how the beliefs in the truth of perceptions interplay with the changes in the surroundings the signifying consequences of which and the actors seeing, observing and operating with them interplay, condition the observer's thinking and imagination and world horizon by the structures of space and temporal space. They are the logical space of concepts which serve as the tools by the use of which we map out, picture a world horizon, the space in which we operate. The latter compared to the former standpoint is transcendental in so far as it expresses a higher level of awareness as to the habit structure of the observer's beliefs about what one believes as to the reality of oneself and the surroundings. While the former with the missing of such awareness remains operational only at the level of doxa. That amounts to an empirical/historical subjectivity and horizon determined by operational habits of acting and reacting with pictures of language, with representations as such; in which the process of empirical imagination and images of pictures form and develop new imagination habits and reactions which interweave with other operational activities of cultural historical language-games. Hence *doxa* leads to *doxa* in the language-game of blind's leading the blinds. That is a modality of thinking and imagining woven and strengthen by the reactions and habit structures of imagination to pictures of language and what these pictures resembles and associates in imagination in the form of new pictures, hence constructing and layering pictures and a culture of community whose imagination and modality of thinking and attention are structured to operate only with pictures of language. As that happens without the actors' awareness of the interplay in which such modality of thinking and imagining take shape, operating with pictures of language and and operational reactions of imagination to pictures of language develop into habit structures which casts or bifurcates perception into the modality of subject/object; into the dualism between observer and observed or between subject images and object images of an empirical subjectivity. That amounts to a modality of thinking wholly occupied and preoccupied with instrumental/operational/survival interests of an organism with no space of awareness for the holistic light to touch one's sensibility,

the touching moments of which are expected to enable one to take notice of what manifests "all-at-once" – i.e., of the unfolding significations in the weave of which such reactions and habits of imagination take shape. Hence *doxa* gains strength or loses its grip on one's intelligence depending on the level of awareness that one is capable of gathering on the way of untying the knits and knots of habit structures that condition one's thinking.

This indicates that the sense of transcendence demands the awakening and response of the very core of our intelligence which would *reset* our thinking to respond in accordance with our deepest sources of sensibility the stirrings and movements of which can then make its own holistic space of awareness to be sensed while the whole of physical space is operationally and empirically structured mainly for pragmatic survival purposes of the organism in its action to survive.

Plato's cave metaphor by his emphasis on the Light of fire's coming into the cave from a background the missing awareness of which results in the *mis*taking of shadows as reality; including the description of the stage as a cave with the stance peculiar to the inmates "chained" as not to take notice of the rays of the light source coming in and causing the shadow play on the walls and so on, is a description of the state of affairs from a different level that transcends the shared point of view of the inmates whose descriptions as to the reality of their surroundings are expressions of reactions of imagination projected in the form of attitudes and beliefs which are portrayed by Plato's metaphor as doxa – The kind of confusion manifesting as such from the lack of awareness which manifests and operates building a circle with the "chained" shared standpoint and horizon of the inmates. What is missing here is also what operates as conditioning and "chaining", so to speak, the inmates to such a standpoint of reacting and fluctuating operationally with doxa. What is missing is not there where they point and demonstrate as to the reality of the perceived and the perceiver in terms of "subject" and "object"; but it is where such dichotomy interplay, prompt and associate each other. The circle of habitual association between imagination reactions and pictures of language build on each other, strengthen, and continue to web its own knots, as long as one's whole attention remains entangled to be preoccupied, to be operated and reacted by the shadows, by the images which are confused and mistaken as the reality, as if the self essence of which is perceived, named by the supposed self essence of the perceiver, as was once characterized by Descartes' proof of *res cogitans* with a priori rules of thinking and so on. That is a confusion which systematically misleads one as long as one does not understand how one's thinking, memory and imagination habits are structured by pictures and rules of the language-game in which one comes to learn to operate and come to react to the identities and differences represented by these pictures. Thus we started with Plato's transcendental picture of the state of affairs but we have already advanced a little by diagnosing that the problem of transcendence is intimately connected with understanding how our thinking and intentional point of view of our surroundings are conditioned/determined with the pictures of language that re-present by organizing and ordering our world in space and temporality. Therefore the problem of transcendence gets its clarifying light in so far as how deep we go and dig into our habits of thinking in untying the chains, the

knots that intertwine our thinking to react to operate with pictures and images of pictures of language. They are such knots that as long as they remain untouched by untying touch of awareness, they remain operational in misleading our thinking to confuse the images of pictures with reality which misleads one to construct and introduce to the language of imagination new imagination pictures as introduced by ontological theories and descriptions. Such entanglements may be an inevitable mediation of thinking on the way of transcendence, as we may observe how we ourselves act and react with such philosophical arguments and with their implicit or explicit pictures presupposed that shape and fit in the whole of the system structure with the operational rules of which our thinking is educated and trained to operate. The outcome is that our seeing the state of affairs is shaped to read a world horizon with the rules and pictures of the language-game with all the historical backlog of the belief and value systems along with the emotional reactions aroused and sustained in the form of living the life of the language-game, as the cultural form of life in which we find ourselves as actors of the game. As the "pictures" provide us a spectacle or a map to "*see as*", "read", the surrounding world horizon as "objective reality" we remain deprived of the awareness of manifest phenomena, in which such an intentional consciousness of "objects" are structured operationally and shared as the shared subjectivity, which one tends to suppose as if it's the centre of willing, meaning, perceiving, naming, and describing objective reality. That is an appearance manifesting due to the missing awareness of manifest phenomena which subsists as the possibility of our operating with our memory based conventional learning to point, to show the reality of anything the possibility of which depends upon the kind of "Use" which is internally connected with the manifesting signifying stream of phenomena, from which nothing as self subsisting centre, neither in the name of "subjectivity", nor "objectivity" can be shown, pointed, meant and so on in isolation.

Such an elucidation of phenomena that displays how the inmates' perception, imagination and memory reactions are operationally structured and shared in the historical language-games with their historical consciousness and historical imagination is transcendental in so far as a person remains "chained" or "determined" by such operational habits. It can only be accessed in so far as a person can make shift in one's chained or conditioned stance; a shift that would then enable one to see and make a comparison with one's former stance, with one's self in doxa in comparison with the new space of movement that allows one to turn back and see the rays of light incoming and causing the shadows which is formerly identified as reality in confusion. That is the kind of *doxa* which is described by Plato as opposed to the transcendental point of view by describing a context for it. Namely by the narrative of cave metaphor, with a background of light rays causing play of shadows and creating *doxa*, as a false sense of Reality, a shared illusion of reality which serves such a standard rule of judging the truth of propositions about reality. It also serves for falsely measuring and rejecting the sense of transcendental reality in so far as one remains "chained", determined as such by conventional operational shared habits of the conventional belief and value systems of the language-games of cultures. Here lies also the age-old conflict between language use based on operational habits of meaning literally represented by signs, and language of metaphors which in a way

moves by playing with the order and shifting the literal meaning and syntax. The latter is often a conscious or unconscious expression of a touch of awareness that is cracking habitual conventional forms of expressions and syntax. That is the kind of touch we usually respond as poetry, the touch of life in manifest. While operational language habits tend to operate by understanding and translating words into literal meaning as represented by dictionary entries, they treat and identify literally represented meaning with the real, and dismiss the poetical as phantasm, illusory, ephemeral and so on. Hence the conflict arises as the misunderstanding and rejection of metaphorical, poetic expressions as unintelligible or nonsensical or delusional in case they express a sense of reality which resists to be interpreted, read (*seen as*) under the conventional forms of expressions and the logical syntax and rules of the representational language. Clearly, the question of transcendental sense of reality is internally connected with seeing into the operational structuring and hence deconstructing empirical imagination of reality by pictures of language. That requires a deeper understanding and awareness of how the signifying Use of signs manifest as proto-phenomenon in which thinking, perception, memory and imagination reactions are intertwined in the forms of historical consciousness and culture.

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NOTES

[1] Such terms of phenomenology as "Lifeworld", "Erlebnis" or "Vivencia" always require a different movement of thinking that starts from scratch to dig deeper layers of sense to elucidate the virtual state of affairs in the unfolding signifying weave of which subject/object differentiation and intentionality of subjective and objective senses are structured to interplay.

[2] Therefore Wittgenstein says: "I am showing my pupils details of an immense landscape which they cannot possibly know their way around." *Culture and Value*, Blackwell, 1980, 56e.

[3] Tymieniecka, A.-T. *Logos and Life*, Dordrecht: Kluwer Academic Publishers, Book 4, p. 5.

[4] This is a question, as some present day scholars in Husserlian Phenomenology, like Professor Konrad Rokstad who, upon the presentation of this paper, made a point in favor of Subjectivity as the core of subject object intentional empirical structure, whereas my point is that such suppositions of "subjectivity" and "objectivity" express their significances like all other conceptual differentiations in the stream of manifest phenomena in which subjectivity and objectivity are structured and polarized as a manifesting result of reactions of memory and imagination habits to pictures of language. In that while the pictures in Use in internal connection with the manifest phenomena are obliterated from the horizon of empirical habits of memory and imagination, the images, appearances symbolizing conceptual differences are reacted habitually and held to be "real", or identifed and classified as "essential" "accidental", or "primary" and "secondary" and so on. Hence the entire signifying interplay of phenomena is filtered from the horizon of empirical historical subjectivity the memory and imagination habits of which operationally structured to act and react as such a centre of subjectivity, namely as a centre determined by the historical backlog of imagination and memory habits of historical language-games.

MARIA-CHIARA TELONI

NEW FRONTIERS OF TRANSCENDENTAL WITHIN PRESENT PHENOMENOLOGICAL OVERVIEW: FOR A REDISCOVERY OF REALITY

ABSTRACT

Preparing the present study we decided to start from a sort of historical and etymological analysis of both the two terms that appear within the title given to the Congress, that is to say "Transcendentalism revisited". It is also very important to underline how the same theme appears within the last Tymieniecka's work, *The Fullness of the Logos in the Key of Life*, really essential in order to well understand all her thought. *Transcendentalism Revisited* is, indeed, the title of the ninth chapter of the first book of this work: *The Case of God in the New Enlightenment,* that we will consider in the last part of the present study as a sort of synthesis. Transcendental analysis, indeed, constitutes, without doubts, one of the strongholds, and, at the same time, one of the most controversial themes of phenomenological inquiry, since its origin in Husserl till now and till the most recent investigations carried out by Anna-Teresa Tymieniecka. So it appears immediately the possibility, through a "revisitation" to do, of a retrieval of the most genuine sense of transcendental analysis, freeing it finally from that "-ism" by which it was signed, at a phenomenological level, since decades.

INTRODUCTION[1]

Preparing the present study we decided to start from a sort of historical and etymological analysis of both the two terms that appear within the title given to the Congress, that is to say "Transcendentalism revisited". It is also very important to underline how the same theme appears within the last Tymieniecka's work, *The Fullness of the Logos in the Key of Life*,[2] really essential in order to well understand all her thought. *Transcendentalism Revisited*[3] is, indeed, the title of the ninth chapter of the first book of this work: *The Case of God in the New Enlightenment,* that we will consider in the last part of the present study as a sort of synthesis.

Transcendental analysis, indeed, constitutes, without doubts, one of the strongholds, and, at the same time, one of the most controversial themes of phenomenological inquiry, since its origin in Husserl till now and till the most recent investigations carried out by Anna-Teresa Tymieniecka.

Nevertheless, talking about transcendental-ism already involves a precise choice of field, simply because the suffix "-ism" always indicates something outdated, and attributes to the noun that accompanies, a negative connotation that consists of the absolutization of a part in respect to the whole.

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On the other hand, the adjective "revisited", rather than denying, seems to confirm this impression, presenting the necessity of a revisitation exactly in the sense of a correction, or, better, of something to modify; something that, even if can appear wrong, does not want be cancelled at all.

So it appears immediately the possibility, through a "revisitation" to do, of a retrieval of the most genuine sense of transcendental analysis, freeing it finally from that "-ism" by which it was signed, at a phenomenological level, since decades.

FOR AN ETYMOLOGICAL ANALYSIS OF THE PROBLEM

Through this brief premise, we approached the indicated problem, trying to interpret the intentions of who suggested it. But, wanting to continue on the basis of an etymological analysis – on a philosophical background, of course, we soon realize the richness and the pregnancy of meaning hidden within this term, not only in the phenomenological field – the most appropriate for the context of our intervention, and the nearest to us, but also for a good part of the history of the occidental philosophy.

We can, indeed, for example, realize the importance of the problem, simply skimming any philosophical dictionary.[4]

At the voice "transcendentalism"[5] we would find the names of Kant, Fichte, Schelling, Schopenhauer; and more Rickert, Windelband, Spir, that is to say all belonging to the neokantian school, and known also by Husserl. But we can find also the American Emerson's transcendentalism, risen in clear contrast to the materialistic and Enlightens theories, recalling openly, as a pantheistic idealism, Schelling and Hegel.

At the same voice, we can again find the quotation of Bariè's "Italian transcendentalism", always recalling Hegel, but also referring to Kant; and finally the Italian Vasa's and Del Pra's "transcendentalism of praxis".[6]

But it is clear how, within this long list, the name of Edmund Husserl does not appear, even if he, as we know, dedicated the central phase of his prolific philosophical activity, defending himself against accusations of various "-isms" (Neokantism, Neothomism, New Scholastic, etc.); but giving *life* to new ones, as well cleared by Edith Stein, who, in *What is Phenomenology?*,[7] talks about "husserlian idealism",[8] referring to the world's constitution by the subject.

Cleared the fact that, if we can talk, and actually talk, about "transcendentalism", we have to do that always at the plural form, now we have to clarify which transcendentalism should be subject to revisitation, through our analysis.

Coming back for a moment to the quoted philosophical dictionary, we have to note that the name of Husserl appears under the voice "transcendental" – that is to say without the suffix "-ism", where it is clearly written that within husserlian reflection this term has the same meaning that it had in Kant, that is to say in other words, referring to the "pure experience" obtained through the activation of phenomenological *epoché* of "natural existence".[9]

Nevertheless, in Kant the term seems to assume a wider meaning, since the transcendental has to be considered in three fundamental senses. First of all it is

conceived like an attribute of the philosophical reflection on foundations of human knowledge, a central thematic of whole modern philosophy, since Descartes onwards, that in Kant assumes a new light – and, in this sense, "transcendental", as an adjective, does not accompany pure intuitions or categories as much, but rather than disciplines, like esthetic and logic, that have them [pure intuitions or categories] as object of their analysis, in contrast with the adjective "psychological"; second, it is used in the same sense of "a-priori", as opposite of "empirical", and, as such, it was successively used also by Hegel and Schelling, referring to, this time, the "absolute I", that took the place of the Kantian "I think" – and it is exactly the sense with which appears also in Husserl. Finally, the third sense in which it appears in Kant is that referred to the illegitimate use of categories for "things in themselves",[10] rather than for *phenomena*, so in a disparaging sense.

The reference to Kant, as we know, is fundamental, not only for a clear and obvious terminological consonance, even if not semantic, not related to the meaning at all – with the husserlian language regarding the object of our inquiry, but also for the no-casual importance of Kant's thought within Husserl's work.

Nevertheless, for a correct etymo-philosophical analysis of the term "transcendental" – clearly well different from "transcendentalism", but basic in order to comprehend it, the reference to Kant and to the subsequent idealistic and neokantian tradition, does not suffice, if we want to have a complete representation. It needs, indeed, first of all, to refer to the specific language of medieval Scholastic, where transcendentals are considered "specifications of concept of *ens*",[11] above Aristotle's categories. Thomas quotes five of such specifications: *res, unum, aliquid, verum, bonum*. They are also recalled by Edith Stein, who, after her conversion to Catholicism took an interest in Scholastic philosophy, and first of all in St. Thomas's thought, retrieving its central couplings both in the essay *Husserl's Phenomenology and St. Thomas von Aquino Philosophy*,[12] where she compares husserlian phenomenology with Thomas's philosophy, and in her fundamental metaphysical work, *Finite and Eternal Being,*[13] where she talks about it within *Fifth and Sixth Chapters*, referring always to the concept of *ens* and to the clarification of the meaning of being.

Therefore, also in this case the history, we can say the life, of the term "transcendental" and of its various meanings during the modern prekantian philosophy, seems to deeply intertwine with results that it will have in phenomenology, and first of all within the phenomenology called by Husserl himself exactly "transcendental".

HUSSERL'S TRANSCENDENTAL PHENOMENOLOGY

It is interesting what Alfredo Marini maintains with this regard in the *Introduction* to the Italian anthological compilation of Husserl's works, titled exactly *La fenomenologia trascendentale*[14] (*Transcendental Phenomenology*).

Marini says that in Husserl's point of view "the transcendental perspective"[15] seems to be the only one that allows solving the eternal philosophical tension between finite and infinite, that for Husserl was, in other words, the tension between

psychologism and logicism, metaphysics of the object and metaphysics of the subject. However, this perspective does not establish itself immediately in Husserl's work, and does not preserve the same configuration during his whole itinerary. They will be, indeed, *Cartesian Meditations*[16] and the Second volume of *Ideas,*[17] that allow clarifying the transcendental nature of phenomenological reflection.

Let go now to see what Stein maintains with this regard, in order to approach the master's thought, through the voice and the interpretation given by his disciple.

THE QUESTION OF IDEALISM-REALISM IN EDITH STEIN'S THOUGHT

Marco Paolinelli[18] writes an interesting article about this point in Edith Stein's thought. He faces the question of transcendental within Stein's work, through the explanation of the relationship between idealism and realism that comes untied in the whole Stein's reflection, tightly connected, obviously, with the analysis of the human being that is also the main interest of Paolinelli himself.

He shows how Stein retraces this theme in the main part of Stein's works, starting from her *Introduction to philosophy*,[19] where Stein talks about the contrast between idealism and realism within the phenomenological wave, referring to perception, so the gnoseological question, relevant to the conditions of validity, that is to say of truth, of human knowledge, from which phenomenology starts, becomes a metaphysical problem – that is to say relative to the legitimacy of world's existence, absolutely independent from the conscience constituting the knowledge that it has of the world. But we have to proceed by degrees.

Through a careful consideration, indeed, mentions of the dispute idealism-realism in the phenomenological wave, since its origin, appear also in Stein's autobiography *Life of a Jewish Family (1891–1916)*, [20] where she maintains that "all the young phenomenologists where convinced realists".[21] Stein also specifies that this prevalent tendency was due to the appearance of the master's *Logical researches*,[22] published in their first volume t the beginning of the Nineteenth ventury, "that appeared as a radical separation from the critic idealism of Kantian and neokantian mark". "It appears", Stein continues, "as a new Scholastic, since the look was not ever directed to the subject, but to the things: knowledge appears again as a «receiving» that assumes from the things its rule, and not, like in the criticism, a «determining» that imposes its rule to the things".[23] This position, expressed by Husserl, had to be read, moreover, like a "radical critique to the psychologism" prevailing at that time, and "to the all relativism of any kind".[24] Stein reaffirms this point also in the article *Husserl's Transcendental Phenomenology*,[25] where she writes that in *Logical Researches* Husserl "settles accounts with the skepticism in its different forms (psychologism, historicism) and it appears the idea of a formal ontology".[26]

In *The Meaning of Phenomenology as a Vision of The World*,[27] Stein underlines how Scheler agreed with Husserl on both the coming back to the object and the research of essence. The question will become problematic because of the "further developments of his [of Husserl] thought".[28] In 1913, indeed, it appears in the

«Jahrbuch» the first book of *Ideas* that determines the separation, from his new positions, of the old Gottingen's students. "Starting from *Ideas*", Stein explains, "it seemed that the master wanted from some points of view, to come back to the idealism. [. . .] it was the beginning of that evolution that brought more and more Husserl to see, in what he called «transcendental idealism» (that does not correspond to the transcendental idealism of Kantian schools) the authentic heart of his philosophy, and to spend all his energies for its foundation".[29]

THE METAPHYSICAL TURNING POINT

We have to specify how for Stein the question idealism-realism cannot be simply and banally solved with a clean refusal of idealism, and in a full acceptance of the realism, especially if with it we mean an ingenuous one. Such a question, indeed, in Stein's opinion, seems to be much more complex, since, as she will subsequently affirm in the article entitled *What Is Phenomenology?,* "The idealism [. . .] is a basic conviction (*Grundüberzeugung*), fundamentally a personal and metaphysical one, not the result of indisputable logical researches".[30] Therefore, as she will write to Roman Ingarden, in a letter of October 1927, "this question cannot be solved philosophically, but it is always already solved, when someone starts to do philosophy".[31]

Moreover if the critique to the husserlian idealism is very pregnant in *Introduction to Philosophy*, that, as we already said, has, as central motif, the problem of perception and of the function played, connected to the first, by the sensation's data – as well we have to not ignore the importance of the common experience, that is to say the dimension of intersubjectivity that connotes the human knowledge, so we find ourselves "in front of a being that is beyond the experiencing conscience, independent from it, and that neither the idealist philosopher wants to understate",[32] it becomes sharper in the unfinished *Potency and act*, where Stein bears in mind also *Cartesian Meditations*.

Here, within the section devoted to the *Excursus on Transcendental Idealism*, Stein substitutes the gnoseological concept of "transcendence" like used by Husserl, with its traditional meaning used by St. Thomas and by medieval Scholastic in general, moving the problem from the pure level of conscience to that of metaphysics and natural theology. The crucial point is constituted by the passage from *phantasma* to the *species sensibilis*, where the differentiation between idealism and realism lies.

Stein, with this regard, affirms that "transcendental idealism gives up as a not explained and not explainable remainder, as a totally irrational remainder, the sensitive material supposed by any constitution, and the fact (*Faktum*) of the constitutional work".[33] Not only, but we have also to consider the fact that we cannot attribute, as it, on the contrary, appears from Husserl's statements, any absoluteness to a being, that is the human subject, who "has not the characteristics of the unconditional being, or of the first being".[34] Indeed, he "finds himself put in existence, not as an existing by (*durch*) himself, and in his activity, bonded in a double way: by what is given (*vorgegeben*) to him, and by his rules, that regulate his activity".[35] In this

sense the way towards a "constructive metaphysics" is opened, since the man refers to something that is absolute in a different sense compared his one: to a principle, in the sense of the original and unconditional",[36] that is to say God.

THE GNOSEOLOGICAL QUESTION WITHIN ANNA-TERESA TYMIENIECKA'S PHENOMENOLOGY OF LIFE

It is interesting to note, finally, how, once again, the perspective opened by Anna-Teresa Tymieniecka's phenomenology of life, broadens and integrates horizons indicated by Husserl.

In the first (Book One) of the five volumes («Analecta Husserliana» nn. LXXXVIII–XCII) devoted to the *Logos of Phenomenology and Phenomenology of the Logos*,[37] Tymieniecka, recalling the problem of the constitution of the knowledge in the human subject, put it within the wide sphere of the world-of-life and precisely in the Logos of life itself, with its height. Here Tymieniecka says: "Already at the fringes of the Husserlian inquiries there lurk the cognitive systems of living beings other than humans as well as human entanglements within the world of life and its processes, which escape the human cognitive grasp and which indicate the interworldly *logos of life* that does not depend on the cognitive rationalities".[38]

This way we can reach what Tymieniecka calls "a «reduced» level, this time at the ultimate grounding, one at which the cognitive subject finds itself to be an integral part of the preconstituted lifeworld".[39]

It is nothing else that the discovery of "other levels of rationality, toward the revelation of various perspectives of the logos, underestimated if not ignored by Husserl and his followers".[40]

But as we have already anticipated the theme of the present study is strictly linked with the new Tymieniecka's work edited by Springer, that is to say *The Fullness of the Logos in the Key of Life*. I think that here we can find the true sense of the Tymieniecka's inquiry on the main question of possibility of knowledge. Indeed, as she well underlines at the beginning of the work, the great question of modern philosophy and, maybe, of whole modern culture, was formulated by Kant and Husserl, like the question of the possibility of knowledge/cognition. This is the same question formulated by Tymieniecka but in different terms, and especially in a different context, different from human mind or conscience, or, better, deeper than them, and sustaining them, that is life. Tymieniecka, indeed, within the chapter nine of the mentioned work, talks about a conversion of supremacy from mind to life.

Even if on one side, Tymieniecka says, Kant and Husserl "attribute the power to structure the import of empiria, of experience, to a specifically human consciousness that is understood as being «transcendental» and to exercise a dominion over the world of life that it establishes"[41] and "we may consider the horizons of experience to be transcendental",[42] nevertheless on the other side we have to note that they are such in a special existential way, a vital one. That is the reason why Tymieniecka talks about existential "trascendentalia", using a traditional term with other meaning, in order to indicate the "experiential/evidential horizons [. . .] evidential forces

of the soul" corresponding to "the innermost congenital yearnings of the sentient soul".[43]

The main Tymieniecka's interest, indeed, as she admits, it is not as such the ultimate transcendental origin of subjectivity, but rather towards transcendental existential horizons that open to subjectivity. Nonetheless she recognizes the importance of the subject-object correlation pointed out by Kant and Husserl.

However in Tymieniecka's opinion, both of philosophers in their analyses do not consider the whole course of the constitution as the genetic constitutive synthesis does not rest upon the genetic process carried out by a supreme intellective mind, but it is "the consequential outcome of the logos of life's ontopoietic genesis".[44] This is the result of the crossing quoted by Tymieniecka at the second paragraph: "The crossing from the performing attention of the subject to the figurative coalescence of the experiential objectifying of elements into a sui generis universalized «object» freed from subjective ties".[45]

We have, so, to distinguish on the basis of the classic phenomenological correlation subject-object between the generative logos of life and the cognitive logos, and to consider the last only an abstract skeleton. Indeed, the subject is guided by the logos line that leads him to the constitution of a logoic apparatus different from an independent agency of the mind separated from empiria, but, on the contrary, as an apparatus "existentially solidary with the vital-empirical genetic net of the logos of life".[46] That is so that the cognitive achievement is not directed by a constitutive scheme, but by the "architectonic-constitutive system of existence, that is by the logoic project of life"[47] and the transcendental situation of the living being is given by the vital positional situation of the living agent rather than by the cognitive apprehension.[48]

Anna-Teresa Tymieniecka concludes the chapter saying that: "There is no doubt that human mind/consciousness occupies a central position within our individual world [...] but all that as the integral fruit of this immeasurable network, it taking ordination and positioning from its logos-prompted moves. The world of life, which man projects around himself, is indeed transcendental but not in its fundamental origins in constitutive consciousness/mind [...] but rather with respect to its *positioning within the dynamic web of the geo-cosmic architectonics of life.* It is *life-transcendental*".[49]

CONCLUSIONS

Finally, in my opinion, this is the meaning of the revisitation of modern philosophical transcendentalism carried out by Tymieniecka. It is anchored to the logos of life's ground.

Moreover, in this sense the problem of idealism, referred to the human subject, appears as out of date, since, talking about cognitive structures at the level of other living beings, involves recognizing independence to the existence of a world other than the human one.

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N O T E S

[1]   Hereinafter English translation from Italian edition is by the author.

[2]   A.-T. TYMIENIECKA, *The Fullness of the logos in the Key of Life*, Springer, Dordrecht 2008.

[3]   Ivi, p. 127.

[4]   *Enciclopedia di filosofia*, Garzanti, Milano 2007.

[5]   Ivi, p. 1141.

[6]   Ivi, p. 1142.

[7]   E. STEIN, *Was ist Phanomenologie?,* in «Wissenschaft/Volksbildung», scientific supplement to the «Neuen Pfalzischen Landes Zeitung», n. 5, 15 May 1924, republished in the magazine, «Teologie und Philosophie», 66 (1991), pp. 570–573; It. tr. *Che cos'è la fenomenologia,* in E. STEIN, *La ricerca della verità. Dalla fenomenologia alla filosofia cristiana,* Città Nuova, Roma 1993, pp. 55–60.

[8]   Ivi, p. 59.

[9]   *Enciclopedia di filosofia,* quot., p. 1141.

[10]   Ibidem.

[11]   Ibidem.

[12]   E. STEIN, *Husserls Phänomenologie und die Philosophie des heiligen Thomas von Aquino. Versuch einer Gegenuberstellung,* in «Jarbuch fur Philosophie und phänomenologische Forschung»; Husserl zum 70. Geburstag, 1929; It. tr. *La fenomenologia di Husserl e la filosofia di san Tommaso d'Aquino. Tentativo di confronto,* in E. STEIN, *La ricerca della verità,* quot., pp. 61–90.

[13]   E. STEIN, *Endliches und ewiges Sein. Versuch eines Austiegs zum Sinn des Seins,* in *Edith Steins Werke,* Band II, Herder, Louvain-Freiburg i. Br. 1959; It. tr., *Essere finito e Essere eterno. Per un'elevazione al senso dell'essere*, Città Nuova, Roma 1999.

[14]   E. HUSSERL, *La fenomenologia trascendentale. Antologia*, La Nuova Italia, Imola 1974.

[15]   Ivi, p. XX.

[16]   E. HUSSERL, *Cartesianische Meditationen und Pariser Vorträge*, herausgegeben und eingeleitet von S. Strasser. – 2. Aufl. – Haag : M. Nijhoff, 1963; It. tr. *Meditazioni cartesiane con l'aggiunta dei Discorsi parigini*, Fabbri, Milano 1996.

[17]   E. HUSSERL, *Ideen zu einer reinen Phanomenologie und phanomenologischen Philosophie. 2, Phanomenologische Untersuchungen zur Konstitution*; herausgegeben von Marly Biemel. – Haag : M. Nijhoff, 1952; It. tr. *Idee per una fenomenologia pura e per una filosofia fenomenologica. 2. Ricerche fenomenologiche sopra la costituzione*, Einaudi, Torino 1976.

[18]   M. PAOLINELLI, *Natura, spirito, individualità in Edith Stein*, in A.A., *Edith Stein. Lo Spirito e la santità*, Edizioni OCD, Roma 2007, pp. 51–112.

[19]   E. STEIN, *Einführung in die Philosophie*, in *Edith Steins Werke,* Band XIII, edited by L. Gelber e M. Linssen, Herder, Freiburg i. Br. 1991; It. tr., *Introduzione alla filosofia*, Città Nuova, Roma 2001.

[20]   E. STEIN, *Aus dem Leben einer judischen Familie. Das Leben Edith Steins: Kindheit und Jugend*, in *Edith Steins Werke*, Band VII, Herder, Freiburg i. Br. 1985; It. tr., *Storia di una famiglia ebrea. Lineamenti autobiografici: l'infanzia e gli anni giovanili*, Città Nuova, Roma 1992.

[21]   Ibidem.

[22]   E. HUSSERL, *Logische Untersuchungen* – Halle : Niemmeyer, 1928; It. tr., *Ricerche logiche: prolegomeni a una logica* pura, Il Saggiatore, Milano 1968.

[23]   STEIN, *Storia di una famiglia ebrea,* quot., p. 228.

[24]   Ivi, p. 227.

[25]   E. STEIN, *Husserls transzendentale Phänomenologie (1932)*; It. tr., *La fenomenologia trascendentale di Husser*l, in E. STEIN, *La ricerca della verità,* quot., pp. 115–117.

[26]   Ivi, p. 115.

[27]   E. STEIN, *Die weltanschauliche Bedeutung der Phänomenologie* (1932?); It. tr., *Significato della fenomenologia come visione del mondo*, in E. STEIN, *La ricerca della verità,* quot., pp. 91–107.

[28]   Ivi, p. 95.

[29]   E. STEIN, *Storia di una famiglia ebrea,* quot., p. 228.

[30]   E. STEIN, *Che cos'è la fenomenologia,* in E. STEIN, *La ricerca della verità,* quot., p. 60.

[31]   *Edith Stein Gesamtausgabe*, Herder, Freiburg-Basel-Wien 2000, IV 185; It. tr. E. STEIN, *Lettere a Roman Ingarden 1917–1938*, Libreria Editrice Vaticana, Città del Vaticano 2001, p. 253.

[32] E. STEIN, *Introduzione alla filosofia*, quot., pp. 115–116.

[33] E. STEIN, *Potenz und Akt. Studien zu einer Philosophie des Seins*, in *Edith Steins Werke*, Band XVIII, Herder, Freiburg-Basel-Wien 1998; It. tr., *Potenza e atto: studi per una filosofia dell'essere*, Città Nuova, Roma 2003.

[34] Ivi, p. 345.

[35] Ivi, p. 355.

[36] Ibidem.

[37] Ibidem.

[38] A.-T. TYMIENIECKA, *Impetus and Equipoise in the Life-Strategies of Reason, Logos and Life,* Book 4, Analecta Husserliana, vol. LXX, Kluwer Academic Publishers, Dordrecht, 2000.

[39] Ibidem.

[40] Ibidem.

[41] A.-T. TYMIENIECKA, *The Fullness of the logos in the Key of Life*, quot., p. 127.

[42] Ivi, p. 128.

[43] Ibidem.

[44] A.-T. TYMIENIECKA, *The Fullness of the logos in the Key of Life*, quot., p. 130.

[45] Ibidem.

[46] A.-T. TYMIENIECKA, *The Fullness of the logos in the Key of Life*, quot., p. 133.

[47] Ibidem.

[48] Cf. A.-T. TYMIENIECKA, *The Fullness of the logos in the Key of Life*, quot., p. 134.

[49] Ivi, p. 137.

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