

~~Notes on Phenomenology: Nature, Significance, Limitations~~

M. HEIDEGGER

- (a) What he has to tell us about man.
- (b) What he thinks about being.
- (c) What he thinks of learning of Philosophy.

1. Phenomenology as Method.

Phainomena: Whatever is manifested, appears.

Not appearance vs underlying reality.

Not sense vs art culture sentiment.

Not outer public vs inner private.

Not immediate but also what takes time attention scrutiny.

Legain: Read off, let appear, discover, un-veil.

Truth: Based on evidence of letting phenomenon appear; what is true is what is manifest, un-covered, un-veiled, re-vealed.

2. Transcendental Phenomenology.

Eidetic; concerned with ego as transcendental as constituted by the characters necessary for any possible "intending"; what has no presuppositions, must be presupposed by every other knowledge (since every knowing is an intending), provides rock on which all philosophy science can be securely founded.

3. Heidegger: phenomenology of conscious living, of stream of consciousness.

Let stream appear, come-to-light, reveal itself.

Since no inquiry knowledge can occur except within stream, phenomenology of stream is basic, first, presupposed by all other

Since eidetic is universal, necessary, abstract, cannot but omit individual, existential, concrete.

Hence phenomenology of conscious living is a fundamental ontology, the sole basis from which one can tackle q. What is being.

4. Stream basic: as basis of horizon; but also from viewpoint of a phenomenology.

For stream of consciousness is itself a manifesting, a coming-to-light; it is not just living but conscious living; it is the coming-to-light of a consciousness-in-its-world.

If the stream is only a partial-coming-to-light, then phenomenology will discover what remains to come to light.

It will distinguish authentic and inauthentic conscious living.

The truth of phenomenology will be a discovering what it is to be in the truth, and what it is to be in untruth.

It would seem that only by being in the truth can one hope to have a stream of consciousness in which one truly can come to answer the question, what is being.

5. Now if there is a stream of consciousness, the streaming, flowing, direction, postulates a finality, a basic drive, and this as conscious, as the root of consciousness is Sorge, Besorgen, Fürsorge, Concern, preoccupation, care for.

Because the stream is an organizing of contents, it is an in-der-Welt-sein.

In so far as the organizing rests on Besorgen, the organized consists of tools, the referential system of tools linked to one another for the stream is Zuhandenheit, and the total complex of tools constitutes the Umwelt.

In so far as the organizing is Fursorge, there is the Mitwelt of persons that also use the tools.

Because the stream is self-organizing, there are *Verstehen*: a grasp of concrete possibilities of the stream; preconceptual. *Entwurf*: project of what is to be done.

Rede: articulation of *Entwurf*, seriation of its elements. *Sprache*: concretization of articulation.

Because when conscious one already is concerned, preoccupied, caring (condition of stream as stream), there is *Befindlichkeit*: le sentiment abrupt de se trouver-là.

Geworfenheit: sentiment of being tossed into world, abandoned.

Because the being of a stream is its flowing, it is essentially temporal: *Sein und Zeit*, *Homo Viator*.

Because the being of a stream of consciousness is a flow of presentation to one present, it is *Da-sein*, where the "Da" is pregnant; "there" not the way a stone is present to a stone, not the way things are present to us, but the way we have to be present for things to be present to us.

6. Inauthentic Dasein.

Dependence on world: any possibilities I can realize involve me in a network of conditions; plenty of alternative possibilities, but none without involvement in network.

As Jaspers would put it: technical society. ¹⁰⁹

(a) Creates the possibility of the masses (109) increment in 150 years and thereby ensures its own necessity.

(b) It defines the set of jobs to be done: There is some optimum use of tools machines in total process of extraction transformation distribution; the actual is best approximation possible to this optimum (else obsolescence elimination); and man's work is residual.

(c) It defines the product, creates man's world: What is produced is what can be produced and through advertising techniques sold to the masses, to the average of desire taste.

(d) Standards ideals values basic criticism irrelevant: the one question is to keep things going, if that is not your norm standard rule, then uncooperative, trouble maker, unwanted conformist comes to top where his freedom is hazard of making misjudgement of objective possibilities on grand scale significance.

(e) Personal worth: skill, experience, character tend to vanishing jobs are standardized, depts of standards; person has to meet average standards as a replaceable interchangeable part.

(f) Field of freedom contracts: carrying out ideas rising from my creative imagination, not as mere eccentricity, but as significant contribution.

Flight into world: Inauthentic Dasein wants things that way; wants to be a realization of "On" "Man" "One".

Wants release from being one's own self, freely and responsibly discovering and realizing one's own potentialities with all the risk involved.

Finds security, assurance, peace of soul in being like everyone else.

Why? *Selbstverständlich*, evidence *journalière*, "obvious" in the sense that it does not seem helpful to call it in question, that commonly it is taken for granted, that obviously there are so many other ways of occupying oneself.

Gerede, Bavardage quotidien, Talk.

Cuts articulation of *Verstehen* from real; means becomes an end; *Mitsein*, becomes talking to one another, being preoccupied with the talking.

Authoritative: things are so because said to be so.

All-embracing: only from and against talk can one reach genuine.

Evident and certain: doubt excites deep indignation, resentment, because Talk hides inauthenticity.

Curiosity: concerned with new because new; not wanting to understand anything but to be distracted, to escape.

Ambiguous: talk about everything but really understand nothing; doing all sorts of things yet nothing that is my doing.

Verfallenheit: All this without any effort, with taking thought, a spontaneous accomplishment in which we become estranged uprooted from ourselves, the selves that really are ours.

A permanent aspect of human existence; new civilization would involve only superficial change; there are only two basic alternatives; this is one, and the other is intolerable.

Permanence of instability: changes have to keep coming; no device of escapist is effective for any length of time.

7. Authentic Dasein

The Critical Experience: Angst, Anxiety crisis, the collapse of stream of consciousness as organized.

Discovery of aggregate of brute existents, of existents as stripped of all the meaning significance conferred upon them in stream of consciousness.

Discovery of Sorge (root of stream, reality of Dasein)

être anticipant déjà jeté dans un monde dans lequel il s'est perdu.

Summation of anticipations, projects: the ultimate project is dying, quitting the world.

Selbst, Selbstheit (opp. Man-selbst) the tension through time of the option between authentic and inauthentic mode of Dasein.

Unauthentic re Death: all the ways of hiding it; slip it into generalities; everyone dies.

Authentic: Durchsichtigkeit, face it; Erwarten, I am expecting; Freiheit zum Tode, Detachment.

Not a matter of stopping living, projecting, doing, but of continuing without being a dupe.

Earlier: tragic attitude. Later: emphasis more and more on art, poetry, and finally nature mysticism as conferring an intelligibility on the existent.

8. Heidegger's Claims.

Explicit claim to have made only a beginning, a fundamental-ontologie.

Explicit rejection as misunderstanding of practically all interpretation.

However, Dasein is fundamental fact; stream of consciousness in its basic formation influences all subsequent philosophic efforts at creating a horizon.

Tools solidify into things: Dasein interprets itself as thing; Deus se habet ad naturalia sicut artifex ad artificiatia.

Proclaims philosophy to have taken a wrong turn with the Greeks; have to go back to early nature philosophers.

Existent: What's there in anxiety crisis.

Sein: Intelligibility conferred on existent and on self by Dasein; rather being in truth of authentic, than being on untruth of inauthentic Dasein; yet negation of value judgment.

9. Heidegger's Position in History of Phil.

Descartes: Rational Cogito; Absolute object in Spinoza; switch through Kant to Absolute Subject in Fichte, Hegel, Schelling.

Material substance as extension; mechanism; empiricist philosophy informing scientific thinking; elimination of man as man in drift of modern civilization.

Late Schelling: From Indifference of Subject-Object to Philosophy of Mythology and Revelation.

Post-idealists: Kierkegaard, Feuerbach, Marx, Nietzsche, Dilthey.

Heidegger's Dasein is an indifference or rather simultaneity of subject-object in a concrete living; abstract indifference in present ("s" intention").

10. Critique of Heidegger.

- (a) H.S. Sullivan: psychic development occurs along lines of minimum anxiety.
- (b) Psychic development in man is liberated above flow of animal consciousness; understanding and free image go hand in hand; basic feature of stream of human consciousness.
- (c) The stream of consciousness defines a horizon; and horizon is a philosophic concept of fundamental importance; nor can the constructed horizons of the philosophers ignore the fundamental horizon of Dasein. Insight: Self-Appropriation = Fundementa-lontologie.
- (d) Much of human living is infra-rational tribal consciousness, group feeling, group decision, pragmatic tendency in science and logic (cf Trobriand Islanders) modern civilization is drift determined mainly by technical possibilities of production, and organizing human living by social engineering (advertising press escape - literature state-education)

- (a) Sorge -- Pure desire to know. Limit effective in common to many scientific endeavour.
- (b) Truth as "letting appear" -- Truth as Unconditioned.
- (c) Being as simply intelligible, God, ens per essentiam; material being: simply intelligible as form; differently intelligible in other, as potency, as act.
- (d) This is intellectualist: but intellectual pattern of experience sole absolute; it knows and judges others; to do so, it has to differentiate itself and, once it has done so, then bring action and feeling into line.

Discussions of "Horizon" because topic conceived as "What about existentialism?" rather than "What is existentialism?"

Existentialism is an attempt, carried out in a variety of manners, to do justice to the facts of human living (freedom, responsibility, commitment, interpersonal relations, communication, death, God)

Without breaking through the frontiers of knowledge set by Kant, namely, that sense alone is not constitutive of human knowing and that true judgment can be the medium in quo the real is known only if the real is already known prior to true judgment.

Heidegger, preliminaries to a solution that in thirty years has not been reached.

Sartre, a premature ontology that is sheer negation though its coherence and penetration light up the insufficiencies of existentialist thinkers.

Jaspers, a full and brilliantly technical exploitation of the resources at his disposal.

Marcel, detached from theoretical issues, reaches true concrete conclusions about being through the "good".

Can't do justice to details of these efforts in time at our disposal.

No great point in attempting to do so, since the brilliance of the efforts is matched by the failure to break out of the closed circle.

On the other hand, there is a notable point in attending to significance of existentialism for scholasticism.

Scholasticism is a philosophy of being, but it suffers from a multiplicity of schools, it rests upon a bog of disputed questions, it is not marked by any conspicuous desire and labor to eliminate QQ DD,

Because of half-hearted acceptance that truth is medium in quo real is known -- not denied -- but very commonly it is not really believed.

With result of enormously weakened capacity to influence ground unify the sciences and to be useful to theology.

Existentialism invites scholasticism to move from per se (subject, principles) to actual order to move from being a philosophy among philosophies to being a philosophy of philosophies, from non-historical to historical