FROM AFFECTIVITY TO SUBJECTIVITY

HUSSERL' S PHENOMENOLOGY REVISITED

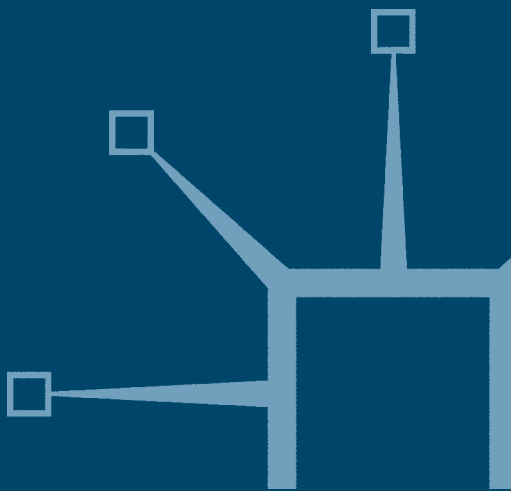
Christian Lotz

palgrave
macmillan

From Affectivity to Subjectivity

Husserl's Phenomenology Revisited

Christian Lotz



From Affectivity to Subjectivity

Also by Christian Lotz

VOM LEIB ZUM SELBST. KRITISCHE ANALYSEN ZU HUSSERL UND HEIDEGGER

PHENOMENOLOGY AND THE NON-HUMAN ANIMAL (*co-editor with Corinne Painter*)

ERINNERUNG. PHILOSOPHISCHE POSITIONEN, PERSPEKTIVEN UND PROBLEME (*co-editor with T. Wolf and W.Ch. Zimmerli*)

SUBJEKTIVITÄT-VERANTWORTUNG-WAHRHEIT. NEUE ASPEKTE DER PHÄNOMENOLOGIE EDMUND HUSSERLS (*co-editor with D. Carr*)

PHILOSOPHIE ALS DENKWERKZEUG. ZUR AKTUALITÄT TRANSZENDENTAL-PHILOSOPHISCHER ARGUMENTATION (*co-editor with M. Götze, K. Pollok and D. Wildenburg*)

From Affectivity to Subjectivity

Husserl's Phenomenology Revisited

Christian Lotz

palgrave
macmillan

First published 2007 by
PALGRAVE MACMILLAN
Houndmills, Basingstoke, Hampshire RG21 6XS and
175 Fifth Avenue, New York, N.Y. 10010
Companies and representatives throughout the world

PALGRAVE MACMILLAN is the global academic imprint of the Palgrave Macmillan division of St. Martin's Press, LLC and of Palgrave Macmillan Ltd. Macmillan® is a registered trademark in the United States, United Kingdom and other countries. Palgrave is a registered trademark in the European Union and other countries.

ISBN-13: 978–0–230–53533–6 hardback
ISBN-10: 0–230–53533–X hardback

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.

Library of Congress Cataloging-in-Publication Data

Lotz, Christian, 1970–
From affectivity to subjectivity: Husserl's phenomenology revisited / Christian Lotz.
p. cm.
Includes bibliographical references and index.
ISBN 0-230-53533-X (alk. paper)
1. Husserl, Edmund, 1859-1938. 2. Phenomenology. I. Title.

B3279.H94L68 2007
142'.7—dc22 2007023307

10 9 8 7 6 5 4 3 2 1
16 15 14 13 12 11 10 09 08 07

Printed and bound in Great Britain by
Antony Rowe Ltd, Chippenham and Eastbourne

Dedicated to Antonio Aguirre, a master.

This page intentionally left blank

Contents

Acknowledgments

Above all, I would like to express my gratitude to Elizabeth Behnke, as this book would not have been possible without her expertise in phenomenology and her superb translations of the German material that I used for this manuscript.

I would also like to thank my colleagues at Michigan State University (MSU), who welcomed me in 2005 with sincerity and respect, which I greatly appreciate. The relaxed atmosphere at MSU allowed me to proceed with my project with the attention and dedication that are necessary to the production of solid scholarly work. In addition, I would like to thank Andrew Cuda for his careful work on the bibliography and the notes. I would also like to thank my wife, Corinne Painter, herself a philosopher, for her thoughtful corrections, her masterful, timeless final editing, and her irreplaceable help with this manuscript. Finally, I would like to thank my former teacher in Marburg, Professor Antonio Aguirre. I owe him everything I know about Husserl.

This book appears two years after my first book *Vom Leib zum Selbst. Kritische Analysen zu Husserl und Heidegger* (Alber Verlag, 2005). It is based on material that I previously published, over the last years, in major German journals, such as *Husserl Studien*, *Fichte Studien*, *Zeitschrift für Philosophische Forschung*, and *Phänomenologische Forschungen*. From the beginning on, these articles were intended and developed as the seed for a book project (which was originally intended to be written in German), and as such already anticipate an inner unity. I would like to thank the following publishers for allowing me to use material published before: Noesis Press, Brill, Springer, Klostermann, Meiner, Fink, Königshausen & Neumann, and Lang.

This page intentionally left blank

Introduction: Meditating on Husserl's Phenomenology

The simplest way to determine the sense of what we call thinking or philosophizing is to take over a concept from the tradition and reflect again on its scope and content. One traditional answer to the question of what we "do" when we think is characterized as "meditation," and it is not by chance that Husserl entitled one of his major publications "Meditations." Beside the apparent historical connection to Descartes, the other major reasons for Husserl's choice are two features of thinking that are in play in even the most everyday sense of the word, namely (1) meditation as a subjective activity, and (2) the loss of the subject in its object. I would like to briefly elucidate these two aspects.

(1) On the one hand, thinking is something that we perform alone. Thinking, as almost every philosopher has claimed, is located in the soul or mind and in what Augustine called the "interior homine," the inner human being. Although we speak to each other and communicate our thoughts and although we need the other to *develop* our thoughts, it is impossible to think *with* someone else in the strict sense of the word. No one, we might say, can think for us, at least if we mean by "thinking" the performance of a mental activity. Though dialogue oriented thinkers have tried to break down the concept of thought as a "mental" process and as a performance from a first person perspective, they were not fully successful in removing the *secret* dimension of one's thought. For although thoughts *must be* shared and are always *developed with* others, they ultimately belong to *someone* who entertains those thoughts. They belong to *me* or to *you*.

(2) On the other hand, thinking in the form of meditations has something to do with being lost in the subject matter, with the overcoming of what was just described. In this sense thinking and meditating is connected to the *overcoming* of the first person perspective, in the

attempt to give oneself up in *what* one is thinking (about). The goal of thinking is not to produce "individual" or radical "subjective" content, but, rather, to overcome the latter. Even if we admit that philosophical meditation does not have anything to do with what we usually call "meditation" (e.g., the meditation of Buddhists), the everyday meaning is nonetheless preserved in how Husserl introduces philosophical thinking as a form of meditation, especially since philosophical meditation presupposes that the "thinker" disperses him or herself into the issue of what is thought in such a thinking. Since thinking for Husserl is a form of being conscious, we should add that philosophical meditation means, above all, to disperse oneself into the *consciousness of* an issue to be thought in that consciousness. The difference between being dispersed in an issue and being dispersed in the consciousness of an issue is significant, since it separates our everyday life from our philosophical life. We are "straight away" ["geradehin" (Hua 1/72)] lost in things in our everyday life, as Husserl puts it. We live in and with them. For example, when we are "dispersed" in our everyday activities, such as cooking, working, or car driving, we are lost in the object of our actions or mental activities. Our daily "normal" life is defined precisely by this specific being lost in certain activities. The point here is the following: usually we forget ourselves or we forget our self in those activities, which is to say, we are not reflectively aware of ourselves "performing" and "participating" in the aforementioned activities. Instead, forgetting ourselves, we forget the *consciousness of* the objects we are dealing with in our everyday activities.

In contrast to the foregoing everyday mode of being lost in objects, being lost in *philosophical* meditation precisely means that the "performing" self is still fully aware of what it is doing, namely thinking, *although* it is lost in the issue of that thinking. Hence, only from a structural point of view can we acknowledge that there is no difference between our usual mode of being and our being in a reflective mode, in which we think issues "over." Philosophical meditation is a "higher" form of consciousness that takes the object from our everyday life. In this way, the object of our thinking, at least in its non-abstract form, moves out of our pre-reflective life. Philosophically meditating means to be fully concentrated on a specific matter and question that is not invented by philosophy but rather is taken from what was lived before we began to meditate. Even if we reflect on mathematics or the concept of freedom, we must take those "ideas" from somewhere else. Put differently, by meditating the thinking person transforms her life-world into a matter for thought. Thus, phenomenological philosophers are

not inventers, although, as we should underline, their meditations imply a *transformative* and, hence, creative element.

The preceding analysis has two consequences: on the one hand, philosophical thinking, according to Husserl, does not invent the philosophical issues in question; rather, it *finds* and *discovers* them. Indeed, the objects of philosophical meditations are *given*. On the other hand, thinking is an activity and, hence, must transform the issue about which it is thinking. Thinking, especially as it is carried out in Husserl's phenomenology, is a process and not a flashlight. The "eidetic method" is the best proof for this thesis. In this connection, Husserl thought over certain issues again and again, on which basis the issue in question did not remain the same; but rather, it changed its nature. We will see in chapter one of this book how the relation between finding and inventing works and how Husserlian "eidetics" is to be understood.

It seems to me that the same relation between creating and receiving occurs when we attempt to reflect on another's thought, such as Husserl's thought. By thinking over – in this case – Husserl's ideas, both discovery and transformation are in play, insofar as (1) we discover the issue *through* thinking about it and (2) we transform the meaning and the "sense" of our object (in this case Husserl's thoughts).

Consequently, what I hope for regarding this text is that the reader will make discoveries and see new aspects of what was not seen in all clarity before (in Husserl) and, despite those transformations, learn to see the object – Husserl's thought – better than before, i.e., in a new illuminating light. The beauty of Husserl's thought lies in the fact that it allows for both *discoveries* and *transformations* of what we thought Husserl or Husserl's thinking is or is supposed to be, and the contemporary discourse sometimes forgets that philosophical thinking not only has to do with rigorous arguments, but also with the beauty of a creative, almost artistic process, which philosophy undoubtedly is.

Husserl was, as almost everyone in the phenomenological tradition has acknowledged, a master of combining rigorous methodological considerations with extremely rich concrete analyses of phenomena. In this regard, I do not know another thinker who was not only aware of himself as a thinker but was even more aware of himself as a thinker *in* this world. Undoubtedly there is no other thinker who has demonstrated a similar ability to analyze even the most "minimalistic" moments of our experience, such as the "now" moment of time or the analysis of association. Husserl was able to write literally hundreds of pages during a short amount of time on these phenomena, which has often caused confusion among commentators on Husserl's writings, as it seems extremely

difficult to reconcile the rigorous methodological issues and the associated attempt to push transcendental philosophy one step further, with his detailed and almost anarchically (dis)organized analyses of our lived experience. Readers (especially graduate students) get frustrated with the "infinite moment" in Husserl's writings. However, seen from another perspective, this infinity in Husserl's thinking is extremely productive and creative, for it (at the very least) teaches us that – with Husserl's way of thinking – there is always *more* to see, *more* to understand, and *more* to learn. As the world, according to Husserl, is an open system of intentional references, so is his philosophy (though Husserl himself did not take this as a necessarily positive feature of his system).

In this book, I will try to bridge a careful methodological perspective and position, from which philosophical reflection and phenomenological analysis emerges, with the rich phenomenal analysis that Husserl offers. In addition to finding a fruitful combination of method and experience, I try to open up new historical pathways that can render Husserl's thinking more accessible from the outside. This attempt includes, for instance, connecting Husserl's concept of affection to Fichte and Levinas, which I do in section 2.2 and 2.3. I submit that these bridges help us to see the power of Husserl's thought and to see how central his thinking is for the development of European philosophy.

My text is composed from a perspective that steers away from focusing on Husserl's canonical texts, such as the *Logical Investigations* and the *Crisis*, and instead focuses primarily on what Husserl wrote after 1912. Accordingly, this text does not intend to offer a general introduction to Husserl's thought. As there are several masterful texts, such as Dan Zahavi's *Husserl's Phenomenology* and Dermot Moran's *Edmund Husserl: The Founder of Phenomenology* available on the market, I do not believe that another introduction to Husserl's Phenomenology is needed. "Revisiting," in fact, means that I investigate familiar topics, such as the reduction (chapter one), the lived body (chapter two), and subjectivity (chapter three), *without repeating them*, from a renewed and refreshed perspective, which takes Husserl's shifts, ruptures, and especially his post-*Ideas progress* into account. My interpretation of Husserl's thought, therefore, tries to be transformative without destroying his insights. As such, this book should be seen as a further development of certain aspects, which Don Welton, in his impressive *The Other Husserl*, successfully introduced.

In more detail, in chapter one ("Phenomenology") I reinvestigate central methodological assumptions of Husserl's phenomenology. Here, against the vast amount of literature on methodological issues in

Husserl, which overlooks the real basis of Husserl's method, I will argue that the origins of Husserl's thinking in everyday activities should be taken into account. By doing this, I offer a new, unique interpretation of phenomenological activity and of what Husserl called the "*epoche*," which in turn leads us to a better understanding of how phenomenology is a method and a form of philosophical investigation that, based on human experience, is not foreign to everyday consciousness, but can be traced back to it. I show that Husserl's thinking, when properly understood, has its roots in a combination of *productive imagination* and *playing* (motive one and two), which is itself grounded in the phenomenon of *misunderstanding* (motive three). By analyzing the aforementioned concepts in relation to Husserl's methodology, I give an answer to the notoriously discussed question of how phenomenological thinking as a specific philosophical activity may properly be understood. I offer my answers in several steps: first, the activity of phenomenological thinking, according to Husserl, is not based on inferential connections, but on an activity prior to this, namely, the activity of productive imagination. Thinking as an investigation of concepts (essences) in a phenomenological manner means to *create* and *find* those concepts in an imaginative activity. Whereas most current Husserl interpretations claim that reflection is the standalone source of phenomenology, against these positions I claim that productive imagination should be conceived as the source of reflection. Accordingly, phenomenology cannot be performed by thinkers without "Einbildungskraft" (productive imagination). Imagination, understood as an empirical force and as a condition for phenomenology, I will show, should be traced back to a common everyday and anthropological activity, out of which the genuine philosophical and phenomenological imagination can emerge. As I claim, this root is *playing*, since in playing the thinking individual is combining two aspects that are of importance for phenomenology: on the one hand, the individual is "trying out" and playing with *possibilities*; on the other hand, it can only do this by following *rules*. My unique analysis sheds light on Husserl's claim that thinking about "essences" means to think in possibilities. Accordingly, Husserl's so-called eidetic intuition and the accompanying eidetic method can be traced back to the relation between the playful and creative "trying out" possibilities and, as a condition of this activity, rule following. In this way, phenomenology is concerned with the rules that constitute "thinking." Finally, the phenomenological activity, understood in the form of imagination and playing, can be traced back to encounters with the phenomena of non-understanding and mis-understanding. To put this in another way,

before phenomenology can begin with its work, a basic "phenomenon" must be investigated, namely that which ultimately motivates (even) transcendental phenomenology: the *lack* of understanding that gives rise to the rational search for understanding. I will show that Husserl followed this insight when he developed the "genetic" aspect of his methodology. Overall, in this first chapter I show that certain concepts, such as "*epoche*," "reduction," and "bracketing," are overemphasized when conceived *merely* as methodological concepts. Instead, they should be understood as transformed concrete human activities and experiences.

As mentioned above, chapter two ("Affectivity") will reconstruct the threefold structure of human experience (affectivity, subjectivity, experience) starting with the concept of affectivity. Against what many scholars (such as Henry) claim, I maintain that the phenomena of sensation and affection, which open up our world relations on a basic level, cannot be analyzed in separation from world experience. Instead, affectivity (1) is a *moment* of our large-scale world experience, (2) is bodily situated, and, in addition, (3) must be understood within a normative and ethical context, as Husserl shows in various unpublished manuscripts. I will reconstruct his position in a systematic manner, since in my view the sense-data theory can only be overcome if one is able to show that sensation itself is already a normative process, within which we encounter world and ourselves on a proto-ethical level. I demonstrate this by closely analyzing the phenomenon of sensation in general and the phenomenon of pain in particular. Having done this, I will bring this chapter to a close by contrasting Husserl's position with two other thinkers who are closely connected to his main ideas, namely, (looking forward) Levinas and (looking backward) Fichte. For both Levinas and Fichte, sensation and affectivity are the moments of our experience that open up our relation to the experience of the world and the other. By taking these two thinkers into account (which has not been done in relation to Fichte), Husserl's own position will be clarified.

Chapter three ("Subjectivity") offers an analysis of the core element of world experience, which is the self-constitution of subjects in and through their relation to their past(s). With Husserl I carefully analyze the past experience that make up our world and without which subjectivity cannot be thought. I examine Husserl's understanding of memory, which may be viewed as a concept that pushes Husserl's project to its own limits, insofar as memory cannot be fully reconstructed in transcendental terms. Indeed, the past is a dimension that cannot be rendered fully intelligible by transcendental phenomenology, inasmuch as the past of the self constitutes itself in an *unavailable* form.

Accordingly, I ultimately argue in this book for the insight that world and world experience is prior to any transcendental account of the world, which in the end shows both the limits of transcendental phenomenology and with this, Husserl's over-rationalized self-interpretation. There is a huge gap between Husserl's concrete analyses and his methodological reflections. In this connection, I contend that Husserl never really reconciled these two aspects of his philosophy, and the phenomenological discourse of the last century seems to confirm this impression. For example, Husserl – as we know – did not endorse Heidegger's new way of developing phenomenology, and we might add that he would never have "allowed" Sartre to enter the "holy" halls of transcendental philosophy. Nevertheless, not even the "real" Husserlians of the contemporary discourse would go so far as Husserl himself.

Be that as it may, my hope is that even the reader who disagrees with my overall skeptical position in regard to Husserl's absolutist claims will find some new insights into as yet rather hidden aspects of Husserl's thought.

1
Phenomenology

§1.1. The imaginative and anthropological motive

From the very start on, Husserl was obsessed with the questions of how to begin as a philosopher and, more particularly, of how to appropriately begin with phenomenological reflections. On the one hand, Husserl never gave up the Cartesian search for an apodictic and absolute certainty. On the other hand, Husserl never lost track of his empirical and psychological roots. In order to open up a fresh methodological perspective for the upcoming chapters, this opening section will offer a refreshed perspective on Husserl's methodological premises. It will be shown that the problematic of the reduction and the search for an absolute beginning for phenomenological considerations can be grounded in anthropological considerations, which combine both the Cartesian and the empiricist perspective. Whereas the Cartesian moment is most visible in Husserl's attempt to let all phenomenological insights emerge out of the "phenomenological reduction," the empiricist moment can be located in the eidetic variation. While the central concept for the former perspective is the concept of reflection, the central concept for the latter perspective is the concept of imagination. The intelligibility (or lack of intelligibility) of Husserl's theory of reduction has been disputed ever since it was introduced. As a consequence, however, the second component of phenomenological philosophy, namely, Husserl's introduction of eidetic intuition, has receded into the background.[1] In what follows, I shall attempt to give the latter notion a new reading in order to show that if we want to trace it to its roots, we must look not toward method, but toward the realm of the factual. Thus, despite Husserl's own rejection of anthropological considerations, it is precisely these sorts of considerations that can serve as a transcendental leading

clue for the proper combination of absolute reflection and anthropological imagination.[2]

Whether transcendental reflection – considered as a way to secure a realm of apodictic contents – is possible and whether Husserl can accordingly make good on the Cartesian moment of his phenomenology are themes that have often been discussed in the literature. And sound arguments for dropping the Cartesian motivation have been advanced from various sides.[3] But however this issue is to be decided, transcendental reflection is still only the *first* methodic step toward obtaining one's phenomenological findings. As is well known, Husserl characterizes the *second* step of the process of phenomenological ideation as an imaginative process in which we perform what are basically nothing other than "thought experiments," as Marbach (1996, 141) and Rinofner-Kreidl (2000, 157) suggest. In other words, eidetic intuition is a formal procedure in which we mentally consider the matter now this way, now that, in order to "see" it better and more clearly – or, as we could also say, we *play* with the contents disclosed in transcendental reflection. Both the deliberate process of carrying out *variations* that are guided by the matters under consideration and the very act of *phantasizing* point to a mode of consciousness with which we are all familiar from everyday life in the natural attitude: namely, *play-consciousness*. This is a rather interesting way to characterize eidetic intuition, inasmuch as the concept of play not only inaugurates a crucial dimension of phenomenological method, but can also be developed within an anthropological perspective, as we can see from the work of such authors as Fink, Gehlen, Huizinga, and Gadamer. As Husserl himself writes, "In play, everything is possible, so to speak, one thing [is] like the other. In fact, phantasy is a realm of freedom and that means arbitrariness" (31/12f.[285]). To consider something phenomenologically means to encounter (or to reinvent) it within a "realm of non-actualities" (1/104[70]), "free from all positing of actuality" (EU/423[350]). Hence it is not reflection but play that is the decisive moment for discovering phenomenological contents at all (and perhaps even philosophical contents in general). Play is a human possibility – a possibility of dealing with reality *in a different way*, and of exploring the leeway of possibilities within which reality itself "plays." Karl-Heinz Lembeck emphasizes the importance of play as well; in an important essay on the question of whether there are motivations for transcendental methods within the natural attitude itself, he characterizes philosophy as a "free play with the possibilities of human life, a life in which 'drab reality' represents only one small segment" (Lembeck 1999, 12). One can accordingly inquire whether in

a certain sense, *play-consciousness* itself plays a decisive role not only *after* performing the epochē, but also *prior to* the epochē. Thus eidetic method would be nothing other than the *explicit and disciplined extension* of everyday, aimless play-consciousness. Lembeck's thesis (which I support and hope to develop further here) is therefore that "the 'transcendental' attitude … already [arises] whenever we recognize that everything factual could also have been different, that whatever is currently actual is and remains surrounded by an infinite multitude of possibilities" (Lembeck 1999, 13). In other words, with the notion of play and play-consciousness, we can come to a better understanding of how we are able to find a way into phenomenology from factual experience itself. Moreover, if we can indeed establish such a *factual* way into phenomenology, this would lead to the idea of a proto-phenomenological thinking, a form of thinking *within* the natural attitude that ultimately leads to philosophical thinking. Such a perspective may well undercut the efforts of the interpreters who have given the problem of the reduction a disproportionately central position. However, we must still maintain that eidetic phenomenology is a part of transcendental phenomenology, not an alternative to it: as Husserl reminds us in the *Cartesian Meditations*, eidetic intuition "is the fundamental form of all particular transcendental methods" (1/106[72]). In what remains of this first chapter, I will further argue for the primacy of play over reflection. But I shall first add some remarks on the notorious issue of the phenomenological reduction, in order to pave the way for my argument.

Natural ways to the reduction?

We usually distinguish three "ways" to the transcendental-phenomenological reduction in the philosophy of Husserl, ever since Iso Kern's influential article under this title appeared in 1962, and I do not propose to discuss this work in detail here.[4] Suffice to say that Kern distinguishes Cartesian, psychological, and ontological ways to the reduction in Husserl, showing that both the Cartesian and the psychological way fall short of their goal; rather, only the ontological way is feasible, since it abandons any claim as to the "apodicticity" of transcendental subjectivity. For Kern, this apodicticity is unreachable due to the temporal determinateness of the transcendental "field." According to Kern, Husserl merely postulates such apodicticity, rather than bringing it to light phenomenologically. Now quite apart from the internal problem of how "epochē" and "reduction" are to be characterized, there is a further issue at stake here: all three ways to the reduction presuppose that there is a *motivation* for the subject to choose some way leading out of the natural attitude in the first place. While Husserl

himself does not seem to have seen this as a truly central problem, it is nevertheless incontestable that a "paradox of subjectivity" (Lembeck 1999, 3) arises here: namely, the reduction and epochē ought to be carried out "voluntarily," as an absolute act of freedom. Hence it is rather remarkable that in the very first section of the introduction to the *Cartesian Meditations*, Husserl situates the entire enterprise in terms of a "will" toward a "genuine" beginning that can provide an absolutely rational grounding for science at a time of *crisis* in the sciences – yet at the same time, such a beginning must arise from a *decision* made in absolute freedom.[5] However, considered in its own right, an "absolute" freedom is precisely one *without* motivation, when we use the concept of "motivation" in the same way as Husserl does in *Ideas 2*, i.e., either as *ethical* motivation (4/§56a), as *habitual* motivation (4/§56b), or as motivation of *apprehensions* (4/§56c) or *acts* (4/§56d). None of these can make the epochē itself comprehensible to us, because this presupposes that we already *know*, even in some sort of rudimentary way, *what* the epochē is. To express it in terms of an analogy, if I have never played or even seen a basketball game, I am not going to know what it means when someone tells me to "move to the ball park" or "to dribble." It is similar when it comes to *factually* carrying out the epochē: it receives its very *sense* only through its performance. And this is the only way in which we can regard it as an absolute operation in the sense of a "decision." But for a philosophy such as Husserl's, which places itself from the start under the requirement of bringing both being and reason to ultimate *comprehensibility*, it is entirely unacceptable to posit and accept something *incomprehensible* as the beginning that not only determines it, but calls it into being. If the epochē happens *arbitrarily*, then it is simply not possible to save the rational core of phenomenology that Husserl never tired of defending.

But let us look at the problem from another side. The problem of the motivation for the epochē only really becomes serious *after* the epochē has been performed, for only then does it become a matter of a transcendental reconstruction of its own conditions. This means that we must ask whether the reduction is *factually* possible at all, rather than inquiring into how the reduction itself is to be characterized as an *eidetic* possibility. Seen from this perspective, the discovery of the epochē is itself merely a *pure* possibility of the transcendental ego, and as a pure possibility (or an essential insight), it is, to begin with, completely severed from the level of individual facticity, since a pure possibility merely has the status of something conceivable. If this were the case, however, we would have to ask how someone who is not yet a philosopher could be *led* to such a "total change of interest" (6/147[145]) at all. Or to put

it another way, we would have to ask how the performance of the epochē could be understood in its *facticity*. We would therefore have to ask whether Husserl's characterization of "ways" into phenomenology are feasible, *factual* ways at all, rather than descriptions of ideal possibilities that are constructed after the fact and do nothing to elucidate why someone in the natural attitude would *actually* set forth on any of these ways. And if the latter is true, then the project of reduction would be, as it were, a completely senseless theoretical undertaking.

In order to salvage the project of the epochē (at least in a weak sense), it would seem worthwhile to inquire, in the spirit of a philosophical heuristic, into the possibility of *factual* ways to the epochē. Lembeck, for instance, hopes to do this by using such notions as humor, the comic, irony, and wit to point to a broadening of attitude that "releases us from the world without alienating us from the world" (Lembeck 1999, 12). Hence in contrast to Fink's characterization of the epochē as an "*un-humanizing of man*" (HuaDok II/1, 132[120]), what is at stake here is an alternative way of truly *humanizing the human being* that enters into phenomenological reflection. Rather than a disconnection from the natural and everyday world, we should conceive the epochē as a *return* to this world, which means that we have to take the anthropological *roots* of the phenomenological realm into account; otherwise, the epochē ultimately remains an irrational element in Husserl's phenomenology.

A proposal to broaden the debate

In what follows, I shall be proceeding in two steps in order to prepare the way for a deeper discussion of these matters. In a first step, I shall once more review and interpret Husserl's methods, especially his presentation of eidetic variation; here the main point I should like to emphasize is that eidetic intuition is not an alternative to transcendental phenomenology (or even an ontologically oriented version of it), but rather an indispensable component of the type of thinking that we carry out in achieving general, *intuitive* results, even if we do not consciously employ it as a "method." Moreover, I should also like to point out that it is not sufficient to characterize access to "transcendental self-experience" (1/62[22]) solely in terms of transcendental or apodictic reflection, given that the contents of reflection remain empty, so to speak, if they are not subjected to the conceptual process of variation. In a second step, I shall indicate that at its core, such a process of eidetic variation seems to me to be nothing other than a *disciplined playful* consciousness. This would introduce the necessary factual or

anthropological access to the phenomenological method, thereby tracing it back to a universal human creative capability – a capability that is well worth cultivating.

Phantasy, reflection, eidetics

In a 1917 text on "Phänomenologie und Psychologie," Husserl tells us that "phenomenological assertions … are thus not assertions about experience; they are not based on 'inner' experience or 'self-experience,' and just as little on transcendentally reduced, immanent experience" (25/113). Husserl is bringing up two issues here. On the one hand, he wants to deny that phenomenological description is based on psychological introspection. On the other hand, however – and this is what is striking here – he also wants to deny that transcendental reflection upon my current lived experiencing, within the reduction, could lead to phenomenologically legitimate findings. Accordingly, more than a theory of reflection is required for a complete grasp of phenomenological procedure, since reflection merely represents its first, *completely empty* step: no matter what is disclosed in the initial reflection, "these givens do not as such interest us at all; they merely serve as the foundation for the consciousness, 'any phenomenon whatsoever,' constituted on the basis of them" (24/226).[6] If we follow Husserl's presentation further, we can distinguish two levels: thematizing individual contents, and subjecting such contents to an eidetic process. Our first step would have to show that in addition to introspection (i.e., reflection in the psychological sense), we also have the possibility of making the contents of the current flow of consciousness (apodictically) intuitive through a pure "transcendental reduction." The latter is commonly discussed in the context of the Cartesian problematic, and moves only at the level of the I and its present as such. The difficulty with this first step consists in showing that Husserl has to demonstrate – at least for the *current* lived experiencing – the possibility of thematizing such contents without any interpretive slippage.[7]

Nevertheless, even supposing that we could succeed in demonstrating the possibility of such an apodictic reflection, all that we would have shown is that we have the possibility of seizing upon singular experiences and objects in a way that is free from any doubt or deception: according to Husserl, in pure reflection, what is absolutely given is "seen" (*erschaut*) (25/165). But this absolute givenness holds *only* for the phase of lived experiencing underway when the reflection commences. In other words, the notion of the "absolutely given" refers *only* to the living present, and for this reason the theory of reflection implies the

findings of a phenomenology of time-consciousness.[8] What is fundamentally open to question here is whether I can perform an identifying act within the compass of the living present at all, since such acts are cognitive acts that must not only be *fulfilled*, but are also fallible. Yet, precisely this would have to be excluded in the case of pure reflection, which must be immediately fulfilled. Hence Husserl tries from the outset to establish pure reflection as an *immanent* operation within the act itself,[9] although I shall not go into the relevant difficulties any further here.[10] Above and beyond this, however, Husserl also thinks that

> our field should not be limited <to> the acts I actually perform and subsequently consider reflectively, to the actual, contingent consciousness that I find in pure immanent experience … as a momentary 'this!'. I do indeed have the freedom of feigning in phantasy, and thereby the freedom to produce – within the currently actual, phantasizing consciousness – various 'possible consciousnesses.'
>
> (25/168f.)[11]

What Husserl has in mind here is this: the reflectively thematized consciousness of individual objects now itself becomes the object of a consciousness of a higher level, i.e., phantasy. But in between there is already a leap, for according to basic phenomenological theory in general, the correlate (cogitatum) of a phantasy-consciousness can only be something phantasied – hence something *presentified*, and *not* something that is currently actually perceived.[12] It follows from this that the phantasy-consciousness that is supposed to generate phenomenological contents qua generic rather than individual *cannot* be directed toward what is apodictically found in reflective consciousness. There is, as it were, a constant shift of consciousness between reflection carried out *within* the phantasy-consciousness and the phantasy-consciousness whose correlate is precisely that *upon which* such reflection is carried out. This is also why Husserl has to admit that reflection alters the original experience.[13] Sadly, Husserl himself never provides a clear answer to this question, and in some manuscripts he even seems to conceive of reflection as a kind of *presentification*. But it seems to me that the kind of reflection that lies at the beginning of genuine phenomenological work takes the form of a *nested* consciousness, i.e., of a reflection that is taking place *within* phantasy-consciousness. Referring to any consciousness that, *as phantasizing*, is directed toward consciousness, Husserl accordingly writes:

> Phantasy yields possibilities originarily. Thus reflection within phantasy – any consciousness whatsoever that, as phantasizing, is

> directed toward consciousness – yields *possibilities of consciousness* originarily and gives them absolutely, in absolute givenness, beyond any possibility of doubt, if the reflection … is pure reflection.
> (25/170)[14]

What is decisive here is the shift from the (reduced) contents to their (pure) possibilities, and thereby the shift in modes of consciousness. The point is not to provide descriptions that allow us to explicate and understand individual and hence contingent contents of consciousness; rather, the phenomenologizing I generates a "new and fundamental dimension" (1/103[69]) that is no longer situated on the level of actual, empirical consciousness.[15] As Husserl also says, phenomenology is a matter of "liberation from the fact" (9/71[52]). The contents of reflection are, so to speak, senseless when merely considered for their own sake, and have to be produced *anew* in another mode of consciousness. Thus the key to understanding just what the genuine step of phenomenological method consists in cannot be found primarily in the theory of reduction and the Cartesian problematic that is the focus of much of the literature on Husserl; instead, what we have to understand is how we can move away from realities to a phantasizing consciousness of the generic contents of these realities. The theory of reflection is merely the first step, and does nothing further to show us how we can attain the genuinely philosophical contents for which we are aiming.

In light of our investigations thus far, we can now inquire whether the higher-leveled, phantasizing consciousness must not already have to be presupposed from the very start of the process of philosophical thinking. If so, this would mean that the problem itself would have shifted without Husserl even noticing it; for if in order to be able to establish the possibility of a pure reflection at all, we must already move in a different consciousness than a factual-present consciousness from the very beginning, then we would have to award a certain precedence or preeminence to the phantasizing consciousness within which the phenomenologizing I moves. The problems of reflection and reduction would then come *after* the problem of phantasizing. Indeed, if as a reader of Husserl, I want to understand how the reflection in which individual contents of consciousness are thematized is itself a universal possibility pertaining to consciousness, then I must *already* be in this other type of consciousness. It therefore seems to be the case that I could not carry out Husserl's instructions at all if I had not already understood the very possibility of a reflection upon apodictic contents in the present as a purely conceivable possibility at my disposal. Importantly, this allows

us to claim that a certain primacy of phantasizing consciousness is implied *prior to* the problem of reflection (a point that will later lead us to the theme of natural play-consciousness).

Let us now turn to the description of eidetic intuition – the mode of consciousness that allows phenomenology to come up with its conceptual assertions – which Husserl presents in detail in the 1925 lectures on *Phenomenological Psychology* (material that was then used in *Experience and Judgment* as well), and also relies on in the *Cartesian Meditations*. Generally speaking, this ideative method is a matter of using phantasy modifications of a matter in order to bring it to "originary givenness" (to clear evidence), just as it itself is intuitively given.

The first step of the eidetic method consists of freeing our experience from its factual status. This step is then followed by the process of variation, which already plays a role in normal experience – e.g., in intuitive pre-illustration, as when, for instance, I picture to myself what the back side of the book lying in front of me looks like, or how person X will behave when I encounter this person tomorrow. In such cases, my variation remains bound to the object known to me from actual experience; I know the book from actually experiencing it "in the flesh," and the person coming to see me tomorrow is someone I already know. Now in order to establish what character this person has – how person actually is "in essence" – I do the following: I consider how this person might behave in all possible situations. Thus I am varying the experience that I already have of this person. And in order to do this, I have to consider the experiences that I had as *possibilities*. In other words, I use the phantasy variation to *imagine* that the person is the way I think this person "actually" is. However, when I am considering how the person may change under these or those circumstances, or what modes of comportment or characteristics this person might display, I am varying the *past* experiences I have had of the person. Thus a presentification takes place in the form of a phantasy that remains bound to the factual, since we have merely "imagined" it "as changed" (9/71[53]). Here the starting point is still something that has actually been previously experienced; for I am not varying something purely phantasied, but something past that I have actually experienced. Husserl appropriately uses the term "real possibility" for the form of possibility implied here, since it still remains bound to the course of perceptual experience.[16]

Now the second step of eidetic method consists in moving from real possibility to pure possibility, producing "thing-fictions and world-fictions" as "pure fantasies" (9/71[53]) that no longer refer back to any pregiven fact of my experience. Husserl writes, "We stand then so to speak in a

pure fantasy-world, a world of absolutely pure possibilities" (9/74[55]). I can imagine a world I have never seen before – for example, "I can imagine as a pure fiction a bench with a mermaid sitting on it" (9/71[53]). Through "the exercise of arbitrary variation" (9/73[54]) I can now perform intuitive modifications, and for Husserl this is the way to attain "every genuine intuitive a priori" (9/72[53]). Thus in phantasy variation, that which is to be varied is not emptily intended or merely talked about, but is brought to *intuitive* givenness. Husserl thinks that such a method of turning to what is purely imaginable is possible even in the case of the ego itself, i.e., I can phantasy the ego – myself – in neutrality, without any ontic interest, "as if I were otherwise" (1/106[72]).

While the production of real possibilities remains bound to the *actually remembered* object, in pure phantasy, what is quasi-presented in imagination is an object I am conscious of as *absolutely possible* and neutralized, i.e., in the mode of the "freely imagined."[17] Husserl also calls this the "purely phantasiable" (1/104[70]). When the factual consciousness of something is phantasized, it becomes free from any "acceptance of its being" (1/104[70]), i.e., it itself becomes purely phantasied. The matter under investigation is thereby transposed into "the realm of non-actualities, the realm of the as-if" (1/104[70]), and thus "the realm of free optionalness" (9/76[56]). Hence the object loses any connection to factual life and "floats in the air, so to speak – in the atmosphere of pure phantasiableness" (1/104[70]). We generate a *new* object, and the variation carried out in the phantasy reveals the fact to be merely *one* possibility among infinitely many others.

In phantasy, then, the object appears to me in the mode of "as if," since the belief in, and the positing of, the object are neutralized. It is only in this way that the series of modifications can be subject to my "free shaping" (23/562). Yet, despite the freedom of thinking up variations in sheer imagination, with its "fancying arbitrariness" (9/72[53]), at its core the process of phantasy variation is still controlled by a "restriction pertaining to such phantasy-thinking itself" (27/14):[18] as a synthesis of modifications, that which I am varying in phantasy is not subject to *my* control, for in the very process of varying, I find myself controlled *by* certain essential laws (cf. 23/563).[19] We shall see later that this description corresponds quite precisely to what we call in everyday language a *game*. For Husserl, the arbitrariness of the variation and the necessary limits within which it moves stand in a relationship of reciprocal dependency. During the process of variation, "a continual coincidence … of the variants" (9/73[54]) is preserved as the necessary "invariable" that Husserl calls the *eidos*. However, for Husserl, the

restriction that governs the process has nothing to do with the subjective principle of variation, but arises from the intuitive status of the matter itself that is undergoing variation (in complete freedom from all facticity). Hence the restriction is *ontologized*, and as we shall see later, this too coincides with the character of play in general.

Up to this point, we have discussed two concepts: one is that of phantasy, and the other is that of pure imaginability or possibility. The third concept in this series is that of intuition. This is what decides in what sense our attempt to use imaginative variation in order to reach the invariant governing the matter in question can actually come upon the eidos itself in evident givenness.[20] Husserl initially speaks rather generally of "seeing" (*Schauen*) essences and of "seeing" (*Erschauen*) an a priori (9/72[53]).[21] We must still make note, however, that a particular concept of intuition is in play here. One might say that by identifying intuition (and evidence) with the givenness of a matter, Husserl is dealing with an ontologization of intuition in principle. But a matter is seldom, if ever, fully given; instead, it displays various levels of clarity, at various degrees of universality, which can only be brought to adequate evidence through constant variation and the continual discovery of new possibilities. Thus in phenomenological clarification, "originary data" (3-1/51[44]) are not immediately given, but are instead what the investigation aims at as its result. Husserl nevertheless thinks that there is something like a "pure intuiting as a kind of givenness in which essences are given originarily as objects, entirely in the same way that individual realities are given in experiential intuition" (3-1/46[39]). Here we can see that Husserl ultimately does identify "intuition" and "givenness of a matter" with one another, at least for the case of the givenness of essences. Hence we must conclude that the kind of intuition at stake in phantasy modification must not be confused with an activity.[22]

Phenomenological thinking implies that we could make *any* consciousness of an individual object into an example and subject it to variation.[23] Why is this? It is because, unlike mathematics, the universal structures of consciousness do not display exact essences, and moreover, these structures can be treated at various levels of universality. Thus, for example, we can distinguish a "regional typology" (9/68[51]) as well as universal essences; even the "empirically typical" such as "duck-billed platypuses, lions, etc." (9/68[51]), or the "mineralogical and geological typology" (9/69[51]) – or, in short, anything empirical – can be investigated as to "its" a priori.[24] Hence the delimitation of a research domain that is infinite in principle is *only* accomplished insofar as phenomenology subjects itself to a certain type or level of cognitive interest.

Phenomenology, then, is not interested in, e.g., the essence of duck-billed platypuses, but rather in structures that lie in principle at a higher level.[25]

Let us summarize what has been said so far. Phenomenological method and phenomenological thinking move on a completely different level than actual consciousness. Even before thematizing the theory of reduction, one can readily see that phenomenology brings about a new consciousness within which its phantasizing moves. And within this very "bringing about," the phenomenologizing I comes upon something that it has in fact not brought about: namely, the invariant that has been governing the variations carried out by the phantasizing consciousness, an invariant that is itself intuitively given as the correlate of an "essential seeing."

After this description of eidetic variation, our next step now leads us back to our starting point – the themes of play and of phantasy itself. Here, one can see that the concept of possibility that Husserl outlines in the context of eidetic variation is poorly named when it is termed "essence"; his notions of "type" or of "style" are better suited.[26] What these latter concepts express is a significative range without which factual structures, in the sense discussed above, cannot be understood, namely a range that is *open* in principle. This surplus or generosity ensures a fundamental incompleteness, both of the sense and of its explication, which can accordingly never come to a definitive conclusion.[27] Hence the cognitive claim of the theory of essences is – at least when considered from a perspective operating with stricter cognitive criteria – limited from the very beginning, since it can only set forth "the typicality of the nexuses in consciousness of any kind of developmental level" (14/41[644]).

Orth has attempted to show that phenomenology as such must come to terms with its own "literary" character and that the "literary" plays a role in principle for phenomenology (Orth 1997, 24). Referring to Ingarden's thesis, he claims that "for Husserl … the entire world becomes, as it were, a literary work of art" (Orth 1997, 25). But this leads to a misinterpretation of Husserl, for within the epochē – and in eidetic variation as well – the world is *not* considered aesthetically. However, Orth is indeed pointing toward a shift in the way we interpret phenomenology, a shift that characterizes it as praxis and links it to a kind of experience that wants to attain rigorous findings with the help of *phantasy*, and can in fact achieve such results. This points the way toward understanding phenomenology as a systematic, methodically cultivated technique that draws upon a certain combination of human capabilities (capabilities that are in fact already "on hand") in the service of a

particular type of cognitive interest. For as Husserl himself insists, although it is necessary "to exercise one's phantasy abundantly," it is also necessary, "before doing that, to fertilize one's phantasy by observations in originary intuition which are as abundant and excellent as possible" (3-1/148[159f.]).

Thinking as playing

As I have already emphasized, our search for the factual capabilities just alluded to would seem to find a fruitful point of departure in what we commonly do when we are playing. Seen from this perspective, the roots of phenomenological consciousness – or even of scientific consciousness – are to be found in a particular modification and extension of natural play-consciousness.

As we have seen in the last section, Husserl uses three criteria in describing eidetic consciousness: (1) it depends upon an arbitrary variation, a "testing" or "trying out"; (2) it follows rules *internal* to the varying itself; and (3) it is governed by the matter one is investigating, not by what the subject is doing. Astonishingly enough, these characteristics correspond completely with one of the chief interpretations of play, that of Hans-Georg Gadamer in *Truth and Method*, where he makes three basic claims about play: (1) play is not directed toward external aims, but represents its own truth, and thus represents itself; (2) as a rule, the player loses him/herself in the play; and (3) properly speaking, it is not that the voluntary subject "is playing" – instead, the player "*is played*," as it were, by yielding to the game and spending oneself in it, playing oneself out.[28]

We are accustomed to assuming Schiller's contrast between play and seriousness, separating playing from "real" life. Such a position sees play as serving no actual practical or cognitive ends. Yet the latter point is only partially correct: to use Husserl's terminology, the aims are indeed *neutralized*, but since this operation of neutralization can be applied universally, there is nothing left to which it would stand in contrast.[29] Gadamer has nevertheless convincingly pointed out that play is characterized by a different kind of seriousness, one arising not from external factors, but from *internal* ones: "The mode of being of play does not allow the player to behave toward play as if it were an object," but requires the player to be lost in the play, and "only seriousness in playing makes the game wholly play" (Gadamer 1975, 92). Only when one is serious about playing a game can one follow its rules and exploit the breadth of variations they permit. Thus there is no real separation of play and seriousness; rather, there is a specific mode of seriousness

that is proper to play. And it is this sense of a leeway (*Spielraum*, literally, "room to play") of variations that shows up when we speak, for instance, of the "play" of a steering wheel or of a screw. Thus play sets its own task. Gadamer accordingly also speaks of play in terms of "self-representation" (Gadamer 1975, 97), since what is "performed" in play is the playing itself: we "switch off" external aims and results, neutralizing them, shifting to the aims proper to the game itself. Seen genetically, we are no longer thinking here of games played in childhood where one could win or lose, succeed or fail; instead, it is a matter of "pure" playing in which one is proving or testing one's own (Bodily) capacities, something that itself only serves to cultivate and confirm these very capacities. Playing therefore has a reflexive character. As Arnold Gehlen indicates, play is a sheer enjoyment of one's own "being-able-to" (Gehlen 1997, 206), and lives off of its own repeatability: "The movement which is play has no goal which brings it to an end; rather it renews itself in constant repetition" (Gadamer 1975, 93). From our perspective, we can also add that even when we play a game over and over again, the game does not lose its attraction, precisely because it can be repeated again and again with so many different *variations*. Such variations, however, only serve to realize the game itself: even when we are playing a game in order to succeed in achieving a certain goal, we must first of all give ourselves over to the *internal* possibilities of the game. For example, I can play a card game in order to win some money, but I must actually *play* the game, i.e., I must be engaged in, and exposed to, *its* possibilities. And this is precisely what is at stake – if on a rarefied, highly abstract level – with eidetic consciousness, and with the concept of a science that is at least *initially* free from practical aims and goals. In order to actually carry out for ourselves the example Husserl uses in the *Cartesian Meditations* – a free phantasy variation that takes a perception of a table as its starting point (1/104f.[70f.]) – we must be completely exposed to the possibilities that such *eidetic play* offers to us. Otherwise we could no longer explain why we come up against *internal* limits within the eidetic variation itself, as Husserl obviously claimed.

As we have already mentioned, play has a seriousness of its *own*, a different kind of seriousness that consists in the production of rules that are internal rather than external to the game.[30] As Wittgenstein points out, the rules only exist *in playing the game* and the variations they admit occur only *within this performance*. At its core, then, phantasy is – despite its freedom – governed by its *own* rules, i.e., as Husserl himself says, by a "restriction pertaining to such phantasy-thinking itself" (27/14).[31] Thus from Husserl's point of view, it is the game and not

the player that determines the rules, and he accordingly speaks of the matter we are investigating as "furnishing its own norm" (*Selbstnormierung*), a norm that then controls my own process of phantasy variation (27/14). Ultimately, the ideal of eidetic variation is not only to lose oneself completely in its play, but to let the play of variations *vary itself*. Otherwise we cannot avoid one of the possible objections to eidetic intuition, namely, that it is operating in a circle, and that in a hermeneutical sense, it must presuppose its cognitive goal (the "essence") in advance.

As we have already pointed out, in phantasy, the object appears to me in the mode of "as-if," since the belief that posits the object has been suspended, and this is the only way in which the series of modifications can be subject to my "free shaping" (23/562). In other words, a positional act can only be modalized by another positional act, and hence on the basis of an *external* restriction; in contrast, what distinguishes eidetic consciousness is precisely that the variations have to be *freely* generated. However, this freedom is limited to bringing them forth; for as we have seen, Husserl insists that as a synthesis of modifications, that which I am varying in phantasy is not subject to my control. Instead, I find myself controlled by essential laws (cf. 23/563), and I can attempt to bring this very restriction to givenness through a renewed reflection in the form of eidetic intuition.[32] It thereby becomes evident "that free optionalness also has its own specific restriction insofar as every variation includes its eidos as a law of necessity" (9/76[56]). We are not totally free when we attempt to clarify something intuitively in phantasy. Using the example of varying a centaur, Husserl tells us that "indeed, at random we can intentionally ascribe to the phantasied centaur more precisely determined properties and changes in properties; but we are not *completely free*" (3-1/346[357]). We can see from the tension in such a statement that Husserl is vacillating between a theory in which universal insights are actively produced and one in which they arise when we give ourselves over to passive "seeing." But if we consider this tension in the context of play, both modes can be accommodated.

According to Husserl, the phenomenologizing I is to perform intuitive modifications through "the exercise of arbitrary variation" (9/73[54]) in order to attain essential insights. This manner of variation not only requires transplanting a certain *play instinct* into the heart of reality, but also requires – anthropologically speaking – a higher degree of creativity. For Husserl, this is a matter of thinking "in an unbridled manner" (5/30[27]). In *Ideas 3*, Husserl makes the following psychological

observation with regard to the "investigator of reality," i.e., the empirical scientist, who "understandably … tends to evaluate concept-formations that move on the ground of mere imagination as a 'spinning out of empty possibilities,' as 'scholasticism'" (5/28[25]). In contrast, the roots of phenomenology lie in *appreciating* this "spinning out," along with the rich imaginative possibilities it can yield when we develop it and cultivate it. Thus for the phenomenologist, what one can "think up" and "think out" in this "spinning out" is to be *valued* in that what is undergoing variation is not merely emptily intended, not merely talked "about," but is actually brought to *intuitive* givenness. For this to be the case, however, the discovery of universal contents in question must be completely subject to the rules of that which is being varied. The "leeway" within which the variation plays is not something that I myself have produced, but is pre-given by the matter itself that is undergoing variation.

Hence phenomenology stands in contrast to positivistic sciences in at least two regards: it not only performs a procedure that the latter reject – i.e., *playing, trying out,* and *testing* in a spirit that is fundamentally creative – but also claims that the scientific process as such stems from these very same roots; for, as is well known, Husserl conceives all sciences as eidetic sciences. This is why the geometer may well draw actual lines on a factually existing surface, but "it does not matter" whether the geometer is hallucinating or imagining the lines (3-1/21[16]). Thus the use of imagination in science plays a certain *didactic* role. Wondering what it would be like to be a bird or even a jellyfish (14/113f.), and taking animal experience into consideration in general, as well as speaking of the "primal child" (*Urkind*) – all these are attempts on Husserl's part to think the limits of the world as limits of phantasy. And such thinking *opens up* a leeway of possibilities, rather than artificially confining it.

It is entirely in this spirit that philosophical discourse functions within the terrain of the sciences in such a way as to secure their field of play in the first place. To each game there belongs a particular delimitation – sometimes spatial, sometimes in the form of a particular mode of comportment – that marks out the world of play, the world of the game, and sets it apart from the natural world *within* which the game is played.[33] The world of play thus has a status that is similar to the "unnatural attitude" of phenomenology. It drops out from the natural world, yet on the one hand, it still has to be put into effect by a factual I, while on the other hand, there must still be some sense in which it is related back to the contents of the natural world (which are the same contents in play before the performance of the epochē). Thus eidetic

intuition remains *fundamentally* bound to a *factual* subject, something that Husserl himself never seems to have considered.

In conclusion, then, we might say that the endless discussions in the literature on the meaning of the epochē and reduction in phenomenological method will never become truly fruitful, unless they are linked with the horizon of *human* abilities. Only in this way can we finally claim, with Husserl, that "we play with the well known properties and laws of properties," generating "the most incredible deformities of things, the wildest physical spectre, scorning all physics and chemistry" (5/29f.[26]). And it seems to me that we are usually all too quick to suppress this almost anarchic and extremely artistic character of Husserl's thought in favor of an all too conservative reading of his attempt to make philosophy a rigorously scientific discipline.

§1.2. The hermeneutical motive

I shall briefly recount what we have discovered so far: as I have attempted to show, there are two central motives that drive phenomenological philosophy (at least as Husserl imagined it). On the one hand, we find an *imaginative* motive for Husserl's concept of thinking and doing phenomenology, by means of which he remains close to the German idealist tradition, which has always seen the central status of imagination. On the other hand, we find phenomenological thinking – if we leave Husserl's technical conception of the *epoche* aside – rooted in anthropological elements that I have described as *playing*. Both the concept of the eidetic variation, for which imagination is the most important concept, and the anthropological basis should be seen in connection with a third motive that holds both together, namely, the problem of misunderstanding. In other words, what we find at the core of Husserl's philosophy is a hermeneutical concept which we would do well to further investigate. As I will claim in the following, the search for sense and meaning in transcendental phenomenology is due to an original gap between phenomenon and horizon, which points to the experience of incomprehension as the actual motivation of intentional analysis, which, in turn, cannot ultimately be recovered and recaptured by transcendental philosophy. Put differently, and in more technical terms: the difference that makes possible static and genetic phenomenology as two different investigatory endeavors is itself neither static nor genetic; this is where the original hermeneutical "force" in Husserl's philosophy is to be found.

In his connection, Gadamer pointed out in *Truth and Method* that by introducing the concept of "horizon," Husserl attempted "to capture

the transition of all limited intentionality of meaning within the fundamental continuity of the whole" (Gadamer 1975, 217). Here, Gadamer thereby conceded that Husserl at least began to give a central place to the hermeneutical difference, wherein sense can emerge, which is to say, the difference between interpretation and history. Nevertheless, in Gadamer's judgment, Husserl's phenomenology falls victim to his own project of tracing anonymous processes of sense back to a "primally productive" (*urleistende*) subjectivity. In what follows, I should like to shed further light on some aspects of Gadamer's concession by considering these issues in the context of Husserl's own theory.

I am taking as my point of departure the notion that the basic idea of hermeneutics is already to be found *in nuce* in Husserl – albeit only methodically, and not in the sense of a "hermeneutical experience" – precisely at the point at which Husserl felt compelled to ask why the state of the phenomena cannot be sufficiently grasped with static phenomenology. I am thereby addressing a problem that already has a long history in the secondary literature on Husserlian philosophy, and I am not claiming that the present section of this chapter will offer any fundamentally new insights. Instead, it is a matter of shifting the accent by interpreting the difference between static and genetic method as a hermeneutical difference; for, it is through the emergence of the incomprehensible – which is what this difference consists in – that static explication is propelled beyond itself.[34] By showing that the idea of the incomprehensible as a condition of our understanding and reflection can be found in Husserl's core writings, we can shift Husserl back into the history of hermeneutics.[35]

As a first step, I shall follow Derrida's early article on structure and genesis; then, in a second and third step, I shall reconstruct Husserl's concepts of wholeness or totality and of the monad, insofar as they bear upon the complex of themes treated here, before interpreting genetic phenomenology as a consequence resulting from the difference between the present of the interpreting I and the whole that transcends it.

Derrida's intervention

Derrida approached the theme that is at stake here in his early essay on "'Genesis and Structure' and Phenomenology," a lecture initially delivered in 1959 and first published in 1964. His point of departure at that time could obviously not be later works of Husserl such as the *Analyses of Passive Synthesis*, since this work was not published until 1966; instead, he takes the Husserl of *Ideas 1* as representative. In my view, this approach still seems to me to be the most fruitful avenue to pursue,

since it only takes Husserl's analyses of time as the basis for introducing a genetic phenomenology, but also addresses questions of method.[36] I shall begin with a brief sketch of Derrida's discussions, since his work provides the background for the main thesis of this section. Derrida begins his essay by inquiring into the historical reasons for Husserl's skeptical stance toward the idea of genesis before 1913, namely, his critical confrontation with both historicism and psychologism. His rejection of causal psychological explanations for structures of consciousness need not concern us any further here. Instead, what would seem to be more important for our purposes is that Derrida locates the basic idea of genetic phenomenology *within* Husserl's static analyses, above all, in those carried out in *Ideas 1*. Derrida terms this problem "a question of *closure* or of *opening*" (Derrida 1978, 162). Here he is thinking of the distinction Husserl makes in *Ideas 1* between eidetic mathematical disciplines and the phenomenological description of essences, a description that hinges on the notion of exactness. Since phenomenology cannot follow the mathematical ideal, and can only proceed "morphologically," the structural description of consciousness – e.g., the noesis-noema structure – can never be completed. What Husserl runs up against here is, according to Derrida, "the principled, essential, and structural impossibility of closing a structural phenomenology" (Derrida 1978, 162). Within this framework, what must be emphasized above all is that this difference is to be described as a difference that opens up within structure itself and determines it *as* "structure." If we accordingly describe consciousness as a structure, we are only able to do so because static analysis is itself marked by an "irruption" (Derrida 1978, 162) within which structure itself can still only be described as *open*. In other words, what makes the structure possible is something *within* the structure that is *not* the structure. And since phenomenology brings forth and explicates this structure, phenomenology too is affected by this difference. Certainly, our lived experiencing cannot be grasped and interpreted with mathematical exactitude, but this is precisely due to the sense of lived experiencing itself. And in fact, it is by virtue of Husserl's very aversion to "system and speculative closure" that he "is also already respectful of that which remains open within structure" (Derrida 1978, 155). It seems to me that this point of departure refers to a deeper problem that I want to reformulate below in terms of a *hermeneutical difference*. Along these lines, one can reformulate the static-phenomenological problem such that the task of description remains an infinite task of interpretation. This may be referred to as a problem of *Auslegung*, for, indeed, "Auslegung" can be translated either

as "explication" or "interpretation," and thus it provides us with a possible point of transition between "phenomenological explication" and "hermeneutical interpretation." Within a phenomenological explication of the structures of consciousness, the process of explication is guided and determined by the inexplicable, by what must be taken in terms of a phenomenon of "not understanding" that therefore requires interpretation. This is the very difference between sense and non-sense, between fulfillment and non-fulfillment. In other words, the event that is the difference between structure and genesis is the event of *not understanding*. However, before I return to this, I would first like to reconstruct what might be called "Husserl's hermeneutics."[37] "Husserlian hermeneutics" can be addressed in terms of Husserl's various concepts of the I, which eventually lead to the concept of the monad. However, the latter is nothing other than Husserl's reformulation, on another level, of the problem of the closure of a *totality of sense*.

"Pure I" and the totality of the "monad"

In order to grasp Husserl's concept of totality (a concept that will allow the difference we are addressing to become comprehensible), it is necessary to discuss Husserl's various concepts of the I, since Husserl's engagement with this theme eventually leads him to introduce not only the concept of the monad, but also the notion of its field of "transcendental experience" (8/75f.; 1/68[29]), a locution that will surely strike classical philosophers as paradoxical. Husserl's understanding of the term "transcendental," however, is ambiguous. On the one hand, there are places where Husserl is obviously merely taking "transcendental" philosophy to refer to the acts whose correlate is the transcendent;[38] on the other hand, the concept of a transcendental experience, and of the subject pertaining to it, points to a hermeneutical shift in the concept of the subject – a shift from taking the subject in terms of its "identity" to understanding subjectivity as a *unity of life*. This shift is precisely what is expressed in Husserl's later introduction of the concept of the subject as a monad, i.e., as the unity and totality of an individual life within which all of this subject's experiential senses have been constituted. Phenomenological explication then serves first and foremost to investigate the fundamental structures of experience – fundamental in a literal sense of laying a foundation – before proceeding to the task of sketching out regional phenomenologies such as that of the cognition of nature and the like. Thus what "transcendental" means in the phenomenological sense is being directed toward the wholeness or totality of experience, or of the subject, within a specific perspective: namely, that

of the epochē. Thus, in a certain sense, what Husserl's phenomenology claims to investigate is *everything*, not just the conditions of the possibility of a unity of experience.

Since what is at stake in this connection is a unity in the sense of a *whole or totality*, one can already see on the basis of this structural feature of Husserl's theory that it is precisely here that a *difference* opens up between the activity of the phenomenological I and the absence of the total sense that is to be developed. One must already make a threefold assumption, presupposing (1) that the universe of experiential sense is a whole or totality; (2) that *as* a whole or totality, this whole or totality is absent and must therefore be explicated or interpreted; and (3) that between the presence of the phenomenological I and the nonpresence of what is to be explicated or interpreted, a fissure has already opened up even before one has started one's phenomenological "work." "Within my immanent present," Husserl writes, "I have a horizon. … This horizon is in general an 'obscure,' undisclosed, unexplicated horizon" (15/121). In other words, it is only *because* experience is conceived as a whole – and moreover, as one that is not simultaneously present "as a whole" – that one is confronted with the problem of how one can open up this difference methodically, eventually filling it with sense and making it comprehensible.

It seems to me that Husserl's characterization of transcendental subjectivity is oriented toward concepts of "I" and "ego" that are just as ambiguous as his concept of the "transcendental." We can, however, at least suggest that Husserl approaches the concept of the I along four dimensions. A rough sketch would distinguish a non-egological conception (hence one that is, properly speaking, directed against the concept of the I); a functional concept of the I; a personal concept of the I; and a monadic concept of the I.[39] Let us briefly review these distinctions.[40] First, however, we must emphasize that the three concepts of the I to be discussed below (and the corresponding three concepts of the transcendental) are actually three different perspectives on the same thing: (1) the I considered in terms of its *function* (the pure I); (2) the I considered as *present* and as *historical* (the affective and personal I); and (3) the I considered in relation to the total horizon of its entire life in its full concretion (the monad).

As commentators have often pointed out, with the introduction of the theory of the reduction in 1907, Husserl also introduces – in contrast to the non-egological conception of the *Logical Investigations* – a concept of the I as a *functional, descriptive* moment of the act-structure of consciousness. What is decisive here is not the introduction of the

pure I in the context of Husserl's dispute with Natorp, but the alteration of the act-concept itself, something that is often overlooked. More specifically, in *Ideas 1*, Husserl broadens his concept of an "act" by introducing *affectivity* in connection with the horizon theory of experience, a theory according to which every experience is, by virtue of its very temporality, structured in such a way that explicitly "egoic" acts are surrounded by non-egoic or passive horizons. The actual participation of the I in performing any act is thereby restricted to acts explicitly performed in the present. Thus any discussion of Husserl's concept of the I has to acknowledge that Husserl recognizes both "egoic" *and* "non-egoic" acts or act-moments. The I is something "*within*" the act, and is what it is only "in the act," i.e., during the performance of the act. Later Husserl also refers to the I that performs acts as the "wide awake" I. Here we can accordingly speak of acts in which – as long as the I is wide awake and living in its acts – there is *also* an explicit form of intentionality in effect in each case, one that can be described as *activity*. Even in activities in which we "lose ourselves" (and thus in states that we might describe at first glance as "egoless"), there is still a center of experience that is directed toward something, whether I am absorbed in phantasy or memory, or simply concentrating on the work that I am doing. However, this explicitly active, attentive center of experience is transcended by a passive horizon-consciousness, a "pre-consciousness" within which the active performance "moves," so to speak, and is "led" by a passive nexus of references. Such a horizon must fundamentally be understood as a *practical* one. For example, the head movement that I would have to perform in order to look "behind" the computer monitor is in a certain way already "prescribed" for me, already traced out in advance, as it were: it is already there for me as something that *I can* do. What is decisive here is that even though this passive background is not "unconscious," in the sense of being utterly out of awareness, it is still not a matter of something that is achieved "egoically." Hence Husserl conceives the I as a *descriptively warranted* component of the act itself, i.e., as something that can indeed be found in it: "In every actional cogito a radiating 'regard' is directed from the pure Ego to the 'object' of the consciousness-correlate in question, to the physical thing, to the affair-complex, etc., and effects the very different kinds of consciousness *of* it" (3-1/188[200]). Here we might say that the act-consciousness is, as it were, "already" constituted before the I "guides" it and transforms it in various modes. This does not imply some kind of relation of "production" between the I and the object; rather, the I is the moment of "efficacy," the moment of "performing,"

of "carrying out," *within* act-consciousness, and "is not itself, in turn, an act in its own right" (3-1/75[76]). All *potential* consciousness is not only *not* carried out by the I (and hence has no I-character), but is already ahead of such "performing" consciousness at every moment. This, then, is the fundamental point that the concept of "passivity" already introduces into the analysis even at the time of *Ideas 1*: passivity precedes every activity. This is why Husserl later speaks of the "pregivenness" of the world.[41] Only a consciousness that is undergoing and active consciousness can be *egoic consciousness* – but this does not imply that all consciousness, all intentionality, is egoic.[42] In short, the concept of the I arises from Husserl's thematization of undergoing and activity, for the question then immediately arises of "who" or "what" is undergoing and active.

This is also the only way in which it becomes comprehensible why Husserl speaks abstractly of these matters, referring to the "I-pole." The I-pole is nothing other than the *static* description of the pure, descriptively attained I in its present. If I am not describing the specific "activity" of the I in its advertences, in its attentionality, and in its response to what touches it affectively, then I can only describe the way in which it remains continuously present, related to each and every experience that is carried out; thus it is an I-pole in the sense of functioning as a constant pole of all experience. The concept of the pure I is therefore only an abstraction achieved by way of a rigid contrast between I-pole and object-pole.[43] This accordingly means that the concept of the pure I should not be confused with the notion of the individualization of the transcendental field of experience. Rather, it refers only to the specific centering of acts in the living present. In other words, it is linked with the currently actual performance of acts, and is connected both with affection and with action, but does not embrace the passive background passively constituted prior to any specific act or affective salience. "The I as a pure I is absolutely identically the same, belonging to each point of this time, yet not extended" (14/43).

In addition, the pure I can be considered in its personal function, and thereby seen in terms of how it is constituted in the unity of its history or its egoic "life."[44] As Husserl says, "the I has its life in acts and [affections] [*Affekten*]" (14/43). In this sense it is not only seen as a *center* of affection, but as a dynamic, *self-shaping* center furnished with both memory and expectation. Memory and expectation (along with empathy) are transcending acts, i.e., they are, in Husserl's sense, acts whose intentional object is not a component of the act itself. By virtue of this difference, these acts must undergo a process of fulfillment and are

therefore characterized as "identifying" acts. In this way, transcending acts already presuppose the difference between actuality and potentiality – or between actuality and a passively constituted horizon that can be awakened once again.

The personal perspective does allow a somewhat fuller grasp of the notion of the "subject." "*However, seen more precisely, the concrete I in the unity of its egoic life is not yet really concrete*" (14/44). This means that the personal, historically-constituted life of the I is – even taken in its totality – still surrounded by all of the horizons that are not currently actually awakened, but are merely potentially intentionally implied in the system of references. In other words, it is not enough to supplement the notion of the pure I with that of the personal I. "Instead, the unity of consciousness, and the unity of the stream of intentional lived experiences included in it, is the *medium* in which the I lives: it is the medium of its active and passive participation" (14/45). This step is central, since by introducing the concept of the monad resulting from these considerations, Husserl interprets the I, along with its history, as subordinate to an overarching unity of passivity and activity within which the I and its history are only moments. Importantly, the truly concrete whole constituted both actually and potentially can only be reached precisely when one interprets the I and its history *as moments* of a monadic totality encompassing them (a totality in which *all* experience, and not just egoic experience, has been sedimented), "only the monad itself is independent" or self-sufficient (14/37[639]). Thus all that is actually *concrete* is the totality of experiences *united* in the universal monadic history.[45] When Husserl speaks of "genesis," he is usually referring to this unification in the sense of individualization. For all intentional references are interconnected in a universal system of references, such that if one currently actual experience is altered, the entire system of intentional references shifts. For example, if I have an experience that "changes" my previous belief in something, negating or modifying it, then all of the references that "depend" on this belief will likewise undergo modification. Thus if one singular experience is altered, the entire monad is altered as well. The concretion of experience in and as a "transcendental field" is accordingly the monad as "the unity of its living becoming, of its history" (14/36[637]).[46] To sum all this up, we might say that what Husserl means by "transcendental experience" and "facticity" is basically nothing other than the monadic concept of the ego in the sense of the *concrete totality* of conscious experiences and their senses.[47]

Hence transcendental phenomenology does not consist in tracing all experience back to an I, a self, or a subject. The subject is itself the

specific unity and centering of all experience *as* a whole. And this totality is marked by the temporal synthesis, and mutual interwovenness, of all sense in "intentional reference."

If Husserl therefore speaks of "the exploration of the self and its transcendental egological consciousness" (27/178[322]) that comes into play after performing the methodic operation of the reduction, the realm that is thereby to be explored is the monadic totality, which is *presupposed* with the performance of the reduction. And what I come upon by way of the reduction is not only the currently actually given, present, "apodictic" content;[48] rather, what is implied with the performance of the reduction is that I can *in principle* investigate all actual and possible experiences of a *single* life. But this presupposes that a *senseful* totality – one intentionally implicated and personally motivated – has already been temporally constituted, on the one hand, and on the other hand, that with the performance of the reduction, the hermeneutical difference between the totality and the phenomenological I has already occurred. As such, the performance of the epochē is a hermeneutical achievement because by confirming the hermeneutical dimension of sense, it *opens up* this dimension in the first place.

Ricoeur's extension

Let us clarify what we have accomplished so far. The objections of the hermeneutical theorists come to grief on Husserl's recognition that not only the I of lived experience, but also the phenomenological, I remain *external* to the sense-totality of the monad and form, i.e., to its borders. Thus Husserl himself had already taken note of the fact that the inquiry is haunted by a difference that is not at its disposal. The hermeneutical dimension of sense – a dimension transcending both the explicating I and the experiencing I – is *presupposed*, and hence it is hardly comprehensible how Paul Ricoeur, for example, can argue that this principle of "belonging" to a sense-tradition cannot be found in Husserl, and that hermeneutics must accordingly be conceived as an anti-Husserlian project. Indeed, the principle of understanding that distinguishes transcendental phenomenology is already presupposed *within* the monadic unity and its nexus of references, and is not first imported into the monad by some sort of operation of method. In this vein, Ricoeur writes, "The first declaration of hermeneutics is to say that the problematic of objectivity presupposes a prior relation of inclusion which encompasses the allegedly autonomous subject and the allegedly adverse object" (Ricoeur 1994, 105). But it is precisely the prior relation that Ricoeur is talking about that is the distinctive feature of the connection between the I, the phenomenological I, and the

totality of monadic experience, which transcends the I in both these senses. In fact, according to Husserl's own theory, understandability is itself guaranteed, insofar as everything is connected with everything else in such a way that the phenomenologist *can* explicate references and relations of sense. However in order to be able to do this, the whole or totality must itself already present itself *as* a whole.[49] The second objection Ricoeur raises can also be met. He writes, "The Husserlian demand for the return to intuition is countered by the necessity for all understanding to be mediated by an interpretation" (Ricoeur 1994, 106). In other words, Ricoeur claims that Husserlian phenomenology excludes the concept of interpretation. Although he is correct in one respect, since it is certainly true that Husserl's theory does not make use of any ontological-hermeneutical concept of interpretation, we must nevertheless make it quite clear that it is no accident that in his later writings, Husserl characterized the phenomenologist's procedure as one of "explication," precisely because – as we have already indicated – phenomenological description comes up against *absent* "contents" that cannot simply be described, but must first be disclosed and interpreted, and in this sense *retrieved* and *reappropriated*.[50]

Totality and understanding

The concept of wholeness or totality developed so far in this section has not only allowed us to recognize the hermeneutical dimension of Husserl's phenomenology, in the sense of the hermeneutical difference we have been addressing, but may now also allow us to introduce the "method of clarification" that Husserl presents in *Ideas 1* as a hermeneutical enterprise. This is the task of the present section. To put it in a nutshell, what Husserl means by the "method of clarification" is the event of intuitive explication, and the intellectual *performance*, within which one makes phenomenological discoveries. This is the preliminary stage of eidetic variation, although I cannot go into the latter here.[51] Moreover, since – unlike mathematics – phenomenology is not in a position to deal with exact essences, but is only able to investigate inexact essences in the sense of *types*, then the attempt to fix what is being addressed phenomenologically in suitable *linguistic* concepts constantly remains "in flux."[52] Phenomenology does not *deduce* anything. Thus the Husserlian project is itself "an open process," as Ricoeur (1994, 109) remarks (although he quite wrongly takes this to be a criticism of the Husserlian project). For as Husserl himself emphasizes, "It is peculiar to consciousness of whatever sort that it fluctuates in flowing away in various dimensions in such a manner that there can be no speaking of a conceptually exact fixing of any eidetic concreta or any

of their immediately constitutive moments" (3-1/156[168]). In other words, by virtue of the temporality of consciousness and its unexplicated horizons, *every* explication of essences *necessarily* has, and already presupposes, a further horizon that shifts the process of determining appropriate concepts into infinity *in principle*.[53] The temporality that is the ultimate primal source of consciousness as the "transcendentally 'absolute'" (3-1/ 182[193]), and is hence the most distinctive feature of this consciousness, guarantees that consciousness is always already ahead of itself, and that it must slip away from itself, in *every* act. Phenomenological findings are thus not only "ideal" unities, but can only be grasped as such as *idealized* significations that always remain open to correction in principle.

The leading element within the dimension of sense is *sense-difference*. And according to Husserl, the reason for this lies in the temporality of experience itself, which does not allow us to claim any sense-horizon as ultimate or final. We must accordingly note that sense-difference is what shows up *first and foremost*, and that for Husserl, it is explicated as a problem of temporality. It is in fact the case that

> what is given at any particular time is usually surrounded by a halo of undetermined determinability, which has its mode of being brought closer 'explicatively' in becoming separated into a number of intendings [Vorstellungen]; at first it still may be in the realm of obscurity, but then within the sphere of givenness until what is intended to comes into the sharply illuminated circle of perfect givenness.
>
> (3-1/145[157])

After performing the epochē, the working phenomenologist discovers a concrete totality of sense that has to be presupposed (with respect not only to its contents, but also its empty horizons) before it can be idealized. The reflective process, and the process of finding universal conceptual contents, is therefore itself a *process of fulfillment* in which intuitive acts are fulfilled. Husserl accordingly writes:

> Taken in its concretely complete nexus this subjectivity comprises what we call the concrete pure subjectivity or the monad; thus in this context, 'monad' is not a metaphysical concept but the unity of the subjective within the phenomenological reduction, to be explored in direct intuition by *painstaking analysis*.
>
> (9/216[165], emphasis added)

It is, in other words, a matter of genuine phenomenological *work*, and the painstaking labor that Husserl is referring to here must be understood as a hermeneutical process that transforms whatever contents are taken as an arbitrary point of departure into generic contents, by explicating the *universal* structures they exemplify. And although the goal of explication is indeed to come up with such structures of sense, every explication nevertheless also implies *more than* what it actually explicates.

Husserl calls the process of bringing the temporal horizons of the contents of consciousness to intuitive contentual fulfillment a process of "making something clear to oneself" (3-1/144[156]). Here, one can readily see upon closer reading that what Husserl describes with this "process of clarification" is the hermeneutical process of explication *in nuce*. What is posed here is what Husserl refers to in later manuscripts as the "task of the phenomenological explication of the world" (15/160). But even at the time of *Ideas 1*, Husserl sees such explication in terms of emptiness and fulfillment – more specifically, in terms of the double move of bringing what is empty to fulfillment and bringing the fulfilling content itself to further fulfillment by following up what is still emptily intended within it. "Accordingly, in this case *making something clear to oneself* consists of processes of two kinds which combine with one another: *processes of actualizing intuition* and *processes of enhancing the clarity of what is already intuited*" (3-1/144[156]).[54] Even as early as the Sixth Logical Investigation, intuitiveness is never grasped as a matter of sheer "immediacy," but rather, as a constant process of "bringing something before one's own eyes" in a performance that follows the lead of what is already emptily intended. With this, Husserl conceives the hermeneutical problem as one that simultaneously proceeds *rationally* and *intuitively* (i.e., by bringing something to fulfillment) – or at least this is how we are interpreting the assumptions implicitly contained in his discussions; for the task of becoming more clearly conscious of something, and thereby making it (more) understandable, obviously already presupposes something that is initially incomprehensible.[55]

Transcendental-phenomenological explication can accordingly be apprehended as a hermeneutical movement in which an original core of the experience can indeed be seized upon within a "*narrow point of breakthrough*" (HuaDok II/1, 54) – yet it is so fuzzy at the edges that we have to switch on our phenomenological flashlight, as it were, and peer at it through a "phenomenological magnifying glass" (4/182[192]) in order to bring its structures to reflective clarity.[56] Husserl is pointing to

this form of transcendental hermeneutics when he writes as follows in the *Cartesian Meditations*:

> But at any particular time this experience offers only a core that is experienced 'with strict adequacy', namely the ego's living present (which the grammatical sense of the sentence, *ego cogito*, expresses); while, beyond that, only an indeterminately general presumptive horizon extends, comprising what is strictly non-experienced but necessarily also-meant
>
> (1/62[22f.]).

Thus what we discover after performing the epochē and the transcendental reduction is a temporal horizon that constantly exceeds itself as present, yet simultaneously lags behind itself. This is given as a "mute concreteness" that "must be brought to exposition [*Auslegung*], to expression, through systematic intentional 'analysis' which inquires back from the world-phenomenon" (6/191[187]).[57] Hence "intentional analysis" is only another word for the hermeneutical movement that is thereby to be set in motion. Its "peculiar attainment (as 'intentional') is an uncovering of the *potentialities 'implicit'* in actualities of consciousness – an uncovering that brings about, on the noematic side, an 'explication' or 'unfolding', a 'becoming distinct' and perhaps a 'clearing' [*Klärung*] of what is consciously meant (the objective sense) ..." (1/83f.[46]). According to *Ideas 1*, acts can indeed be directed toward one or more objects, but this is only possible through the *sense* by means of which these objects are given; thus here an immediate semantic dimension arises.[58] Insofar as intentional analysis is an analysis of sense as such, it is *analysis of signification*. And it is through the temporal and intentional dimension that the sense exceeds itself: "at any moment," what is meant "is more" (1/84[46]). Hence "phenomenological explication" (1/85[48]) consists of making comprehensible the "meaning more" pertaining to intentional life in such a way that while it is guided on the one hand by empty intentional implications, still it must fill them in a determinate manner: "Interrogating *myself*, I explicate how the world is already continually pregiven *for me* ..." (15/167).[59]

Husserl's theory is not oriented toward the objective sciences. Although he does not abandon the ideal of an approximation moving toward truth, his mode of proceeding, and the findings that his philosophical theory can attain, must never be confused with those of positive science. "It would in fact be hopeless to attempt to proceed here" – i.e., in intentional analysis – "with such methods of concept and judgment formation as are standard in the Objective sciences" (1/86[49]).

From static to genetic analysis

In the next step, I shall link the hermeneutical dimension of Husserlian method with his introduction of the idea of genesis, an idea that – as I have mentioned – is closely connected to the notion of sense-difference already presented. To put this in a different way, the event of genesis is basically nothing other than a hermeneutical event *ex negativo*. For the phenomenologist, although the difference represents an "unexplicated" horizon, it must nonetheless be grasped more precisely as a difference between the phenomenological I and the monadic totality. Alongside this, we must also place the unexplicated as what has *not yet been understood* or explicated. The experience of "not understanding" something is something that remains open within the structure, opening it up in the sense of a hermeneutical concept; this is the answer to the question of why Husserl turns to genetic analysis, and, ultimately, to history. But before I go into this, I must first offer a description of the static phenomenology in contrast to which Husserl develops the concept of genetic phenomenology.

Static analysis encompasses all structures of consciousness that the phenomenological glance "finds" *already* there as "ready-made," so to speak. This includes universal structures – e.g., "types of apperceptions" such as those of the material thing, of animal being, and of useful objects – as well as such modes of consciousness as memory, perception, and reproductive anticipation (*Vorerinnerung*), along with their interconnections and hierarchical structures. For Husserl, the project of static analysis also includes the investigation of the constitution of these structures, i.e., an investigation directed toward the inner structure of an apperception or system of apperceptions. Thus, for example, the structure of an object of value can be investigated in terms of the sense-bestowing of which it is a correlate, on the one hand, and in terms of its objective modalities, on the other. In this way, constitutive analysis is related to the noesis-noema structure (and thus to the structure of intentionality itself) together with all of its modifications – but in such a way that with "these descriptions, namely the constitutive ones, we are in no way inquiring into an explanatory genesis" (11/340[628]). Static analysis is guided by the actual world as its "leading clue" (11/344[633]; 14/41[644]). In other words, ontology precedes transcendental philosophy.[60] Indeed, the systems of apperceptions that are already functioning in such a way as to structure our experience of the world (e.g., the distinction between "plant" and "animal") are taken as an occasion for eidetic investigation. But then in a next step, the monad itself is ideally modified and investigated in such a way that – according to Husserl – a pure subject of reason, together with all of its possible achievements and governing laws, can be investigated.[61]

Let us now compare this with genetic phenomenology. According to Husserl, genesis can be addressed on three levels: on a purely passive level, where structures are formed without any participation on the part of the I; on a passive-active level, in which egoic participation runs up against passive "primal constitution"; and on a purely active level (e.g., explicit judging, willing, and deciding).[62]

Thus by "genesis" Husserl does not mean the question of the history of an object, but rather the question of the history of the *constitution* of an object. To put it another way, genetic phenomenology inquires into the universal eidetic conditions under which an object is constituted, in a temporal process, in terms of a typical system of apperceptions. However, genetic phenomenology itself is not once again "genetic"; rather, genetic description is itself static. For example, when Husserl investigates the process of association (which is, of course, a key theme in genetic phenomenology), he describes *typical* forms of genesis, using, for instance, the distinction between a type of consciousness in which what arises associatively is something present and a type of consciousness in which what arises associatively is something past. We must therefore conclude that the genetic description of constitution in the sense of an "eidetic phenomenology of genesis" (11/345[634]) is itself structural, i.e., that the two "methods" are inseparable, and merely represent two perspectives on the same thing.

But we have not yet clarified *why* the analysis of "origins" comes into play in the first place, an issue that Husserl himself was also aware of.[63] According to Husserl, the idea of "becoming" cannot be grasped with static analysis. He therefore alludes to temporality as the reason for introducing genetic analysis. However, this seems to me to be only half of the truth, since "that" the temporality of consciousness is the ground on which everything else is based, must itself first be *revealed*. Hence the question of explication and the interpretation of the life of consciousness precedes the discovery of the fundamental role of temporality.

As David Carr also noticed early on in his *Phenomenology and the Problem of History*, the true origin of genetic phenomenology is not temporality per se; rather, it lies in the fact that within the horizons of signification, more is always meant than is fulfilled.[64] We have already pointed to this fact under the title of "sense-difference." It is from this significative surplus that there arises a temporal sense, and a nexus of references, anchored *in lived experience*, yet not in the sense of assuming any kind of "causal" reference.[65] "In other words, *what* is given, and *how* it is given, 'presupposes' a *definite* temporal background, and such 'presupposing' is found to be a feature of the experience itself, rather than being discovered by deductive or inductive inferences after the fact"

(Carr 1974, 72). If the necessity of a genetic "explanation" becomes visible *within* lived experiencing, as Carr thinks, then not only the reflective interpretation, but the very process of sense, of lived experiencing, *itself* already refers to a historical dimension: it must become clear *in the sense itself* that it is "incomplete." Citing Klein, Hopkins suggests that "each identical object shows up as 'the finished products of a "constitution" or "genesis"' …" (Hopkins 2001a, 87). Genetic phenomenology is thus an event neither of noesis nor of reflection on the noetic stream; rather, it is an event of the sense (or non-sense) itself. It generates *itself*, because lived experience is not understandable in and of itself, but is precisely *incomprehensible* and in need of understanding.[66] In the end, then, the sense has always already slipped away from itself. This is the very reason why we must "inquire back into it" and explicate it.

Genetic analysis and the event of the incomprehensible

Thus there are two points of departure from which to elucidate the emergence of the ideas of genesis and history in Husserl's phenomenology: on the one hand, time and the temporal synthesis of the life of consciousness; on the other hand, the event of "not understanding." The sense itself appears *unclear*. According to our interpretation, it is above all the latter that compels Husserl to introduce a genetic and ultimately a historical dimension. We do not understand *ourselves* – i.e., our own monadic life – when we run up against the sense-difference that the epochē makes visible and that first offers us the possibility of explication. The genesis that is carried out here is one in which "the endless whole, in its infinity of flowing movement, is oriented toward the unity of one meaning; not, of course, in such a way that we could ever simply grasp and understand the whole …" (6/173[170]). By adopting the phenomenological attitude, we have come up against the difference between sense and non-sense that appears within this attitude – and it is only because of this that phenomenology is driven to strive for "actual understanding" (6/171[168]). The striving, however, continually lags behind the totality of sense that Husserl eventually calls the monad (and even beyond this, history), and remains dependent on the sense-difference. The introduction of genetic phenomenology is not only motivated by this sense-difference – a difference that the analysis can *in fact* never overcome – but testifies to the impossibility *in principle* of ever catching up with it. To sum up this section, we should conclude that phenomenology in the form of the reduction is not only – against Husserl's own intentions – rooted in *human* activities, but is even driven by (a) difference that it is unable to make fully transparent, since it is its origin.

2
Affectivity

§2.1. Affecting oneself

> Is it not a (meant) value that leads every striving, every intending to actualize it insofar as it is not yet actual?
> Husserl, MS E III 9, 21a[1]

> Sheer sense data – and at a higher level, sensuous objects, such as things, that are there for the subject yet are there free of [any] value – are abstractions. Nothing can be given that does not touch our emotions.
> Husserl, MS A VI 26, 42a

After having clarified in section 1.1 and 1.2 three elements that we usually do not connect to a "rigorous" form of philosophy, especially as Husserl sometimes demanded it, we are now in the position to move on to concrete phenomenological analyses, which can be carried out on the grounds that have, at this point, been methodologically uncovered. This chapter has four sections, each of which deal with (1) the central role of affectivity, (2) the lived Body, and (3) intersubjectivity, and all of which, taken together, make up the central elements of a forceful concept of subjectivity. As Husserl scholarship has uncovered during the last two decades, the phenomenon of affection plays a central role in Husserl's thinking after 1913. The masterful translation by Anthony Steinbock of Husserl's lectures on "Passive Synthesis" have made one of the central texts of this period available to the English-speaking world. From these lectures and other manuscripts, including the later manuscripts on time, the reader could get the impression that Husserl moves away from the principle of intentionality and closer to a "speculative"

analysis of those elements that are no longer understandable in an intentional framework, such as "hyle." The impact of French thinkers, such as Levinas and Henry, has indeed supported such a view on Husserl. And it is certainly correct to claim that our experience contains non-intentional moments, and in this chapter we will extensively deal with those elements. However, I am nonetheless convinced that these "passive" structures of consciousness and the constitution of our world presuppose – prior to every analysis of the microcosms of sensation – the world itself, which is ultimately constituted by the intentional correlation of *cogito* and *cogitatum*. Husserl never gave this principle up. Nevertheless, it seems to be correct to point out the central role of affectivity for *everything* connected to experience and the constitution of the world. Accordingly, as I will show in the following sections, affectivity should be further understood in relation to both (1) the subject itself in the form of "affecting oneself" and (2) other subjects as "affecting the other," the distinction of which Zahavi has termed "self-affection vs. "hetero-affection" (Zahavi 1998a).

In section 2.1 I shall focus first on self-affection, which is, as I will maintain, a bodily structure and that should be understood as a proto-ethical phenomenon. That self-affection should be understood in this way may be of some surprise to most readers, since Husserl almost never (in his published writings) indicates that "affection" might be a value-laden and a proto-ethical phenomenon.[2] Nevertheless, as will be shown in this section, affectivity systematically conceived must be *primarily* seen as a normative phenomenon. More specifically, every affection must be accompanied by (1) a self-related phenomenon (feeling) that plays a constitutive role in the continuum of gradations of affectivity, (2) a moment of striving that comes into play through kinaesthetic processes, and (3) a moment of "positive" or "negative" enjoyment, all of which lead to what I will term the "affective relief."

Sections 2.2 and 2.3 extend the analysis of affectivity by including two other thinkers who have given us central insights into affection and sensation, namely Levinas and Fichte, the latter of whom might also be a surprise to some readers. However, I will demonstrate that, contrary to what is typically thought, Husserl, Levinas and Fichte are not opposed to each other, rather, they help us to better understand the relation between affection, the lived Body, and the moment of striving and "differentiating," which is implied in the concept of affection. The two concepts of enjoyment and striving that I introduce in section 2.1 will thus be further determined and clarified through Levinasian and Fichtean concepts. Next, section 2.4 will – after having discussed the concept of

"otherness" – focus on "affecting the other," which, once again, will be analyzed as a bodily phenomenon. In this section, I will be especially interested in Husserl's concept of "pairing," which will be interpreted as a concrete, *specific* form of being-with-others, which I shall call "mirroring." In sum, all four sections of this chapter shall show evidence for the claim that subjectivity at its very center is characterized by a "criss-crossed" self-other structure by means of which all dimensions of subjectivity – emotional, theoretical, and practical – are tied together. In showing this I am understanding what I outlined in chapter one as a main goal of this investigation: the presentation of an *anthropological* interpretation of the core of Husserl's phenomenology.

In what follows immediately, I shall attempt to develop the "practical," "proto-ethical" and "valuing" moments of "subjectivity" in light of Husserl's treatment of "*concrete subjectivity*" (14/380). The focus will therefore be the status of the connection between affection and Corporeality in general, and more specifically, the connection between affection and the lived experience of value.[3] The problem to be addressed here arises from the question of whether what Husserl calls "affection" is sufficiently characterized when it is seen in terms of a theoretical consciousness, or whether it must be placed alongside a valuative moment located in feeling and striving. "Everything that … exists," Husserl writes, "touches our feelings; every existent is apperceived in value-apperceptions and thereby awakens position-takings of desiring" (15/404) (Lee 1998, 103–20).[4] In *Experience and Judgment*, the point is explicitly made that to consider subjectivity as behaving merely theoretically is to create a "fiction" (EU/68[66]).[5] But if this is correct, it is necessary to take into account the concrete interplay of *all* aspects of human subjectivity within the prepredicative sphere: sensation, the lived Body, practical intentionality, intersubjectivity, and, finally, feeling.

What I would like to show is, first, that affections are tied to Corporeality understood as capability (being-able-to), and that when seen concretely, they are distinguishable but not separable from such capability and from their intentional nexus. Second, I shall establish that the field of touch (contact) plays a primary role here. For if tactile contact is considered in its turn as affection, and seen in relation to an "apprehending … by contact" (EU/81[77]), then the question arises whether "contact" – as an experience where doing and undergoing, advertence and affection, meet – is ultimately thinkable without the lived experience of value, as Husserl's theory would seem to suggest at first glance (at least to some researchers). In contrast, I want to show

that since all affection must be *felt*, it is value-affection, and – at least in Husserl's view – it is this alone that provides the initial stratum of what we call "undergoing" in general and "suffering" in particular. In this connection, it seems to me that most commentators pass too quickly over this state of affairs, and in so doing they not only systematically obscure the connection between affection and *undergoing* an affection, but also wind up giving such concepts as "striving," "tending-toward," and "affection" an empirical interpretation, which in turn results in a failure to retain their transcendental and anthropological significance.

My exposition will accordingly proceed in two stages. In a first step I will briefly review the structure of practical Corporeality, since it seems to me that one cannot consider affection abstractly, insofar as it cannot be reached "immediately" in intentional analysis, but must be traced back genetically through the analysis of the kinaesthetic and sensuous constitution of the "near-world" [*Nahwelt*]. In other words, it seems impossible to thematize affectivity *exclusively* as an immanent–self-referential or even material structure.[6] Instead, affectivity must always be seen as a moment *within* our situated experience of the world (Landgrebe 1978).[7] Accordingly, Husserl's phenomenology can only proceed by an operation of "dismantling," in the sense of a "transcendental archaeology," (Lee 1993, 77), wherein the moments of our experience can only be brought to light *within* their worldly and intentional horizons.[8] Not only affections themselves, but also the structure of sensory fields and such characteristics of objects as "near" and "far," can only be grasped within the horizon of the world as a horizon of intentional interests, and cannot be severed from it.[9] Then, in a second step, the focus will shift from Corporeality to the structure derived from it, i.e., the structure of the affected cogito's advertence, as well as to affection itself. The question that arises here is whether a valuing subjectivity is not already in play even at the level of affection.

Affection and the body

For Husserl, the Body turns out to be the locus of praxis from which the "higher stage" (EU/233[199]) of cognitive comportment toward the world emerges. And in his theory, the practical form of intentionality can be identified, on a rudimentary level, with practical Corporeality. Here activity meets passivity, and egoic doing intersects with pre-egoic receptivity, forming a unity. Thus according to Husserl, the perceptual Body is defined "as a *praxis* of the I in the world, and indeed as an *ur-praxis* that is co-functioning, and has already functioned in advance, for all other praxis" (15/328; see also 14/470). In this way, practical

intentionality is not first given a central place by Heidegger, but already plays this role for Husserl (cf., e.g., 4/§60a; 9/§§39, 41). As our first step, then, let us consider this praxis in more detail.[10]

Husserl treats affection in the context of his thematization of prepredicative experience. One can see in the opening sections of *Experience and Judgment* how Husserl – like Heidegger (cf., e.g., Heidegger 1994, 254) – uses the notion of the *disturbance* (EU/92[86]) of the referential nexus of the world as a genetic way of opening up the sphere within which passive-active and passive-receptive processes can be distinguished (note that here the term "passive" is equivalent to "without the explicit engagement of the I"). In contrast to Heidegger, however, Husserl's fundamental thesis relates "disturbance" to the passive subjectivity that must *undergo* such a disturbance. For Husserl always conceives of the ability to be affected in relation to a cogito. He accordingly offers what is in principle a very simple characterization of the phenomenon of disturbance: namely, it is first of all something that breaks through whatever one is thematically occupied with – something that the I who is occupied with its affairs can then turn toward or not, as when, for example, one is suddenly startled by a loud whistle while one is reading and either looks around for the source, or ignores it and keeps on reading. Consequently, the phenomenon of affection must be formally and methodically situated within the field of tension pertaining to the *activity of attending*, and since according to Husserl's theory, this is linked with the kinaesthetic constitution of our surrounding world, the problem must be situated within the field of tension pertaining to *Bodily movement*. Let us offer a brief sketch of the latter.

Imagine someone going for a walk in the woods.[11] Suddenly, something stands out from the previously concordant course of experience and affects this person by fulfilling the fundamental condition of contrast (11/149ff.[196ff.]). Here, one must keep firmly in mind that the I's turning-toward must always be thought kinaesthetically. For instance, when I go for a walk in the woods, I am not directed toward myself as some sort of physical body. Rather, the Bodily moment involved in the transition from thematic concentration on one object to thematic concentration on another belongs to what Husserl calls "*practical*" possibilities (EU/89[83]), in contrast to empty or merely "*logical*" possibilities (4/261f.[273f.]; cf. 257[270]) (Aguirre 1991, 150–82). In fact, these possibilities of the "practical Body" (14/451) form my primary horizon of possibilities and define my practical situation, the situation within which I can bring the course of perception to fulfillment.[12]

Along these lines, Husserl distinguishes two modes of Bodily doing. On the one hand, an object can affect me in such a way that my interests tend to turn toward the affecting object in a manner that is not necessarily voluntary, but is nevertheless a motivated advertence. On the other hand, while I am thematically occupied with something, an object may emerge in the background, affecting me and awakening a tending-toward it, but without my yielding to this tending-toward in such a way that a thematic shift takes place. In the latter case, I would indeed be affected in a new direction branching off from my original focus, but I do not actually turn toward it. Husserl calls this mode "a doing which is not an 'I do,' *a doing which precedes the turning-toward*" (EU/91[85]). For example, he writes as follows about a string of lights seen while taking his usual evening walk:

> 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 [*Reiz*] having therefore to lead to an attentive turning toward.
>
> (11/154[202])

What is at stake when consciousness undergoes such an affection without following it up in the mode of egoic activity is thus a passive kinaesthesis that alters the sensuous-associative field, which functions as the background for what I am attending to thematically. Consequently, I can be running through the woods while the birds are singing, and my sonorous experience can be changing passively (for instance, a different birdsong could suddenly emerge in the perceptual background, or else the sound of my own steps could become apparent) without my thematic interest altering in any way. These are cases of the constitution of sensory fields that lack any reference to an "egoic" activity. *While it is true that they would not occur without me, they are none of "my" doing.* The kinaesthetic Body is already in action prior to any egoic advertence. It is, so to speak, already there by the time the I starts heading for something, and its kinaesthetic possibilities thereby delimit the original leeway of possibilities within which the cogito can "move."[13] Hence there is a pre-egoic praxis of the operatively functioning Body. Even a simple movement of my hand is given to me in advance in terms of its "normal path," which I can then "follow" visually or acoustically. In this way, what we call, for example, a specific "spot" or "place" on an object is intentionally disclosed in terms of a possible kinaesthetic path that

would bring it to appearance.[14] As a "constitutive duet" (11/15[52]), then, Bodily leeway is simultaneously a delimiting and an opening of possibilities, and if affection is taken as a structure or an event within the concrete horizon of the world, every affection consequently signifies a "disturbance" of my *being-able-to*. However, since my kinaesthetic activity is never indeterminate, but can always be characterized in a typical (i.e., determinate) way, then as a limitation of being-able-to, affection is always also a not-being-able-to (e.g., if I continue to attend to my present theme, I am not able to yield to the new affection, and vice versa).[15]

This "pre-egoic" activity of the Body in the sense of being-able-to is intentionally implicated in every experience. And as Husserl tells us, it has the following structure:

> Every visual sensation or visual appearance that arises in the visual field, every tactile appearance that arises in the field of touch is ordered with respect to consciousness, to the current situation of the consciousness of the parts of the lived-body, creating a horizon of further possibilities that are ordered together, creating a horizon of possible series of appearances belonging to the freely possible series of movement.
>
> (11/15[52])

If something new enters my perceptual field, it immediately falls within my bodily horizon, so to speak. Thus, as the leeway of possibilities for bringing the core-world, the near-world, and the distant world to fulfillment, this Bodily system of possibilities (and correlative appearances) furnishes the basis system by means of which I move about in my surrounding world: "Every seen movement of an external thing has its counterpart in a possible subjective movement in which I subjectively 'traverse' the same space of movement" (14/516).[16]

Thus the awakening affection, and the objects associated with it, cannot be determined (except by way of abstraction) merely in terms of a fusion of hyletic data, for there is always a link with my Bodily system, a link established through the awakening of my "horizons of being-able-to" (15/244):

> Since with respect to all ontic modes of givenness (all oriented modes), the ontic sense of all external things refers back to the near-sphere of what can be contacted and grasped – the sphere of the immediate practical capability of pushing and shoving, etc. – then all external

> things (always within primordiality, within the framework of my own original experience) refer *eo ipso* back to my contacting Body. (15/309)

Whatever I can encounter – and whatever can befall me – thereby refers back from the very beginning to the subjectivity who is undergoing the contact entailed in such practical-Bodily "drawing near" (15/308).

Even an object that appears, objectively speaking, to be quite far away in the visual field is not at first given, in the Bodily apprehension, with a character of "being distant"; my own "most intimately familiar near-sphere" *(erstvertraute Nahsphäre)*, my "core-world" (15/262), is co-awakened and indicated through the indexical primacy of the kinaesthetic system that is correlative to the system of appearances.[17] Space, in the sense of my space of experience, is always constituted for me as reachable in principle. Even the stars and the very "edge of the universe" are thought as reachable, Bodily, by "drawing near." "My Body can arrive everywhere," writes Husserl (15/311): "the perception of a distant reality at rest and in movement presupposes the consciousness of being able to get there, etc." (14/551). With reference to the sensory fields, this nearness signifies that the tactile field takes precedence as the "primal core stratum" (14/484). No matter how far away it may objectively be, each thing is apprehended as something that I can in principle contact and touch: I *could* reach it and get hold of it. "With each haptically perceived object, the contacting Body is *eo ipso* appresented from the contact, but also mediately by an optical mode of appearance that points, for example, from a distant appearance to near-appearances, and from there – through appresentation – to possible contact 'through the Body'" (15/306). Our sensory fields are not ontologically severed from one another (although they can indeed be phenomenologically-eidetically differentiated); rather, the visual field always appears in a synthesis with the tactile field.[18] Near and far are constituted through immediate and mediated reachability – thus in the latter case, through the negative experience of *not* being able to grasp everything. The child in the cradle reaches for the stars because at this early developmental stage, the child has not yet formed either the system of locomotor movement or the cognitive abstraction that allows us to gauge distances (cf. 15/307). Husserl thinks "that all distance points back to nearness …; that all distancing is a moving away from nearness – an un-nearing – that still only remains an appearance of the thing itself by having the sense of a possible bringing back into nearness" (15/308). Hence the possibility of reaching things and coming into contact with

them is fundamentally implied in *every* experience, and the primacy of the tactile results from its status as continuously operatively functioning. If I were to live in the dark, and were therefore to develop other systems of experiencing the near and the distant before emerging, much later, into the light, then even visually, I would be affected in a *non*-visual way. The visual field would first be constituted only *with* the movements of my eyes. In this sense, *every* affection is a type of "contact" and is related to the Body.[19]

Proto-ethical nature of affection

I would now like to go beyond the initial stage of including Corporeality in the description and consider the structure of advertence and affection – a structure that is genetically derived, as I have shown, from the Bodily capability of "turning-toward" – in order to make the point that the phenomenon of affectivity can only become fully comprehensible if one takes into account not only doxic moments, but also moments pertaining to value theory. The latter new moments can be disclosed by pursuing the insight that we value affections and objects through feeling (15/508). It is only in this way that affections and objects become something *for* the I who is turning toward them. As I will show, the "entire affective relief" (*affektive Gesamtrelief*) (11/164[212]) that Husserl brings to light in the passive sphere of "doing and undergoing" (14/51) can ultimately only be understood through the notion of "value- affective relief."[20]

Accordingly, the system of Bodily capabilities that was discussed in the preceding section is never indeterminate. If I move my hand, or perform some other involuntary movement, "paths" (15/330) are prescribed for me within my already developed system of typical possibilities. I cannot simply do "something or other," or act "somehow"; rather, action, movement, and expressions of drives are only possible because they are already predelineated, *guided* in a typical fashion, and to this extent *limited* or *restricted*. Thus as I have already indicated, the leeway of being-able-to simultaneously delimits and opens.

In more detail, the I's advertence – which presents itself within this horizon as a Bodily-kinaesthetic process (Landgrebe 1978, 117) – "is a striving self-directing" (15/329). The strivings exhibit a certain *direction*; hence, as Husserl notes, they are "directed" (EU/88[83]). Striving, he indicates, takes various forms: a higher-level active form, a receptive-active form, and a passive, "non-active" doing as an "instinctive" doing (4/258[270]) (Lee 1993, 135f). Husserl calls genuinely active doing "action," whereas purely passive doing is a "mere desiring" (15/329). The latter presupposes that the goal of the striving is not (or is not yet)

actualized; desiring and striving are therefore characterized by a lack, i.e., there is something "missing" (15/329) – indeed what the striving is striving toward is absent.[21]

If a striving exhibits a direction, and thereby a determination, it must be directed *more* toward one thing than toward others. Husserl uses the term *tending-toward (Tendenz)* – or also *propensity (Neigung)*[22] – for this tendency for one direction to prevail over the others. This is because such a tending-toward is already at work *prior to* either the genuinely active advertence or the receptive-active advertence, in the sense of an "I do" that emerges when the I turns toward the matter in question: the tending-toward happens in the "antechamber" of the I (11/166[215]). Using the example of a soft sound that is gradually becoming louder, Husserl writes:

> in the ego a positive tendency is awakened to turn toward the object, its 'interest' is aroused – it becomes an acutely active interest in and through the turning toward in which this positive tendency, which goes from the ego-pole toward the noise, is fulfilled in the striving-toward.
>
> (11/166[215])[23]

However, there are three things that Husserl does *not* explain in the passage we just cited:

- First, one can ask how the characterization of the tending-toward as *positive* is to be understood.
- Second, one can inquire into the conditions under which the phenomenon of something "missing" in the striving of desire (i.e., the lack of fulfillment, the lack of satisfaction) can itself be revealed, since the mere absence of something does not yet lend it the character of being *missing* – which, according to our hypothesis, requires the lived experience of value.
- And third, Husserl's description of the interplay of affection and advertence remains incomprehensible not only because he fails, to begin with, to tell us how the *motivation* for the I's turning-toward and response can be grasped, but also because he does not indicate how the tending-toward a particular direction – "being inclined" in a certain way – could be determined more precisely.[24]

While his theoretical analyses of affection (11/§§32–35), however, do reveal the theoretical conditions for the I's advertence, they do not

imply any answer to the question of *why* the I turns toward something. For instance, a physiological model – e.g., one assumes a *causal relation* between affection and advertence along the lines of a "reaction" to a "stimulus" – would only transpose the problem to another register, and would hardly satisfy Husserl. Even formulations that understand "to be affected" as "to be invited to turn one's attention," simply pass over the problem of motivation by invoking the concept of "invitation" instead.[25] For the I's advertence to be understood as a response rather than as a simple "reaction" to a physiological stimulus, however, the response must already move within the leeway of the "I can," which is a leeway that involves both a range of freedom and a bounded range.[26] In contrast, the stimulus-reaction scheme assumes an *immediate* causal chain, with no room for delay and no leeway within which the reaction might move. Considered more closely, however, such an immediate connection is impossible: there must be at least a minimal leeway that stakes out both a difference and a distance between "I" and "affection," and this can no longer be sought within the doxic sphere. But when we no longer understand "distance" in a spatial (i.e., kinaesthetic) sense, then the "difference" in question must be described as an *attitude or mode of comportment* toward the pregiven affection, which – as we shall see – already implies a certain freedom as well. Moreover, if this leeway of attitude or comportment were to collapse, the I would fall, so to speak, into helpless impotence. According to the solution suggested here, then, this attitude or comportment – which encompasses both the concept of "tending-toward" and that of advertence or "turning" toward – can only *ultimately* be understood when we recognize that every affection is linked with a feeling that passively privileges one affection, lending it *priority* over others. Such a "privileging" means that various aspects of the affective relief will be weighted or valued "positively" or "negatively." In other words, a moment of receptivity – i.e., feeling – must be added to every affection of the cogito. And Husserl himself has indicated this in some places. In a manuscript from the beginning of the 1930s, for example, he writes:

> It belongs to everything hyl<etic>, as [something] existing for the I, that it contacts the I in feeling, which is its original mode of existing for the I in the living present. Feeling – being determined by feeling – is nothing other than what from the side of the hyle is called affection. Positive and negative feeling – positive and negative affection.
>
> (MS E III 9, 16a)[27]

The I's being inclined toward or away from something does not happen in some sort of feeling that is neutral in character; rather, it occurs within positive or negative feeling. Husserl calls the positive feeling *enjoyment*, or also *joy*.[28] Similarly, the notion of "suffering" can be more precisely grasped as *negative enjoyment* or *non-joyfulness*. For that which affects us can only be understood in terms of a direction *toward the I*, but not yet as a direction of the I *toward the affection;* "affection" and "feeling" are not two complementary sides of a single event, but two modes of tending-toward that run in opposite directions and must be characterized separately. As a consequence, however, Husserl's model has to be corrected – more specifically, his claim that affection awakens the I, making it into a "wakeful" or "wide-awake" I. This is the case, since if even at a rudimentary level of the I's striving there is always some *determination* (i.e., being directed in this or that way), the event of affection must be supplemented by the contribution made by the directedness of the I that is being affected. All affection is "affection of the I" (14/43). The analysis of affection must accordingly proceed on both sides – namely, on the side of the affecting and on the side of the affected (the I).[29] The latter side is the side of feeling, and it is fundamentally characterized by a lived experience of value.[30] A merely theoretical analysis of affection is unable to grasp the moment of suffering and the attendant restriction of the striving. The "distance" and the difference between I an affection that characterizes such "suffering" only comes about by means of at least a minimal "attitude" or "mode of comportment" of consciousness vis-à-vis what is affecting it – and this can only be a *valuing* attitude or mode of comportment. Affections can indeed be pregiven, but for them to be *suffered* or *enjoyed*, they must be given to me in *negative* or *positive* feeling.

In §20 of *Experience and Judgment*, Husserl indicates that for every process of striving – and affection is only possible *within* such a process – two value-moments and forms of feeling must be involved: on the one hand, a feeling that is directed toward the experienced value of the object in question as a value-object (see 4/9[11]) that contacts and affects me is involved; and on the other hand, a feeling that is linked with the striving itself, which lends the latter a positive or negative character, is also involved. What Husserl is claiming here is that "a *feeling* goes hand and hand with this striving, indeed a positive feeling, which, however, is not to be confused with a pleasure taken in the object" (EU/91[85]).[31] It is only when both forms of feeling are present that we can elucidate both the *motivation* for turning toward the object,

as well as the other hand, the *preeminence* (weighting) of one direction over another:

> From this comes the general gradation of feeling as a gradation of affection, thus as a gradation of being positively attracted (pleasure) or negatively repulsed (displeasure). Attraction, repulsion – but this already expresses something more than what lies in the feeling itself, which, however, the word aff<ection> (stimulus) co-signifies: namely, feeling as the motive for activity.
>
> (MS E III 9, 16a–16b).[32]

With this it becomes possible to characterize the transition from one tending-toward-striving to another, and thereby the transition from one affecting matter to another as well: the I not only has to turn *toward* the one, but must also turn *away from* the other. Although Husserl does not explicitly say so, turning-toward is in and of itself always also a process of turning-away; as a consequence, affective contact can always only be grasped in terms of an inclination *and* a disinclination of the I that is attracted here, repelled there. And since advertence is simultaneously a turning-away-from, it implies that the I gives up what is currently affecting it, *letting go of it* in favor of being in contact with something else and of "yielding" to this contact (EU/81[77]):

> It affects the I, and affects it in a tending-toward, an 'I move'; going hand in hand with such movement is a heightening and diminishing of the feeling, and depending on whether the feeling is positive or negative – and is thus increasing or decreasing in these directions – the I inhibits the movement or increases or diminishes it, etc.
>
> (14/452)

Now for this shifting play of tending now toward this, now toward that, to be determined in terms of a "tending-toward transition" (14/530), it is necessary that the I assess the *weight* of the feeling in one or the other direction and is provided with "drive related preferences" (11/150[198]). But here the question is where such weighted preferences stem from. The answer that can be developed on the basis of Husserl's fragmentary discussions can be succinctly stated as follows: directions of tending-toward must ultimately lead to what is of more value, i.e., there must be a continuum of *increasing degrees of enjoyment*.[33] For Husserl, an "original possession of the value itself takes place in enjoyment" (15/601). Values are not merely experienced in enjoyment, but only *exist* there too

(cf. 15/405, 406). And it is only in terms of this structure that we can understand why the I has an inclination guiding its turning-away-from what currently occupies it, so that it is not only newly directed toward something *determinate*, but also turns toward something in order to *allow* itself to be affected by this something.

What is astonishing here is that this discovery of an original value-relief within the affective sphere points back to the *Logical Investigations* – more specifically, to Husserl's attempt to distinguish between sensuous and non-sensuous feelings, or between intentional and non-intentional feelings (Lee 1998, 108–13). Even there, however, he finds it necessary to introduce the lived experience of value, at least implicitly, in order to clarify how the I can be attracted or repelled. Among the so-called sensuous feelings Husserl includes not only "sensible pain," but also "sensory pleasures (the fragrance of a rose, the relish of certain foods …)" and "tactual sensations" (19-1/406[572f.]). Without the moment of liking or disliking – i.e., of "valuation" (19-1/407[573])– sensuous pleasures, sensations of contact, and even pains would ultimately be incomprehensible. In a late manuscript, Husserl also speaks of "approval" ("*Billigung*" – MS MIII 3 II 1, 135ff.),[34] which can be directed both toward the object and toward the act – here, the striving. When something is experienced as "smelling good" or "tasting good," the positive value of striving for it is implied as well. Thus if a positive tendency of striving is underway, then it must be, Husserl would say, "approved of" by the cogito.[35] However, such *approval* must not be confused with a *judgment*.

Every affection must accordingly be accompanied by a feeling that plays a constitutive role in the continuum of gradations that tending-toward-striving can display. This results in a threefold structure composed of affection; the "I of feeling" (15/404); and this I's contact with the value of what it is feeling (i.e., enjoyment). Thus the contact is not only itself value-laden, but lends a value-character to the entire affective relief (11/168[216f.]). This can then lead to the question of whether the results of our previous analysis still allow us to grasp the relationship between affection and advertence as a doxic event within the sphere of experience. To explain weighted preferences and motivation *exclusively* in terms of affective "force" and "strength"[36] – hence in terms of quantitative moments – would surely entail retaining a scheme in which the I's response is addressed in theoretical terms.[37] In this connection, it is well known that Husserl himself always insisted on the primacy of theoretical and objectivating acts, and thus of the doxic sphere (Melle 1990, 35–49). However, this primacy becomes questionable once

we consider the relation among the I, lived experience of value, and affection. Here I cannot give the question posed by Gisela Müller – namely, "the question of whether the relationships of founding obtaining between objectivating valuing and willing … are in need of revision in connection with experiential genesis" (Müller 1999, 168) – either a positive or a negative answer;[38] Husserl himself does not provide an unequivocal answer either. For in the *Analysis of Passive Synthesis*, he maintains that affection happens *first*, and is joined subsequently by reactions of feeling as a *consequence*; in contrast, the manuscripts that have been cited here indicate that from a systematic point of view, affections *as such* are unthinkable without a moment of "receiving," i.e., of a self-affecting feeling, and linked with this, of a *non-cognitive, valuing* tending-toward acceptance or refusal. Thus the latter account of affection and experiential valuing opens a way to move beyond the implicit *cognitivism of feeling* that still dominates the philosophy of value at the beginning of the 20th century, insofar as it ties feeling to judging.

Let us illustrate the results of our analysis thus far with an example. When someone starts turning up the volume of the music I am listening to, making it continuously louder and louder, at some point the noise is going to start "hurting my ears." Such an example would seem to make possible the analysis of pain as a pure "sensuous feeling," i.e., as a non-intentional *state* that can no longer be situated within the framework of intentional world-constitution. Husserl himself still seems to assume this in the *Logical Investigations* (as do psychologists operating with notions of threshold levels and similar concepts). Yet on the basis of the preceding explications, this position does not seem to be plausible, as it does not take the structure of the phenomenon of affection into account. Seen phenomenologically, however, a threshold level is first of all the shifting experience of a passive, involuntary "revaluing" (feeling-otherwise) of the value-relief. If pains were really exclusively sensuous feelings,[39] merely signaling – as Husserl says – an "extreme contrast" (11/415[518]) within the sphere of affectivity, it would be completely impossible to understand why the volume of the sound couldn't just be continuously raised *without* ever producing a reaction on the part of the cogito; during the process, the I would remain *indifferent*, accepting the gradually increasing level of sound until at some point, the eardrums would simply burst (although even speaking of "accepting" and "indifference" would already be too much, since such locutions imply a valuing). But this is obviously absurd. Without accepting the *negative* feeling of what is affecting us, there is no comprehensible way of explaining why, at a certain point, the cogito "can't stand it any

longer" and begins tending-toward turning away. Ultimately, "I can't stand the pain" means that the feeling of pain is not approved of, but can only be negatively "enjoyed," i.e., suffered. To avoid any misunderstanding here, it should be emphasized that this relationship of the I to its own being-affected is not a cognitive comportment (or even a position-taking of any kind), but a passive feeling.

Consequently, the I's tending-toward-feeling and tending-toward-striving will turn away from what the I experiences as pain, where this turning-away-from must be co-conceived as a *shift in value*. For the very attempt to turn away from the noise already signifies that this noise is experienced as negative (i.e., as without positive value). If we keep in mind Husserl's point that valuing can be directed toward the object *and* toward the striving and desiring, then with the *turning away* of the cogito from its object, the feeling of dissatisfaction, and thereby the experience of the feeling (the pain) being of no value, must also arise.[40] But this means that the turning-away-from is simultaneously a turning-toward something that is absent, and it is only in this way that the feeling of dissatisfaction arises for the cogito. Such a feeling is itself once again a *preferring*, i.e., the positive feeling of the striving to turn away as such. It is only through this positive characteristic that a "lack" can be understood in terms of one's comportment *toward* the striving and what it is striving for. The lack of a "pain-free" state (the positive enjoyment toward which one is striving) and the dissatisfaction with this lack are negative feelings, hence negative enjoyment. And this difference – i.e., the difference between differently weighted valuings – is what provides the motive for the striving: "The desiring goes toward [something] really possible. … I thus become aware that the value I now possess, [and am] 'enjoying,' falls short of [something] of higher value now possible" (MS E III 9, 26b).[41] Accordingly, *the motivational ground for every striving is not to be found either in affection or in the pure striving itself, but rather, in the lived experience of value*.

This continues at higher levels of striving and action: "pains" are not merely to be characterized by way of theoretical moments such as contrast, salience, affective force (cf., e.g., 14/54), etc.; rather, the *will* to feel differently is there as well, so that – to return to our example – the I's striving is already directed toward something *other* than the noise (e.g., toward peace and quiet).[42] The I's opposition to being "taken prisoner" by what is happening to it originally arises, then, from the negative or positive value-feeling accompanying the striving – here, a turning-toward that is, as we have seen, a positively-valued turning-away-from, since the I's striving toward something different

(the silence) is motivated by the negatively felt value of continuing to be affected by the noise.

Hence affections are never merely phenomena "affecting" the cogito; rather, the cogito – as doing and undergoing or suffering (14/51, 284) – is affected in tandem with its own striving *beyond* its current state or condition. Even in pain, even in the most unbearable suffering, there must still *fundamentally* be a moment of striving, of being-active and tending-toward; this is the only reason that the I experiences the striving to get past the pain as *valuable* (and therefore to be approved of), while the alternative of staying trapped in pain is *without value*. Thus pain is only possible when my *being beyond it* – and whatever free leeway of possibilities may be at my disposal in order to escape from its clutches – both appear as *positive*. Conversely, it is only when I have experienced being-able-to as something *positive* that I can feel the powerlessness of not-being-able-to as *negative*, as suffering. Indeed, consciousness itself would be impossible without this minimal difference between turning-away-from and turning-toward, between being-able-to and not-being-able-to – ultimately, between freedom *and* lack of freedom. If the possibility of a leeway of affection and activity may indeed be interpreted as a lowest level of freedom,[43] then my own freedom *must necessarily* appear to me as positive, i.e., as a value. Yet since freedom can only be grasped within the striving of desiring and its lived experience of value, then it is ultimately always unsatisfied as well, resulting in the original negative experiential value of having-not-yet-reached what one desires and is striving for.

Higher forms of affection

I would like to conclude by sketching out three consequences to be drawn from broadening the original theoretical domain in order to incorporate not only an embodied subjectivity, but a practical, valuing subjectivity into the discussion of affection.

- The result of the analysis of suffering that necessarily follows from the analysis of affection as something we undergo is that each form of higher-level striving (and the restriction of this striving) must be characterized not only on the basis of the difference and the interplay between doing and undergoing, but also on the basis of the difference between the positive experiential value of a striving that is indeed striving toward something and the negative experiential value of a striving that is restricted. Furthermore, the analysis of the experienced value of striving opens up the possibility that the level

of "primal instinct" analyzed in Husserl's *Nachlass* manuscripts need not be interpreted as an original striving toward self-preservation.[44]

- Higher-leveled forms of striving – namely, desiring,[45] wishing, and willing, as well as negative forms (e.g., compulsion and proclivity, melancholy and despair) – should also be understood on the basis of the interplay between negative and positive experiential values (and correlatively, negative and positive valuings).
- It seems to me that including the element of value-structure in the account is the only plausible way to move from the fundamental vulnerability of human life (a vulnerability arising from our very ability to be affected) to a thematic recognition of the experiential value – and the vulnerability – of the human *person*. As Husserl says, "The human person has [his/her] personal unity in the unity of [his/her] various strivings. In all [his/her] individual feelings, the person is unitary as an I of feelings" (15/404). It is no accident that Husserl similarly refers to personal communication in terms of "contact" (14/166, 172, 185, 211), thereby suggesting something like an "ethical affection." In other words, we have to take into consideration not only "psychic pain," but also what we might call "moral suffering" (remorse, compassion, shame, etc.).

Since Husserl emphasizes over and over that his analyses are abstracted, always thematizing only one moment at a time as he proceeds in his discursive analysis, we must arrive at the conclusion that *concretely*, affection can never emerge without valuing. Moreover, if we note that within genetic phenomenology no consciousness is conceivable at all without tending-toward and striving, we must similarly conclude that the lived experience of value is implied in every type of consciousness.[46] Ultimately, then, what must be determined in more detail for the lowest level of constitution is the very same thesis that Thomas Seebohm formulated as follows, with respect to the general structure of consciousness and of intentionality: "Thus from the very beginning, the theoretical interest stands, expressed in a Kantian fashion, 'under the primacy of the practical and of practical reason.'"[47]

We can see from our presentation so far just how radically the later Husserl departs from his earlier views, especially those to be found in the lecture courses he taught on ethics and value-theory between 1908 and 1914, now collected in *Vorlesungen über Ethik und Wertlehre 1908–1914* (*Husserliana* 28). Husserl's initial reflections on the connection between striving, feeling, and value recall Max Scheler's discussions in *Formalism in Ethics and Non-Formal Ethics of Values*. While it is not possible to

clarify the relationship between their respective theories, here, it is nevertheless possible to show that there is a decisive difference between Husserl's phenomenology of affection and feeling, on the one hand, and the idea of a non-formal (i.e., material) ethics of value on the other; despite Husserl's repeated attempts (see, e.g., 4/9[11], 186[196]) to introduce an epistemologically accented "value-reception" (*Wertnehmung*) in analogy to perception (*Wahrnehmung*), the possibility of a *material* ethics of values would seem to be implausible for Husserl.

While value-objects are constituted in a complex process of striving, with its various levels (tending-toward, desiring, wishing, willing), however, it is not necessary to perform any type of inference that would move from the constitution of objects *as values* to the givenness of values themselves *as objects*. For a theory that attempts to understand values as objects implies a *cognitive* relationship to these values, i.e., it implies that values are grasped, known, or intuited. However, Husserl's deliberations on the structure of enjoyment and striving seem to exclude the view that values are to be subsumed under the category of objectivity. One does not enjoy "the" value, but feels one's own weighted being-directed in this or that way; accordingly, valuing does not mean *positing* something. This is clear from the very structure of affective value-relief in the prepredicative sphere. When each and every object is given with a certain affective "weight" – one determined not by the objects, but by the tending-toward-structure of all striving – it does not follow that we apperceive values *as such*, but only that the experienced value of the objects (e.g., the tasty food I am expecting when I go to a restaurant) ultimately only represents the typified and concordantly anticipated continuation of the directions in which my tending-toward is already heading: "Food as a value is related to me as a human being who has the abiding instinctive need for nourishment, [a need] abiding throughout all periods of hunger and of satiety" (MS E III 9, 32a).[48] In the end, then, the pizza I am waiting for is something above and beyond any merely "theoretical" interest in it as something that (seen in terms of the performance of a subjective act) I can kinaesthetically bring into a closer relation to my own Body; rather, it is a synthesis of tending-toward-strivings and their feeling-laden direction.[49] Or when I am wandering through the aisles of a supermarket, looking for *something* – anything – that will satisfy my tending-toward, both my own tending-toward and the rows of products on the supermarket shelves will be experienced in terms of a value-structure. Thus while I am looking around at what the food industry has to offer, yet without really knowing "what I want," I am caught up, in my tending-toward, in a leeway

of possibilities within which the pure "objects" are weighted differently, not *in themselves*, but *for me* at that moment.[50] If we consider this structure in more detail, we can establish the following points:

- The object does not receive its value from me, i.e., I do not "create" the value. Nevertheless, the *experiential* value that we believe must indeed be ascribed to the matter in question is continually being synthesized, with the "weight" of its value continuously changing.
- The value itself is not a product of my satisfaction, i.e., it does not first arise only after my tending-toward has been fulfilled. As such, I do not have to eat in order to be intentionally directed toward what we call the "value of the food." In the latter case, my tending-toward is directed in a value-laden way, and it is *this* value-weighting that I am enjoying (even if it is still unsatisfied at the moment, as in, for example, my enjoyment of the tempting smells issuing from the kitchen). From this we can conclude that it is exclusively the lived experience of value – the experiential valuing of tending-toward and striving and the experienced value of lack or fulfillment – that is decisive.

In his Göttingen period, Husserl was not only striving toward a strict theory of reason that would bring everything that exists into the "*light of logical reason*" (28/69), but also struggling against tracing "the" value of an object back to a synthesis of various strivings.[51] Thus in his 1908, 1911, and 1914 lectures on ethics and value theory, he still sees the focus on feeling in terms of the danger of falling into an "emotionalism" (28/62) that threatens to destroy all scientificity. However, a correct assessment of Husserl's hostility toward feeling and practical reason at that period requires taking three contexts into consideration. First, in the wake of the *Logical Investigations*, he is still continually trying to distance himself both from psychologism and from neo-Kantian value-theory (28/62ff., 245); second, he was interested not only in a formal and regional ontology of types of objects – and based on this, a formal theory of science (28/367ff.), but, above all, in a comprehensive theory of reason;[52] and third, such a theory of reason was still under a guiding scientific ideal such that all provinces of rationality would ultimately be subordinated to the "*absolute supremacy of logical reason*" (28/59). Here I cannot go into this larger theoretical framework in any more detail. But Husserl's vacillations on the issue of the status of values as objects have already been well documented by Karl Schuhmann and Ullrich Melle.[53]

One can, then, see the later ethics that Husserl developed in his Freiburg period as offering, at least in part, a revision of his earlier efforts, which

were dominated by the model of theoretical consciousness (Melle 1991, 131ff.). And the fact that he is no longer searching for "laws" of value – objective laws of preference and choice, in analogy with formal-logical laws – indicates that the formation of the province of reason as a whole is now itself being seen from a different perspective: "Cognition of being is not the ultimate end; it requires 'value'-cognition" (8/233). Nevertheless, even this statement remains ambiguous, since it is still fundamentally caught up in the theoretical paradigm, i.e., the point of departure is still *cognition* of values.

§2.2. Affection and tenderness

> Everything that … exists touches our feelings; every existent is apperceived in value-apperception and thereby awakens position-takings of desiring.
>
> Edmund Husserl (15/404)

What have we accomplished so far in chapter two? We saw in the last section that affection and affectivity are intimately connected to (1) the Bodily level and (2) a proto-ethical level. "There is no affection without normativity," aptly summarizes the last section. The analysis so far has focused on the complexity of the concept of affection as the center of subjectivity, and, in this vein, we have pointed out that we would do well to reconsider a cognitive view of the issues discussed so far. In the following two sections I would like to further deal with the emotional, the proto-ethical dimension, as well as the "striving" moment that are intrinsically part of what we call "affection." Then, in section 2.4, I will consider the abstract concept of "otherness" in terms of the relation between affection in the form of a bodily pairing and the concrete phenomenon of "intersubjectivity." At the end of the next three sections, affection, consequently, will be conceived differently than how was initially conceived. Rather than describing it as a more complex and perhaps self-related structure of sensations, affectivity turns out to be the "crossing" and unifying structure of all dimensions of subjectivity, wherein we find emotional, theoretical, and practical moments. Consequently, in this section, I will follow the path that was opened up in section 2.1, whereupon we will get a first glimpse of how it naturally includes certain positions that the early Levinas developed in his reactions to Husserl.

As I mentioned at the end of the last section, if one seriously considers Husserl's early theories – above all, the early lectures on ethics and

value theory – it should be easy to conclude that at least during this period, Husserl envisioned phenomenology rigorously (or even rigidly) in terms of a theory of reason that subjects everything that exists to the "*light of logical reason*" (28/69).[54] Indeed, despite (or perhaps precisely on account of) the trend of the value ethics of the time, in his Göttingen period Husserl sees any attempt to address this topic in terms of feeling as falling prey to the danger of an "emotionalism" (28/62) that threatens to bury all scientificity. However, in contrast to the early lectures on value theory, Husserl later grants feeling, striving, desiring, and above all, sensation and affection, a central status: logic, for Husserl, must not only be genetically based on the "transcendental aesthetic" that precedes it, but once again winds up being subordinated to practical philosophy.[55] And with this, the status of sensing – and the role that Husserl ascribes to it – shifts as well. In what follows, I shall explore this territory by moving along a trajectory that leads from Husserl to Levinas.

Husserl characterizes feeling as the mode of consciousness within which self-affection and hetero-affection meet. In this way, feeling can even be seen as the specific locus of the "self-othering" (Zahavi 1999, 125) in which consciousness "has" an affection and at the same time "has" *itself*. Here the relationship of the I to its own being at stake, its own being concerned in the matter (*Angegangensein*), is no longer characterized as a two-valued relation of "I" and "stimulus," but as a multi-layered texture within which the I self-affectively has and senses *itself*. An I can only be addressed by something if this I is the locus of a prior affective openness wherein it can feel itself as well as what is other to itself. Thus feeling is the true locus of self-consciousness, since this is where the I is "there."[56] In feeling, the I is not only in contact with what is affecting it (i.e., hyle), but at the same time with what it itself is. As Husserl puts it in a key manuscript passage,

> The contentual is what is alien to the I; feeling is already egoic. The 'appeal' of the content is not a call that appeals to something, but a feeling being-there-with on the part of the I – and indeed, not a being-there-with [that] first [arises] through coming toward and arriving. The I is not something on its own and what is alien to the I something separate from it, and between them there is no room for a turning-toward. Rather, the I and what is alien to the I are inseparable; the I is a feeling I with every content in the nexus of contents and with the entire nexus.
>
> (MS C 16 V, 68a, cited in Mensch 1999, 63f. n. 51)

An affection can be called "conscious" when the I feels *itself* as the one who is actually *feeling* the feeling.[57] Only then can we speak of being "touched" or "moved" in the proper sense. The contact happening in sensibility breaks down the usual distinctions delimiting the sensory fields, because the self-affective structure can be found in any form of sensibility. Such a shift in perspective can keep sensation from being taken as some kind of "static" state, such as a sensuous "building block."

However, Husserl takes – as we already saw – a further, decisive step. Like Scheler, he links the problem of feeling with that of value. Within this perspective, the I can only be concerned with itself in specific modes and qualities of feeling. However, such distinctions should not be determined solely *quantitatively*, as is usually the case, but must instead be understood *qualitatively*. A quantitative orientation is a matter of mere physiology, inasmuch as it approaches sensibility in terms of something measurable; thus one customarily speaks of the "strength" of a stimulus. But neither the distinction between two colors, such as red and green, nor the distinction between "feeling bad" and "feeling good" can be characterized purely in quantitative terms.[58] One can even take the very fact that we use the words "good" and "bad" here as an indication that the emotional shadings we experience must ultimately be understood as value-qualities. When a light blinds me, as was already stated in the last section, it is not merely the objectively measurable "strength" of the light that motivates me to shut my eyes, but rather the quality, which is experienced as something *negative*. In experiencing and feeling something negative, the I is experiencing *itself* as being determined by this negative value, and therefore tries to avoid it (in this case, by closing my eyes). According to this hypothesis, then, truly *undergoing* an affection (here, what is affectively salient is "being blinded") only happens through the link between feeling and valuing. Seen phenomenologically, the latter turns out to have an extremely complex structure requiring the explication of such themes as the I's striving-toward and striving-away-from; undergoing and doing; the "grasping" of the value-situation; as well as the constitution both of what we call "a" value and of the value-object.

But since – as we pointed out – feeling must be characterized as a mode of consciousness within which hetero-affection *and* self-affection meet, it follows that a moment of valuing is experienced in the self-affective component of feeling as well. In other words, since as soon as the I is awake and affected, it simultaneously feels *itself*, we must conclude that it experiences itself as a positive value. For example, when I see a beautiful object, I not only experience the value of the object experienced

as "beautiful," but at the same time I also experience the value of my own "feeling the beauty" itself. The very fact that I am experiencing something as beautiful is itself "beautiful," as it were. Thus if it is legitimate to speak of *self*-affection at all, the sphere of value (and therefore of feeling) must display the same structure: I experience both myself *and* the object in terms of value. Interestingly, one finds precisely this conclusion in Levinas as well, since he takes as his point of departure the notion that the original relation experienced in sensibility is positive, and he accordingly terms it "*happiness*." Hence it is necessary to trace out the connection between Husserl and Levinas in more detail.

As a first step, I shall present a basic outline of Husserl's phenomenology of sensation and sensibility; then, after an intermediate step on bodily communication, I shall discuss certain issues of striving and desiring that arise in conjunction with the problem of affection. Finally, in the concluding step of this section, I shall show how Levinas takes up this problem from an entirely different viewpoint – a point of view that nevertheless turns out to be surprisingly close to Husserl's view.

Sensation and affection

I shall begin by sketching out Husserl's earlier concept of sensation, before turning to his later expansion of this notion in terms of the concept of "affection," as well as the concepts of "desiring" and even of "longing" – a concept that Fichte had already introduced as the central characteristic of feeling.[59] It can readily be shown that what distinguishes Husserl's later work on this theme from his earlier theories is that in the later works, affection is unthinkable without a reference to the *activity* of the subject. To be sure, this activity is not understood as something purely mental, but is characterized in *Bodily* terms, as kinaesthesis, as the ability to move oneself.[60] Thus affection is not only linked to our experience of the world and of space, but is definitively freed from its sensualistic background. As Iso Kern says,

> The unity of sensuous consciousness is the unity of an ongoing activity proceeding within an immediate and unitary horizon of ability. The sensuous subject is nothing other than the one who is *able to* act in immediate doing. Activity is activity of a subject, because it is activity within a being-able-to.
>
> (Kern 1975, 121)

Going beyond Husserl, we can characterize the striving-tending-toward (the longing) as the consciousness of a distinctive feeling that can be

regarded as the primary level of the problematic with which we are concerned here, namely, value and feeling. I shall call this distinctive feeling a *tending-toward-value*, in order to indicate that in addition to recognizing the Bodily, kinaesthetic component of desiring, striving, and longing, we must also acknowledge that the core of such experiences should be described in terms of the *lived experience of tending-toward-value*. And by "tending-toward-value," I mean what I earlier called the *directedness* of the feeling *without* the intuitive givenness either of a specific "object" bearing a value or of a specific "value" as an object.[61] We shall now attempt a fuller sketch of this distinctive experiential structure.

Husserl had already made a distinction in *Ideas 1* between "perceiving proper, as an attentive perceiving," and its "experiential background" (3-1/71[70]): every form of attention that establishes a relation to an object in a "seizing-upon" that is a "singling out and seizing" (3-1/71[70]) is only possible by virtue of a temporally constituted world-horizon and horizon of consciousness within which the relation to the object in question is embedded. Moreover, it is this temporal horizon of experience that makes it possible for us to be aware of something without constituting it as an explicit, focal object; instead, it is part of the context within which the focal object appears. "The objective something can be already appearing to us as it does not only in perception, but also in memory or in phantasy; however, we are *not yet 'directed' to it with the mental regard*, not even secondarily – to say nothing of our being, in a peculiar sense, 'busied' with it" (3-1/72[72]). In describing the process of attentively perceiving a sheet of paper lying on the desk with other objects scattered around it, Husserl points out that these other objects "were appearing and yet were not seized upon and picked out, not posited singly for themselves" (3-1/71[70]).[62] It is accordingly possible for consciousness to be concerned with something without any objective identification taking place. When I am looking at my computer screen, I am also aware that I can direct my glance beyond the monitor to my desk or to the wall. Thus the attentional regard can never be reduced to a one-dimensional subject-object relation, but unravels, so to speak, at the edges, leaving room for further practical possibilities at my disposal (e.g., turning my gaze, moving my head, typing a new sentence at the keyboard, turning around, standing up, etc.). But things are even more complex than this: while I am typing the sentence, not only do I already have the end of the sentence, and its sense as a whole, in mind, but the letters I am typing, and my activity of writing in general, also continually point to other possibilities within an

experiential horizon. If this were not the case, it would be impossible for me to write even a single word, let alone speak. Since actuality *and* inactuality together form *one* living present, consciousness is continually ahead of itself – and thereby also constantly lags behind itself. In Husserl's terms, it is not only continually carrying out, within the compass of a *single* living present, the twin functions of "opening up" protentionally and of "holding on to" retentionally, but in addition – above and beyond these sheerly structural dynamics – consciousness is always aware of *more* than that of which we are currently and actually conscious. Even when I am consciously focused, in a single present, upon a single sense-unity, such as the computer screen at which I look, I am aware that I can reach around behind the monitor, if I want to move the screen closer to my eyes. Thus actuality is not the exclusive mode of experiencing, but merely *one* mode.[63] This makes it impossible to retain a simple subject-object model of cognition when describing the workings of such worldly references.

In accordance with classical positions, Husserl initially calls the non-intentional moments of a conscious experience *sensations*, although in order to avoid the connotations of the term "sense data," he also speaks of *hyle*. The concept of "hyle" refers exclusively to the sensuous as such – namely, to the "something" of the appearing. On the basis of the indeterminacy of pure hyle, Husserl also speaks of the latter in terms of its intentional "function" (3-1/192[204]; cf. 196f.[207f.]) within the lived experience as a whole. It is only through the localization of sensations (*Empfindungen*) in the Body, in the so-called "*sensings*" or "feelings" – Husserl's term here is *Empfindnisse* (4/146[153]) – that the hyle receive a determinate qualitative character and can be explicitly located in a sensory field. If, for example, I straighten up in my chair because my physical posture is "uncomfortable" in some way, I can pay closer attention and locate the discomfort "in my sitbones." But I can apperceive these felt "sensings" in two ways: (1) as manifesting my own Body to me, or (2) in terms of lived experiences directed toward the chair. Thus both an object in the world *and* my own Corporeal body appear by virtue of these localized sensings.

In *Ideas 1*, Husserl did not offer a satisfactory clarification of the connection between unities that are the correlate of an egoic performance, on the one hand, and non-egoic background-consciousness on the other. In passages related to this problem in his later writings, however, he does think that sensations (now called "affections") can also emerge outside of the basic "attentional" form of intentionality. Thus when he continues to work out the description of attentionality that he

had begun in *Ideas 1* – which is still oriented toward the objective pole – he does think that something can be sensuously present for consciousness within its temporal horizon without the I being directed to this something, in the sense of being engaged in the experience as the one who "performs" it. Here he invokes such terms as "non-egoic" and "ego-less," as well as "passivity." And in his later writings, this structure is worked out in more detail under the title of "affection and advertence." What is distinctive about the concept of affection is that in contrast to the concept of sensation, affection can indeed be understood as referring to a consciousness of an I, but without having to be characterized in terms of an intentional reference to an object. An affection has to be *undergone*, and is not just "there" in the manner of a "sensation" considered as a little "building block" or component of the experience. Thus in contrast with the static model of *Ideas 1*, consciousness is fundamentally dynamized in the later writings. In this way, affections are not simply on hand; rather, they emerge into our awareness within a complex interplay of ego-engaged activity, which involves both a receptivity in which the I participates, as well as a purely passive background awareness. Hence every time a sensuous structure is singled out, every time something becomes salient or conspicuous, this is happening to an active or passive I who is moving in horizons of interest.

On a fundamental level, we encounter the activity of the I in the form of kinaestheses, i.e., by sensing our own movement (proprioception).[64] Husserl's opinion, in other words, is that the I's undergoing and doing cannot be characterized without the kinaesthetic systems of one's own movements. If my Body moves – or even a body part, which Husserl terms an *organ* when it is playing a practical role – this movement is always simultaneously a sensing-oneself-move. But it is also more than this, for as indicated above, the physical organism becomes lived and felt *as* a Body in tactile experience, within a contact that is simultaneously a being-touched. Moreover, since the tactile field is the only sensory field that is not confined to a particular organ or location, but is spread out over all of my surfaces, making my Body as such a tactile field, then any affection we undergo has to be thought as a bond connecting Bodily movement and Bodily contact or being-touched. It is within this bond that the Body becomes *flesh*, to borrow the expression used by Sartre and Merleau-Ponty. These reflections can be carried further to say that the original affective locus of this bond is the lived experience of *taking hold of and being taken hold of*. And it is no accident that when we are reporting pathic experiences, we typically speak not only of being deeply "moved," "stirred," or "touched," but also of

being "seized."[65] However, the "seizing" or "taking hold of" that is at stake here is not just a matter of an activity of the hand, as we can also be affectively "touched" in other Bodily parts as well, such as on the foot or the belly. In this connection, Welton (1999b) says, "Whatever I take in hand takes me in hand," and this is true throughout my Body: the unique characteristic of tactile experience is that in the moving contact of touching, I simultaneously feel the contact in my own Body. Thus the Body is disclosed as "something touching which is touched" (4/148[155]). Yet this disclosure does not take the form of an object-consciousness per se. For "there is no distance or separation between the functioning body and the awareness (of) it," notes Zahavi, "since it is given in and through itself. Our primary bodily self-awareness can consequently be described as a self-sensation, self-affection or impressional self-manifestation" (Zahavi 1998a, 215).

Thus in the self-affecting structure of *moving contact*, the "body" slips away, because it can never be apperceived *merely* as a physical body, i.e., as a thing. If I have no self-affective sensation when I move my arm, I can regard it as one object among others in the world, in which case I would have to "deduce" that what I am looking at is my own arm. We can therefore conclude, with Husserl, that "*a subject who only had eyes* [i.e., a subject whose only sense was the sense of vision] *could not have an appearing Body at all*" (4/150[158]).[66] Or to put it another way, it is in contact that my own body "*becomes Body*" (4/145[152]).[67] My own Body is the only body that can never be fully objectivated as a spatial object in the world, because every attempt to objectivate it already presupposes it as that which *constitutes* my spatial experience in the first place.[68]

This, by the way, does not prevent me from *also* apprehending myself as a spatial thing; if I leap out of the way of a boulder rolling toward me, it is precisely because I experience myself as a thing amidst natural circumstances. This, however, requires the intersubjectively accomplished constitution of my Body as a body, something that cannot be discussed in any more detail here. But our main point can be summarized as follows: "the 'aesthetic' [stratum] of the Body surpasses the sensuous-aesthetic [moment] of any other thing" (15/268).

Husserl differentiates two modes of Bodily doing. In the first mode, an object can awaken my interest in such a way that within my situational horizon, I involuntarily turn directly to the object so as to occupy myself with it – and although this advertence to the object is indeed involuntary, it is nevertheless motivated. In the second mode, something can affect me in the "background of consciousness," without motivating any "active" advertence. Here, a *tending-toward* is indeed

awakened, but from the side of the I and its performances, no thematic shift of my situational attention occurs. For example, I can be sitting at my desk and hear "something" outside, and while I am indeed affected, I do not turn toward the something: I "pay no attention" to it because I am thematically occupied "elsewhere."

The shift in thematic structures always takes place within a Bodily situation. Husserl describes this "passive activity" of background consciousness – which does involve an awareness, but is not something that the I "accomplishes" – as "a doing which is not an 'I do,' *a doing which precedes the turning-toward*" (EU/91[85]). Thus it is "not yet a doing in the proper sense" (15/329). In *Ideas 1*, Husserl also calls such cases "*act-arousals*" (3-1/263[273]), in the sense of being acts that are not performed in the mode, "cogito." He also refers to them as "non-actionalities" (3-1/189[201]). To put it another way, the Bodily "opening" that sensibility affords not only precedes any truly active egoic advertence, but provides its horizon. Thus Husserl's account displays a decided preference for a Bodily consciousness of ability – of "being able to" – rather than for active performances. As Kern too indicates, "The ability belonging to sensuous subjectivity is an ability within a fixed structure at my disposal. This structure – the living Body – is, as it were, the variously articulated [yet] unitary total schema or total system of immediate ability" (Kern 1975, 121). The actions that the I actively lives in can only arise on the basis of horizons of abilities that both precede any active doing and initially *limit* its possibilities so that they can then be *broadened* in a reciprocal interplay. The Bodily constitution of its surrounding world is thus an ongoing process of *setting* limits and *surpassing* them. Even something seemingly as simple as stumbling or tripping is a relatively complex process involving both of these: the limitation that I experience when my forward progress is impeded as I start to stumble is immediately transformed into an *opening* of a possibility of catching myself and regaining my balance, something that is itself made possible by the interplay between the specific movement that is underway and the system of capabilities as a whole. And this interplay in turn allows us to speak, with Arnold Gehlen, of a *Bodily communication* with the world.

Gehlen: Bodily communication

Here I would like to offer a brief sketch of this *intelligent passivity* of the Body, relying on Gehlen's reflections (which are conducted in a thoroughly phenomenological spirit) as a concise way of demonstrating within which field acts of desire – and the sensibility determined by

them – must move. The process of intentional experience can be shown to involve a connection between (perceptual) act and (Bodily) action, which (once again) precludes any artificial separation of sensibility and acts of striving. An affection is only possible *within the horizon of a process of striving*. Thus, something comes to appearance in tandem with the Body's kinaesthetic possibilities and their "extension" or "prolongation" in acts of desire, however rudimentary these might look.

Gehlen (1997, 131) begins with the notion of an originary "world-plenitude" that we must make our own by orienting ourselves to it. According to his general theory of "release," human perception functions to reduce the innumerable stimuli that surround us as an "infinite field of surprises" (1997, 131) to a territory that is available to us and at our disposal, a surveyable sphere that is in turn released from the immediate "pressure of the present" (1997, 132) through expectation, language, and human (in contrast to animal) movement. For Gehlen, the human system of movement possibilities differs from those developed by non-human animals because human movement is at our disposal in "self-sensed effort" (1997, 132). Consequently, the development of movement possibilities takes place *self-affectively*, in a conscious awareness of possibilities of actions that the child can develop kinaesthetically. Being able to "*feel one's own activity for oneself*" (1997, 134) allows movements that initially happen involuntarily to be *repeated* and "guided" (1997, 134). "In taking over accidental movements, the awareness of a motor ability (including its compass or range) is co-original with having it at our disposal" (1997, 129). Hence we can speak, with Husserl, of *capabilities*. Gehlen (1997, 137) also speaks of a "'*reflective' structure of movement*." However, the concept of "reflection" is out of place here, since he is referring not to a cognitive relation between two mental acts, but to conscious Bodily possibilities that are the very condition for the development of abstract possibilities. On a prereflective level, Corporeality and cognitive processes are inseparable, and as such Gehlen speaks of the structure of movement as having an "intellectual" character (1997, 140). With this, he is effectively taking up Merleau-Ponty's discussions of Bodily intentionality and carrying them further from an anthropological perspective (although Gehlen does not go into this in any detail). On a fundamental level, then, the consciousness of striving plays a distinctive role in the development of the child's cognitive capacities, a development that initially proceeds in the form of taking over movement possibilities and making them one's own. This happens above all in the lived experience of contact, since as we have already indicated, movement and sensation reciprocally refer to one another in

the realm of touch. Moreover, because the system of movement also refers back to itself, it can also enter into a quasi-"communication" with itself.[69] *Dance*, for example, is a higher and more complex expression of this, since in dancing, the play of the systems of movement is continually related back to itself in a circular process.[70] In each movement, and in each form of sensibility coupled with it, there is the possibility of repeating this possibility.

> Even in a sound that arises in sympathy with the sounds of others, there is already the expectation of hearing it again, as an 'intention' toward fulfillment. Here 'intention' must be understood as the expectational anticipation of any directed movement toward a result, a response, or a reaction, and it is a very great error if one only admits psychic (or even mental) intention: a guided movement already intends its continuation, and its results, from the start.
>
> (1997, 143)[71]

As Husserl tells us, the Body turns out to be the true locus of the connection between cognition and action: "Every other type of activity that brings about an alteration is mediated through the activity of movement, and Bodily movement is the primally practical movement" (15/328).[72] For this to be plausible, however, longing and desiring must also be conceived as activities of the cogito in the sense of strivings that are trying to reach something *in the world* through these activities. Furthermore, before the desiring can be conceived as a desiring directed toward a goal, it must have possibilities pregiven to it "in familiar synthetic paths" (15/203), i.e., as familiar paths of movement that can be deployed in establishing the synthesis of identity through which something like a "goal" is passively constituted. In, for instance, the world of early childhood, the horizon of desiring only reaches beyond Bodily possibilities in a rudimentary way, and is limited to the immediate surrounding world – hence to the Body of the child and to that of its caregivers. In order for the child's striving to be directed toward alternative objects in a greater range of types of nearness and distance, what is required is not only a broadening of horizons – indeed, a "world-broadening" (15/203) – but also the constitution of higher-leveled systems of abilities. And even though our Bodily needs (e.g., warmth, eating, drinking, sexuality, and other "Bodily necessities") have been culturally shaped, it remains the case that despite all possible technological "extensions" of the Body, we are still always bound to the near-world, especially in illness and old age, when we may well find both our wishes

and our actions tied to the objects at hand nearby. To sum all this up in Husserl's own words, "all of my actions have the form of events that have their primal locus in my Body" (15/293).

Longing

We spoke above of a mode of activity that is a doing without being an I-do. We can now see that the "passive activity" of the Body has to be located on precisely this level. The I is always caught up in a kinaesthetic process of striving that is defined by the Bodily situation and the situated interests in play. This means, however, that we must make a distinction between passive striving and active striving. According to Husserl, it is necessary to distinguish forms of striving that are actively guided from those that operate instinctively, without active guidance: "The kinaestheses themselves are not volitional modes, but are constituted as volitional ways toward goals; in active striving toward something, they become practiced ways …" (15/330). Husserl identifies "'active striving'" as willing (15/329).[73] However, he also indicates an interesting condition for desiring and then willing, in the sense of willing an active transformation of the horizons of ability, to come into play: namely, a lack of fulfillment has to become *conscious*. As he puts it, "Within the primal sphere of the living perceptive present: here what is earlier in itself is a lack – *becoming conscious of an insufficiency*, and desiring" (15/329, emphasis added). What Husserl is addressing here with the notion of "becoming conscious of an insufficiency" can be identified as the feeling of longing.[74] If we continue this line of thinking beyond what Husserl actually says in this passage, we can see that as a striving located *within sensibility*, longing has to be conceived as an extension of the originally passive link between kinaesthesis and appearance, and more specifically, as a *tending-toward* that is passively *directed* beyond the current fulfillment of the kinaesthetic striving (i.e., the appearance it brings to givenness) to something that has not yet been brought to fulfillment. This tending-toward is nevertheless still linked with the contact, the being-touched, that ensures a *fulfilled* moment of feeling. Thus it is simultaneously full *and* empty. This means that there can be no tending-toward on the part of consciousness without the latter being affected (or being in self-affective contact). In what follows, it will be shown that since a relation to an *object* has yet to be established at this point, what is at stake is a moment of positive or negative valuing, in the sense of the preeminence or precedence of a *specific* feeling. This is the only explication of the phenomenon that will allow us to investigate the difference opened up in striving *without* already conceiving this difference as distance in a spatial sense.

I do not undergo affections that could be described within a cognitive-theoretical scheme; rather, as I have already indicated, affection and feeling are tied together in such a way that every hetero-affection simultaneously must be thought as a self-affective relation. But this means that my very feeling (or having) of myself can never be "neutral." Through the embeddedness of the feeling in a process of striving, and through a certain "determinateness" of the feeling itself, there arises an *orientation* of the I – an orientation that is not called forth by an object, but merely potentially implies one. This determinateness can be described as a *tending-toward* that is *directed toward a value*. If I am undergoing an affection, then in a certain sense, I simultaneously feel myself restricted by the affection. However, I am also aware of the restriction as a stage on the way toward satisfaction. For example, if I start getting too cold, I do not experience my "becoming cold" as an alteration of an objective quality that I could ascertain by applying a thermometer to the surface of my body; rather, I experience it as an alteration in my contentment or well-being. The feeling felt by the I must accordingly be further described as a form of liking my own being-affected.[75]

Thus feeling is not some sort of objective-theoretical orientation on the part of consciousness, but is founded, in principle, in *valuing*. All that remains open to question is the precise way in which what we call "value" is experienced, and how "values" – in the sense of the "objects" and "valuative comportments" that we speak of in predicative judgments – are constituted. In what follows, we shall set aside such difficult questions in order to point out that feeling is experienced *in its own right* as having a distinguishing characteristic to which we can appeal as the primary level of the problem of feeling and value per se. This distinguishing characteristic is nothing other than what we have termed *longing*. Here we can also speak of *tending-toward-value* in order to indicate that at the core, longing is nothing other than the *lived experience of tending-toward-value*.

In order to be able to describe the motivational structure of the striving I at all, then, we must note that the structure of "intention" and "fulfillment" does not always arrive at a coincidence. If we take this as our point of departure, it follows that in the passive realm of the Body, as we have described it so far, the striving of the systems of movement must always be a striving toward something not yet reached: the striving toward something is possible not merely because something is absent, but because something is *missing* or *lacking* in a way that goes above and beyond its sheer "absence." Moreover, if we take care to avoid misunderstanding this "lacking" as an objectivating, intuitively pre-illustrating

act, then according to what we have just said, three presuppositions are in play. First, what is longed for must appear as a *positive*, albeit completely empty, *value*. Second, as a tending-toward, the longing must itself exhibit a positive value, since what distinguishes the tending-toward as positive is the lived experience that the longing is of value *in and of itself*. Finally and third, it follows from this that despite the fact that the longing is *unsatisfied*, it cannot be grasped solely in terms of a structure of deficiency and privation.

If it is to be plausible that within the activity of striving, the relation between non-fulfillment and fulfillment has to be understood as feeling (since otherwise it would remain unclear how the motivation both for the strivings and for the I's orientation is to be conceived), then one must begin by taking "satisfaction" as a valuing relation rather than understanding it in organic, biological terms (e.g., as a "release"). Husserl calls this relation – a relation that remains within the sphere of sensibility, and is nothing other than the feeling felt by the I – *enjoyment*, since the "possession of the value itself takes place in enjoyment" (15/601).[76] What is originally distinctive about the feeling I and its affectivity is a *positively* distinguished self-feeling. Sensibility is only conceivable within an original value-situation in which the I experiences *itself* as "enjoying." Now, according to Husserl, desire is satisfied by "value-objects."[77] But when I am hungry for the meal I am eating, I am not only enjoying the food on my plate (and the value of the food-object toward which my hunger is directed), rather, I also enjoy the value of my positive feeling while eating. In other words, I enjoy my own satisfaction. To put it in yet another way, in eating, *I am enjoying myself*. Thus while I am eating a tasty meal, what I am enjoying is neither a set of sensuous qualities nor a material structure underlying them; instead, I am ultimately enjoying *myself,* self-affectively, as feeling, i.e., I am enjoying my own abundance of value – which is nothing other than the *positive feeling* of my own directed striving and tending-toward. This tending-toward is *itself* experientially lived as positive, i.e., as *valuable*. Let us here reiterate that this is not a statement about how I experience an *object* as a value. Instead, the explication takes an ontological turn here, recasting the problem in such a way as to imply that what the I experiences as valuable in its striving and tending-toward is its own *being*.

Levinas's extension

A further development of the ontology implied in the axiological problems we have been considering is to be found, astonishingly enough, in the interpretation of sensibility given by Levinas. Thus in the concluding

step of my analysis, I must at least cast a cautious glance at his reflections, even if they cannot be exhaustively treated here. We shall, however, at least be able to see that on a number of points, Husserl and Levinas are in far closer agreement than the literature in the field would seem to indicate.[78]

As is well known, the twin themes of contact (or being touched) and sensation also play a central role in Levinas. In contrast to Husserl, however, Levinas does not take contact as testifying to the preeminence of the tactile field, but rather, as a structure pertaining to *every* type of sensibility. My own being concerned and being at stake turns up in seeing, hearing, and tasting, as well as in touching: our living senses are *in themselves* structured in such a way that to see, hear, or touch is simultaneously to undergo contact with the seen, heard, and touched, all understood in a non-objective way. Thus contact as a being-contacted is the distinctive self-affective characteristic of life. In contrast to Husserl, Levinas sees contacting and being contacted as the central mode in which a "transcendence" (TI, 193) occurs that points to the Other, and he chooses the term *proximity* for this transcendence. Sensibility is, *in itself*, already sensibility for an Other, a sensibility that is already differentiated from self-sensing. But for the Other (in the radical sense required by Levinas) to *be* Other (rather than merely being "thought as" the Other), there must be a mode in which consciousness is *completely* "*at home with itself*," in the sense of an original satisfaction. Levinas also calls this self-affirming relation the *egoism of life*, which comes to expression in the enjoyment of sensibility. In what follows, I shall therefore restrict myself to the field of the sensible, since according to Levinas, the *unicity* of the I is to be found in the "self-sufficiency" of the life of need. In other words, with Levinas too the self-affective structure of sensibility can be interpreted as a *valuing* relation, something that Levinas himself also indicates in various passages. Thus sensibility cannot be interpreted exclusively as the moment of being-contacted within contact; instead, Levinas points beyond this to a form of self-referentiality that must itself be taken in terms of value, since in the *enjoyment of sensibility*, a positive posture toward one's own being comes to light.

On an initial level, the structure of sensibility is revealed to be a structure of "separation in an eminent sense" (TI, 110). For example, with regard to a gustatory sensation, Levinas writes, "But in the gustative sensation, intentionality, that is, the openness *upon* the savor, already presupposes the detachment of the taster" (Levinas 1998, 117). What Levinas is appealing to here is a pre-intentional *difference* within sensibility or sensing, a difference within which something breaks forth that

can no longer be interpreted theoretically. For Levinas, this difference is *ethical*. Even prior to any being-affected from the outside by any kind of causal influence, and thus prior to any hetero-affection, sensing is open to the Other: "It is from sensibility that the subject is *for the Other*" (Levinas 1998, 147). Through this "slipping into" (Levinas 1998, 145) the identity of the subject, exposed in the destitution of its vulnerability, sensing can already be seen as signifying without being interpreted or "apprehended" *as something* in the Husserlian sense. Thus for Levinas, sensibility need not signify "something else," but signifies *by itself*, in the manner of a pathic event that "stirs" us.

Levinas also uses the term "tenderness" for sensuous contact and for being touched in the sense of the ethical event (Levinas 1998, 116). Every contact encroaches upon our own integrity, and there is nothing to prevent such contact from being violent and violating in a quite literal sense. Yet the consciousness of the sensible can still stand its ground, despite its radical openness, in undergoing the contact, and thus being contacted must have a further distinctive characteristic. To put it paradoxically, it must be in contact without being touched; it must be concerned without being at stake. In other words, within the very "severing" that bursts open the structure of the sensuous, there is already a non-intentional consciousness (of) drawing nearer. The original characterization of contact in terms of tenderness indicates that every sensuous contact and being contacted has the character of a non-violent force or power, for as Erwin Straus (Straus 1960, 259) also points out, "tender contact is an endless process of drawing nearer." Tenderness, then, is a form of proximity that grips us without violating us, a form of contact that does not encroach upon our integrity, and that is therefore a preliminary form of the caress. The latter is located in the field of the Body and displays the same structure: "the caress transcends the sensible" (TI, 257), remaining bound in a certain way to the sensible, yet living its proximity as a search for something still absent within a present that Levinas also terms "nudity" (TI, 258). Nudity exposes sensibility as such: on the one hand, in nudity something appears, *just as it is*, and sensibility is accordingly characterized in terms of presence; on the other hand, what is denuded in nudity is in another sense continually transcending and hence absent. If I touch someone in a caress, I am right there with the Other, yet without subjecting this otherness to the dominance of the same. The separation remains an infinite one in that what is sought remains infinitely deferred. Thus the caress is a proximity that does not reduce the other to the same: "The tender designates a *way*, the way of remaining in the *no man's land*

between being and not-yet-being" (TI, 259). In tenderness, then, the consciousness of sensibility uncovers the frailty, fragility, or vulnerability of the subject as the Beloved who is wholly given over in passivity. Importantly, tenderness is the sole mode of commerce with this vulnerability, inasmuch as it effects a contact that is not a violation. It is, in other words, *undergoing without suffering* (see TI, 259).

Levinas accordingly understands the ontological sense of sensibility itself as such a caress. One might even say that Levinas ultimately interprets sensibility as an *erotic* event: "The visible caresses the eye. One sees and hears in the same way as one touches" (Levinas 1998, 118). Thus preceding every hetero-affection is a self-affection in which sensing encounters itself in a way that (as we have already indicated) Husserl calls *feeling*. Like Husserl, Levinas attempts to ascribe a self-referentiality to sensation, one that cannot be interpreted in terms of objectifying intentionality. Levinas identifies the feeling-I that Husserl speaks of with the *egoism* of the I: "The sensibility we are describing starting with enjoyment of the element does not belong to the order of thought, but to that of sentiment" (TI, 135), of feeling. Hence with Levinas too, feeling is seen as the specific locus where the subject "undergoes" *itself* without this undergoing being a "suffering" in the strict sense. More specifically, for Levinas, the original independence or self-sufficiency of the I can be found in the dynamic event of enjoyment. This original egoism is what provides the "selfhood" proper to life with its central motif. In enjoyment, the I is *at home with itself:* "One lives one's life: to live is a sort of transitive verb. … One does not only exist one's pain or one's joy; one exists from pains and joys. Enjoyment is precisely the way the act nourishes itself with its own activity. … enjoyment is the ultimate consciousness of all the contents that fill my life – it embraces them" (TI, 111). Consciousness must be taken in terms of a self-affection that can no longer be described as any kind of reflective relation: "We live in the consciousness of consciousness, but this consciousness of consciousness is not reflection. It is not knowing but enjoyment, and, as we shall say, the very egoism of life" (TI, 112). Levinas thinks that the structure of enjoyment cannot merely be conceived as care for one's own life, but ultimately consists in a positive relation to oneself that he calls "*love of life*" and even "happiness" (TI, 112). By virtue of its own internal make-up, life as *value* goes beyond self-preservation insofar as it is a matter of a value "without a counter-value," i.e., of one that it is impossible to escape. For in the positive relation of an I to its own being, the I becomes independent in a certain sense: "What we live from does not enslave us; we enjoy it. … The human being thrives on [his/her]

needs; [s/he] is happy for [his/her] needs" (TI, 114). And since in feeling, the I is undergoing *itself*, the I no longer has a negative relation to this self, but experiences itself positively in its own being. According to Levinas, then, self-consciousness is "the upsurge of the self beginning in enjoyment," a state of affairs "not belonging to ontology, but to axiology" (TI, 119).

Consequences

What Levinas says about sensibility recalls Husserl's analysis of sensing and feeling, for as we have seen, themes of a positive value-character and an affirmative attitude or comportment can be found in Husserl as well. It follows as a consequence that subjectivity cannot be thought solely in terms of a structure of *lack or deficiency*, because prior to this, a positive relation is already at work – which in turn implies that *we do not experience the consciousness of our own neediness as itself being "wanting" in any way.*[79] To put it another way, we do not experience our *being* deficient or lacking as a deficiency that should itself be overcome, but as something valuable.[80] Seen from this standpoint, human existence can no longer be an unhappy or alienated consciousness. All talk of a self that is "fragmented" or "lacking" (as in Sartre) is itself incomplete. "For the I to be means neither to oppose nor to represent something to itself, nor to use something, nor to aspire to something, but to enjoy something" (TI, 120). The feeling of enjoyment can therefore only take on the form of non-satisfaction because it has previously experienced itself, as self-affection, with "joy," i.e., as valuable.[81] In the words of Levinas, "To despair of life makes sense only because originally life is happiness" (TI, 115).

§2.3. Affection and longing

Self-affection, as we have seen so far, not only is connected to the bodily dimension of subjectivity, but also with the core experience that subjectivity has of itself. The proto-ethical context of affectivity that we uncovered in section 2.1 was extended in the last section to include a form of self-relation, through which the subject distances itself from itself without loosing itself. This positively affirmed self-distancing, visible in enjoyment and striving, has also been – with immense complexity – addressed by another thinker whom we usually exclude from phenomenological considerations, namely Fichte. As I will demonstrate in this section, the level of striving that we introduced in section 2.1 and further explained in section 2.2 can be more deeply understood by investigating it from a Fichtean-Husserlian point of view.

As we know, Husserl finds nothing to praise in Fichte's theoretical philosophy. For example, in the lectures on Fichte that he offered for returning war veterans in 1917 (and repeated in 1918), Husserl speaks of the "abstruse constructions" (25/276) to be found in Fichte's *Wissenschaftslehre*. One can nevertheless see that there is more than a mere structural analogy between their accounts; for it has been pointed out (albeit rather infrequently) that it is possible to find contentual affinities between the two accounts as well.[82] However, if we turn from the realm of theoretical philosophy to their respective practical philosophies, points of contact leap to the eye.[83] In the lectures on Fichte, Husserl took his bearings from the latter's popular writings and from Fichte's philosophy of religion. In fact, as scholars have learned in the meantime, in the 1920s, Husserl repeatedly turns to practical philosophy in Fichte's sense. Husserl's own views on this relationship can be seen, most clearly, perhaps, from a letter to Adolf Grimme, within which Husserl tells his correspondent that "the perspectives in philosophy of religion that phenomenology has opened up for me exhibit a surprisingly close relation to Fichte's later theory of God" (Schuhmann 1981, 226).[84] In this section, however, I want to concentrate on their respective approaches to affection and what we call "sensing."[85]

As an introductory step, I shall make some basic comments on issues of method before turning, in a second step, to a phenomenological reconstruction of Fichte's characterization of feeling. Finally, in the light of Fichte I will again address Husserl's concept of sensation, relying upon what has so far been outlined.

Remarks on Husserl and Fichte

We must begin by acknowledging the deep difference in method between the two accounts. Whereas Fichte sets out to reconstruct the conditions that must ideally be *thought* in order for there to be something like consciousness at all, in contrast, Husserl proceeds from the monad that is revealed, within the epochē, as the "concrete whole of life" (6/187[183]). Thus while on the one hand, the point is to specify the *conditions* of awareness, in the sense of conditions without which the factual structure of the I itself cannot be *thought and produced*, what is at stake on the other hand is first making the factual whole visible as a "mute concreteness" (6/191[187]), and then making it *understandable*, in a basically *ideal* way.[86] For Husserl, achieving such understanding is the highest goal of phenomenology.[87] Thus before the conditions of facticity can be set forth in a Fichtean (re)construction, we have to discover *that of which* the conditions are supposed to be conditions.

But this is not merely something we simply have before us; rather, it is something that – as Husserl says (in a formulation recalling Dilthey and Heidegger) – must be explicated in a "hermeneutic of the life of consciousness" (27/177[322]). According to Husserl, this requires correlational research tracing pregiven objectivity back to the streaming life of constituting consciousness, which remains "anonymous" within the natural attitude and must therefore be phenomenologically "revealed" (27/177f.[322]).

Despite these differences, however, there is some noteworthy agreement between Fichte and Husserl with respect to method, and more specifically, with respect to the question of the type of consciousness pertaining to philosophizing itself if it is to be science of knowledge or phenomenology.[88] For Fichte, it is only the philosopher carrying out such a science of knowledge who can be the "artist" responsible for consciousness – the one who "invents" consciousness *after the fact* (see SW II, 357f.). This characterization in *Sonnenklare Bericht* neatly outlines the philosophical procedure of the *Wissenschaftslehre* (WL). The philosophical "reenactment" carried out in the WL would accordingly seem to be paradoxical in that on the one hand, it is a *bringing forth* and *producing* of characteristics that on the other hand appear, during the very process of bringing them forth, as characteristics that are not merely "produced," but are – in Fichte's language – *real*. If this attempt were to succeed, then two problems would be resolved at one stroke: on the one hand, a consciousness of something is generated, and hence actively produced; on the other hand, what is produced in this very activity of bringing it forth is intuited as *given*. One could also formulate the problem the following way: what must be shown is to what extent consciousness "comes about" through certain actions; however, this cannot happen through mere "reflection," since if becoming conscious of the determinations proper to consciousness were to come about solely on the basis of reflection, we would always already presuppose the reality of consciousness in advance. This is because, conceived as a subsequent event, reflection would always come too late to do the job. Yet, paradoxically, the reality of consciousness is only supposed to arise in carrying out the WL, hence via intuition.[89] It would seem, then, that this is why Fichte introduces the concept of "inventing after the fact" (*Nacherfinden*), which we might also paraphrase – in full awareness of the ambiguity at stake here – as "generating a fact." In clarifying the notion of *Nacherfinden* (and of the philosophical procedure of the WL) in the context of the dialogue in the *Sonnenklare Bericht*, Fichte turns to the notion of free phantasy. The latter would seem to offer a way to

embrace both sides – that of "invention" and that of intuiting something "given" – in a single mode of consciousness. For Fichte, anyone who fails to notice that philosophizing indeed involves phantasizing is not cut out to be a philosopher, since such "blindness" of the inner eye of phantasy is a veritable "infirmity" for a philosopher (SW II, 417).

What is remarkable here is that even at first glance, two elements that Fichte brings into play in this connection – namely, phantasy and intuition – also stand out as key headings in Husserl's discussions of phenomenological method. Let us recall what we discovered in section 1.1 of this book. In contrast to popular interpretations of phenomenology as sheer description of what is given, we must emphasize that phenomenological description sets itself distinctly apart from any kind of psychological introspection, precisely because it gains access to what it finds given apodictically, in reflection, by way of a second, decisive step involving phantasy entirely in the sense of the Fichtean notion we have been discussing, i.e., *subsequently inventing anew* what we are dealing with, as it were. Considering something phenomenologically means "discovering" it – which involves not simply "finding" it, but "re-inventing" it, so to speak, and transposing it into a "realm of non-actualities" (1/104[70]), "free from all positing of actuality,"[90] rather than attempting some sort of "immediate" and unreflective "beholding" or "seeing" (a point that even Heidegger feels compelled to make).[91] Thus for Husserl, the decisive moment that makes phenomenology possible at all is not reflection, but phantasy. And this leads to the further question of whether something like "generating a fact" can be brought to light in Husserl as well – namely, a "producing," as he himself says (9/83[62]), of universal structures *as* given.[92]

In what follows, I shall not deal with questions of method (or structural analogies between Husserl and Fichte) in any detail. Instead, I shall limit myself to one concrete aspect, taking at least an initial step toward opening up a horizon of thematic problems even though they cannot be fully worked out here. More specifically, I shall focus on subjectivity in its feeling, sensing, and being-affected, which Fichte also takes up in the practical part of his science of knowledge. For, as Friedrike Schick points out, within the course of Fichte's proof, feeling appears as the initial level of the deduction – and moreover, one that "no longer belongs solely to an ideal constructive history, but also to the *reality of the subject*" (Schick 1997, 337). Importantly, it is precisely here that phenomenology and classical transcendental philosophy intersect, given that in Fichte, feeling is treated not only as a *certification* of the system of knowledge in its *visibility*, but as the self-possession of the subject in

its reality: "In feeling, relationship to oneself and relationship to something other, activity and passivity, are brought as a whole into *subjective unity*" (Schick 1997, 338).[93] In other words, feeling – which Fichte characterizes in terms of an undergoing or being-limited that strives beyond itself – refers to a feeling subjectivity in which hetero-affection and self-affection are intimately interwoven: "the subject does not feel an other as other, but feels itself" (Schick 1997, 339). I shall show, this structure leads in turn to the phenomenological analyses of self-affection and hetero-affection, analyses that were not first carried out by Levinas, but are already to be found in Husserl.

Fichte characterizes feeling in terms of a "unification" of the moments of compulsion and longing that express the finite existence of human beings and their essential neediness. It is noteworthy that in Fichte, feeling takes center stage to such an extent that a break with cognitivism is not only predelineated, but effected. For Fichte, consciousness – and *factual* self-consciousness – are impossible without feeling. But there are two consequences of the way Fichte treats this issue: on the one hand, the bond between transcendental-philosophical explanation of the phenomenon and psychological description of it is stretched almost to the breaking point, due to the level of abstraction to which the concept of feeling is elevated; on the other hand, however, the fact that the structures of feeling can be exhibited at a very high conceptual level has the advantage of ultimately contributing to the differentiation of all aspects of experience.

In contrast, Husserl is not exclusively interested in a "functional" explication of the connection between "sensation/sensibility" and "objectivity" in the process of intentional experience, which is illustrated by the status of his reflections (apart from a few indications) at the time of the *Ideas*. Rather, above and beyond this, as we discovered in the foregoing sections, he also poses the question of how the I *undergoes* sensibility, i.e., of how sensibility has to be seen in relation to the "doing and undergoing" of the I.[94] Thus what his analysis offers is not merely a theoretically oriented description of affections carried out against the background of a psychology of sensations; rather, he is simultaneously working out a general concept of the *affectivity* of the subject, where such a concept can be taken ontologically as an attempt to grasp the being of subjectivity itself in terms of a fundamental *openness*. Thus in the course of some of the manuscripts devoted to the issues at stake in §15 of the Fifth Logical Investigation, Husserl carries out extensive analyses of feeling within which the concept of "sensation" is liberated from its functional context and at least tends to be understood in a

more active signification as *sensing*. Before I come back to this point, let us see how Fichte addresses the *Sache selbst*.

Fichte's extension

In the context of his earlier philosophy, Fichte's theory of feeling and sensing can be found in the *Grundlage der gesammten Wissenschaftslehre (1794/1795)*; in the *Zweiten Einleitung in die Wissenschaftslehre* of 1797; and in *Das System der Sittenlehre* of 1798. Fichte's point of departure is the human being as not only a theorizing being, but as, above all, a practical being that inevitably finds itself limited in its self-realization or self-affirmation. As Fichte shows in the theoretical part of the *Wissenschaftslehre*, the ego must not only set itself in opposition to a non-ego, but must ultimately know itself as *limited* by the latter. Awareness is thereby spelled out as an interplay between being active and being limited, and in the consciousness of *feeling or affection*, these two sides coincide, revealing our existence as an immanence that is simultaneously open *within itself* to what is other to it.

Fichte repeatedly refers to the factual character of feeling, which is neither derived nor produced, but can only be *accepted* as something alien within the ego's own sphere. In this way, feeling becomes a form of conscious passivity that allows us to *undergo* our *own* existence. Here we do not come up against something foreign in the sense of something we ourselves are not: rather, we come up against something foreign that we ourselves are. Foreignness or "otherness" within the self is Fichte's topic. Fichte writes,

> This being-limited on my part is disclosed, in its determinateness, in the limitation of my practical capability (here is where philosophy is driven into the practical realm), and the immediate perception of this is a *feeling* (which I call it rather than, as in Kant, *sensation;* it only becomes sensation through the relation to an object by means of thought).
>
> (SW I, 490)[95]

One can see from this statement that what Fichte had in mind is not what we might designate today as "affects," in the sense of particular emotions. Nevertheless, he is obviously aiming at the *pathic structure* of life. Interestingly enough, in the *Zweiten Einleitung in die Wissenschaftslehre*, he himself speaks not only of "affection," but also of being "moved" or "stirred" (*Rührung*) (SW I, 488). As is also the case in Husserl, affection or feeling is initially reduced to the sheer *being at stake* on the part of

the I or ego concerned. This means that the feeling that is the presupposition for a sensation is originally thought not in relation to an object, but in relation to the ego (SW I, 488). In other words, sensing is to be thought in its pure immanence.

Here one can see that Fichte is attempting to think affection in terms of *openness*. Through the alien element of feeling, the ego is radically opened up to what is other than itself, and is characterized, through being affected by this other, as having an alien element "*within* the ego" (SW I, 272). Feeling is thereby revealed to be the true locus of both self-consciousness *and* other-consciousness.[96] Moreover, according to Fichte's descriptions, feeling is "always the expression of our *limitation*" (SW IV, 71). Since this limitation is simultaneously experienced as a limitation within the ego, we could attempt to reread Fichte in such a way as to show that this "splitting" of the ego rests on consciousness having to accept within itself something irreducibly alien in the sense of an original *alterity* that simply escapes the ego, yet still determines it.[97] For Fichte, then, something "heterogeneous, alien" (SW I, 272) is not only found "in" the ego, but *befalls* subjectivity – while it still yet slips away from the ego in a particular way, for otherwise it could not be experienced as something that is *not at my disposal*. This chasm of the incomprehensibly foreign and contingent – a chasm that opens up within the ego itself and leads to a "rupture separating the subject from itself" – (SW I, 328) – cannot be bridged, but is inscribed in the very life of the subject. Here too what is intimated is an ontological dimension in the Heideggerian sense.

On the other hand, taking an initially epistemological approach, Fichte thinks that "consciousness certainly cannot be explained" without affection (SW I, 490). Without affection (and the "explanation" it provides), consciousness would literally be nothing. As Fichte says, "All *transcendental* explanation" must wind up having recourse to "immediate feeling" (SW I, 490). Thus Fichte introduces feeling as an absolute fact that can neither be derived nor explained any further, although, as he goes on to emphasize, the ego has to follow the "law" according to which no limitation is conceivable without something limiting it, and accordingly, the ego must "explain" the feeling to itself as an effect of an object.

Fichte draws further characteristics of feeling from its interplay with the ego as a striving ego; indeed, affection is only possible within this interplay, which involves an ego that is both a striving, i.e., a longing ego *and* an ego that finds itself limited or restricted, and therefore under compulsion. Thus the ego's striving can be grasped in terms of a dialectic between activity and undergoing or suffering, hence between longing

and compulsion: on the one hand, the ego *feels* itself, and to this extent is to be characterized as acting; on the other hand, the ego is *felt*, and to this extent is to be characterized as undergoing.[98] For Fichte, then, a feeling comes about only as a living expression (Fichte terms it a "manifestation" [*Äußerung*]) of both of these sides. Thus feeling is not primarily to be characterized in terms of an object belonging to it, but rather as the ego's *self-affection*, so that "the ego 'encounters' itself, as it were, in each of these two modes of its activity" (Buchheim 1997, 320). Fichte also explicitly calls one side of this self-possession *longing*:

> a drive toward something completely unknown that is revealed only through a *need,* through an *uneasiness,* through an *emptiness* that seeks fulfillment but doesn't indicate what would fulfill it. – The ego feels a longing in itself; it feels itself in need.
>
> (SW I, 302f.)[99]

Longing cannot be thought without limitation, and vice versa: longing as a striving-beyond is inconceivable without a feeling of being restricted or confined.[100] Hence longing intrinsically points to "what blocks it" as its other side. "In the feeling of limitation, the ego is merely felt as *undergoing*, while in the feeling of longing, it is also felt as *acting*" (SW I, 303). While, what is announced in longing is a being-beyond-ourselves and anticipating ourselves, at the same time, what we feel in this very self-surpassing is, according to Fichte, our own limitation in the form of compulsion.[101] Thus in feeling, the ego is not only active, but marked by a "not-being-able-to" (SW I, 304). Here we could also speak of being affected or moved (*Betroffenheit*) in the Heideggerian sense.[102]

Longing is therefore not to be characterized as a feeling in which something other than the ego is felt, but is the original "self-feeling" (SW I, 305) of consciousness. In longing, consciousness feels itself as being *and* as activity – as being-active, with "being" and "activity" felt as one. "However," Fichte writes in the *Sittenlehre*, "I am *feeling* only because I *am*" (SW IV, 106).[103] Longing is the "feeling of needing something that one is not yet acquainted with. We lack something, and do not know what we are lacking" (SW IV, 125). The first expression of longing is thus quite general: what I sense in myself is not that I need *something in particular*, but rather, that I *am in need* as such, in my very being. However, in the subsequent transcendental genesis of self-consciousness, this being-in-need is determined and differentiated. In other words, empirically speaking, I am not only suffused with longing in general, but always find myself longing for *something*.

Fichte calls this determinate longing "desiring" (SW IV, 126f.). If, for instance, I am wandering around the house, impelled by I know not what, no specific object is yet implied. Here, longing only coalesces into "hunger" when I can fill in this indeterminacy, so to speak, with a particular object, e.g., the food my mouth is watering for.

Thus the concept of feeling that Fichte employs is really quite remarkable, inasmuch as he points to a connection between self-affection and hetero-affection, and not merely on an empirical level, but also on the same level as the phenomenological treatment of this issue. In other words, in order to be able to break free from the cause-effect relation, or the physiological model of "stimulus" and "reaction," feeling must first of all be characterized as an immanent structure that can also be described *without* a correlative objectivity. This means that in a certain way, feeling can be characterized as a *non-intentional* mode of consciousness, since in one of its moments, feeling is exclusively related back to itself.

Sensing

Yet another perspective on the problem of the immanence of being affected can be developed from Husserl's reflections on this theme. Since for Fichte, feeling is conceived as the *manifestation* (*Äußerung*) of something other (and moreover, something that has to be constructed by the one who is reflecting philosophically on this issue), his theory implies a concept of representation, which is to say, it requires the *appearance* of what Fichte speculatively uncovers as the condition of the possibility of that appearance. But first he introduces feeling as a matter of conscious *givenness*, so that the ego encounters itself, as it were, *in its very facticity*. In contrast, Husserl does not characterize feeling in representational terms at all. Yet, as we have seen, he does see it from the start as the mode of consciousness in which self-affection and hetero-affection *factually* meet. Thus the two theories do converge in the latter respect. In his unpublished manuscripts, Husserl devotes even more attention to feeling, sometimes characterizing it as a "self-othering."[104] According to Husserl's manuscripts, feeling must be characterized as the mode of consciousness in which its own sensing comes to *self*-awareness. In one central passage, he writes:

> The contentual is what is alien to the I; feeling is already egoic. The 'appeal' of the content is not a call that appeals to something, but a feeling being-there-with on the part of the I – and indeed, not a being-there-with [that] first [arises] through coming-toward and arriving.

> The I is not something on its own and what is alien to the I something separate from it, and between them there is no room for a turning-toward. Rather, the I and what is alien to the I are inseparable; the I is a feeling I with every content in the nexus of contents and with the entire nexus.[105]

Husserl is obviously of the opinion that the relation between the I and sensation cannot be conceived as a subject-object relation in which the I must first take up an *intentional* directedness toward its sensation. On the contrary, in sensations, the I itself is *sensing*, because it "has" *itself* in sensation, i.e., in the mode of feeling, it is sensing *itself*.[106] Thus in the context of Husserl's lectures on inner time-consciousness, self-consciousness is described in terms of "sensation" as self-affection rather than in terms of an intentional relation. Thus he writes, for example, "Every experience is 'sensed,' is immanently 'perceived' (internal consciousness), although naturally not posited, meant …" (10/126[130]).[107]

Let us recall our former discussion of affectivity in order to see the connection between Fichte and Husserl more clearly. An affection can be termed *conscious* when a feeling consciousness feels *itself* in the feeling.[108] Only then can we truly speak of being stirred, moved, or touched. Moreover, the self-affective moment can be seen as the basis for understanding sensing as a structural moment of self-consciousness and not in terms of "sensations" as tiny "building blocks" of the experienced world. An affection is unthinkable without reference to the *activity* of the subject. To be sure, in Husserl this is no longer a sheerly "mental" activity; rather, Husserl characterizes it in *Bodily* terms as self-movement.[109] And with this, here too – as in Fichte – the notion of "sensation" is completely freed from any sensualistic overtones.

Husserl already distinguished between intentional acts in the proper sense and the horizons of these acts in *Ideas 1*. In addition to intentional acts in the proper sense – i.e., acts in which the I is directed to an object-pole, however the latter is determined – there is also a non-intentional, non-objective, temporal background or halo of consciousness.[110] The activity in which the I is actionally engaged is therefore merely the center, as it were, of lived experiencing, and in this vein Husserl refers in a later text to the central or centering character of the I (cf. 14/46). But in addition to this center of my own activity in the proper sense, a potential horizon – and moreover, a practical horizon – has to be included as well, a horizon that is already co-functioning whenever the I is directed toward something *determinate*.[111] Since both the currently actualized possibilities *and* those that are not currently

actualized make up a *single* living present, consciousness is itself constantly ahead of itself – and constantly behind itself as well. In Husserl's terms, it is both a protentional opening up and a retentional holding onto, all within *one* present. Actuality – what the I is actively, explicitly ("actionally") engaged in – is therefore merely *one* mode of experience, and not its exclusive mode.[112]

Although in *Ideas 1* Husserl does still speak of "sensations," he later switches to the term *hyle* in order to avoid any connotations of "sense data." The concept of "hyle" refers exclusively to the sensuous as such – namely, to the pure "something" of the appearing.[113] Due to the indeterminacy of pure hyle, Husserl also speaks of its intentional "function" (3-1/193[204f.], 196f.[207f.]). But just as in Fichte, his very approach to the problem indicates that in contrast to a sensualistic or an anthropological position, Husserl no longer sees sensing as some kind of "middle term" mediating between consciousness and the world. It is not as though something manifests itself to us "by way of" sensations; rather, they are a moment of the event of "manifesting" or "appearing" itself. Sensation therefore plays a similar role here as it does in Fichte, insofar as it is not only deprived of a relation to the world, but denied the status of a sensual "datum." Instead, what is ascribed to "sensation" is an *immanent* relation to the I and to the I's awareness of its own lived experiencing. Thus there are actually two distinguishable directions of reflection. On the one hand, I can reflectively observe that *something* "there," is appearing. In this case, I am considering the hyle as a *noetic* moment of the sensuously filled lived experience itself, without taking into account that the hyle also stands in a certain sort of relation to an objective sense. Here sensing is an *intrinsic moment* of the act rather than a component of the sense meant in the act. On the other hand, I can also alter the direction of my reflection and attend instead to the function of the hyle in the constitution of the objectivity in question. When I do this, I am taking the hyle as a *noematic* moment of my lived experiencing. Sorting out these different directions of reflection can help avoid a number of confusions – confusions to which Husserl himself may have contributed (even if he was clear in his own mind about the distinctions in question), since in addition to characterizing the hyle in noetic terms as a moment of the appearance qua appearing, he also speaks of it as belonging to what *appears*.[114]

Of course, it is true that in *Ideas 1*, Husserl does not go so far as to see sensation as something that the I *undergoes* and thereby lives *in*, as it were, although the acts performed by the I are indeed fundamentally marked by both activity and receptivity.[115]

Eventually, however, as I hopefully demonstrated in the foregoing sections, Husserl replaces the concept of sensation found in his earlier writings, and appeals to the concept of "affection," that arises from his work on association, which is found in his *Analyses of Passive Synthesis* and his more precise analysis of consciousness and sensibility. One might say that in his later writings, Husserl privileges *noetic* analyses of sensing and sees it primarily in relation to the "centering" function of the I (Zahavi 1998a, 205–28). What is distinctive about the concept of affection is that in contrast to the concept of sensation, it can be characterized with reference to a consciousness or an I. An affection, as I pointed out before, must be *undergone* (a moment that Husserl does not take into account in his analyses in *Ideas 1*), and as already indicated, since affections always emerge within a horizon opened by the experiential tension between actuality and that which is not actual but only potential, they must be described in the context of a field of activity and passivity (where "activity" refers to the centering function of the I and "passivity" refers to the horizon of potentiality). In his analyses of perceptual acts, Husserl characterizes this activity in terms of "kinaesthes es," i.e., in terms of the relation between sensation and one's own movement.[116] And a particular characteristic of one's own movement – namely, that when one moves Bodily, one is always simultaneously sensing oneself – has two consequences. (1) The Body is objectivated in this self-sensing; as it (2) continually slips away from such objectivation. So, although one's own Body can *also* be lived as a (merely physical) body (i.e., as a thing) in this type of self-constitution, it can never be lived *only* as a thing. If there were no self-affective sensation of my own arm moving, then it would appear to me in the same way as other visible objects in the world, and I could only *conclude* that this has to be "my" arm (although even coming to such a "conclusion" must already presuppose at least a rudimentary familiarity with such matters, e.g., via memory). To put it another way, it is not only when I sense myself touched in "contact," but also when I feel myself move that what from another point of view is constituted as my physical organism "*becomes Body*" (4/145[152]), i.e., a Body that is truly lived from within.[117] And with this, Husserl decisively breaks open and breaks free of the Cartesian ontological scheme, for in its relation to itself, the Body is not merely to be analyzed noematically in its mode of givenness as an *object* for consciousness; rather, it must be primarily considered as a noetic moment. But this means that it can never appear *solely* noematically, as an object, since it can only be constituted in such appearing through its own activity. Thus there is an essential ambiguity to the Body, and in the three *Husserliana* volumes on intersubjectivity

(13, 14, and 15), Husserl devotes many pages to this remarkable Bodily self-referentiality by virtue of which the Body stands in its own way, as it were: it is the sole body that can never be fully objectivated as a spatial object existing within the world, because any attempt at such objectivation already presupposes it as *constituting* spatial experience itself.[118]

Moreover, according to Husserl, we must distinguish various forms of acting or striving, and in particular, we must distinguish those that are actively guided and those that are carried out instinctively, without any active guidance. He identifies "active striving" as willing (15/329),[119] and writes, "The kinaestheses themselves are not volitional modes, but are constituted as volitional ways toward goals; in active striving toward something, they become practiced ways" (15/330). And Husserl also points to the condition for "higher" forms of striving to come into action – namely, that a lack of fulfillment comes to conscious *awareness*. "Within the primal sphere of the living perceptive present: here what is earlier in itself is a lack, *becoming aware of an insufficiency*, and desiring" (15/329, emphasis added). What Husserl here calls "becoming aware of an insufficiency" can now be identified as the feeling of longing we have been investigating, which precedes actual desiring in Fichte's sense. As a striving localized *within sensibility*, longing must accordingly be conceived as an extension of the originally passively proceeding connection between kinaesthesis and appearance, i.e., as a *tending-toward* that is passively *directed* beyond the currently appearing, toward what will fulfill the kinaesthetic striving. Thus Husserl's analysis of the process of experiential fulfillment continually presupposes a difference we must not overlook, i.e., the ever-reinstated difference between fullness and emptiness, between presence and absence. But why the process of experience always tends, according to Husserl, toward fulfillment – toward confirmation and more precise determination – can only be analyzed in practical, and not theoretical terms.[120] This practical level should be addressed as a proto-ethical dimension of affectivity and striving, and, as I demonstrated in the last section, we should take into account an original "positive" enjoyment of life in the Levinasian sense.

§2.4. Affecting the other

> And "we" are there for one another – I, this human being, for the other, and the other for I – and it is with the eyes of others that we apprehend "ourselves" as a human being.
>
> Edmund Husserl

We now are able to go one step further in our analysis. So far, our reflections have circled around the concepts of sensation, striving, and feeling in order to get a full grasp of the sense of the phenomenon of affectivity. In this section, I would like to investigate the intersubjective dimension of the concept of affection. More specifically, we will see that the concept that Husserl introduced in his Fifth Meditation as "pairing" should be understood as a specific form of affectivity, within which two subjects do not *separate* from one another, but, rather, join together. From a somewhat unusual perspective, I will try to argue for the claim that Husserl thinks of intersubjectivity on the level of pairing as a form of "mirror-consciousness," the interpretation of which is mainly triggered by a comment in his *Cartesian Meditations* (see below). I shall first outline this concept.

Looking at oneself in the mirror, one is not usually struck by the reversal of sides; for, it is not obvious that what one is seeing in the mirror is not a copy of oneself, but rather a *mirrored* copy (if it is a copy at all), a distorted doubling, a bodily *reversal*. Yet as soon as one sees another person in the mirror – a person one is already familiar with seeing from that angle within the shared space of "real life" – it is immediately apparent that one is looking at a reflection. The part in the hair is on the wrong side, the corner of the mouth doesn't have its customary "form," and so on. In other words, when I see someone else in a mirror, his/her "behavior" looks strange. How can this state of affairs be made comprehensible? There is only one possible answer: when I am looking at myself *over there*, in the mirror, the person I am seeing is not *me*, but an "other." And since on account of my Bodily constitution, I can *never* see myself in the way that I think I do when I am looking in the mirror, then on closer inspection, I am not *really* seeing myself in the mirror, but someone else who looks *like me*. If the mirror were actually to provide me with an image of myself or of my body, as we usually tend to assume, it would not be possible to understand why the "strangeness" described above would not leap to the eye in my own case as well. Or is it that I just do not know myself? Am I already a stranger to myself? Indeed, "I" is an other – at least in the mirror.

In the *Cartesian Meditations*, Husserl tells us that "the other is a 'mirroring' of my own self and yet not a mirroring proper" (1/125[94]). Within the context both of his preparatory work toward the *Cartesian Meditations* and of his attempts to rework the *Meditations* in light of his later monadology, this remark can be understood as reflecting Husserl's reading of Leibniz. Thus if Husserl characterizes the ego as a

system of "mirrorings" or "representations,"[121] we must bear in mind the Leibnizian origin of this notion. Such an explication can hardly be challenged on philological grounds. However, this gets us no closer to understanding what mirroring as such actually consists of in its own right, nor of how we should understand "mirroring" within a theory of intersubjectivity. Within the phenomenology of the experience of the alien, the notion of mirroring is tacitly or explicitly at stake in at least three contexts. First of all, the experience of the other is fundamentally constituted through a pairing of the other's body and one's own Body. Second, Husserl initially speaks not of the other, but of the alien per se, before he finally comes to the conclusion that "*the intrinsically first other* (the first 'non-Ego') *is the other Ego*" (1/137[107]). And third, in the key statement cited above, Husserl claims that the other is *not a mirroring proper*. This remarkable formulation can lead us to wonder whether Husserl is actually moving in a pregiven Leibnizian context at all, i.e., whether he is really making a concept of "representation" or "image" (or indeed, any metaphysical concept whatsoever) the center of his theory. Given Husserl's own premises, it is obviously impossible to interpret the experience of the alien as a sign-consciousness or an image-consciousness. However, what he could have in mind instead is the *concrete* experience of "mirroring" in the sense of the lived experience of imitation.[122] It is the latter that we shall inquire into in what follows.

My reflections here will be limited to drawing out the implications of the remark cited from the Fifth Meditation, and in the process providing a basic outline of a phenomenology of the experience of mirroring that may help to shed some light on the concept of "pairing" within the phenomenology of intersubjectivity. More specifically, I will show that it is possible to interpret the original form of association that Husserl calls "pairing" in the sense of a *bodily mirroring*, and – seen from a higher level – to explicate it as an immediate *imitation*,[123] where immediate imitation should be conceived as a form of *joining in (Mitmachen)*, i.e., as taking part, going along with something and "following suit." After his reference in the *Cartesian Meditations* to the other as a mirroring that is nevertheless not a proper mirroring of myself, Husserl continues, it is "an analogue of my own self and yet again not an analogue in the usual sense" (1/125[94]). But what else can "analogue" mean, on a rudimentary level of experience, but that the other's bearing and comportment are just *like mine?* And this can only refer to an "imitation" in the sense of a mutual echoing: imitation always presupposes two people who are *doing the same thing*. Thus the difference has nothing to do with *what* they are doing; all that matters is that they are *both* doing it.

The reflections in this section will proceed in four steps. The first step will offer a rough sketch of Husserl's theory of intersubjectivity, with special reference to the points most relevant to the present investigation. Second, I shall develop this sketch in relation to Bodily mirroring. In a third step, I shall link the concrete experience of mirroring with the theme of a specifically Bodily mirroring. Finally, the fourth step will indicate how the interpretation of concrete Bodily intersubjectivity in terms of mirroring offers some excellent resources for making work in phenomenology and work in developmental psychology mutually fruitful for one another. Altogether, then, the steps will be guided by the task of coming up with a phenomenological concept of imitation as *joining in*.

Husserl's theory of intersubjectivity

Let me start with an example: in Ridley Scott's 1981 epic film noir, *Blade Runner*, five technically produced "replicants" (the motto of the firm that produced them is "More human than human") are fleeing a work colony evacuated into outer space and are looking for their "maker" in Los Angeles in 2019. There they are hunted down, tested, and in some cases, killed by the so-called Blade Runner.[124] One of the movie's subplots has to do with the difficulties that befall the Blade Runner, Rick Deckard (Harrison Ford), as he realizes that Rachael (Sean Young), the woman with whom he has fallen in love, is not only a replicant herself, but does not even know initially that she is one.

All along, Rick has an awareness of her *as something alien*. But at some point, he finds out the reason for this: namely, that he is dealing with a mere technical copy, not with a "genuine" human being. However this doesn't affect the fact that he has a specific "experience of the alien" – an experience that he remains certain of even after the illusion itself has been revealed for what it is. For this experience of the alien persists as a genetic basis that can subsequently be modified or transformed into an entirely different mode of consciousness. The Blade Runner, in other words, has had the experience of an other (and moreover, continues to love her even after her true nature has been revealed, which gives him not only emotional, but also cognitive difficulties).

To explicate such a type of consciousness and bring its essential structures to light is the true aim of the phenomenology of the *concrete* experience of the alien. And in Husserlian phenomenology, the point is not to demonstrate (and certainly not to deduce) the *existence* of the other. Indeed, within the transcendental epochē, the difference between "being" and "sense" falls away, and the latter is no longer taken as a "doubling" of the former. Instead, the experience of the other is subjected to an intentional analysis, and thereby made comprehensible.

Thus it is irrelevant (at least at first) for the analysis of the experience of the alien whether Rachael "actually exists" or not.[125] Seen phenomenologically, "reality" is a dynamic limit-concept, and must be brought to experiential fulfillment over and over again. Even when the Blade Runner initially believed that he was kissing a woman, only to have later discovered that he had only kissed a facsimile of a woman, this still fails to touch the truly transcendental question of the experience of the alien. As such, it is completely misguided to argue that when such a situation is taken as the point of departure, the other could be thought as a merely "probable" other, and not because the experience of the other is apodictically certain, but because the other is always fundamentally "probable" in a non-mathematical sense – i.e., "probable" in the sense of being exposed to the requirement of a continual renewal of the fulfilling experiential evidence.

Like any non-symbolic experience, then, intersubjectivity is subject *in principle* to revision,[126] and the illusion that the Blade Runner experiences provides an intuitive example of this. Naturally, this does not mean that the experience of the alien is already undermined at the very moment it is accomplished. Rather, in the experience of the alien, what we have is – precisely *because* it is a consciousness of an other – a *doxic* consciousness of an other. And for all experience based on perception, reality as such is never completely fulfillable. Hence any experience founded in something perceived is revisable, and as such, must be confirmed, since what is meant continually transcends what is given. As a specific mode of consciousness, the experience of the alien has, like any type of experience, its own "style of verification" (1/143[113]), while the other certainly does not arise as a result of a chain of deductive reasoning, this does not mean that our experience of the other cannot undergo revision: "The alien I is not a hypothesis, not a substruction, but an experience that, as we have said, is itself experientially confirmed or cancelled" (14/352).

Husserl's theory of the experience of the alien has often been subject to critique.[127] Although some critics do address what they see as problematic points in Husserl's approach to this theme, they do not always pay sufficient attention to specific issues of method – especially to the various levels of inquiry contributing to the overall development of Husserl's theory. These can be articulated in the following scheme, where relationships of founding can be laid out in four strata:

- First, one can inquire into the social types and forms of the concrete experience of the other in personal communication (*social-communicative* intersubjectivity);[128]

- second, one can inquire to what extent the experience of the alien is already implied within the structure of the significational strata of the world and of things, providing, e.g., their cultural or practical characteristics (*implicit* intersubjectivity);[129]
- third, one can ask how the concrete experience of the alien is itself to be characterized (*constituted* intersubjectivity); and
- fourth – and founding the other strata – it is possible to ask how intersubjectivity as such can be brought to light (*constituting* intersubjectivity):[130] what is intersubjective subjectivity, and what is subjective intersubjectivity?

The various levels can only be separated eidetically or in terms of ideal types. Here, however, I will not offer any further discussion of these levels (or of the directions of inquiry they open up), since I am addressing only one specific, delimited area of inquiry.

If one indeed interprets the mirror "theorem" initially cited as a reflection of Husserl's reading of Leibniz, this would have to be situated at the fourth level, i.e., at the level of constituting intersubjectivity. If, however, one wants to introduce concrete mirroring and imitation into the discussion, one has already presupposed the founding stratum (i.e., that of constituting intersubjectivity) and left it behind. For, to make use of *concrete* mirror experience in clarifying the experience of the alien not only already presupposes (in static terms) that an other *could* appear within my horizons of potential experience, but also (genetically) presupposes objective (i.e., intersubjective) nature, time, etc. In other words, the concrete experience of the other "takes place within an already available intersubjective dimension" (Zahavi 2001, 56). In what follows, then, I shall only be attempting to elucidate the concrete experience of the alien, and all other directions of inquiry will be set aside. Our task will accordingly be to understand the state of affairs in question and to explicate it in terms of its intentional structure, thereby clarifying how it is that in the course of my experience, "the being of others for me becomes 'made'" (1/123[92]).

As a first step, I shall briefly sketch the relevant part of Husserl's theory, before extending it by introducing the theme of mirror experience and imitation. Husserl's phenomenology of the concrete experience of the alien is articulated in two levels. On a first level, the other is disclosed by standing out from the surroundings, which allows an associative connection (pairing) between the other's body and my Body. And on a second level, the other is appresented, in "an association at a higher level" (1/147[118]), as an other in the sense of an *alter ego*.

Let us imagine someone going for a walk in the woods. All at once, something stands out, affectively, from the previously concordant course of experience, attracting the walker's attention – the senses are mobilized and the gaze is concentrated on something. Perhaps one is unsure of exactly what was just seen (or heard, or touched). Then the object suddenly moves, changes. Certainty arises, quite passively, that there is another body over there, and it is because the process takes place passively that Husserl refers to the sense, "experienced other," as something that *is made*. In this way, the emergence of the other is an event. Prior to my attentional advertence and concentration, an *overlapping* or overlaying (11/130[176]; 1/142[113]) – Husserl also calls it a *coinciding* or coincidence (11/130[176]; 1/142[113]) – has taken place that runs from me to the other body and back again. This coincidence is a form of association; stated formally, *something recalls something*, brings it to mind. Something is thereby "associated" with something in the sense of being linked with it. In an overlapping, two moments are linked in a single unity, yet still remain differentiated. And the association between me and the other does not take the form of a "reproduction," since both are present now – i.e., whatever awakens the overlapping (be it something heard, seen, or touched) is not thereby awakening a "recollection." Husserl calls this form of association within the living present *pairing* (1/§51; 11/§28). The movement over there and my Body here are associatively linked and united in the living present; they are "similar." But how can I be sure that what is appearing over *there* is not my Body (or some sort of second Body of my own)? I can only exclude this possibility on the grounds that I cannot, in principle, be "over there," for I am incarnated in my Body and can never be anywhere else than where I Bodily am: "I cannot push my own Body away" (15/243). I am always *here,* and cannot "simultaneously be here and there" (15/243). But I can picture myself as if I *were* there; all of the systems of appearance would then be altered (including the appearance of my own Body in its current actual here). Thus the body that I see cannot be mine, but it is *like* my Body – not as its duplicate, but as something other: namely, an alter ego. In other words, the other body is *like me*, i.e., it too is a Body.[131]

This appresentation of the other Body – which is accompanied by the constitution of expression and of the psychic – is structured in such a way that in accordance with its "intrinsic nature," it "never demands and never is open to fulfilment by presentation" (1/148[119]). Thus one can now ask how this experience – the appresentation that "gives that component of the Other which is not accessible originaliter" (1/143[114]) – can itself be brought to any kind of legitimizing demonstration.

Precisely how do I experience that the other can *never* become present for me, *in principle*? How does Husserl know that in the case of the experience of the other, fulfillment is excluded *in principle*? It is not sufficient merely to point out that an experience of the other that did include such fulfillment would simply cancel itself out since it would no longer be an experience of an *other*,[132] for Husserl has to show phenomenologically, within an intentional analysis of the sense-bestowing of the experience in question (1/136[106]), that this fulfillment is excluded *in principle* – that the inaccessible is indeed inaccessible "originaliter." However, this is something he merely claims, rather than providing an appropriate phenomenological demonstration. And here there are only two possible solutions. On the one hand, one would have to refer to some sort of ethical-practical experience in which this impossibility is disclosed to me (perhaps involving issues of freedom or moral obligation), and investigate the role that the moment of value-affection or *ethical affection* plays in the structure of such an experience.[133] Such a solution would mean going beyond Husserl in a certain way, so that associative pairing is itself already taken as an ethical relationship, rather than as a relationship first arising through personal "contact" (14/166, 172, 185, 211). On the other hand, one would have to fall back upon the self-constitution of the ego in order to clarify the experiential structure in question, a way that would seem more plausible for a Husserlian theory (and is in fact an interpretation that is fairly well represented in current research on Husserl). The distinction in *Cartesian Meditations* between adequate and inadequate evidence already points in this direction: since I am never given *for myself* in full itself-givenness, but am instead always inadequately given due to my own temporal horizons, by virtue of which my own past and future transcend the living evidence within which I am given to myself, this has to hold good for the other subject as well, precisely because this other is an alter *ego*.[134] In this case, the constitution of an objective past in which my past self is transcendent to my present self would already entail an *alter-ation* (Theunissen) or *alien-ation* (Husserl). Accordingly, even my own Corporeality is already an index of radical otherness.[135] This, however, points back to the foundational stratum of constituting intersubjectivity (question 4 above), which I shall not go into in any further detail here. Nevertheless, the attempt to show that the consciousness of otherness originally arises through a process of alienation that is native to self-consciousness itself is still fundamentally anchored in a theoretical (rather than a practical or affective) paradigm.[136]

Kinaesthetic affectivity

I shall now briefly highlight the ground we have won, supplementing the initial sketch of the concrete experience of the alien with a closer look at Corporeality in order to suggest how the Bodily process can be interpreted, during its living duration, as a fundamentally *imitative process* in the sense of *joining in*. The passive pairing that stands in the center of Husserl's account can then be understood as an equally prereflective, passive unification of Bodies into a group, a unification that proceeds in terms of a *mirroring reversal*. Let us reiterate, however, that we must continue to bear in mind that the fundamental level of intersubjectivity is already presupposed.[137]

First of all, we must recognize that the I's advertence – in our example above, becoming aware of something in the woods – must be thought in terms of the kinaestheses (sensing one's own motion) that are co-involved in the affective tending-toward that is going on in the background. When I am going for a walk in the woods, I am not directed toward myself as a body. The Bodily moment that participates in the transition from thematic concentration on one object to thematic concentration on another belongs to the realm of what Husserl calls "*practical* possibilities" (EU/89[83]).[138] These Bodily possibilities form the primary horizon of my situationally defined possibilities of bringing the course of perception to fulfillment.[139] Husserl distinguishes two modes of Bodily doing. In one of these modes, while I am thematically engaged with something, an object can emerge in the background – an object that does indeed affect me, awakening a tending-toward it, yet without my yielding to this tendency in such a way that my thematic consciousness actually shifts to a new object. Thus in this case, I am indeed affected by, e.g., the movement of a branch, but I do not turn toward it. Husserl calls this "a doing which is not an 'I do,' *a doing which precedes the turning-toward*" (EU/91[85]). In the other mode, an object can affect me in such a way that my interests in tending-toward it are fulfilled, and an involuntary but nonetheless motivated advertence to the affecting object happens. If consciousness is undergoing an affection without thematizing it by becoming engaged with it in specifically egoic activity, then it is a matter of a purely passive kinaesthesis altering the sensuous-associative background of the thematic attention. Thus I can be running through the woods while birds are singing; the sound can be passively shifting without my thematic interest changing. A new birdsong, for instance, can suddenly emerge in the background, or perhaps the sound of my own steps. But these cases are cases of the

constitution of sensory fields that lack any reference to "egoic" activity. They would not exist without me, but I do not bring them about. Hence the kinaesthetic Body precedes any specifically egoic turning-toward; it is, as it were, already there, already at work by the time the I begins its explicit striving-toward, and thereby delimits the original leeway of possibilities within which the cogito can "move." Even a simple hand movement sets forth the "normal," pregiven "paths" that I can then "follow," visually or acoustically, in thematic fashion. Thus, for example, what we call a specific "place" on an object turns out to be the intentional correlate of a possibility of a kinaesthetic path bringing it to appearance.[140] The Bodily leeway that makes a "constitutive duet" (11/15[52]) of all perception thereby simultaneously delimits (not-being-able-to) and opens up (being-able-to).[141]

This "pre-egoic" activity of the Body in the sense of "being able to," of (when it is indeed thematized by the I) an "I can," can now also be observed in the constitution of the experience of the alien; for the associative unification discussed above represents a passive unification – one that indeed pertains to the consciousness that is carrying it out, but that is not a matter of a consciously willed action. What is presupposed is the following:

> Every visual sensation or visual appearance that arises in the visual field, every tactile appearance that arises in the field of touch is ordered with respect to consciousness, to the current situation of the consciousness of the parts of the lived-body, creating a horizon of further possibilities that are ordered together, creating a horizon of possible series of appearances belonging to the freely possible series of movement.
>
> (11/15[52])

Hence if something new enters my perceptual field, it falls within my Bodily horizon as well. The other body that I come across in the woods is thus not only associated with *one* of my own kinaesthetic possibilities (e.g., the one that is currently actual in my own case), but co-awakens the entire system of movements (and the correlative system of appearances) that *I myself* possess. Moreover, under the presupposition of an associative pairing with the other body in its "space of movement," my own embodied system of appearances – i.e., my leeway of possibilities for bringing my core-world, my near-world, and my distant world to fulfillment – also entails that "each seen movement of an external thing has its counterpart in a possible subjective movement in which I

subjectively 'traverse' the same space of movement" (14/516).[142] Of course, it is important to point out that I do not have to perceive the other's whole body in the sense of actually seeing it as an empirical object; even if I am blind (or am in a dark room) and thus do not see the other's body as an empirically complete "body," but only hear a noise, what is affecting me will still come into an overlapping synthesis of coincidence by virtue of the passive synthesis of association. And since this is not a matter of a reproductive awakening (the other is not a recollection of some sort), then what is at stake is an association within the living present – i.e., an associative co-presence of the type already discussed above.[143] The example of the dark room makes it quite clear that when I hear the sound as more than a merely physical event (i.e., when it immediately presents itself to me as "there is someone in this room"), I am not "remembering" something: there is the immediate belief that the other is present in this space *with* me, here and now, not that someone was here yesterday or is going to be here tomorrow.

The awakening affection and the object that is associated with it are therefore not to be characterized (except by way of abstraction) in terms of some isolated fusion of hyletic "data." When the other body and my own Body are immediately associated and linked by the awakening of the entire system, with all of its "horizons of being-able-to" (15/244) – something Husserl terms "coincidence in difference" (15/642) – then what is awakened is not a single possibility, but an entire system of possibilities. Thus when the branch I see in the woods suddenly turns into an arm, I perceive not merely an arm, but everything else that goes with it on the basis of its associative link with my own Bodily system:

> Since the ontic sense of all external things is related back to all ontic modes of givenness – all oriented modes of givenness – within the near-sphere of things that can be touched and grasped, the sphere of the immediate practical capability of pushing, shoving, etc., then all external things – always in primordiality, within the framework of my own original experience – are *eo ipso* related back to my touching Body.
>
> (15/309)

It is through this practical-Bodily possibility of "drawing nearer" (15/308) that everything that I can encounter refers back to this concrete subjectivity, from the very beginning.

Importantly, the other body originally has the same system of capabilities (and the correlative system of appearances) as my Body. In the

"first contact" with the other, when contentual anticipations and apperceptions are not yet at work, I see, hear, and touch as if I were in the other's place – as if I were *over there*. Such an appropriation of the other's situation as if it were my own is presupposed in any higher acts of "empathy" through which I may attempt to retrieve what the other may be experiencing. If, for instance, I see a child who has run into the street and is in danger of being hit by a passing car, I can only understand what is happening (and if necessary, save the child) because the systems of appearance are associatively united in such a way that it is *as if* I myself were running into the street (and into harm's way). Then if I attempt to make intuitive to myself precisely what the other is experiencing or perceiving, this can always only be a modification of my own experience:

> In empathy: the alien Body is present: it is over there for me, in the manner peculiar to original perception, indicating to me a modification of recalling myself as concretely present. … With each alteration of movement of the body over there, an as-if-I-were-over-there is indicated, as if I were over there moving my hand, etc., but indicated in a binding way, and in such a way that a reproductive anticipation of a new hand movement is thereby indicated – predelineated and perhaps fulfilled.
>
> (15/642)[144]

Normally, one would think of a process in terms of an *overlapping at a distance*, hence first as a visual process. But such a character of being "distant" is not initially given in the Bodily appresentation. When my own possibilities of altering my system of appearances is indicated by the other's body, what is thereby indicated and co-awakened is primarily my own "most intimately familiar near-sphere" *(erstvertraute Nahsphäre),* my "core-world" (15/262).[145] As I have already indicated in section 2.1, space, in the sense of my experiential space, is first constituted as a space that is reachable for me in principle. Even the stars and the very "edge of the universe" are thought as reachable through a Bodily "drawing near." As Husserl puts it, "my Body can arrive everywhere" (15/311): "the perception of a distant reality at rest and in movement presupposes the consciousness of being able to get there, etc." (14/551). And with reference to the sensory fields, the primacy of this nearness simultaneously signifies the primacy of the tactile field as the "primal core stratum" (14/484). No matter how far away a thing may be, it is still apprehended as something that it is possible to contact

and touch: I *could* reach it and take hold of it. "With each immediately haptically perceived object, the contacting Body is *eo ipso* appresented from the contact, but also mediately by an optical mode of appearance that points, for example, from a distant appearance to a near-appearance, and from there – through appresentation – to possible contact 'through the Body'" (15/306). The sensory fields are not ontologically separate from one another (although they can indeed be phenomenologically-eidetically differentiated);[146] rather, the visual field always appears in synthesis with the tactile field, which means that "I can actualize every distance as a nearness, as where I am in contact, etc." (15/312). Near and far are constituted through immediate and mediated reachability – thus in the latter case, through the negative experience of *not* being able to grasp everything. The child in the cradle reaches for the stars because at this early developmental stage, neither the system of locomotor movement nor the cognitive abstraction that allows us to gauge distances has been developed.[147] Husserl thinks "that all distance points back to nearness …; that all distancing is a moving away from nearness – an un-nearing – that still only remains an appearance of the thing itself by having the sense of a possible bringing back into nearness" (15/308). Hence the possibility of reaching things and coming into contact with them is fundamentally implied in the constitution of the body. It is this primacy of what can be reached and contacted that leads – not only in terms of developmental psychology, but also phenomenologically – to the recognition of immediate Bodily contact as the primary experiential level of intersubjectivity. Even if someone appears in the woods and is still several hundred yards away, this appearing body is initially constituted as an object within my practical core-world, *before* I apprehend it as factually unreachable from here.[148] In this sense, however, every affection is already a "contact" of some sort. Now that the role of Corporeality in general (and of immediate Bodily contact in particular) has been brought to light, we can address the mirror-structure as an immediate imitation in the sense of *joining in*.

Non-delayed imitation as joining in

The concept of imitation is ambiguous. For empirical developmental psychology – which is concerned first and foremost with the child's development of object-identification, of interpersonal relations, and of language – a temporal delay between the actions in question is always presupposed. According to this model, one person perceives another doing something, and then imitates it – for example, the child sees the mouth movements of its primary caregiver and imitates these movements

in its babble. Similarly, "In manual imitation, the child sees the adult hand movement and must generate a matching movement" (Meltzoff/Moore 1995, 49). Our question here, however, is this: if the child can only learn the hand movement by imitating a pregiven gesture on the part of the caregiver, how can the child even *perceive* the gesture in the first place? Are we not moving in a circle here? Must we not presuppose that there is at least a *rudimentary* coincidence of the two systems of movement already in play, a coincidence that can then naturally be modified? Considered more rigorously, this in turn already presupposes a more original imitation in which such active doubling is already passively *paired* and *unified*. For given what has already been said, it must be clear that the two systems of appearance – and hence the systems of possible movement correlative to these appearances – are already in coincidence in perception and in the concrete experience of the other; otherwise it would be impossible to explain how I can initially understand what is to be imitated, so that I can subsequently "translate it into action" for myself. "An *alien subject* – if it is given to me at all – can nevertheless *only be given in a coincidence: I do not need to perform a comparison first …*" (14/143), since comparison already presupposes pairing. Accordingly, the child's imitation takes place *without temporal delay*. And it is only in this way that we can reach a specific concept of *joining in*.

But this is precisely what is specific to mirror experience when we set aside its image-character; for whether it is a matter of powdering one's nose, shaving, or getting a haircut, what takes place in the mirror is an immediate and non-delayed imitation of what is taking place in front of the mirror. An imitation that is not delayed, however, is no longer an "imitation" in the true sense; rather, it is a "joining in" or "following suit" that is constituted through pairing. *But such joining in is nothing other than mirroring*. "In empathy, I, as an I, am in continual coincidence with the other I, and in the other's being-affected and being-active, I – coinciding with the other – am, as it were, affected and active: I am 'actually' [active] as co-active …" (14/188). We can also illustrate this overlapping co-activity with an example drawn from everyday experience that can help to clarify the eidetic structure at stake here: when I make way for a person who is approaching me on the sidewalk, it can happen that the other makes the same move as well, so that our respective systems of movement (as well as their anticipatory horizons) come into complete coincidence, and the other mirrors me almost exactly as my shadow would.

Similarly, when two people are dancing together as a couple in customary forms of Western social dance, what they are doing is (at least ideally) no different in principle from what happens when someone is

shaving in front of a mirror. This implicit mirroring only becomes conspicuous when in the course of the dance, the partners reverse their spatial positions, so that they exchange their entire systems of orientation while maintaining, in mirror fashion, a fundamentally *identical* system of appearance and orientation. The partners are not doing the same thing, but both dancers' courses of movements, and the systems of appearances they make available, are brought into associative coincidence in such a way that they form *reciprocal mirror imitations* of one another. Neither of them has to work out, abstractly, what the other is doing in order to produce a subsequent imitation on the basis of a cognitive understanding of it – and indeed, such a procedure would make dancing impossible.[149] Moreover, although the movements of a complex dance step may be difficult to catch on to and perform for oneself, even simpler sequences of action such as passing through a narrow doorway at the same time as someone else, or shaking hands, are mirroring associative pairings. One hand is not shaking the other; instead, both *are shaking* hands, and even if one of the hands "objectivates" the other, as it were, shaking it as if it were a mere thing, the other hand goes along with this to a certain extent and adapts itself to the movement in question. An "accepting" (Gehlen) takes place in which I let myself be led by the movement – which is not to say that the movement has a causal effect on me, but rather that I am "following" it.[150] In other words, both systems of movement are in associative coincidence during the course of the handshake itself. This example allows us to see that Husserl's fundamental description of associative pairing and Bodily appresentation can be concretely explicated in such a way that experiential types of intersubjective Corporeality are not only made comprehensible (at least in anthropological terms), but are elucidated in terms of their temporal structure: they "endure" only as long as the *living* mutual, intersubjective making-present lasts. Thus the very structure of living intersubjectivity involves an imitation *without* temporal displacement: it is a mutual kinaesthetic "echoing" within the living (co-)present itself.

Mirroring

We are now in a position to fully elucidate Husserl's remark about mirroring. When systems of appearance are in associative coincidence – and thus another Body appears before me – the metaphor of the mirror comes into play because I experience the other body as if I were *concretely* looking in the mirror.[151] I experience the other human being in an "image-space" in the same way as other human beings experience

me, i.e., as I would see myself if I were there, where they are (and could somehow be both "here" and "there" at the same time). And there are two key features of mirror experience (apart from the fact that it is an image-consciousness). One is that my own systems of appearances (and correlative capabilities) and that of the "person in the mirror" are in imitative coincidence.[152] And the other is that the image in the mirror is not just an image of myself, but an image of myself that only *others* can directly see, and that I myself cannot ever directly see at all. It follows from this state of affairs that I must first of all apprehend the mirror image as an alter ego, and that it is only afterwards – and abstractively – that I gain the specific image-consciousness of an image of my own body. Since the first of these two points has already been sufficiently discussed, let us turn to a further sketch of the second point.

Consider a case in which there is more than one person standing before the mirror. When I am already familiar with certain features of the other person standing beside me in front of the mirror, I am struck by the distortion of the image produced by the mirror. For example, when I am looking at the "person in the mirror," I cannot find the right hand of the person who is at my side in the same place as it would have to appear if I were looking at the actual person face to face: when the real person picks up the toothpaste with the left hand, the "person in the mirror" appears to be doing so with the right hand. In contrast, when I am looking at my own mirror image, I see nothing remarkable. I don't perceive any reversal: when I wiggle the fingers of my left hand, the movement appears on the left side of the image in the mirror as well. But this means that I myself do not know how I look in the mirror at all, precisely because I have nothing to compare it with – no possibility of having, firsthand and for myself, a view of myself in contrast to which the image in the mirror would look "wrong." Yet if this is indeed plausible, then it would seem to be impossible even to say that it is an image of *me* that appears in the mirror. For as Husserl writes,

> Naturally, this has to be apperceived as a second human being, a human being in image-space, but this image-person depicts me, Bodily-bodily, indirectly, insofar as I cannot ever look like this for myself, but instead look like this for an other from a certain spatial position occupied by this other.
>
> (14/508f.)[153]

Thus when one is preparing one's eyelashes in front of the mirror, or straightening one's glasses, or shaving, one is carrying out a non-delayed

imitation in a *single* present (rather than in the co-present now of a mutual, intersubjective making-present), on an original level of mirror-appearance. It is certainly not the case that I have to engage in some kind of cognitive operation in order to use the mirror to remove a smudge from my left ear. I don't first observe the image, and then subsequently carry out the actions; I and the image are simultaneously moving together in exactly the same *way*. We are associated, paired with one another. I am united with the image, as it were, and whatever the person in the mirror before me is doing, I am *joining in*, doing it right along with my mirror image. But if we assume an actually present person (instead of an image) simultaneously making the same movements as I am, then as far as the structure of pairing itself is concerned, there is no significant difference between the image-consciousness of the other and the positing consciousness of the other. Thus what is at stake when Husserl says that while the other is a mirroring of my own self yet not a mirroring proper is, on the one hand, an emphasis on a coinciding of two systems of appearance *into* one, yet on the other hand, the discovery of a particular type of consciousness that cannot be identified with any of the other modes of intuition, such as bringing to mind, expectation, recollection, etc., the Bodily experience of the other is a *positing mirror-consciousness*.

Mirroring and imitation

By way of a conclusion, I shall make some brief remarks on the relation between the process of imitation as it has been interpreted here and its treatment in empirical psychology. Even the older research in early childhood development, following Jean Piaget, awarded imitation a privileged place. For Piaget, the imitation of facial expressions (e.g., drawing one's eyebrows together in a frown, or sticking out one's tongue) are not originally present in the child's life; consequently, imitation represents a second stage of childhood development. Prior to this, the newborn's movements are controlled by "reflex schemata" that are differentiated – and disappointed (e.g., emptily sucking when no milk is flowing) – through a "circular reaction" and through repetition. For Piaget, it is only on the basis of such foundations that (active) imitation can subsequently appear.[154] More recently, however, researchers have established that the child already "makes contact," with the help of imitation related to tongue, lip, finger, and mouth movement, within 42 minutes after birth, so that from a psychological perspective, such imitation is considered to be inborn.[155] It seems to me that the difference between these two positions is that by imitation, Piaget understands a

reproductive process,[156] whereas this interpretation is precisely what more recent research excludes.

What is striking here is that what is discussed under the title of "imitation" in both developmental psychology and pedagogy is congruent with the structure of mirror imitation that I have detailed above. Indeed, the intersubjective structure that is at work during the process of imitation is identical with mirror experience (up to and including the positing): "By what mechanism can they connect the felt but unseen movements of the self with the seen but unfelt movements of the other?" (Meltzoff/Moore, 1998, 49). In other words, if one accepts the suggestion that in mirror experience, a second person is appresented in the mode of image-consciousness, then this structure lies at the basis of all activities in front of the mirror. I see a man shaving himself, and my hand moves *together with his*, even though only I myself am present for myself in a sensuously Bodily way. Interestingly, this can be interpreted as further evidence for understanding immediate imitation as a joining in and going along *with* the other.

One can likewise conclude from this that the psychological theories claiming that the child's imitation – e.g., sticking out one's tongue – proceeds on the basis of prior learning experiences with mirrors (or other reflective surfaces) should be rejected, not only against the background of more recent psychological research, but also from a phenomenological perspective,[157] especially since these theories use a model of intersubjective experience that is too cognitive, in addition to which they assume an objective time within which all actions must flow, whether one after the other or simultaneously. Considered objectively, however, simultaneity presupposes a difference between two objective times "in" the two persons concerned. But it is a completely different experience to find oneself sharing *one and the same* present. The two dance partners in our previous example are not engaged in carrying out simultaneous activities (they would only appear to be doing this from the standpoint of a *third* person, the observer); rather, *from their own standpoint*, they share *one*, intersubjectively constituted living present, which they share in a mutual mirroring. While psychology may have to fall back upon the concept of the "inborn" inasmuch as such a concept is implied in the evolutionary model of psychic development, on the basis of the reflections we have carried out here, "inborn" intersubjectivity should be conceived as nothing other than a Bodily mirroring that can no longer be interpreted in terms of a cognitive paradigm in which one thing follows another. And if we are willing to grant imitation – in the sense of the coincidence of Bodily systems of

appearance and of movement, as laid out in section II of this chapter – a central role in individual development, exactly how great a role it truly plays becomes especially clear in the case of person-recognition (and first of all, the infant's recognition of its caregivers), since each person develops his/her own style and repertoire of movement possibilities, or as Husserl says, a "typical individual bodily behavior" (15/313):[158] "We believe that infants use body-movement patterns and nonverbal gestures to clarify ambiguities about the identity of people" (Meltzoff/ Moore 1998, 55). Consequently, this leads psychology too to claim a temporal priority of self-consciousness, or at least of access to one's own experiencing, before subsequent "development": "The subjective pole of knowing is most clearly manifest in early imitation and its implications for developing self-other equivalences. From birth on infants can see others act, and this enables them to recognize that the other is 'like me'" (Meltzoff/Moore 1998, 64f.).[159]

We can sum this section up as follows: Husserl's remark that the other is a mirroring of myself, yet is not a mirroring of myself in the proper sense, can be understood as meaning that in the original concrete experience of the alien, the other appears as a mirror image of me. Or to put it another way, considered on a static and Bodily level, the other mirrors me, yet without being an image. Thus on a fundamental Bodily level, the governing structure between us is a relationship of pairing in the sense of a joining in and going along with – but one in which neither of us comes "first." I am already *with* the other prior to any representation, just as the other is already with me.

We are at the end of this chapter, which is undoubtedly the center of my exploration of some central aspects of Husserl's phenomenology. As I claimed at the beginning of section 2.1, the concept of affection is important, since all dimensions of what we call "subjectivity" shine through the phenomenon of affectivity: its self-relation *and* its relation to the other. As we have hopefully revealed, both self-relations and other-relations are – even on the level of sensation, sensing, and affection – a highly complex issue and can only be understood if the value-dimension, the feeling-dimension, and the striving-dimension are taken into account. The value-dimension further explains the *directedness* of every process of striving, the feeling-dimension explains how affectivity is related to the Ego, and, finally, the striving-dimension explains why we must speak of affectivity as a "relation or a "self-distancing." The concept of subjectivity only makes sense, to use Hegelian terminology here, if we take its self-relatedness into account. However, every self-relation implies two moments: on the one hand it presupposes

difference, on the other hand – since it is a *self*-relation – it presupposes identity. It seems to me that the phenomenological analysis of affection gives us a non-speculative way of speaking of what Hegel had in mind when he revealed the speculative logic of the subject.

The next and final chapter will steer away from the topic of affectivity and will instead discuss a phenomenon that is of importance if we want to make sense of this self-relatedness on a higher level, namely, at the level of the relation of the subject to *its* past.

3
Subjectivity

§3.1. Subjective life

> All presentification is itself something like "repetition"
> – Husserl

> But where would life be without repetition?
> – Kierkegaard

The task of this section will be to approach the extremely multifarious problem of memory or recollection in Husserl's work by thematizing our relationship with our own subjective life history, and more specifically, by addressing the availability and unavailability of this life history to the subject concerned. The main reason for extending our analysis beyond the affective level of subjectivity is simply the problem of repetition itself and the constitution of what we call a "subject." Subjects are only subjects when they can be understood as self-related entities, the level of which is not fully reached when only investigated from an affective point of view. As Husserl early on identified, affections and affectivity have their place within a broader horizon, as a temporal horizon. But instead of following the problem of affection and temporality, in the upcoming section I will outline how the problem of self-relation can be understood through remembering.

Thus I will not be extending the theme of recollection and self-relation beyond the level of the individual subject, i.e., I shall set aside problems of the formation of history and tradition, of the "communalization of social life" (29/343), and of the intersubjective constitution of the surrounding world of practice, as well as problems of communication and narrative. However, the limited focus of this chapter is surely

warranted, since despite the proximity of the question of memory to issues in the philosophy of history, Husserl's treatment of recollection has generated surprisingly little secondary literature in its own right.[1]

According to a thesis deriving from Laszlo Tengelyi, even though Husserl's phenomenology provides some promising points of departure, it offers no real possibility of considering personal history from a point of view that could link together both a theoretical and a practical relation to oneself: "Yet how the 'freedom for self-responsibility' … and the 'formation of sense' out of something unavailable are woven into the fabric of a 'life-history' remains obscure for Husserl …" (Tengelyi 1997a, 165). In disagreement with Tengelyi, I want to suggest that his thesis only appears to be plausible in its main outlines. For in my opinion, there are indeed places in Husserl's work where he addresses the problem of the connection between our theoretical and our practical connection to our own past, and attempts to understand this connection not only in spite of its problematic dimension, but by taking its problematic character as the very basis for such understanding.

As a first step, I shall briefly sketch out Husserl's phenomenology of the complex structures of acts of presentification. The second step will consist in analyzing Husserl's claim that without the idea that our own life history has some kind of existence-in-itself, we would not be able to grasp our own subjectivity as having its own unitary being. This being-in-itself points toward a theoretical *unavailability* of our own life history in recollection. Finally, in a third step, I shall ask whether a revised concept of unavailability surfaces in Husserl's practical philosophy or philosophy of religion as found in the *Kaizo* articles, and whether it must be understood as sketching out a theory of the availability of one's own life in which the theoretical perspective is interlocked with a practical one. What is behind this is not merely a historical question – i.e., the question of the extent to which Husserl was able to develop his incipient practical philosophy of repetition – but also the material question of whether the subject can succeed in what might be termed the *deliberate interpretive action* of *transformatively re-understanding* his/her own life history – and thus *him/herself*.

Presentification, phantasy, memory

As a first step, let us sketch out some of the fundamental concepts of Husserl's phenomenology of presentification – concepts that are necessary in order to understand the problem of a past that exists in itself, as well as the problem of its practical modification. But in order to approach this problem, and the "wonders of memorial consciousness"

(11/310[597]), within a Husserlian perspective, it is necessary to distinguish two fundamental types of description. One approach involves an idealizing manner of investigating consciousness in its intuitive or conceptual relation to something, and Husserl characterizes this first method as *static*. Here one abstracts from both the historical-genetic and the intersubjective dimension of experience, as well as from the interconnection and interpenetration of different modes of consciousness in the temporal course of experience. Static description accordingly attempts to determine what, for instance, distinguishes an act of memory from an act of perception or an act of phantasy; in other words, its aim is to describe the "ideal type" (Weber), the essence, the typicality, or the style, within "the free realm of possibility" (11/341[630]), of the phenomenon in question. Husserl also characterizes this approach as belonging to the realm of *eidetic* investigations. In employing the static method, (1) we are not concerned with the interplay between phantasy and perception in the temporal course of experience; (2) we leave out of consideration such higher-level modifications as the memory of a phantasy, as well as such cases as modalizations of consciousness; and (3) we abstract from the sense-history that every experiential unity has, i.e., from the "'history' of consciousness" (11/339[627]).[2] Obviously, the static mode of consideration can only provide a first step in the analysis, and must be supplemented by temporal and genetic analyses of types and structures of experience. Husserl terms the investigation of the dynamics of experience *genetic phenomenology.*[3] But it must also be taken into consideration that the difference between static and genetic method is itself only an *ideal* distinction, and that when these methods are actually put into play, they cannot be separated from one another. Thus, for example, in order to know how deception happens in memory, or how image-consciousness (or even any higher-level, active predicative and logical consciousness) is built up, one must first establish what is constituted genetically at the level of passive synthesis – and one must already have understood, in static, ideal-typical terms, just what an act of "memory" or "phantasy" is as such in the first place.

Husserl distinguishes two fundamental modes of being conscious of something in temporal terms: *making (originally) present (Gegenwärtigung)* and *presentification (Vergegenwärtigung)*. Closely connected with both of these modes is the so-called *neutrality modification*. Within presentification, one can distinguish recollection (reproduction) and phantasy, as well as empathy. However, the latter will not be taken into consideration here; the deepest strata disclosed by a phenomenology of time are

likewise beyond the scope of this chapter. Instead, I will first turn to the relation between recollection and phantasy. It took Husserl himself many years to tease apart the various distinguishable forms of temporalization, and he eventually concluded that the most serious confusion had been caused by a failure to separate "presentification" per se from "phantasy": it is not only necessary, first of all, to distinguish presentification in general from other modes of consciousness, but also to take a second step in order to distinguish a positing type of presentification (recollection) and a neutralized type (phantasy).[4] A schematic survey of some of the fundamental modes of presentification[5] can serve as a basis for what will be discussed in more detail next:

	Past	**Present**	**Future**	
Positing	Recalling (recollection)	Bringing to mind the copresent	Anticipation (expectation)	Fulfillment, leading to confirmation
Non-positing (neutralized)	Phantasy (as re-presentation)	Illusion (perceptual phantasy)	Picturing	Revealing, leading to clarification

We continually speak as though there is something hidden "inside of us" that we call our "memory" (or sometimes our "brain"), such that somewhere inside our head there is a kind of "storehouse" that we can go back to and draw upon. But precisely how a conscious process can reach back into an unconscious grab-bag remains a mystery. Thus when we describe memory and recollection, we normally operate with a sign- or depiction-theory of consciousness – thereby reinstating the "naive metaphysics" of the natural attitude and its theory of representation. Even Husserl initially adopted this approach.[6] One could think, in other words, that the act of recollection is a currently present "image" or "sign" of the past. But on closer examination, this characterization is not convincing, since there is nothing "within" recollective consciousness to serve as some sort of "representative" or "deputy" that we might interpret as a sign or image standing in for something else. Recollective consciousness is not a "mediated" consciousness.

One could attempt to proceed on the assumption that in a presentification of something, that which is presentified still somehow refers, through some kind of representation or other, to something that is not itself made present. According to this theory, if I turn my head to the left, then my consciousness of that which vanishes out of the right side

of the field of the intuitively given still refers only "representationally" to reality, as a phantasy of it. As a phantasy, such a presentification would accordingly refer to something absent, and would have the capacity to make something that doesn't exist visible to consciousness. But consciousness is consciousness throughout.[7] Although lived experiences do intentively refer to something that is not a moment of the lived experiences themselves (which can thereby be characterized as acts directed toward something transcendent), every experience of absence must at least admit the *possibility* that what is absent *could* be given intuitively. Thus within recollective consciousness, *something* does indeed appear, and despite the transcendence of this "something," recollective consciousness cannot be interpreted as a consciousness by proxy.

But at the same time, one still cannot come to the conclusion that what I am recollecting is "present" just because the recollection of it is taking place "now." It is crucial to see that in the act of recollection, that which is recollected *is not present*, even though it is transcendent; hence on no account should it be confused with a perceptual consciousness that is growing ever fainter as it fades into memory (a thesis put forward, for example, by empiricist theories). Rather, recollection should be taken as a type of intuition in its own right.

In other words, what I experience in recollection is not something that is made present in a "weaker" or "dimmer" way, but something I experience *as not being made present* – without, however, necessarily being a presentification of something that is absent. And not only did it take extraordinary effort on Husserl's part to recognize and describe this, but it is similarly difficult for reflections carried out within the natural attitude to pursue any further differentiations beyond the distinction between "consciousness of something that exists," which we term "reality," and "consciousness of something that doesn't exist," which we term "phantasy." Yet if we abandon the metaphysics of the natural attitude and merely describe the how of the appearing in its appearance, we see that in recollection, that which appears comes with a temporal characteristic distinguishing it *as*, precisely, "not present" (even though it is indeed "appearing"). Husserl concludes from this that presentification cannot be a representation of something that is absent, since all we have is the presentification, and not a second act of consciousness that would seize upon the presentified as if it purported to make something present and allow us to come to the conclusion that what is given in the presentification is something that is not really there. Instead, we have to come to the conclusion that what is given in the presentification is given *as presentified*. And the kind of transcendence that is at

stake within the recollective experience is thereby a purely *temporal* difference. As Husserl put it, "Lived experiences of recollection arise in the immanence of the primal present, but what they presentify once again – the past – is transcendent to the lived experience and to the entire stock of things constituted originally in the present" (11/204[255], trans. altered).

What "recollection" means is accordingly the consciousness of something *as* past. In addition to recognizing the temporal character of the presentification in general, a further important difference must also be considered in a second descriptive step which arises out of this first step. The distinction between phantasy and memory can no longer be sought in presentification itself, for *both* of these modes of consciousness are presentifications. According to Husserl, then, another distinction between a phantasy and a recollection also needs to be taken into consideration: namely, their different *positing-character*. For Husserl, every intentional lived experience is characterized by a fundamental correlation between belief and being (3-1/§§103ff.). More specifically, each lived experience is carried out in a specific mode of doxic positing that concerns the ontic *modality* of that which is experienced, with all such modes referring back to a primal mode of belief (ur-doxa). Included among these alterations of consciousness are, for example, consciousness of something as possible, doubtful, questionable, or hypothetical, or even as illusory or deceptive, and thus to be negated. What is modified in such modes of consciousness is both the manner in which one is conscious of something *and* the object that is known in this manner. If, for example, I am in doubt as to whether I was really in the part of the city known as "Old Town" yesterday, this experience has a different belief-characteristic – as Husserl also says, it is *posited* in a different manner – than when I am entertaining the hypothesis that I *could* have been in "Old Town" yesterday. And with the consciousness of doubt, that which is in doubt (i.e., that which is experienced in a doubting mode of consciousness) is altered as well. The same matter (Old Town) that is involved in the doubting on the one hand and the hypothesizing on the other hand have in each case a different ontic characteristic or sense: "*new Objects posited as existent* are therewith eo ipso constituted for consciousness" (3-1/243[253]).

Among these modifications of consciousness, there is a fundamental alteration of positing-character (and hence of the correlative ontic characteristic itself) for which Husserl uses the term *neutrality*. This *neutrality modification* (originally understood in terms of aesthetic consciousness) is a universally possible way of altering the mode of any

form of consciousness at all, including doubting and hypothesizing. Husserl's remarks in *Ideas 1* on aesthetic consciousness can serve as a guide to what this means. In this connection, he introduces the "neutrality modification" in §§109–14, and tells us that this "highly significant" (3-1/247[257]) alteration of consciousness encompasses all moments of consciousness, as it were, and thus affects not only the acts performed, but also their horizons. The alteration is related to consciousness as a whole – to experiencing as such, modifying the character of its doxic positing across the board:

> It is a matter, now, of a modification which, in a certain way, completely annuls, completely renders powerless every doxic modality to which it is related. … <The modification> does not cancel out, does not "effect" anything; it is the conscious counterpart of all producing: its *neutralization*.
>
> (3-1/247f.[257f.])

This is a type of consciousness in the mode of "as if," as it were. We intend an object in such a way that the belief in it becomes almost a kind of "merely conceiving" it (3-1/248[258]). Or to put it another way, we "believe" without seriously participating in the belief, only doing as we "would" do were we actually to believe in the object as existing. Thus in the neutrality modification, the way in which we intend the object is modified, and the way in which the object is given to us is modified as well. As such, we step aside, from the performances of our own consciousness and are no longer invested in them: "The posited characteristic has become powerless. Believing is now no longer serious believing, deeming likely is not longer serious deeming likely …" (3-1/248[258]). Husserl also uses the term "*non-positing*" for lived experiencing that has been converted into this form. If we are living in a neutralized consciousness, it no longer makes any sense to inquire into the reality and truth of what is intended in this consciousness. Questions of reason are likewise neutralized. This structure can be clarified by turning to the example of reading a novel, since in reading a novel, we effect a senseful consciousness in which intentive positing has lost its force. Hence it makes no sense to ask whether Kafka's K. was *really* there in the castle, or whether it is true or false that he acted the way he did. For everything takes place "as though" it were actually happening.

Husserl carefully differentiates the neutrality modification from *assuming* (3-1/249f.[259f.]). When I assume something – for instance, that it is going to rain tomorrow – this consciousness cannot be equated

with a neutrality modification, because I am taking what is intended in this consciousness as "possibly actual," and hence as *hypothetical*. But when I am reading Kafka, this is not a case of making a hypothesis that everything "could have" taken place just as it did in the book; rather, the positing has been rendered completely powerless.

This in turn points back to the distinction between neutrality modification, presentification, and phantasy: Husserl characterizes phantasy as a *neutrality modification of "positing" presentification* (see 3-1/250[260]), i.e., as re-presentation, phantasy is a neutralization of recollective presentification. In other words, phantasy is a non-positing presentification that can be understood as a neutralized recollection, so that to phantasize means something like experiencing *as if one were remembering*. Phantasy is accordingly different from pure recollection in that it is "a reproductive consciousness of a making-present that possibly never happened at all" (Bernet 1997b, 29). In contrast, memory is a positing presentification, i.e., what is remembered is posited, in principle, as (having been) *actual*. I cannot "remember" something and simultaneously have the consciousness that it *never* took place the way I recalled it, or that it took place in the mode of the "as if." I can indeed get mixed up, and I can no longer be certain whether I am actually remembering the way things actually were, but this is a problem of various acts "conflicting," and is therefore a genetic problem. What holds good in principle is that *if* I have a memory, the correlative act of remembering is performed in a positing consciousness. Memory is thus a mode of consciousness that comes with a positing-character; hence it refers to reality (and for Husserl, it is thereby related to reason as well). In other words, it makes sense to ask whether a recollection I have is "true," but not to ask whether the woman I am imagining on a beach in Hawaii is "true."[8] We can sum up the findings thus far as follows:

- Recollective consciousness is a positing presentification and the recollection is given as having existed.
- This is to be differentiated from phantasy, which is a non-positing, neutralized consciousness in which something is experienced "as if" in memory.
- Recollective consciousness is not a sign- or image-consciousness.
- Recollective consciousness refers to a possible confirmation, i.e., it can deceive or it can be corroborated.

Normally, we reserve the term "recollection" for the type of consciousness that experiences something as past. But in addition to this form

of *recalling* (*Rückerinnerung*), Husserl also distinguishes two further forms of "bringing to mind" (*Erinnerung*) that involve a type of memorial consciousness, forms he sometimes characterizes as *reproductively bringing the co-present to mind* (*Miterinnerung*) and as *reproductive anticipation* (*Vorerinnerung*). Here, however, I will only touch upon them for the sake of completeness, since they are of secondary importance for the line of inquiry pursued in this chapter. Take, for example, a case in which I am letting my glance roam around the room, then the door "catches" my eye as predelineating something lying behind or beyond the door. This is a case of making co-*present*, but only emptily. Now, when I presentify the sculpture on the other side of the door – a sculpture I have already gone to see – not only as something I experienced in the past, but also as something still actually standing there on the other side of the door, according to Husserl, I am "remembering" the present, as it were (cf. 11/70[112]). The same thing happens in the case of a presentification of an electric socket hidden from view behind my desk. I am not "phantasizing" that there is an electric outlet there; instead, I am "recalling that" there "is" one there, i.e., I am experiencing it as something that is still present, rather than as just something that was there in the past.[9] And although I can discuss it briefly here, the future horizon has the same kind of double structure as the past horizon. The future horizon is filled with expectations already functioning now, in the living process of experience, so that the future is never either "nothing" or "completely open"; rather, it already harbors a style projected by my expectation and expressed in certain experiential predelineations. When, for instance, I go for a walk, I expect continuity with what has gone before – I don't expect that the earth will suddenly open up before me so that my way is barred by a chasm at my feet. "Perception brings something new; that is its nature. To be sure, it may have a predelineation that stems from the past of consciousness; something new arrives in accordance with something already familiar, something already constituted as past for me" (11/211[263], trans. altered). It is through this ongoing experiential style that every future horizon remains linked up with the past.[10] In the original sense, then, I can only "expect" what I have already experienced: in expectation the past is quasi-expected anew, projected into the future in such a way that I go through it *once again*. Here too – in being-ahead-of-myself into the future – the experience has the character of a *repetition*. Husserl accordingly calls this objectivated level of the future *reproductive anticipation* (see 11/71[113], 310[597], where *Vorerinnerung* is translated as "memory of the future," and 3-1/163[175], though it is translated simply as "anticipation").

Now that I have sketched out some of the structural findings of a phenomenology of presentifying acts in general, the next step is to limit the problem to recollection, and – taking the conceptual foundations already laid down as a basis – inquire into the status of the availability of what is recollected in recollection.

Theoretical unavailability

In order to secure a more precise grasp of Husserl's notion of a *theoretical unavailability of one's own life history*, it is necessary to pay closer attention to three elements of a phenomenology of recollection. First of all, we have to recognize that only recollection in the sense of *identifying acts* can yield a unity and a past standing at our disposal as an *acquisition*. In other words, while I might indeed be able to live without recollection – without recollection I could not be constituted, *for myself*, as having a retrievable past that genuinely *transcends* my present. Next, we must analyze the relation between the I that functions as the center from which all acts are carried out and the I that is presentified in an act of presentification; here, Husserl offers two solutions. Finally, we have to understand the character of that which is presentified as "ideal," yet "existing-in-itself." Since this third point is the most important one for our theme in this chapter (i.e., the availability or unavailability of one's own past), the problems pertaining to the first two points will only be treated in terms of their relevance for the third point.

a. Acquisition and repetition

In a central passage of the *Analyses of Passive Synthesis*, Husserl asks whether subjectivity could ever be temporally constituted as a unity if all that was preserved of our lived experience was whatever was retentionally "preserved" in primary memory, without any secondary memory or recollection: "But could subjectivity in truth have its own past; could we speak meaningfully of this 'having' if in principle every possibility of remembering were lacking …?" (11/124[169]; cf. 326f. [614f.]). Husserl answers in the negative; subjectivity, he insists, can only be constituted in its repetitions. We could indeed live, but only the processes of recollection allow us to speak of a *unity* and identifiable being-for-itself of this "monadic life" (14/47). Husserl even goes so far as to say that recollection is necessary not only for me to know *who, when,* and *where* I was, but also for me to know "*that* I was" in the first place (15/449, emphasis added). Hence what is in question here is nothing less than the unity of subjective life and being as such: since

the primal temporalization of consciousness in the living present and the process of retentional modification are still *not identifying and reproductive*, it is only with recollection that we can say that a life history is constituted *for an I* in these memories – namely, for the I that *carries out* these acts of remembering. For example, it is possible to hear a melody in a non-positional, self-aware present, for nothing stands in the way of assuming that I would thereby be "experiencing" in the living present, even without any explicit acts of recollection: *I am* indeed experiencing. But in the absence of any recollection of this "lived through" present as an identifiable unity that I can reproduce again and again and make judgments about, we cannot assume that knowledge would be possible. In the living phase of the melody, I do not hear it as a reproduction of itself – I hear the melody itself, in the present and in the flesh. But as soon as I ask myself, so to speak, "*what* did I just hear?" in order to answer this question and fulfill the judging act that it implies, it is necessary to carry out an act of recollection directed toward what I have already heard in self-aware fashion.[11]

As already indicated, Husserl uses the term *repetition* to characterize the identifying acts of recollection through which one's own life history is constituted. And since repetition presupposes difference,[12] we must characterize recollections as *transcending* acts, where by "transcending" acts Husserl means intentionalities whose correlates cannot be descriptively brought to light as a moment of the lived experiencing itself but transcend the living present, so that the object of such acts (here, that which is recollected) can only be constituted by way of syntheses of identification, which, in turn, can ideally be concordantly confirmed.

As Husserl writes: "The present and the future are first *acquired* through recollection and its capacity for 'again and again' in which the streaming process of fulfillment – and of the most original temporalization as such – can 'always' be repeated 'again'" (15/349, emphasis added). Furthermore

> The "again and again" is only possible because of recollection, and only from it does there stem the possibility of facts that exist in themselves and are originally experienced in perception, yet can be experienced again as often as we please, identified again as the same, and accordingly described again in an identical manner – and described in identical truth as often as we please. Hence – and this is to say the same thing – there is an abiding truth in contrast to momentary truth.
>
> (11/370[457], trans. altered)

At this juncture, it is necessary to go one step further, by taking into consideration that we are not merely dealing with an I that is "there" in some way in the activity of recollection; but that this I is itself first constituted through recollection (cf. Zahavi 1999, 149f.). However, this means that we need to consider how the unity of this I is constituted. Interestingly, Husserl approaches this problem from two different angles, a "personal" one and an "interpersonal" one. In the first case, we constitute ourselves within a given recollection as an absolute present; in the second case, we have to think the subject as being, *in itself*, an "alteration" within "community," i.e., as a subject that is in "interpersonal" relation with itself.[13] In the first case, we run up against the problem of having to assume that the consciousness we can *seize upon descriptively* is – as Husserl had seen early on – a consciousness that belongs to no one, and is thus radically non-egological or even "trans-egological"; in the second case, the problem we encounter is how we can still maintain the thesis that we have *potential* access to our "own" past if it is "another" *from the very beginning*. Let me now turn briefly to these issues.

b. The I-center and the present

Recollection is not merely to be understood by describing relationships between acts; rather, we normally also speak of "someone" remembering, e.g., "I" am remembering. Here too we can speak of a "personal" component: when considering the act-center within the living present, Husserl speaks of the "I-pole," whereas when this I-pole is considered within its own history, Husserl speaks of the "personal I." What Husserl calls "monad" or "*ego*" includes both of these I's.[14] Let us characterize all this in somewhat more detail.

Within the living present, we find a functional center that must be described as an active, "performing" consciousness (*Vollzugsbewußtsein*), yet is at the same time an "undergoing" consciousness as well as a "doing" consciousness. Here, however, we have to bear in mind that what is meant is not an I that "produces" or "discharges" acts out of itself; rather, the reference to an I is only meant to capture the *character* of the acts in the first place: the I has to be conceived as a *moment* of lived experiencing, not its origin. For Husserl, such acts are accordingly "egoic" in a specific sense, in contrast to the monadic unity of consciousness – including the "'egoless' consciousness" in which the active, awake I is, as it were, asleep (14/46) – within which these specifically egoic acts are performed; the monadic unity of consciousness is merely the "medium" (14/45f.) for the I per se.[15] From this we can see

that for Husserl, talk of the I is ultimately just a *functional* or *temporal* way of characterizing lived experiencing, one that could be further specified in terms of doing and undergoing, activity and receptivity. And this is why Husserl eventually comes to call it the "I-center" or "center I" (14/46). In other words, the "performing" I winds up being described as a *center of affectivity* that is nevertheless "flooded" with horizon-consciousness – and this horizon-consciousness is nothing other than the unity of the monad, i.e., the unity of *my life as a whole*.[16] Of course, exactly how *this* monadic unity is constituted remains understandably problematic. But this cannot be pursued any further in this context; for all that is in question here is how the unity of my life is constituted in relation to the center of performance that is undoubtedly also to be found in every act of recollection. To a certain extent the "I-center" is a party to the performance of any of our recollective acts, including not only instances of active remembering, but cases in which the recollection arises passively. Even when we are absorbed in the object before us and then passively shift, by way of association, into a recollective consciousness, the performance-character of the act also shifts in a peculiar way: it is not a matter of a reflectively conscious awareness of looking back, as it were, from my present to my past; rather, the I that functioned as the experiential center for that past experience is itself *co*-presentified within the living memory. In other words, recollection cannot be described in terms of a present I making its own "past" originally present to itself in the manner of a sheer "object." Husserl only discovered this in his later research, attempting again and again to work it out satisfactorily, despite the immense difficulties involved in understanding, on the basis of the relevant phenomena themselves, the temporal unity that is at stake in this "shift" between current and past I-centers within one stream of consciousness. In Husserl's own words, "When I embark upon [recollection], I am aware of making present what is ontically present for me and presentifying what is ontically past, all at the same time. How is this?" (15/516).

But it turns out that what Husserl is suggesting here – namely, that I am simultaneously "making originally present" and "presentifying" (independent of whether it is a matter of a memory or a phantasy) – is extremely difficult to pin down: in the first place, the "simultaneity" that is at stake cannot be conceived as an event in objective time, and in the second place, it is still not clear how the identity of the time in which the two acts coincide, so that they are both happening at the "same" time, is to be explicated. Here, one is in effect claiming that the

present I (the one carrying out the recollection) is presentifying *itself* – and indeed, doing so totally, turning it completely into the I-center pertaining to the experiencing that is being presentified in the living recollection. But then we would have to assume a unity *within which* such a presentification would be performed, since otherwise it would become incomprehensible how my interest could shift back into a making-present once it had moved into presentificational consciousness. The very shift between "making originarily present" and "presentifying" must itself be constituted as a temporal unity and as a living present. Yet this can no longer be "temporal" in the proper sense. So Husserl eventually finds himself compelled to speak of a kind of "trans-being" ("*Übersein*") of the *ego* (15/590).[17]

> It is only through this capacity for identification across repetition, and through the consciousness that "I can do this again and again at will," that I achieve something holding good, and continuing to hold good, as identical – and this is by virtue of the coincidence among ever different living presents that nevertheless stream into one another in constituting the unity of a single, encompassing living present (the one in which I carry out the repetitions) ….
>
> (15/344)

And it is only *because* the presentifications are constituted in a new living present each time that I can "come back again," "returning" from presentification to making present in the living present where I am always rooted.

c. When the I becomes another

But Husserl had another solution in view as well, insofar as he attempted to think recollection in terms of the I-other problem in empathy, which is also a form of presentification. However, the analysis of empathy as consciousness of another, alien I, shifts to an analysis of the "alter-ation" whereby one's own self becomes another, becomes a form of alterity. With this move, the consciousness of others would be thought in analogy to recollective consciousness, and vice versa. When I perform a recollection, what happens is, one could argue, a peculiar *coincidence* or fusion taking place in the present within which I am *living* in my recollection. Here the current, making-present I and the presentified I do not dissolve into one another, as they do in the first case discussed; rather, they remain indissolubly different, indissolubly alien to one another. But this presupposes that I can encounter myself

as an other: "a second, entire egoic life is given to consciousness, is mirrored in my life, as it were …" (11/309[597]). Given the presupposition that the self can become another – Husserl himself speaks of the presentified I as genuinely being "another" (15/344), and even refers to an "infinity" of such "other lives" (11/309[597]) – there must be a coincidence in which unity and difference can be constituted within one consciousness, as when slides of two different colors are overlaid to form a new color, yet I am aware that this new color is a *composite*. Here, however, we can no longer speak of a *repetition* of the past, since what I encounter in the mode "other" cannot be "repeated," insofar as it is, by definition, alien, and only what originally belongs to me can be "repeated" in the sense meant here. One can accordingly no longer speak of "presentification," but must recognize – as Husserl says in the *Crisis* (6/189[185]) – a kind of "de-presentation" (i.e., a kind of *Ent*gegenwärtigung rather than *Ver*gegenwärtigung), insofar as it is not so much a matter of something being "called back" in a repetition as it is of something being "sent away." Ultimately, this approach plunges the "egoic" character of recollection itself into a certain ambiguity, and so it seems that Husserl found no definite solution for the problem.

d. Being-in-itself

Now that the first two elements of positing presentification (i.e., recollection) have been shown to be problematic, let us turn to the decisive third element that is necessary for the thesis of the unavailability of one's own life history: namely, to the *ideality* that we call our "life history," an ideality that is constituted, on a pre-narrative level, in identifying syntheses of transcending acts of recollection (cf. the previous discussion of what is "acquired" through recollection) and that is moreover constituted as an "absolute" problem, or more precisely, as a problem of an *intersubjective* acquisition (cf. the preceding remarks on the "interpersonal" relation between recollecting and recollected I).

As we saw above, recollective consciousness cannot be interpreted as a species of representation or image-consciousness. This is because there is no direct access to the past that could allow me to check whether the recollection that I am currently carrying out is a "correct" representation (i.e., one that realistically represents the past in the way that such a theory would require). Thus – just as in the parallel case of perception – it is only through a "contest" or "competition" (11/194[245]) with other recollections that I can ascertain, *on the basis of the recollections themselves*, whether or not my past is "truly" presentified in the recollection in question.[18] But it is only when I am "at odds

with myself" (15/448) that "coincidence" turns into "conflict." For instance, I can find myself doubting whether I was really at the place I have just remembered. Two things can happen in these sorts of cases: either the conflict is not resolved and becomes part of my memories precisely *as* a kind of "conflict" or "deception" that Husserl calls "retouching" (11/373[461]), and thereby is at least indirectly resolved, or the doubt is directly resolved through intuitive experience.[19] In the latter case, the old memory is passively "cancelled." But this doesn't change anything about its positing-character, for what is repeated in recollection is the entire lived experience, not merely its "contents" or "objects." Suppose that while I am "absorbed in" a memory, I become "at odds with" myself, and further, that this "disagreement" is then resolved passively, through passive negation. When my doubt is resolved in this way, my positing act is transformed into a negated positing act. Yet all this is always only happening within my own intuitive consciousness; even reports that others give me about my past can only *ultimately* be checked, evidentially, within my own intuition. Even if I have been completely manipulated from the outside, the veracity of whatever I have been led to believe must be fulfilled – or fail to be fulfilled – in terms of what is evidential for me, i.e., within my own intuitive consciousness. Even non-fulfillment is a mode of evidence. Indeed, all of the mediated knowledge that I have about my own past rests upon my original knowledge of myself through recollection. Hence it is *impossible* for my past to be constituted *solely* by way of narrative processes, such as stories told about me by others. Husserl's thesis is thus that as a partially originary, i.e., *evidential* reference, recollection constitutes my very *being*, a being to which I can then keep referring in whatever modes of consciousness may emerge:

> No matter how I may deceive myself about the being of a lived experience from the remembered past, there was actually a remembered past in place of the deceptive one …," so that "modalization or deception with regard to myself always concerns my being-thus, … but not my being – and indeed, concretely," i.e., what remains untouched is my being as a being "that actually lives and has lived its life.
>
> (15/451)

It accordingly becomes questionable whether a single, unequivocal past is constituted through and across the identifying acts and syntheses in which the living I and its presentified "others" constitute a unity. Like the matters in question, Husserl's own answer is ambiguous: on the

one hand, there is an unequivocal past, because in the acts we carry out, it is constituted *as being*; on the other hand, however, the notion of a *true* past always remains an infinitely distant ideal that we can approach but not reach. Thus he writes, "an immanent, primally instituted self is a constant possible telos for the active ego on the basis of possible recollections – or rather, it belongs to a realm of being in itself that is a universally possible telos for this ego" (11/203[255], trans. altered).

However, to be consistent with the phenomenological conception of evidence, it must also be assumed that this approach to the infinite ideal *is* at the same time always *intuitive* fulfillment, i.e., it cannot merely remain "conceptual" or "empty." Thus every memory that is indeed a *genuine* case of "memory" includes an apodictic moment. Let us now consider this in more detail.

We are all familiar with the everyday assumption that each of us has our own "existing," objective past, and with the notion of ourself as a unity that includes this past as a whole, right up to the present moment. If, for example, I am recalling an episode from my youth, I know immediately that this episode is but *one* sequence within my past as a whole, and that there is a relationship of temporal continuity between this episode and my current present. Even when I hardly remember anything at all, and can no longer recall what followed the episode in question, I am still absolutely sure that it was followed by *some* other episode. If this continuity of my life were not given to me, it would be like leaping from experience to experience, and my past would be like some kind of continual pattern of falling asleep and waking up again. But instead of this, I know – and know evidentially – that there is no real "gap" in all the years I have behind me. I proceed on the assumption that *ideally*, I could make my *entire* past present to me, if only my memory were good enough.

If someone were to claim simply not to have "existed" for a certain stretch of time (e.g., during childhood), one might indeed be able to conclude that the person in question had, factually, no memories of it. But the negation of one's past life as such would be absurd. Even if accident victims or patients in a coma lose their memory of the past to a certain degree, this cannot be taken to mean that they no longer *possess* the possibility of a unitary past, a unitary life.[20] And even with a total loss of memory, the new life in which they begin to exist for themselves once again is furnished with such a unity from the start – all that is presupposed is that they remember (and thereby "re-collect" themselves). My lived experiences do not simply happen "within" temporal syntheses and "flow by"; rather, "that this is the case is a fact

that is available for the ego. It is a truth that it can ascertain as an active ego. The stream of consciousness up to the Now is a true being …" (11/208[259]).[21]

One must therefore come to the conclusion that with the actualization of even a single recollection of a specific episode in my life, "in a certain way, the entire past-consciousness is co-awakened, and it is out of this that the particular thing that is especially awakened and reproduced becomes prominent" (11/122[167], trans. altered). Every time my past is awakened, then, the monad *as a whole*, or my entire life *as a whole* is intentionally implicated, i.e., it can potentially be brought to fulfillment once again in the appropriate presentifications. This notion is a central one, in that it follows from this that with any alteration of doxic certainty with regard to *one* particular recollection, my *entire* past has to be modified as well, since when one memory is changed, *all* of the intentional references are thereby altered. This is also why Husserl thinks that in recollection, it is the monad *as a whole* that is ongoingly repeated, not just a particular presentified past perception. He accordingly writes:

> The actual present (and each presentified present) always already has a unitary, continuous past horizon – a horizon that harbors within itself a capacity for awakening an open "infinity" of multifarious recollections that can be ordered and intentively "nested" in one another in such a way that each can be repeated on its own and identified according to its "content," with each already holding good from the start as a concrete-individual *unity of repetition*.
>
> (15/346f., emphasis added)

Suppose I am remembering a visit to the Husserl Archives in Köln. And suppose that I have clearly in mind that I spoke with 'Mr. X' during my visit there. Now let us suppose that I run into Mr. X a few days later, and that he tells me he was not at the Husserl Archives at that time. Let us further suppose the simpler case in which a recollection is awakened of the visit I made to the Husserl Archives at that time – and this new, more vivid recollection makes it evidentially clear that it was 'Ms. Y' with whom I spoke, not Mr. X. In this case, the memory is modified: with the alteration of its certainty-status, the original recollection is modalized, more specifically, in this case, it is negated and cancelled. I will indeed still remain aware that at one point, I believed that it was 'Mr. X' (and not 'Ms. Y') with whom I spoke that day at the Husserl Archives. But from now on, I will believe that it was in fact 'Ms. Y,' and

I will vividly recall her presence at that time. Moreover, with this negation, the structure of my experiential past – of its implications and potential awakenings – is altered. Furthermore, since whatever is recollected points to its own, temporally situated intentional horizons, in a certain way, it is the entire monad that is altered, not merely some sort of separate, "objective" event. Thus as I refer to the event anew, its temporal connections with what followed or preceded it will be different, altering the very structure of my past. Even the structure of my expectations will be modified, since as we well know, at the core, our expectations are first of all repetitions of the past, in the sense of being reproductive anticipations. One of Husserl's central statements on this theme reads as follows:

> My own past being is manifested to me very differently in different presents according to the living, effective horizon of the present in each case, with various intuitive content and various horizons awakened by, and ongoingly proceeding from, the present.
>
> (15/418)

Tengelyi (1997a, 163) has pointed out that such considerations compel Husserl to speak of a principle of "*retroactive constitution*." Yet although such a thesis is extremely productive for a phenomenology of life history, it is a bit of an exaggeration overall. It is indeed correct that Husserl takes an ongoing modification of monadic being as his point of departure; as far as I can see, he still never gives up the notion that all recollections *could be* apodictically fulfilled, ideally and in principle, precisely because the monad as a whole – and hence my life as a whole – is implied, and that no matter how minimal this apodicticity may be, it is present, by definition, in every recollection. The *unavailability* of my own life history does not depend on whether I encounter it in the *mode* of something alien, something other; rather, it is "unavailable," in the sense of "not standing at my disposal," because as the ideal correlate of all my possible acts of recollection, it represents a *true being*, and one *to which* I refer in the recollections that are to confirm it. This idea of a "true" history of consciousness need not be taken in terms of its ideal character; however, this ideal character merely refers to the possibility of making my past intuitable once again, not to the knowledge of its being. Even when I am attempting to fulfill a recollective intentionality intuitively and evidentially in order to resolve a conflict between or among various memories, there is still at least a minimal *difference* between the (intuitive) presentification and

that which is presentified in it – a difference that is the very transcendence of my past. Thus there can always only be a movement of *approximation* toward full clarity and evidence. Yet this doesn't change the fact that within the sphere of recollection, there must nevertheless be "apodictic contents" (11/374[462]). This means that recollections can never be *nothing but* "deception." This is clear from yet another fact – namely, that when I have empty intentions with reference to lived experiences lying in the past, I can never succeed in making these empty intentions intuitive just by picturing them to myself. I can indeed flesh out parts of the recollection through such "picturing," but can never make the *entire* experience intuitive in this way, because then it would change into a phantasy. Accordingly, "there is no mere picturing where the memories of the past are concerned" (11/81[123]); likewise, however, there is no absolute fulfillment of the past that we are recalling, for that would annul its character of transcendence: "Obviously, a reproduced image is never absolutely clear, which points once again to an ideal" (11/82[125]).[22]

I can indeed be completely mixed up about the contents of my past. But I can never find myself in the predicament of having my past *being, as such*, transformed into a deception or delusion, which would signal the breakdown of consciousness itself. This is what Husserl means when he speaks of the being-in-itself of one's own past: behind every modification, modalization, and alteration, there remains not only the possibility of bringing the course of consciousness back into concordance once again, but also the ideal possibility that all of the recollections I can have do indeed point to a single, *unequivocal* life history. Yet the latter remains unavailable to me; for like the "world" as the ideal possibility of all intersubjective perspectives on the world (or even the "thing" as the ideal possibility of all the experiences of it), the transcendent, unequivocal life history exists *in itself*.

Practical availability

We can now inquire whether Husserl himself was completely uninterested in the kind of practical determination of one's own life-nexus that was addressed by Heidegger and Kierkegaard, or whether he too made a start, in his own way, at rethinking the unavailability of one's own life history – an unavailability that comes to the fore when one's own life is understood in sheerly theoretical terms. It seems to me that during the 1920s – more specifically, in his lectures on ethics and in the *Kaizo* articles – Husserl did attempt to connect both aspects, the theoretical and the practical. For, indeed, the presupposition of a practical

self-relationship is that I do have some kind of effective access to my life as a whole, and not merely in the future (in the sense of the not-yet) as a context of action.

What I would like to emphasize in what follows, however, is that this very availability is only secured through the unavailability discussed above – through the ideal status of the being that is anticipated in recollection. Since it seems to me that this point has been overlooked, due to the religious undertones of Husserl's own reflections on the matter, I shall conclude this final chapter with some hints in this direction.

As is well known, in the *Cartesian Meditations*, Husserl characterizes the I as an ego that is constituted for itself "in, so to speak, the unity of a 'history'" (1/109[75]). But since the subject is always in motion within the unity of its valuing, willing, and objectivating performances, this coherent personal consciousness constituted through identifications and repetitions must now come into "relation" with itself in a way that Husserl terms a "*free self-shaping*" (27/26) and practical self-determination or "self-demand" (27/23). This eventually leads to what we might call not only a *style of willing and action*, but also a *style of value and bearing*. Thus the subjectivity that had been confined to theoretical and cognitive spheres must be supplemented by *action* and *bearing* (*Haltung*) in both active and passive terms (i.e., in both actively referring to one's own past and in passive processes of habitualization).

In the *Kaizo* articles,[23] Husserl addresses the possibility of our being not only a being that objectivates, but also one that values and wills – and has a history relating to all three of these modes. He finds two fundamental ways in which we can live out this possibility. On the one hand, we can lead a life in self-forgetfulness, a life without self-determination – a life that does *not* understand itself as a possibility of willing and shaping itself. He even suggests that such a life is a life of "sin" (27/44). Here we are simply living along in such a way that our life consists of blind repetition. On the other hand, however, there can also be a possibility, in principle, of a self-determination that is not merely related to *one* particular action, but to the entire life-nexus. The term Husserl chooses for such self-determination – i.e., a continual determination of one's own life through deliberate self-guidance – is *renewal*, a term that clearly alludes to the language of the epistles of St. Paul.[24] Husserl understands this kind of "conversion," which turns one's whole life around, to be a supreme form of life, and conceives it as a renewal of all other forms of life (e.g., vocational life). Here we must keep in mind that Husserl had a very broad notion of ethics. In one

passage, he tells us that ethics "must necessarily be taken as the science of the entire life of action of a rational subjectivity …" (27/21).

Ultimately, everything is to come together anew under a single ethical norm, a "religious idea" (27/96). Yet the renewal is not to be limited to one sector of one's life history; rather, it is to govern "*every* action" (27/29), and indeed, "every pulse" of one's life (27/96).

But for this, Husserl not only has to presuppose the possibility of my radically changing my life at a particular objective point in time (for example, when I am living in Atlanta, or in Marburg, or in Witten) and thereby becoming a new person, but must also assume that this transformation simultaneously affects the entire span of my experience, and hence modifies my life as such. And Husserl does in fact take this latter possibility into consideration, noting that renewal affects "the whole life-nexus, the concrete lifetime" (27/96). At the bottom of this is the idea of an *availability* of one's own life – an availability or having at one's disposal that is directed forward, yet encompasses this life as a coherent whole.[25] In other words, if I were in a position to transform my life as a whole through an *original decision* (as Fichte would say) or an *original resoluteness* (as Heidegger would say) in the sense of a self-determination, then right there in my living present, the intentional nexus of *all* of my actions and bearings or attitudes would spontaneously regear before my eyes like a self-organizing pattern. The new sense and purpose of my life – the ultimate aim that the renewal calls for – would lend both my past and my future a new orientation and a new *sense*. And in this way each past event would assume a different relative *value*.

In a certain sense, such a result is quite astonishing, and for a very simple reason: Husserl is pursuing an idea found not only in Scheler, but also in Heidegger and Kierkegaard – namely, the idea that we can succeed in transforming a life whose ends and aims are governed by a "blind" habitualization into the conscious event of a *willed* habitualization subject to constant renewal and *deliberate* repetition. Moreover, it is through such repetition that one's own past life becomes *available*, at my disposal, within my practical reach.

In short, we can see that even with Husserl, there is a strong concept of ethical "retrieval" through a free primal institution" (27/43); I am in a position, so he tells us, to "reject" my old self and become a "new and genuine human being" (27/43). Thus it is not the case that one could reproach me at any moment for a moral "collapse" simply by reminding me of my "sinful" past, for under the principle, taken as axiomatic here, even this past is itself incorporated into, and transformed by, the renewal.

After careful consideration, then, one must admit, first of all, that despite the Christian background, Husserl's idea of personal ethical renewal may also be relevant for a life understood in completely secular terms. For just as in theoretical realms, here too there can be experiences that are "cancelled" by negation and consequently modify one's life-nexus as a whole. We are continually finding ourselves modifying our practical habitualities in alterations of our styles of action and bearing, e.g., in doubts about our true intentions, feelings of guilt, moral uncertainties, and problematic decisions of all sorts. Since for Husserl both recollecting and willing are – unlike phantasizing and wishing – *positing* acts, then, as already indicated, if even one particular recollection is modalized, all of the intentional nexuses implied in this presentification are modified as well. If the new self-determination conceived as analogous to a *modification*, then the practical nexus will likewise be modified as a consequence. The "new performance of a primal institution that had in the meantime ceased to hold good" (27/43) comes into effect anew, giving my life a "new beginning" (or as we also say, a "fresh start"). This alteration then leads to new habitualities.

But here we run up against a problem. Whereas a conflict in the sphere of recollection or a masking of one memory by another usually arises passively rather than deliberately, and is for the most part *passively* resolved via negation, *renewal* is conceived as a self-determination to be *actively* performed by the I. This raises the question of whether there is a conflict between the "absolute" renewal arising from an act of will and the resulting passive modification of the nexus of one's life history. More specifically, it is questionable whether a renewal can be carried out so "perfectly" that the past nexus is not only cancelled, but fully effaced or altered. Such a degree of "availability" could only be designated as an act of *violence* on the part of the subject. Differently phrased, it would seem that one has to conceive the type of alterations that Husserl has in mind in the form of passive experiences in which the new, revalued life that one demands of oneself is indeed a life that is *modified*, but not one that is *mastered*. This naturally also implies dropping the Christian metaphysics that Husserl uncritically affirms. Thus I would like to conclude this investigation on a critical note with a glimpse of an alternative that cannot be completely worked out here.

Husserl's rhetoric of redemption and authenticity must be met with an attitude of extreme skepticism, or at least countered by one of historical neutrality. For Husserl, ethical-religious life is, "according to its essence, a struggle" (27/43). As an effort to achieve "ethical self-cultivation" (27/39) – an effort undertaken in a spirit of giving battle

against any "feeble pessimism" (27/4[37]), with life itself conceived as an ongoing "work" that we ourselves are in charge of carrying out under the guiding ideal of an absolute ethical "*maximum*" (27/37) – such a project leaves us with an uneasy feeling, particularly in the face of the dialectics of the Enlightenment. Subordinating one's life to a supreme norm (even one of absolute self-responsibility) not only has something utopian about it, but also something appalling. It may be that the idea of such a new way of "becoming human" is in fact only comprehensible in terms of the historical situation after the First World War.

§3.2. Conclusion: Husserl's phenomenology revisited

We are at the end of our journey. Though the last section certainly requires substantial extensions in order to be fully satisfactory, the main point was made that on all levels subjectivity turns out to be an ambivalent phenomenon. In particular, we could see – not only in the last section, but also in all the sections on affectivity – that Husserl's concrete analyses force him to produce an ongoing correction of his strong methodological assumptions. In this final, brief concluding section, I shall point to some consequences regarding both (1) methodological issues and the claims of transcendental phenomenology and (2) concrete issues and the structure of affectivity and subjectivity.

(1) Husserl introduces three aspects that transcendental phenomenology can hardly handle:

- subjectivity must be understood as a concrete anthropological unity, which forces Husserl to reintroduce certain phenomena such as self-affection, bodily communication, striving, and "pairing;"
- the proto-ethical nature of affectivity leads to an almost "speculative" mode of phenomenology, in which Husserl *reconstructs* the conditions of the possibility of phenomena; and
- the temporal analysis of experience and subjectivity forces Husserl to finally give up on the central concept that haunted the whole history of his writings, namely the concept of apodicticity or self-presence.

As I mentioned in the first chapter, Kern already showed early on why and how the concept of apodicticity breaks down on the methodological level. The primary reason is the temporal structure of our experience, which does not allow for an "absolute" presence of phenomenological "gaze" and the phenomenon in question. Consequently, the phenomenologist

must allow for ambivalences on the methodological level, which is the level of the reduction. As I tried to show in section 3.1 of this text, the same ambivalence can be demonstrated on the non-methodological level, for subjectivity *as* subjectivity is unable to *fully present* itself to itself, and *therefore* is forced to allow for a fundamental non-transparency in itself, which is to say, in self-consciousness. Seen from this point of view, Derrida's early readings of Husserl, which deal extensively with the problem of self-presence, point in the right direction. Consequently, I do not agree with Moran's appraisal of Derrida's Husserl interpretation, which, according to Moran, remains a "distortion" and exaggeration (Moran 2000, 460). As I hopefully demonstrated in section 3.1 (without working with Derrida), the claim that repetition – and hence difference – is prior to any substantial sense of "self-having" is compelling. Husserl himself arrived at that conclusion, and, as I pointed out, the practical problems that Husserl begins to address at the beginning of the 1920s are the implicit consequences of his insight that a full self-presence is unreachable: what remains non-transparent becomes the object of an "ought" and of ethical considerations.

Though Husserl himself saw these problems, he never really gave up on his methodological assumptions, which, according to my own view, leads him to a remarkable gap between what is *promised* methodologically and what is *returned* in concrete results. Consequently, I remain skeptical about Crowell's brilliant attempt to recover the force of Husserl's transcendental phenomenology. According to Crowell, the absolute character of Husserl's philosophy remains intact: a "transcendental phenomenology […] cannot be deconstructed because it is presupposed in every deconstruction" (Crowell 2001, 7). It seems to me that – when we really analyze the "deep" structure of Husserl's analyses of *concrete* phenomena, such as affection and memory, we are forced to come to a different result, particularly because these "phenomena" or concepts deconstruct themselves. In different words, these concepts do not turn out to be *fully* determinable and thus they leave us with certain ambivalences and infinities. However, it is precisely the opposite claim that a transcendental phenomenology has to make if it wants to *be* what it claims, namely, the absolute presupposition for every deconstruction, which – in this context – means, for its *own* deconstruction. I do not know *any* phenomenological work on the contemporary market, which, despite their brilliant quality (such as Crowell's), have been successful in fulfilling Husserl's claim: to be successful in bringing all moments of the concepts in question to *full intuitive presence*. There is always more, something can always be said and added, there is

never a "final word." Full self-presence, one might add, is possible neither on the level of self-consciousness nor on the level of the phenomenological investigator, the latter of which is presupposed for Crowell's absolute claim (see section 1.2., esp. pp. 33–36). One must presuppose an *absolute* transparent level of "intuition" if one wants to claim that transcendental phenomenology is "presupposed" for the deconstruction of meaning.

(2) Affectivity, as it was assumed at the beginning of this book, turns out to be (probably) the most central concept to understand, if we want to come to further clarification of the issues in question and of Husserl's phenomenology. This insight is not new: Don Welton, Dan Zahavi, and Anthony Steinbock have repeatedly pointed to the key questions and key problems that are connected to the concept of affectivity. My own original contribution consisted in establishing the following three aspects:

- Affectivity is *intrinsically* an ethical phenomenon since being-affected turns out to be a way for subjects to *position* themselves towards the world and themselves. As was indicated, Levinas's thesis that this position is in some absolute sense confirming and *positive* is persuasive. If this assumption is correct, and if affection is the "lowest" level of subject-constitution, then there are no "pure" theoretical acts, or cognitive acts, nor are there any non-normative experiences. Every experience must be lived through with at least a "having" of those experiences in a proto-ethical way.
- Affectivity is *intrinsically* a self-differentiating phenomenon, since it is comprised of two moments: self and other.
- Affectivity is *intrinsically* an intersubjective and bodily phenomenon.

Taking these points together, we should conclude, going beyond Husserl that one might indeed – in a Husserlian spirit – be forced to rethink Merleau-Ponty's later speculations about "flesh," which, invisible and absolute, makes up the material world. However, I was unable to address these complex issues in this text, and will save this for another project.

Thus, let me return to the beginning: I started out by explaining that the meditative thought process in phenomenology has two aspects: on the one hand, the issue in question must be *uncovered* and, hence, is *not invented* by the philosopher; on the other hand, the process of uncovering is not a simple process, but rather, involves a constructive element. As we saw in chapter one, Husserl himself pushes the latter insight to an extreme by giving a close analysis of the concept of imagination,

which the phenomenologist needs for her concrete work. What remains at the end of this text are two simple albeit significant points: (1) there is hope that my interpretation of selected methodological and concrete issues in Husserl is not inventive, but is a discovery of what Husserl was really thinking and (2) there is the related hope that the reader has gained a slightly *different* view of Husserl's thinking and a slightly *different* understanding of Husserlian concepts.

Notes

1 Phenomenology

1. Dieter Lohmar's studies are exceptional in this matter; see his recent contribution in Lohmar 2005.
2. This does not yet determine whether the anthropological level itself can once again be made transcendentally transparent, as Husserl claims in his 1930 lecture "Phenomenology and Anthropology." All that we are claiming is that we cannot fully understand eidetic intuition *without* recourse to the anthropological level.
3. See especially the convincing discussion in Rinofner-Kreidl 2000, 32ff., 515ff.
4. See Kern 1977.
5. Husserl writes, "If I have decided to live with this as my aim—the decision that alone can start me on the course of a philosophical development—I have chosen thereby to begin in absolute poverty, with an absolute lack of knowledge" (1/44[2]).
6. On the problem of the individuality of the "this there" that the reflection discloses, see Taguchi 2002; cf. also 24/§37.
7. However, it would seem to be the case that Husserl merely assumes this possibility rather than demonstrating it; see the detailed argument in Rinofner-Kreidl 2000, 377.
8. On reflection, see the central chapter in Zahavi 1999.
9. Cf. Wildenburg 2002.
10. Cf. Rinofner-Kreidl 2000, 377ff.
11. Levinas comments as follows: "This gives the phenomenologist the freedom necessary to detach himself from what is actually given and survey the sphere of all possibilities" (Levinas 1995, 141).
12. This state of affairs is often overlooked. To make one mode of consciousness the object of another mode of consciousness implies that this new consciousness governs the how of the givenness of the consciousness that it is reflectively thematizing, whatever the mode of givenness of the latter's own object may be. Thus, for example, when I am recalling, right now, the phantasy that I carried out yesterday, yesterday's phantasy-consciousness has to appear in the noematic mode of memory, i.e., it is given as "something remembered" and *not* as "something phantasied."
13. Cf. 1/72[34].
14. Cf. also 25/171: "In each pure seizing upon a consciousness that is quasi-presented in phantasy, I have a *possible* consciousness absolutely given along with its possible positings related to the currently feigned objects of consciousness."
15. This leads to the problem of how essential insights are to be linked back up with the empirical world. Cf. Rinofner-Kreidl 2000, 154: "That essential cognitions are applicable a priori to objects of sensuous experience can nevertheless not be legitimated by means of insight into essences, since

seizing upon the essence through sheer 'seeing' does not yet tell us anything about the relation between the individual thing (the individuum) and the eidetic singularity (or the essence of a higher level included in it)." This supports my own thesis that what is at stake in principle in generating universal contents is another form of consciousness altogether.

16. Cf. Volonté 1997, §53.
17. Husserl accordingly emphasizes that "an actuality is treated as a possibility among other possibilities, and even as an optional possibility for fantasy. But the eidos is only then actually pure whenever every restriction to the actuality given beforehand is in fact most carefully excluded" (9/74[55]).
18. See also 23/558.
19. See also Tugendhat 1970, 162f.
20. Here I cannot enter into the problem of intuition in the context of the *Logical Investigations*. In connection with seeing essences, see especially Hopkins 1997.
21. Tugendhat explains this as follows: "For Husserl, any act in which what is meant comes to [be] present in whatever way is intuitive" (Tugendhat 1970, 64); thus as he also emphasizes, for Husserl the "immediacy" of the intuitive is understood in contrast to what is merely "meant" or "intended" (Tugendhat 1970, 50).
22. Here we can inquire critically whether Husserl devoted sufficient reflection to the concept of activity that he introduced in the course of the *Ideas*. By the time of the 1925 lectures on phenomenological psychology, he winds up speaking not only of "seeing activities" in which "pure and universal ideas" become given (9/83[62]), but also of the "purely mental activity" through which we come to see an eidos (9/84[63]) and of the "purely mental doing" that is at stake in the process of ideation (9/87[65]).
23. In "free variation we can let every exemplary object on which it is exercised become an optional object taken universally. … Therefore, it is properly itself an insight into essence that the ideative method is everywhere applicable" (9/92[69]).
24. On genetic phenomenology and typology, see Aguirre 1991.
25. In *Ideas 3*, Husserl writes: "And now we see that, just as in the manifold of pure types of experienceable realities we have inexhaustible infinities, so also, and all the more and in greater measure do we have inexhaustible types of perceptual appearance that cannot be fixed by any conceptual system. We see that there could be no thought of a systematic, exhaustive classification of types of perceptual appearances and therefore certainly not any thought of a systematic classification of all types of possible cogitationes in general" (5/131[121]).
26. Husserl's use of the concept of "type" is not fully consistent. In the middle period of the *Ideas* he still seems to be separating "type" and "essence," reserving the latter term for the synthetic a priori. With the development of genetic phenomenology, however, these notions increasingly coincide. For example, he writes, "I may therefore vary the world, with only its identity as world per se—and thus I as consciously having it, recalling it, etc.—persisting. This yields a certain style of consciousness and of validity; I have an essential structure of the world as a world per se (ontologically), and correlatively, the <style> of my world-life" (15/118). Husserl also often speaks of "essential style" (15/136).

And in one passage, static phenomenology is defined as "the phenomenology of the constitution of leading types of objects" (14/41[644]).

27. On the problem of hermeneutics, see Rinofner-Kreidl 2000, 216.
28. Gadamer's basic ideas resemble reflections Heidegger presents in a lecture course of 1927 entitled "Einleitung in die Philosophie"; cf. Heidegger 1996, §36, especially 312. For a critique of the hermeneutical conception of play in connection with the question of the aesthetic, see the detailed arguments in Sonderegger 2000, 19–45.
29. Husserl's own appeal to the notion of play is rather ambiguous: on playful consciousness in contrast to "serious" constitution of being, see 31/12[285], but note that a page later, this view is implicitly revised.
30. In his attempt to show how the work of art is derived, Gadamer too points to the interconnection of play, dance, and repetition; cf. Gadamer 1975, 93, and see also Gehlen 1997, 134ff.; Straus 1966, 23f.
31. See also 23/558.
32. See also Tugendhat 1970, 162f.
33. Cf. Gadamer 1975, 96.
34. One could, with Waldenfels, take this tension further and interpret it in terms of the alien. Here, however, I shall not pursue this direction of interpretation; rather, I shall locate the source of this possibility within Husserl's own work. Cf. Waldenfels's critical discussion of Gadamer in Waldenfels 1999b, 68ff. Waldenfels defines "incomprehensibility" as the moment of the alien that can emerge even within a "totality of sense," and goes on to reproach Gadamer for conceiving the process of understanding that overcomes the alien as an "act of violence" (ibid., 74). In this chapter, the alien will only be treated from a Husserlian perspective. In recent years, the question of genetic phenomenology has achieved a new status, largely due to Steinbock's *Home and Beyond*, for Steinbock not only claims a certain primacy for genetic phenomenology over static phenomenology, but also places generative phenomenology beyond even genetic phenomenology; see Steinbock 1995, 37–42, and cf. 263ff. for the commentary on Derrida. For critical essays on Steinbock, cf. Hopkins 2001b and Bruzina 2001; both authors reproach Steinbock, from two different perspectives, for missing the transcendental dimension of phenomenology. On the connection between appearance, hyle, and genetic conception, see Aguirre 1970.
35. It was Schleiermacher who first dealt with the topic of mis-understanding (see Bertram 2002, 33–37).
36. For a presentation of the problem of time within the framework of genesis, see Steinbock 1995, 29–37; on the problem of time itself, see especially Bernet 1983, 1986.
37. Husserl's hermeneutics does not proceed from or within a philosophy of the immediate, but is carried out intuitively *within* reflection; thus "intuition" has to be conceived as a *process of fulfillment*. Indeed, one can claim that the origin of hermeneutical thinking itself is the rejection of an intuitionism of the immediate. The classic interpretation – carried out from a Heideggerian perspective – of Husserl's theory of horizon is found in Landgrebe 1978. However, since for Husserl, hermeneutics is not – contra Heidegger – something automatically effected within the subject or "Dasein" itself, but is conceived instead as a *rational* operation, Husserl's approach has

also been termed a "rational intuitionism" (Rinofner-Kreidl 2000, 132). Nowhere is this program better summarized than in the following statement by Husserl: "Phenomenology is the science—and indeed, the ultimate science—of elucidation that achieves understanding [*aus verstehender Aufklärung*]. Thereby, however, it wants to achieve rational elucidation …" (14/335). On the contrast between description and interpretation in general, cf. Mohanty 1988. The model of a *hermeneutics* can be shown to be at work – at least rudimentarily – in Husserl in terms of the interplay of reflection and intuition (or interpretation and intuition), as well as the interplay of apodictic and adequate contents. This "hermeneutic of the life of consciousness" (27/177[322]) has at least three features. (1) It is *transcendental*, since it not only proceeds from the core apodictic content of a self-transparent consciousness, but presupposes that the ego can ideally be grasped as concrete and in its possible eidetic variations. (2) It is *explication* and *interpretation*, since it has to bring the apodictic and adequate contents of the monadic ego to linguistic demonstration in a "process of clarification." (3) It proceeds *intuitively,* because in "intentional analysis" the implied horizons are not constructed but brought to linguistic expression – and thereby made understandable in general – through explication. Hence the "mute" sense (cf. 1/77[38f.]) precedes the analysis that not only brings it to light, but gives it a voice (see also 1/177[150f.]).

38. Cf. `2/35ff.[27ff.]; 1/65[26].
39. The non-egological concept of consciousness need not interest us any further here, since it belongs to the pre-transcendental phase of Husserl's thought and has been the subject of countless discussions in the literature. Cf. above all Cramer 1974; Kern 1989; Zahavi 1999.
40. Husserl makes these distinctions particularly clear in the Fourth Cartesian Meditation and in Beilagen II–IV of the second of the intersubjectivity volumes (14/42–54).
41. See, e.g., EU/4[14], 23[28f.], 34[37]; cf. also 24[29] on the "preliminary presence" *(Voranliegen)* of the pregiven.
42. We need not go into any further detail here about Husserl's theory (and especially the more precise analyses carried out in his later writings); Husserl already distinguishes between consciousness that "performs" and consciousness that does not, between the egoic and the non-egoic, and between the intentional object and the object that is actively seized upon, in *Ideas 1*. See also Kern 1989, 56, and cf. 57: "Intentional lived experience is 'primally aware' of itself in a non-objective way, and *if* this intentional lived experiencing has the form, *cogito*, i.e., is performed by the I, *then* this lived experience is also 'primally aware' of this egoic structure."
43. Cf. Kern 1989, 55.
44. At this level, it is only a matter of the history of an individual, which Tengelyi (1997a), for example, interprets in terms of "life history"; on this entire problem see Ricoeur 1967, 143ff., and Carr 1986, 122ff.
45. Thus Taminiaux's thesis that the monad would have to be understood as being "without a body and without a soul" (Taminiaux 1994, 285) cannot be sustained: the monad embraces both as *unities of sense*.
46. "The monad not only is what it is now, it is also as having been …" (14/36[638]).

47. However, talk of an "ego" or a "primal ego" is only justified if Husserl can show that the monad is in some sense "centered." This centering in a "self" or "ego" can be made comprehensible either through a theory of intersubjectivity or a theory of the living present. But we need not go into these problems here. On the former theory, cf. Zahavi 2001, and on the latter see Held 1966.
48. Such a way of speaking is already dubious, for as Husserl himself notes, it is impossible to maintain a "this" in view. It follows from this, however, that we are already moving eo ipso in the realm of the universal when we begin the explication.
49. Husserl therefore writes: "It is naturally a ludicrous, though unfortunately common misunderstanding to seek to attack transcendental phenomenology as 'Cartesianism,' as if its *ego cogito* were a premise or set of premises from which the rest of knowledge … was to be deduced, absolutely 'secured.' The point is not to secure objectivity but to understand it" (6/193[189]).
50. For Ricoeur's interpretation of reflection, see Ricoeur 1970, 42ff.; on the method of clarification, see also Ricoeur 1996, 118f. Cf. also the critique in Aguirre 1982.
51. Gadamer too emphasizes that the concept of intuition is not to be understood in the sense of an immediacy; cf. Gadamer 1975, 152f.
52. Cf. 1/86[49].
53. Waldenfels also points to the shift in horizons of sense as a type of "incomprehensibility"; cf. Waldenfels 1999b, 81.
54. Cf. the commentary in Brainard 2001, 111ff.
55. Here the Husserlian analysis runs counter to a Heideggerian hermeneutics: for Heidegger, at bottom, there cannot be anything incomprehensible, since the incomprehensible is understood as a privation of the comprehensible, but for Husserl, the situation is exactly the other way around.
56. On the problem of reflection, see especially Damast 1990, Hofmann 1997, and Niankang 1998. However, all three of these authors treat the problem too abstractly and overlook Husserl's claim that it is a matter of "painstaking analysis" of work on and with the phenomena. A theory of reflection is only necessary in order to show that the phenomenological I can indeed get a grip on the phenomena within the living present. However, reflection per se does not yet yield any conceptual concepts or insights.
57. Cf. HuaDok II/1, 203[178]: "This ego is a concrete ego, one at first 'mute'; its explication is phenomenology."
58. It is already almost banal to point this out, given what analytic philosophy has developed along these Husserlian lines. On the central point of departure, cf. Tugendhat 1970, 36.
59. It seems to me that discussions in the secondary literature return again and again to the problem of reflection while completely ignoring the process of explication. Concrete phenomenological findings are not attained solely by reflection; all that this does is guarantee the visibility, in the present, of the (pregiven) contents thematized in reflection. Hence Husserl's version of the hermeneutical circle would sound something like this: "I shall have already explicated my transcendental self-being *beforehand*, in a first, foundational manner, as necessary" (15/120, emphasis added).
60. Husserl writes, "*Idea of static phenomenology:* the universal structure of world-acceptance, disclosing the structure of acceptance in reference back

to the ontological structure as the structure of the accepted world itself" (15/615).

61. Cf. 11/341[629f.]. Such static description leaves out of account any trace of monadic *individuality,* and thus does not take into consideration how and why a system has *become* the way it is. Naturally, this description can itself never be individual, since it is always eidetic; the very *idea* of actually individually seizing upon the individuality of a monad cannot be fulfilled. Cf. 6/181[178], where Husserl writes: "Not even the single philosopher by [him/herself], within the epoch$\bar{e}$, can hold fast to anything in this elusively flowing life, repeat it with always the same content, and become so certain of its this-ness and its being-thus that [s/he] could describe it, document it, so to speak (even for [his/her] person alone), in definitive statements."
62. On the passive level, see especially the interpretation in Seebohm 1994.
63. See 14/40[643].
64. Cf. the excellent presentation in Carr 1974, 68–81, which is noteworthy for its clarity.
65. Husserl had rejected psychological-genetic explanations in the *Logical Investigations*. However, his later concept of genetic phenomenology can be understood as a phenomenological transformation of the psychological problem. Thus in one later manuscript, Husserl rashly defines genetic phenomenology as "explanatory" phenomenology (11/340[629]). Here, however, he is obviously concerned with securing the question of the origin of sense as a genuinely phenomenological, and not merely psychological, question.
66. This then carries over to the notion of the monad as a system of intentional references that the phenomenologist researches in his/her painstaking "labor." But since monadic experience itself points beyond itself, then the explication will be propelled beyond itself as well. Husserl's train of thought is clear here. Even if memory were perfect, it does not suffice to clarify all sense-genesis within the monad, for through intersubjective constitution, others in general, and ultimately – seen genetically – other generations also come into play. These generations are at least ideally intersubjectively linked in a continuous chain, eventually allowing the unity of an experience (or the sense-content of a lived experience) to be understood – again, at least ideally – as a correlate of all these sense-geneses linked together, i.e., as a historical product that in turn reaches still further beyond this generative genesis. "Any particular act," Carr writes, "must draw itself together with other acts in the continuum which themselves, in turn, serve the same function" (Carr 1974, 77).

2 Affectivity

1. I would like to thank Prof. Rudolf Bernet, director of the Husserl Archives in Leuven, for his kind permission to cite Husserl's unpublished manuscripts.
2. For the exception, see Mensch 2001.
3. The initial capital in Body, Corporeality, etc. will indicate that it is a matter of *Leib, Leiblichkeit,* etc., i.e., of the lived body rather than the physical organism.
4. On value-apperception, cf. Melle 1998, 109–20, especially 115ff.

5. Cf. 11/128f.[174f.], 150[197f.] on the kind of abstraction that is at stake here.
6. Classic examples include Henry 1992, and Kühn 1998.
7. On the genetic connection between sensation and apprehension, cf. Aguirre 1970, §31.
8. See, e.g., 14/115: "*In a certain way, we can systematically dismantle our entire experience (the perception, the originary experiential apperception)….*"
9. Husserl writes, "All object-constitution is performed in the interplay of affection and action; life is always already a life of interests, originally led by interest in its original development, and then by interests that already presuppose the affections of affecting entities that have arisen from interest-[guided] activity. These are formations of interest" (MS C 13, 5a). It is implausible to criticize this reference of all affective experience back to its worldly horizon as a species of "interpretive violence" on the part of Husserl, as Kühn has recently done (see Kühn 1998, 76, and cf. also Lee 1993, 119, 144ff.).
10. I understand this step in the spirit of Klaus Held, who writes, "If there is to be a genuine phenomenological basis for value ethics as such, this basis … has to be found in an analysis of practical intentionality" (Held 1991b, 101). For this analysis also see Lotz 2005b.
11. The kinaestheses are already implied in this example. However, it is questionable whether we could succeed, eidetically, in imagining a situation in which the *activity* of attending would be conceivable without the kinaestheses.
12. Cf. 11/14[51]: "Thus, the system of lived-body movements is in fact characterized with respect to consciousness in a special way as a subjectively free system. I run through this system in the consciousness of the free 'I can.'"
13. On what follows, as well as on the concept of "leeway" (*Spielraum*), cf. also Landgrebe 1978, 120f.
14. Cf. 14/541; 32/61ff. On the notion of normality in this context, cf. Claesges 1964, 47, 63; on being-able-to and kinaesthetic paths, ibid., 75f.; on Bodily leeway, ibid., 130f.
15. Affection accordingly signifies, in and of itself, *restriction* (speaking theoretically), i.e., restriction of being-able-to, and *powerlessness* (speaking practically-emotionally).
16. See also 14/545; 1/146f.[116ff.], 154f.[125f.].
17. Cf. also Waldenfels 1998a, 234ff. With respect to the historical generative process of the core-world as a "home-world," see Held 1991a, 305–35; also see Steinbock 1995, §4.
18. According to Husserl, the synthesis of sensory fields takes place "by means of the functions of apprehension" (9/165[126]).
19. Thus one finds in Husserl a thoroughly Bodily explication of what Heidegger refers to in §23 of *Being and Time* as Da-sein's "*essential tendency toward nearness*" (Heidegger 1985, 105). For Husserl, the tactile turns out to be a matter of "complete" nearness. Yet this does not clarify the question of an *optimal* nearness toward which the course of experience aims, guided by its horizon of interest. I would like to thank Antonio Aguirre for drawing this point to my attention. On touching – and the affectivity connected with it – with respect to Freud and to gender studies, see Donn Welton's

impressive essay, "Affectivity, Eros, and the Body," (Welton 1998 181–206); on self-contact as "flesh," see ibid., 184, as well as Welton 1999a, 38–56, especially 48ff.

20. On affective relief, cf. also Steinbock 1995, 153ff.
21. On a higher level, wishing and willing can be genetically traced back to this striving toward something absent. On the distinction between wishing and willing, see 28/103ff., and cf. Melle 1997, 169–92, especially 178ff.
22. See, e.g., Husserl, MS A VII 13, 21, cited in Lee 1993, 92.
23. Here we must of course distinguish a "double" sense of interest, for in a "teleological" sense, a horizon of interests co-constituting the general situation within which the advertence takes place is certainly presupposed. I would like to thank Dieter Lohmar for this point. But as the following remarks will indicate, it is questionable whether such a presupposed interest on the part of the I can clarify precisely why the I does *in the end* actually turn toward the sound.
24. As far as I can see, the only places where this problem has been thematized include Müller 1999, 163–80; and Mensch 2001, e.g., 37. Lee 1998 tends to overlook the issue of value-structure, although he too claims that no intention can be characterized as "value-free" (Lee 1993, 134). When, for example, Husserl writes, in his phenomenology of mood, "when I am feeling cheerful, doesn't the whole world look glorious?" ("wenn ich heiter gestimmt bin, finde ich da die ganze Welt nicht herrlich?" – MS M III 3 II 1, 96, cited in Lee 1998, 115), the word "glorious" refers not only to "the function of illuminating the world" (Lee, ibid., 115), but also to a *value-character* that is felt in Husserl's enjoyment of this world.
25. See Zahavi 1999, 116.
26. As Husserl already writes in *Ideas 1*, the I "does or undergoes," and "is free or conditioned" (3-1/214[225]). Cf. also 14/53: "I find the I—myself—as doing, undergoing."
27. Lee cites the same passage, but does not take the value-structure into account – see Lee 1993, 105f.; in contrast, cf. Müller 1999, 166f.
28. Cf. Edmund Husserl 1996, 201–35, especially 231f.: "In any case, a value would not be a value for me if in grasping it I did not enjoy it, and without joy, the world itself would be of no value." See also MS E III 9, 28a, 40a; cf. also Lee 1993, 111.
29. As Husserl puts it in MS B III 9, 70a–70b, "What from the side of the hyletic data is called affection of the I is called from the side of the I tending-toward, striving-toward" ("Was von Seiten der hyletischen Data Affektion auf das Ich heißt, heißt von Seiten des Ich Hintendierien, Hinstreben" – cited in Mensch 1998, 219–37, here 233 n. 21).
30. Husserl's statements on this topic are not always consistent. In the *Analysis of Passive Synthesis*, his account proceeds in terms of an affection changing directly, via the I's turning toward it, into a striving (11/148f.[196]). But that is only one of two possible solutions. In the research manuscripts, the striving is motivated not by the affection, but by the feeling: "just as the feeling, or that in the hyle which pertains to feeling, is founded in the existence of the hyletic, so is that which pertains to striving [founded in] that which pertains to feeling, as the I's form of response, so to speak" (MS E III 9, 166); "The emergence of a salient sensation awakens a

primally-associatively coordinated kinaesthesis (purely in egoless passivity). [What] I think, it seems to me, [is] that what pertains to feeling—as emerging with everything hyletic—also plays a role for this awakening and for the further courses [of experience]" (MS E III 9, 23a/24a). In the latter case, which I find more plausible, it is the *feeling* that functions as the motivating ground. If affection is taken to be the motivating force for the striving, this assumes a "deterministic" causal chain between them, which would no longer allow the I an *attitude or comportment* toward its own being-affected.

31. In MS M III 3 II 1, 29, Husserl makes a distinction between "sensation-feeling (feeling-tone)" and "object-feeling (liking)" – between "Empfindungsgefühl (Gefühlston)" and "Gegenstandsgefühl (Gefallen)." And in *Ideas 2*, he refers to valuing acts as acts of "liking" or "pleasing" (4/7[9]). What is noteworthy here, however, is not the relation to the object, but the introduction of an experiential valuing on the side of the "acts," of the striving and feeling as such.
32. Cf. Melle 1991, 115–35, especially 118: "Objects motivate our desire and needs through their value, and their value is given to us originally in value-feelings." But this does not yet clarify how value and object (value-object) are related within the apperception, nor does it explain whether values must be recognized as a class of objects in their own right or only as moments of objects. However, these questions are questions for a phenomenological theory of knowledge in the broadest sense.
33. Husserl also speaks of "pleasure-affection" and "pleasure-enjoyment" ("Lustaffektion" and "Lustgenießen" – MS C 16 14, 5, cited in Lee 1993, 105).
34. Cf. also 4/257[269], where, however, the "consent" that the I gives in yielding to what attracts it is a moment within free acts of reason.
35. It is always possible for various tendencies to be in "conflict"; thus a phenomenon like *addiction* would involve a conflicting tending-toward-striving, resulting – perhaps differently in each case – from the value-combination of the affecting value-object on the one hand, and on the other hand, the tending-toward it, which I might either approve or disapprove of.
36. See Zahavi 1999, 119.
37. See also Mensch 1999, 41–64, especially 52ff., and Mensch 1998; Mensch is one of the few interpreters to have repeatedly called attention to the dimension of value and to have worked it out systematically.
38. See also Lee 1993, 129ff.
39. Even if one is not in agreement with the extension (via the level of value) that has been suggested here, we would still need a criterion for distinguishing *pain* from any sort of "neutral" affection. Husserl's solution in the *Analysis of Passive Synthesis*, which attempts to find the distinction in a *quantitative* moment ("greater" contrast), is implausible. If I am being blinded by the sun, the point at which I close my eyes cannot be determined solely by the degree of brightness, for the latter is only given in correlation with my positive or negative comportment toward it.
40. Lee interprets satisfaction according to a theoretical scheme. He speaks, with Husserl, of a "release" (Lee 1993, 107), and seems to understand this in terms of an electrodynamic "discharge." But we must still ask how

satisfaction can be characterized as a "discharge" or "release" *without* also accepting the notion of enjoying something joyful. Lee speaks of a bio-psychic level (ibid., 165), which is quite consistent with his metaphor, and interprets "beauty, warmth, and sweetness" as "particular features" pertaining to sensuous data. Seen systematically, however, this separation is false, because it interprets genuine value-characters as *qualities* of the sensuous, whereas the latter is only pregiven *for* the cogito when it is felt in a value-laden way. If the valuative moment is taken into consideration, it is no longer so obvious that we can speak, with Husserl, of a "blind 'intentional direction'" as Lee does (ibid., 199), with respect to primal instinct. It is not even possible to assume a striving without any objectivation of a goal (ibid., 121, 165; MS C 16 IV, 11), since a striving without a *directed* tending-toward is not a striving at all, but rather – as Fichte would say – a never-ending activity.

41. It is only on the basis of this structure that a primal phenomenon such as *longing* can be grasped phenomenologically. Husserl, for example, takes the original phenomenon of lack as the point of departure when he writes, "Within the primal sphere of the living perceptive present: Here what is earlier in itself is lack—becoming conscious of dissatisfaction—and desiring" (15/329). Accordingly, the structure of all of the monadic ego's experience is originally one of longing. And if we take the value-structure into account, there must be something originally "experienced as good" (15/329) on the basis of which the longing is then constituted. Here – as in Fichte and the early romantic connotations of the concept – longing would not have a theoretical structure, but a value-laden one. Thus as Lee indicates (cf. Lee 1993, 183), the value-structure must be understood in terms of a restriction of primal instincts.
42. Cf. also Bernhard Waldenfels's treatment of suffering in Waldenfels 1980, 104–10, especially 109f.: "Even in the most helpless reaction to what is happening to us, there is the beginning of distancing and overcoming, even if in a paradoxical form such that the impossibility of finding a suitable response itself finds its suitable response in the emotional expression of weeping."
43. On Husserl's concept of freedom, which he links with the concept of being-able-to, cf. "Wert des Lebens," 211ff. In MS E III 9, 11a, Husserl discusses freedom on three levels: (1) on the level of "propensity" (tending-toward); (2) on the level of choice (willing); and (3) on the level of the absolute "ought" (responsibility).
44. See, e.g., Lee 1993, 118, 168ff.
45. According to Husserl, desiring is satisfied by "value-objects"; cf. 15/403. When, for instance, I am eating something tasty, what I am enjoying are not sensory qualities per se, but their value. The latter, however, is nothing other than my positively felt being-directed-toward (striving). Yet since desiring is always "more" than any complete fulfillment, as a consequence, "I am indeed in the satisfaction of my needs, in 'enjoying,' yet am still dissatisfied" ("ich bin zwar in der Befriedigung meines Bedürfnisses, im 'Genießen' und doch bin ich unbefriedigt" – MS E III 9, 26b).
46. Cf. Melle 1997, 169–92, especially 190f.
47. Seebohm in Müller 1999, 19.

48. Cf. also 4/255[267].
49. Obviously, however, Husserl himself would not agree with this solution.
50. In my opinion, further investigation of this structure could lead to a development of a concept of "significance" (*Bedeutsamkeit*) that would be more precise than Heidegger's concept.
51. It is surprising that in his Freiburg phase, Husserl altered his appraisal of the central position of theoretical reason – ultimately, to such an extent that the central status he awards practical reason necessarily leads to the view that logic itself must be seen as genetically arising from it, so that logic winds up being subordinated to practical philosophy, cf. Sepp 1997, 128ff., and see also this characteristic passage in Husserl: "In any case, *cognitive reason is a function of practical reason; the intellect is the servant of the will*. But the servant performs willing functions in its own right, functions that are directed toward cognitive formations themselves and that are precisely the necessary means for leading the will, pointing out to it in every case the correct aims and pathways" (8/201). On the ethics of renewal that Husserl likewise introduces for the first time in his Freiburg period, see Sepp 1994, 109–30.
52. For this context, see also Sepp 1997, 125ff.; on the reinterpretation of the relationship between objectivating acts and instincts and non-objectivating acts and instincts, see Lee 1993, 131.
53. See especially Schuhmann 1991, 106–13; and Melle 1991.
54. A correct appreciation of Husserl's difficulties in these early lectures requires taking three contexts into account. (1) In the wake of the *Logical Investigations*, Husserl is still continually trying to distance himself both from psychologism and from neo-Kantian value theory (28/62ff., 245); (2) he was interested not only in a formal and regional ontology of types of objects and a formal theory of science based on it (28/367ff.), but also, and above all, in a comprehensive theory of reason; and (3) this theory of reason was still guided by a scientific ideal according to which all provinces of rationality would ultimately be subordinate to the "*absolute supremacy of logical reason*" (28/59). This, however, plunged Husserl, as he himself concedes, into "the most difficult problems" (28/253) where the solution is meant to allow "entrance to this darkest continent of cognition" (28/255). See also Sepp 1997, 125ff., on the relevant contexts.
55. Cf. Sepp 1997, 128ff.; cf. also 8/201: "In any case, *cognitive reason is a function of practical reason; the intellect is the servant of the will*. But the servant performs willing functions in its own right, functions that are directed toward cognitive formations themselves and that are precisely the necessary means for leading the will, pointing out to it in every case the correct aims and pathways." Long before *Being and Time*, Husserl had already developed a phenomenology of mood, and numerous reflections on non-objectivating instincts are to be found in his as yet unpublished manuscripts. On the former, see Lee 1998, and on the latter, see Lee 1993.
56. See Zahavi 1998b, 33, for a discussion of the relation between self-affection and hetero-affection.
57. In the words of Erwin Straus, "Each contact is at the same time a being-contacted; what I am in contact with *touches* me, and can affect me along the entire scale of ways in which I can be moved, running from shivering

or shuddering in horror, to quivering with lust. … If I feel *something*, I simultaneously *feel* (myself)" (Straus 1960, 258, emphasis added).

58. Waldenfels 2000, 79ff., overlooks this, and only goes into the connections between movement and colors.
59. In his *Grundlage der Wissenschaftslehre 1794*, Fichte characterizes feeling as a "unification" of the moment of compulsion, as limitation, and the moment of longing, as a striving-beyond. Here it is noteworthy that the central position that Fichte ascribes to feeling does not merely *anticipate* a break with cognitivism, but actually *accomplishes* one. According to Fichte (1988, 222), consciousness – and *factual* self-consciousness – is impossible without feeling, and he characterizes it as the I's original "self-feeling" (ibid.). As Friedrike Schick points out, feeling serves as the "first deductive level" in the course of Fichte's "proof" – a level that is not merely constructed as one moment within an ideal "history," but "also belongs to the *reality of the subject*" (Schick 1997, 337, emphasis added). Thus here we might find at least one point of connection between speculative idealism and phenomenology.
60. On the critical role of living movement in general, cf. Barbaras 1999, and Pachoud 1999; for an overview of Husserl's phenomenology of the Body, see Welton 1999a.
61. The complex problem of value-objectivity cannot be explicitly treated here. As is well known, however, it has been addressed not only by Scheler and Hartmann, but also by Husserl himself in his early lectures on ethics and value theory (*Husserliana* 28). On the historical development of Husserl's account, see Melle 1990, 1991, and cf. Schuhmann 1991, where the relevant problematic is emphasized. On the question of value, drive, and feeling with respect to the special case of shame, see the illuminating discussion in Bernet 1997a.
62. This is directed against the "searchlight" theory of attentionality; in contrast to the latter, phenomenology describes shifts of attention as reconfigurations of the field as a whole. Cf. also Waldenfels 2000, 63.
63. Both modes can be investigated either noetically or noematically. On attentional modifications, cf. 3-1/§92.
64. Cf. Kern 1975, 106: "Perceiving is thus not a *pure* spontaneity; rather, in tactile perceiving, being contacted is included—not as such, but as entirely turned around into touching; here we do not go through the affection (the undergoing) itself, but only as a potential ('open') passivity preserved within the exploratory activity."
65. Cf. Welton 1998 on the shift from a cognitively oriented explication of the Body to an affective one. Concerning the relation between the infant and its mother, for example, he suggests that "touch roots the irreducible *presencing* of the body to itself in the *relation* of the body to that of the mother. Furthermore, recognizing that this initial connection is established by touch means that it is not 'cognitive' but 'affective'" (Welton 1998, 184).
66. These difficulties are substantiated in studies of certain types of aphasia and disturbances of body image and body schema; for instance, patients lacking a particular part of their body schemas have to observe and objectivate their bodies at every moment in order to be able to take even a single step forward. Cf. Gallagher and Cole 1998.

67. Cf. Merleau-Ponty 1964, 166.
68. On the problem of the kinaestheses and the constitution of the Body, see, especially, Seebohm 1994, 69f.
69. The kinaestheses are not yet to be thought in terms of any kind of intuitive illustration, but do still display a directedness: "Purely passive kinaesthesis has no explicit horizons of expectation. Their being intentionally directed is the 'essential' being-directed pertaining to the spatial movement of the Body" (Seebohm 1994, 80).
70. Cf. Gehlen 1997, 144ff.; Straus 1966, 23f.; Merleau-Ponty 1962, 287 n. 4.
71. It is noteworthy that Gehlen sides with Husserl, against Dewey and Heidegger, in taking the self-forgetful manner of operating with things – and "forgetting oneself in sensorimotor dealings" (Gehlen 1997, 145) – as representing a *second* level, not an original one. Before Corporeal schemata can become habitual, they must first of all be developed in a felt, hence self-aware, circular process. Action in which reflective thought plays no role – which is, for example, central to Heidegger's analysis of our involvement with our surrounding world – presupposes a process of *deactivating* a mode of experience that is indeed pervaded with awareness, and thus the former mode of action cannot claim to be the "original" mode of commerce with the world.
72. Furthermore, like Husserl, Gehlen too thinks that both the "topography of one's own Body" (Gehlen 1997, 39) and the "*consciousness of being-able-to* [carry out the] activity" (Gehlen 1997, 145) result from the reciprocal interplay between lived experiences of succeeding in carrying it out and failing to do so.
73. Here we cannot go any further into distinctions between desiring and willing, or even between wishing and willing. Husserl himself does not provide an unequivocal answer to these questions; cf. Melle 1997, 178ff.
74. Scheler refers to this with the illuminating term "stirring" (*Regung*), in the sense of a non-objective, but *directed* striving; cf. Scheler 1980, 60f.
75. On the connection between affection and value, cf. the discussion in Müller 1999, 166f.
76. This contradicts Scheler's view; cf. Scheler 1980, 252. In *Ideas 2*, Husserl calls the acts that refer beyond sensibility to a value-laden *object* acts of liking (*Gefallen*) or "pleasing" (4/7[9]).
77. Cf. 15/403.
78. Here I will limit the discussion to the early works of Levinas, excluding *Otherwise than Being: Or beyond Essence*.
79. Here Levinas follows Heidegger's train of thought rather than Sartre's. While the latter's theory of lack and feeling maintains that human existence can never attain completion or closure, since the human being can never *completely exist* and can never *be* at an end, what Heidegger is trying to show in *Being and Time* is, as is well known, that human existence has always already arrived "at" its end. Whereas neediness signifies a certain limitation rooted in the facticity of *affectivity*, Dasein is without needs, if we may sum up Heidegger's message in this way. For Dasein, desire is merely a derived mode: "In this sense nothing can be essentially lacking in existence, not because it is complete, but because its character of being is distinguished from any kind of objective presence" (Heidegger 1985,

283[261]). Seen from the point of view of an existential analytic, theories of "lack" are to be understood as versions of a degenerate anthropology, because they import a *specific* structure of non-fulfillment back into human existence *as such*.

80. This obviously runs contrary to Sartre's analyses, which – as is well known – proceed from the fact that as presence for itself, consciousness can never simultaneously coincide with itself, and hence as for-itself, can never be in-itself: "This mode of being therefore implies that consciousness is, in its being, lack. It is a lack of being. The for-itself is a lack of being-itself" (Sartre 2000, 296). It is noteworthy that Sartre too introduces "the" value whose basis is that consciousness can nevertheless be present for itself "because it is precisely that totality on the basis of which any consciousness grasps itself as a lack" (Ibid., 299). In other words, each psychic performance (which Sartre calls a *psychic fact*) is at the same time its own value, since only this guarantees that although consciousness is entirely what it is (e.g., hunger), it is never merely all hunger, but remains behind itself and is simultaneously not hunger. Thus it is through "the" value – the in-itself-for-itself – that possibility comes into play (Ibid., 301f.). However, Sartre's treatment does not make it clear how consciousness has "access" – outside of reflection – to its own value, or in what way it "exists" this value. If the value were only to consist in the in-itself-for-itself, it would be completely empty. But if this were the case, there would be no way to see how the value can be positive or *valuable* in the first place.
81. On "joy," Husserl writes: "In any case, a value would not be a value for me if in grasping it I did not enjoy it, and without joy, the world itself would be of no value" (Wert, 231f.).
82. The only monograph on the theme is the excellent work of Hartmut Tietjen, Tietjen 1980. Siemek 1995, 96–113, takes Corporeality into consideration. Seebohm 1985, 53–74, focuses on the problem of the I. Both Rockmore 1979, 15–27, and Mohanty 1952, 113–25, list general analogies without analyzing them in detail.
83. Cf. the nuanced study of the connections in ethics and philosophy of religion in Hart 1995.
84. Cf. Hart 1995, 135; see also Ullrich Melle's editorial remarks concerning Husserl's early lecture courses on ethics and value theory (28/xlv ff.). A full presentation of the relevant historical context would certainly first have to take into consideration the way Fichte's work was seen by Rickert, Natorp, and Hönigswald, in order to establish what kind of image of Fichte served as the target of the latter's neo-Kantian opponents. On the historical situation, see Hart 1995, 139ff.; cf. Husserl 2000, 183–254, especially 187, 197 n. 17. Cf. also Husserl's introduction of an "absolute ought"; on this, see what has become the standard work on Husserl's philosophy of religion: Hart 1992, 284ff.
85. Cf. also Tietjen 1980, 28f.
86. The objects of eidetic intuition (for example, in the ideal constitution of types of, e.g., acts), and even of genetic analyses, are not derived from prior empirical-concrete objects. As Husserl emphasizes in *Ideas 1*, phenomenology is not speaking about actual events such as real psychological "occurrences" (3-1/74[73]). Nevertheless, Husserl still does not conceive of

the relationship of the a priori to the factual as a *conditioning-conditioned relationship*. Thus precisely how the connection between essence and fact is to be conceived remains problematic. Cf. the critique by Sonja Rinofner-Kreidl, Rinofner-Kreidl 2000, 150–59.

87. See 6/171[168], 191[187], and especially 193[189]: "The only true way to explain is to make transcendentally understandable."
88. See also the discussions in Tietjen 1980, 43ff.
89. See especially Stolzenberg 1986, 63.
90. EU/423[350].
91. Heidegger 1985, 37[32].
92. My first attempt to see Husserl's eidetic intuition in terms of the theme of "production" also took place in Marburg, at a workshop on Husserl and Fichte; I would like to thank Jürgen Stolzenberg for his critical response and for his discussion of Fichte on that occasion.
93. Cf. also Buchheim 1997, 317–30, especially 320.
94. Husserl initially introduces this in the *Ideas* in the context of attentionality; cf. 3-1/214[225].
95. On Fichte's practical perspective in light of current discussions, see Stolzenberg 1995, 71–95.
96. Hence in a way that is similar to the early phenomenology of Levinas, here too, the transition from the theoretical to the practical problem of intersubjectivity is to be sought in affectivity and in the structure of sensing itself.
97. As is well known, the problem of an original "loss" reemerges both for Freud and for the phenomenological tradition. Levinas poses the problem with a full appreciation of its severity: "Is not subjectivity instead able to be related to a past (and indeed, to be related to it without representing it), to a past that surpasses any present and that thus exceeds the measure of freedom? This would then be a relation earlier than hearing any call, a relation preceding understanding and disclosure, a relation that precedes truth. For in proximity to the other … 'something' has exceeded the decisions I have freely come to, 'something' has slipped *into* me *without my knowledge* and thereby alienated my identity" (Levinas 1998, 146). This motif is at least anticipated in Fichte's theory of the check [*Anstoss*]. It is prior to *everything*, and we can never "catch up with" it or "overtake" it (which moreover points to a *temporal* horizon of the problem).
98. Cf. SW I, 289.
99. On the thematization of "longing" in the discourse of idealism, cf. Hogrebe 1994.
100. Cf. SW I, 289.
101. Cf. SW I, 304.
102. Cf. the similar interpretation in Janke 1970, 194f.
103. This points once again to the *ontological* dimension of Fichtean analysis that I already addressed above.
104. See Zahavi 1999, 125; on the state of the discussion of this point in the literature, cf. Zahavi 1998b, 21–40, especially 33.
105. MS C 165, 68a; cited in Mensch 1999, 63f.
106. However, one cannot find Husserl taking this position in all of his writings. For example, in the recently published texts on active synthesis that

supplement the *Analyses of Passive Synthesis*, Husserl is once again of the opinion that feeling has to be characterized as an intentional act that is directed toward something given via objectivating acts; see 31/§2.

107. A systematic treatment of this entire problem can be found in the excellent investigation by Rinofner-Kreidl 2000, 384ff.
108. This as yet says nothing about the way in which such consciousness is to be characterized as "egological" or "non-egological."
109. Here it is not possible to enter into the further problem of how space-constitution has to be characterized; more specifically, if Bodily movement is seen as a *noetic* moment of space-constitution, we must ascribe to consciousness not only an original temporality, but also an original spatiality. This, however, poses the threat of a circularity within which the Body must already be presupposed in order to constitute itself in the first place, which would lead to a reexamination of Husserl's notion of constitution itself. Cf. Seebohm 1994, 63–84.
110. See, e.g., 3-1/§§35, 113, 115.
111. Husserl analyzes the practical horizon under the title of the "I can" in *Ideas 2* – see 4/§60.
112. Both modes can be investigated either noetically or noematically. On the attentional changes at stake here, cf. 3-1/§92.
113. It remains to be seen to what extent Husserl's position here can be brought into connection with Fichte's concept of "stuff," which is found in the WL94/95; cf. SW I, 307, 323. His position there is that reflection upon feeling leads us to the concept of "sensing," and that the latter has something as its content, which is what he terms its "stuff."
114. Cf. 3-1/226[237]. Here Husserl distinguishes the "sensed color" from the "objective" color. This does not mean that there are two colors, but only that, on the one hand, we can consider the color abstractly, outside of its function (and then we are considering it as pure sensation), while on the other hand, we can consider it in terms of its function (and then we are considering it as the color of an object). Similarly, see 11/17[54f.]. On the "confusion," see especially the critique by Jean-Paul Sartre, Sartre 1956, 315, where he speaks of the "bastard existence" of the noetic characterization of sensation. Cf. also the introduction to Aguirre 1970.
115. Thus in *Ideas 1*, Husserl introduces a concept of act that differs from the one that he used in the *Logical Investigations*; cf. 3-1/§115. However, it is only in *Ideas 2* that a broadened concept of sensations comes into play: through the localization of certain types of sensations (*Empfindungen*) in the Body in the so-called *Empfindnissen* (4/146[153f.]), a term that has been translated both as "sensings" and as "feelings," the hyle receive a qualitatively determined character by virtue of this concretely felt localization.
116. See, e.g., 11/13ff.[50ff.].
117. See also Zahavi 1998a, 181–206; Merleau-Ponty 1964, 166.
118. On the problem of the kinaestheses and the constitution of the Body, see Seebohm 1994, 69f.
119. On other strivings, such as wishing and willing, cf. Melle 1997, 169–92, especially 178ff.
120. As I underlined before, it is only in the later Husserl that the fundamental *directedness* begins to be understood as a practical structure. The

central theme of Husserl's later philosophy is marked by the concept of teleology. However, he had some difficulty in linking the teleological level with the analyses of hyletic structure and "instinct." Cf. Tietjen 1980, 270ff.

121. Husserl himself introduces the Leibnizian context in at least two places; see 14/298ff. and 1/28f.[28], 35[35]. For another reference to the problem of the mirror see 23/495.
122. As far as I know, Husserl only deals with the literal experience of looking in the mirror in one place; see 14/508f.
123. Theunissen (1984, 148f.) likewise interprets the key remark in question as referring to a concrete mirroring; Held (1972, 19) speaks of the "self-alienation" and "becoming-other" that takes place in consciousness itself as "*iteration, pluralization*, or also *mirroring*." It is interesting that in his attempt to bring to light bad faith as a structure of being and nothingness, Sartre (1956, 66) speaks of both bad faith and sincerity as involving "a continual game of mirror and reflection." These appeals to mirroring cannot be pursued here, nor is it possible to discuss the attempt to link intersubjectivity with a functional mechanism of "embodied simulation" whose neural basis is the class of pre-motor neurons called "mirror neurons." On this, see, e.g., Gallese 2005.
124. In a convoluted postmodern play of interlocking themes, *Blade Runner* combines Christian symbols, ethical-moral dilemmas, questions of aesthetics, and problems of technological civilization – including artificial intelligence – with quotations from and allusions to other films and literary works, making this film one of the best examples of a successful "double coding": it is possible not only to enjoy it, both intellectually and as sheer entertainment, but also to consider it theoretically, which I propose to do here in order to illustrate the matters in question.
125. For an explanation of "intentional analysis," see 1/§§19–20. The woman could obviously also be phantasied, and this would not alter anything about the intentional structure per se; the only requirement for a phenomenological approach to the question would be that it describe the phantasy-consciousness of an experience of the alien. However, to anticipate a further question, the phantasy-consciousness in this case would be a consciousness of a higher level, and would already presuppose the experience of the alien. Thus in the context we are addressing here, it is not sufficient to characterize the consciousness of a "mirror image" as an image-consciousness of *myself* (cf. Brandt 1999, 25–35). According to the view presented here, the mirror image is an image of an other who is *like me*. In this sense mirror-image *consciousness* is precisely not the consciousness of an image *of me,* but is founded in a consciousness at a lower level, i.e., a consciousness of an other.
126. Cf. also Zahavi 2001, 59f.
127. See above all Theunissen 1984 (originally published in 1965) and Habermas 1989. Classic partial critiques from a phenomenological perspective include – besides the discussions by Schutz and Gurwitsch – Waldenfels 1971 and Held 1972. More recently, researchers have been able to draw upon the 1973 intersubjectivity volumes in offering their presentations

(and defenses) of Husserl's theory of the experience of the alien; see, e.g., Zahavi 1999; 2001.

128. See Schuhmann 1988, 48–88 and Spahn 1996, 140–77, and cf. 1/§58; 4/§51; 14/165–216; 15/227ff., 461ff.
129. For attempts to begin not with the intentional analysis of the concrete experience of the other, but by seeking the implications of others in the constitution of objectivity, see, e.g., Zahavi 2001, 48ff.; Held 1972, 47.
130. Cf. Zahavi 2001, 16–22. In the *Cartesian Meditations*, the founding level of constituting intersubjectivity is treated in §49, while constituted intersubjectivity is treated in §§50–54. It is worthy of mention that the distinction between the third and fourth points has a speculative-deductive parallel in the system of levels in Johann Gottlieb Fichte's intersubjectivity theory; on the latter theory (and its problems of method), cf. Wildenburg 1999, who reconstructs the problem by sketching out the situation in Paradise: God creates Adam, and endows him with the awareness that someone else is there (level 4), even though Adam has never actually seen the other. Wildenburg (1999, 361) calls this a "deductive theory." But what happens when Adam is proceeding through Paradise on his solitary way and comes across Eve – how can he tell that this is *Eve*, and not a stone or a chimpanzee (level 3)? Wildenburg (1999, 361) calls this level a "theory of inference or extension."
131. This is the initial phase of the experience, and since – like every experience – the experience of the alien has its own style of confirmation, this phase is recapitulated anew with each "contact." This also holds for higher strata of intersubjectivity. When I meet someone for the first time, and have never seen or heard of this person before, s/he stands before me "emptily," as it were. The "person" is emptily indicated beyond the sheerly Bodily, and already registered within my horizon of experience precisely as a "person," but there is not yet anything beyond this. However, this initial situation changes as the experience proceeds; the person's hair, face, general appearance, clothing, bearing, etc., already provide the first fulfillments of the empty indication of the "personal," and I begin to get acquainted with the individual in question.
132. Cf. the passages referred to in Zahavi 2001, 60.
133. I find the first suggestions toward broadening the concept of affection in the direction of value theory in Müller 1999, 163–80.
134. For the discussion of various concepts of evidence and self-experience, see 1/§9.
135. Cf. Waldenfels 1999a, 16–52, especially 51: "I grasp myself only by slipping out of my own grasp. Corporeality means that I only exist *as other to myself*." Cf. also Zahavi 1999, 169.
136. See Theunissen 1984, 150ff.; Zahavi 1999, 63–90, 148f.; Held 1966, 164ff. For Husserl, there is still at least the *ideal* possibility that the self-alienation of consciousness can be overcome. In the experience of the alien, however, this is not supposed to be the case. One could nevertheless inquire in this context whether the ideal possibility of a fulfilling experience is also posited in the case of the experience of the other ego as well, e.g., in love (cf. 14/172ff.). For according to Husserl, "Those who love one another do

not merely live side by side and with one another, but in one another [*ineinander*], actually and potentially" (14/174).

137. Bodily interconnectedness is the decisive component that can allow us to overcome the cognitivism that pervades the theory of intersubjectivity as long as a theoretical subjectivity remains the paradigm. Cf. also Grathoff 1995, 184, who offers a three-level typology of the problem of intersubjectivity in context of his own philosophical and sociological concerns.
138. Cf. the discussion in Aguirre 1991.
139. See also 11/14[51]: "Thus, the system of lived-body movements is in fact characterized with respect to consciousness in a special way as a subjectively free system. I run through this system in the consciousness of the free 'I can.'" Gehlen (1997, 45) refers to this as the "being-able-to" consciousness that pervades all activity ("*Könnensbewußtsein der Tätigkeit*").
140. Cf. 14/541; 32/61ff. On "normality" in this context, cf. Claesges 1964, 47, 63; on being-able-to and kinaesthetic "paths," see Claesges 1964, 75f.; on Bodily leeway, see Claesges 1964, 130f.
141. The interplay between being-able-to and not-being-able-to can also be investigated in terms of social typifications. Thus, for example, Young (1998, 265) discusses a socially mediated, gender-specific "inhibited intentionality" and an "I cannot" on the part of women. In contrast, Husserl analyzes the interplay of not-being-able-to and being-able-to on a constitutive level.
142. Cf. also 14/545; 1/146f.[116ff.], 154f.[125f.].
143. Cf. Held 1972, 34ff., especially 38: "The quasi-positional presentification provides primordiality with the appresentative consciousness of the simultaneity of a second absolute here; the positional presentification provides it with the appresentative consciousness of the positional difference between two such here's via the difference between their respective there's." When I have the consciousness, "as if I were over there," this must be characterized as a *positing* presentification that makes something co-present. Held thinks that Husserl's theory fails because he cannot explain how a positional consciousness can arise from a non-positional presentification; cf. Held 1972, 36, 41–45. For an attempt to defend Husserl against this criticism, see Aguirre 1982, 150ff.
144. In this sense, the Bodily association involved in the experience of the other is a making-co-present that makes something similar to me co-present. Consequently, the consciousness of the other in "empathy" is to be characterized as a (positing) *presentification* that makes something *co-present*. "Imagining myself transposed somewhere in space is a modification of recalling, and likewise each co-presence of something real is a transformed recalling" (15/642).
145. Cf. also Waldenfels 1998a, 234ff. With regard to the historical-generative process of the core-world as a "home-world," see Held 1991a; Steinbock 1995, §4.
146. Cf. 14/115: "*In a certain way, we can systematically dismantle our full experience (perception, the originary experiential apperception)….*"
147. Cf. 15/307.
148. This stratification is a further indication of the "remarkable" nature of "double sensation in self-contact" (15/302), i.e., self-affecting contact, a

perennial theme in phenomenology ever since Husserl. If my fingers are contacting an object such as a table, I am not only in contact with the table, but am myself directly, immediately touched in the contact. Touching myself always yields a reflexive, contacting-contacted structure, although typically only one side is experientially prominent, while the other slips away. Cf., e.g., 14/75f.; 15/297; Zahavi 1998a, 21ff.; Welton 1999a, 46. On self-affection and on Corporeality, see also Zahavi 1999, 91–109.

149. Even learning the dance is not a cognitive process; rather, the movement is assimilated into the horizons of our Bodily being-able-to, and the dance is learned in the same way as a child learns to walk: in a *Bodily-imitative process of mirroring*.
150. Cf. Gehlen 1997, 134ff.
151. On the mirror concept in general in literature, art, and the history of philosophy, see Konersmann 1991.
152. On the mirror as "image," cf. Brandt 1999, 37–43; on Husserl's various attempts to characterize image-consciousness, see Volonté 1997, 190–204.
153. I do indeed *know* that what I am seeing before me is an image of my body, but I do not perceive the image in this way. It is likewise impossible to claim that the reason it could not be a matter of experiencing a *second* person is because the mirror is only an image of me, and for precisely that reason could not be a "real" person. It is completely irrelevant for the phenomenological determination of consciousness (and ultimately, *for consciousness* itself) whether what I am seeing is "real" or not. It is true that image-consciousness is a consciousness of a higher level than that of perceptual consciousness, but the consciousness of the other is nonetheless still presupposed in the image-consciousness in question. Even the so-called identification with characters in the worlds portrayed in film, television, live theater, and other media, presupposes the consciousness of the other despite such characters' supposed lack of reality.
154. Cf. Piaget 1975, 25.
155. Cf. Meltzoff and Moore 1998, 49f.
156. Cf. Piaget 1974, 24.
157. Cf. Meltzoff and Moore 1998, 49f.
158. Here, related possibilities connected with the notion of "body schema" could be mentioned (cf. Gallagher 1998), including deviations from its "normal" functioning (cf. the examples collected in Gallagher and Cole 1998).
159. On self-consciousness, self-affection, and children's consciousness, cf. Zahavi 1999, 174–80, which also relies on Meltzoff and Moore 1998; cf. also Gallese 2005.

3 Subjectivity

1. One quite precise exceptional exposition will be found in Bernet 1997b; for another, see 23/xxv–lxxxii (Marbach's editorial introduction to that volume), and cf. Bernet et al. 1993, 5f. On modes of presentification, see Fink 1966 and Volonté 1997; on lifeworldly historicity, see Steinbock 1995; for

some initial considerations concerning the transition from memory to tradition and history, see 29/343–49 (Text Nr. 30); on social relations, see 14/165–84, 192–204 (Texts Nr. 9, 10); on the constitution of culture and of the surrounding world of practice, see 9/401–10, 187–507 (Additions X, XXVII); on the personal surrounding world in general, see 4/§61. Since phenomenological investigation is an infinitely open task, one can quickly lose sight of the larger picture. It is accordingly necessary to limit the present chapter to the problem of presentification, which would exclude, on material grounds, taking the intuitive acts that ultimately found all other cognitive performances as our point of departure here.

2. Cf. 11/345[634]: "But in a 'static' regard, we have 'finished' apperceptions. Here apperceptions emerge and are awakened as finished, and have a 'history' reaching way back"; cf. also 29/343: "Every lived experience, every act—including every act of cognition, and correlatively, the cognitive formation that is its product—is motivated, and hence has its tradition. All life stands in the unity of a historicality …."
3. This can once again be divided into the investigation of passive genesis (association, feeling, modalizations) and active genesis, in the sense of higher-level syntheses.
4. Cf. 3-1/§111.
5. Not included here are eidetic consciousness, empathy, image-consciousness, etc.
6. Cf. Volonté 1997, 145, 173f.; Bernet 1997b.
7. Cf. Marbach's presentation in 23/lxii ff.
8. Of course, this poses some difficult questions for psychology. In both psychiatry and psychotherapy, not only hallucination and phantasy as such, but also the relation between phantasy and memory are extremely complex problems, and phenomenology can make some important contributions to understanding the experiential structures that are at stake; cf. Marbach 1996. Further questions also arise with regard to phenomenological aesthetics and to a phenomenology of praxis, including questions of the relationship of presentification to desiring, wishing, and willing. However, these issues cannot be pursued here.
9. Some questions nevertheless do arise on closer inspection. Has Husserl confused the lived experience and its contents? Is some sort of phantasy at stake? Or is it a matter of a presentification of a possible world – but one I have already experienced? Cf. 23/306, 313.
10. Whether or not the intentive "pointing ahead" that occurs within recollection actually has a futural character (a question that remains ambiguous in Husserl, although it is taken up by Heidegger in his theory of ek-static temporality in *Being and Time*) cannot be discussed here; compare, for example, Marbach's citation in 23/xxx (pro) and 11/197f. n. 1[249 n. 151] (con).
11. Here it is not possible to go into Husserl's theory of time in more detail, or to address the comments he makes against Brentano (a non-positional self-awareness is obviously implied in Brentano as well; cf., e.g., Zahavi 1999, 27ff., 52ff., 64).
12. The possibility of this form of consciousness of myself as an objectivity continually existing in its own right with its own past rests upon an initial temporal level that Husserl terms "self-objectivation," a "primal"

transcendence in which I first become a "primal objectivity" or object-like formation (*Urgegenständlichkeit*) – one whose essence is revealed to be repetition (see 11/204f.[255f.], 210[262], 372[460]). Were this not the case, I could rescind the original transcendence with which my own "self" is given to "me." However, this would also efface the difference between present and past, bringing my life as a whole into the present. On this, and especially on the self-objectivation of the stream of consciousness, see Zahavi 1999, 212ff. The problem of the relation between retention and recollection is worked out in detail in Rinofner-Kreidl 2000.

13. Cf. 15/519: "*I* [exist] *in self-repetition, in community with myself*. … I constitute myself in community with myself as an identically 'self-preserving' I. …"
14. Here I cannot go into the resulting problem of individuality, "primal ego," and temporal unity; cf., e.g., 14/48, 15/588.
15. Note that whereas in the *Logical Investigations*, Husserl had a completely *passive* concept of "act-consciousness" (one that explicitly excluded any analogy with "activity" and "action"), he altered his concept of "act" in *Ideas 1*.
16. Here Husserl is not – as most commentators believe – conceiving this background as a propositional system of states of belief; instead, he takes the completely opposite approach of conceiving it as *practical habituality* and practical abilities for action.
17. The problem of reflection also arises here. With regard to reflection within recollection, Husserl writes, "If we are consistently in the attitude of self-forgetfulness here, that is, removed from the actuality of the present, then each and every thing that reflection lays hold of is given to consciousness in the mode of presentification—even the ego that encountered these views that have sunk into the past, and then the remembered ego, the ego of yesterday …" (11/306[594], trans. altered). It must be acknowledged in principle that reflection is always possible within a living recollection as it is being carried out (see 15/355). When I am remembering, now, my visit to the house in Freiburg where Husserl once lived, then although I am "lost in recollection" (15/448) and am once again experiencing the view from Husserl's veranda into Freiburg, I can even let my "gaze" wander here and there. But the question that comes up here is whether I must already be living in a phantasy of the memory of Freiburg in order to let my glance rove around *differently* than it did at the time. If I take as my starting point the assumption that the past I must be co-presentified along with the view that was actually seen by this I, can I (the current I) have the freedom, within recollection, to alter the directions, trajectories, etc., of "my" gaze?
18. This implies the theoretical assumption that acts of a particular type of intuition can only be fulfilled or confirmed by acts of the same type – e.g., a perceptual act cannot be fulfilled by a recollective act. Cf. 10/179f.[185f.]; see also 11/325[613]. But this thesis already becomes problematic the moment we note that an expectation can never be fulfilled by another expectation, but only by a perception – a circumstance that must lead us either to abandon the thesis altogether, or else to assume that expectation is part of perception. It seems to me that Husserl takes the latter course (cf. 11/245f.[379]). But if perception is always simultaneously making originally present and presentifying, this means giving up the strict distinctions separating various types of acts within the perspective of a static phenomenology.

19. On forms of conflict in the sphere of recollections, cf. Bernet et al. 1993, 148f.
20. In one of his case histories, Oliver Sacks (1985, 103–10) describes a patient he calls "William Thompson," who immediately forgets everything he has just experienced, incessantly improvising stories about a fictional past instead. According to Sacks, this patient has no active power of memory, since he can neither identify other persons nor himself. But even this kind of case cannot serve as a counterexample to what I am arguing for here, since one must make a strict distinction between the disruption of *personal* identity and unity, on the one hand, and on the other hand, the loss of *temporal* unity per se. Sacks writes (1985, 105), "We have, each of us, a life-story, an inner narrative—whose continuity, whose sense *is* our lives. … To be ourselves we must *have* ourselves. … We must 'recollect' ourselves. …" As philosophical investigations by Ricoeur, Carr, Schapp, and McIntyre remind us, the narrative element does certainly play a decisive role in the development of personal identity. But as the quotation from Sacks at least indicates, the constitution of my unitary *being* is already presupposed for the constitution of unity at the personal level, and thus cannot be identified with it. The very fact that "Mr. Thompson" can still speak, identify things, etc., prevents us from concluding that he no longer possesses any history of his own at all.
21. For Husserl, this is the case despite the possibility of deception, for although he clearly acknowledges this possibility, he goes on to write, "Yet, I must also depart from the tradition here; I must deny the unqualified rejection of all apodictic evidence in the sphere of remembering, and must clarify this rejection by showing what is lacking in the [tradition's] analysis" (11/371[458]).
22. Here Husserl is using the word "image" in a transferred sense (rather than strictly distinguishing recollective consciousness from image-consciousness). It can be maintained in this context that Husserl obviously never noticed the basically skeptical tenor of his position concerning the possibility of evidence, for no structure of fulfillment can ever provide complete clarity – which consequently points not only to the infinity of experience, but also to the infinity of phenomenology itself.
23. Here it is not possible to go into the lectures on ethics, which were given in the beginning of the 1920s in Freiburg; for an overview, see 37/xiii–xlv (Peucker's editorial introduction to that volume).
24. Cf. Col. 3:9f. (old and new man); 2 Cor. 4:15 (the inward man is renewed day by day); 2 Cor. 5:17 ("behold, all things are become new"). Paul understood the renewal of Christ to be a repetition of the origin, hence of the creation of humankind. The roots of the Christian concept of renewal are to be found in ancient philosophy and thought: according to Plato, education brings about a spiritual return to the good, and Ovid speaks of *reformare* as a transformation for the better.
25. Here Husserl is certainly following the model of a religious conversion, perhaps even that of baptism. The religious rhetoric in the *Kaizo* articles is unmistakable, and pervades all of these essays.

Bibliography

SW = Fichte, Johann Gottlieb 1971: *Fichtes sämmtliche Werke*, I. H. Fichte ed. Berlin: De Gruyter.

TI = Lévinas, Emmanuel 1969: *Totality and Infinity*. Trans. A. Lingis. Pittsburgh: Duquesne University Press.

Hua = Husserl, Edmund 1950ff.: *Husserliana – Gesammelte Werke*. Dordrecht/Den Haag: Kluwer/Martinus Nijhoff; Husserl, Edmund 1950ff. Husserliana – Collected Works. Dordrecht/Den Haag: Kluwer/Martinus Nijhoff. (cited as volume number/page number[page number of English translation])

Aguirre, Antonio 1970: *Genetische Phänomenologie und Reduktion. Zur Letztbegründung der Wissenschaft aus der radikalen Skepsis im Denken E. Husserls*. Den Haag: Martinus Nijhoff.

Aguirre, Antonio 1982: *Die Phänomenologie Husserls im Lichte ihrer gegenwärtigen Interpretation und Kritik*. Darmstadt: Wissenschaftliche Buchgesellschaft.

Aguirre, Antonio 1991: "Zum Verhältnis von modaler und praktischer Möglichkeit," in *Perspektiven und Probleme der Husserlschen Phänomenologie. Beiträge zur neueren Husserl-Forschung* (*Phänomenologische Forschungen,* 24/25). Ernst W. Orth, ed. Freiburg: Alber, 150–182.

Aguirre, Antonio F. 1992: "Die Idee und die Grenzenlosigkeit der Erfahrung. Kant und Husserl," in *Philosophie der Endlichkeit. Festschrift für Erich Christian Schröder zum 65. Geburtstag*. Beate Niemeyer and Dirk Schütze, eds. Würzburg: Koenigshausen und Neumann, 102–129.

Barbaras, Renaud 1999: "The Movement of the Living as the Originary Foundation of Perceptual Intentionality," in *Naturalizing Phenomenology. Issues in Contemporary Phenomenology and Cognitive Science*. Jean Petitot, Francisco Varela, Bernard Pachoud and Jean-Michel Roy, eds. Stanford: Stanford University Press, 525–538.

Belussi, Felix 1990: *Die modaltheoretischen Grundlagen der Husserlschen Phänomenologie*. Freiburg: Alber.

Bernet, Rudolf 1978: "Endlichkeit und Unendlichkeit in Husserls Phänomenologie der Wahrnehmung," in *Tijdschrift voor Filosofie*, 4, 251–269.

Bernet, Rudolf 1983: "Die ungegenwärtige Gegenwart. Anwesenheit und Abwesenheit in Husserls Analyse des Zeitbewußtsein," in *Zeit und Zeitlichkeit bei Husserl und Heidegger* (*Phänomenologische Forschungen,* 14). Ernst W. Orth, ed. Freiburg: Alber, 16–57.

Bernet, Rudolf 1986: "Differenz und Anwesenheit," in *Phänomenologische Forschungen*, 18, 51–112.

Bernet, Rudolf 1992: "Die Kadrierung der Erinnerung bei Husserl, Proust und Barthes," in *Mesotes. Zeitschrift für philosophischen Ost-West-Dialog*, 2, 100–115.

Bernet, Rudolf, et al. 1993: *Introduction to Husserlian Phenomenology*. Evanston: Northwestern University Press.

Bernet, Rudolf 1997a: "Das Schamgefühl als Grenzgefühl. Phänomenologische und psychoanalytische Betrachtungen zu Trieb und Wert," in *Scham – ein*

menschliches Gefühl. Kulturelle, psychologische und philosophische Perspektiven. R. Kühn, M. Raub, and M. Titze, eds. Opladen: Westdeutscher Verlag, 145–158.
Bernet, Rudolf 1997b: "Husserls Begriff des Phantasiebewußtseins als Fundierung von Freuds Begriff des Unbewußten," in *Grundlinien der Vernunftkritik*. Christoph Jamme, ed. Frankfurt am Main: Suhrkamp, 277–306.
Bernet, Rudolf, Iso Kern and Eduard Marbach 1989: *Edmund Husserl. Darstellung seines Denkens*. Hamburg: Meiner.
Bertram, Georg W. 2002: *Hermeneutik und Dekonstruktion. Konturen einer Auseinandersetzung der gegenwartsphilosophie*. Muenchen: Fink Verlag.
Brainard, Marcus 2001: *Belief and its Neutralization. Husserl's System of Phenomenology in Ideas I*. New York: State University of New York Press.
Brandt, Reinhardt 1999: *Die Wirklichkeit der Bilder. Sehen und Erkennen – Vom Spiegel zum Kunstbild*. München: Hanser.
Bruzina, Ronald 2001: "Limitations: On Steinbock's 'Generative Phenomenology,'" in *The New Yearbook for Phenomenology and Phenomenological Philosophy*, 1/2001. Seattle: Noesis Press, 369–376.
Buchheim, Thomas 1997: "Das 'Gefühl der Freiheit' als ein widersprüchliches Pfand ihrer Realität," in *Fichte-Studies*, 11, 317–330.
Carr, David 1974: *Phenomenology and the Problem of History.* Dordrecht: Nijhoff/Kluwer.
Carr, David 1986: *Time, Narrative and History.* Bloomington: Indiana University Press.
Casey, Edward S. 1987: *Remembering*. Bloomington: Indiana University Press.
Claesges, Ulrich 1964: *Edmund Husserls Theorie der Raumkonstitution*. Den Haag: Martinus Nijhoff.
Cole, Jonathan and Paillard, Jacques 1998: "Living without Touch and Peripheral Information about Body Position and Movement: Studies with Deafferented Subjects," in *The Body and the Self*. Jose Luis Bermudez, Anthony Marcel and Eilan Naomi, eds. Cambridge: MIT Press, 225–244.
Cramer, Konrad 1974: "'Erlebnis'. Thesen zu Hegels Theorie des Selbstbewußtseins mit Rücksicht auf die Aporien eines Grundbegriffs nachhegelscher Philosophie," in *Stuttgarter Hegel-Tage* (*Hegel-Studien, Beiheft* 11). Hans Georg Gadamer, ed. Bonn: Bouvier, 537–603.
Crowell, Steven 2001: *Husserl, Heidegger, and the Space of Meaning. Paths Toward Trancendental Phenomenology*. Evanston: Northwestern UP.
Damast, Thomas 1990: "Zum Problem einer Theorie der Reflexion bei Husserl," in *Bewußtsein und Zeitlichkeit. Ein Problemschnitt durch die Philosophie der Neuzeit*. Hubertus Busche, ed. Würzburg: Koenigshausen und Neumann, 199–212.
Derrida, Jaques 1978: *Writing and Difference*. Trans. Alan Bass. Chicago: University of Chicago Press.
Derrida, Jaques 1993: *Die Schrift und die Differenz*. Frankfurt am Main: Suhrkamp.
Fichte, Johann Gottlieb 1971: *Fichtes sämmtliche Werke*. I. H. Fichte, ed. Berlin: De Gruyter.
Fichte, Johann Gottlieb 1988: *Grundlage der gesamten Wissenschaftslehre* (*1794*). Hamburg: Meiner.
Fink, Eugen 1966: *Studien zur Phänomenologie 1930–1939*. Den Haag: Martinus Nijhoff.
Freud, Sigmund 1997: *Schriften zur Behandlungstechnik*. Studienausgabe, Ergänzungsband. 5th ed. Frankfurt am Main: Fischer.

Gadamer, Hans-Georg 1975: *Truth and Method*. London: Sheed and Ward [original 1960].
Gadamer, Hans Georg 1999: *Gesammelte Werke*. Paderborn: UTB.
Gallagher, Shaun 1998: "Body Schema and Intentionality," in *The Body and the Self*. Jose Luis Bermudez, Anthony Marcel, and Eilan Naomi, eds. Cambridge: MIT Press, 225–244.
Gallaghar, Shaun and Jonathan Cole 1998: "Body Image and Body Schema in a Deafferented Subject," in *Body and Flesh. A Philosophical Reader*. Donn Welton, ed. Malden: Blackwell, 131–148.
Gallese, Vittorio 2005: "Embodied simulation: From neurons to phenomenal experience," in *Phenomenology and the Cognitive Sciences*, 4, 23–48.
Gehlen, Arnold 1997: *Der Mensch*: *seine Natur und seine Stellung in der Welt*. 13th ed. Wiesbaden: UTB.
Grathoff, Richard 1995: *Milieu und Lebenswelt. Einführung in die phänomenologische Soziologie und die sozialphänomenologische Forschung*. Frankfurt am Main: Suhrkamp.
Habermas, Jürgen 1989: "Vorlesungen zur sprachtheoretischen Grundlegung der Soziologie," in *Vorstudien und Ergänzungen zur Theorie des kommunikativen Handelns*. Frankfurt am Main: Suhrkamp, 11–126.
Hart, James G. 1992: *The Person and the Common Life: Studies in a Husserlian Social Ethics*. Dordrecht: Kluwer Academic Publishers.
Hart, James G. 1995: "Husserl and Fichte: With special regard to Husserl's lectures on 'Fichte's ideal of humanity,'" in *Husserl Studies*, 12/2, 135–163.
Heidegger, Martin 1985: *Sein und Zeit*. 16th ed. Tübingen: Niemeyer [cited as SuZ].
Heidegger, Martin 1994: *Prolegomena zur Geschichte des Zeitbegriffs (Sommersemester 1925)*, P. Jaeger, ed. Frankfurt: Klostermann.
Heidegger, Martin 1996: *Being and Time*. Trans. J. Stambough. New York: SUNY Press.
Held, Klaus 1966: *Lebendige Gegenwart. Die Frage nach der Seinsweise des transzendentalen Ich bei Edmund Husserl entwickelt am Leitfaden der Zeitproblematik*. Den Haag: Martinus Nijhoff.
Held, Klaus 1972: "Das Problem der Intersubjektivität und die Idee einer Phänomenologischen Transzendentalphilosophie," in *Perspektiven transzendentalphänomenologischer Forschung*. U. Claesges and K. Held, eds. Den Haag: Martinus Nijhoff, 3–60.
Held, Klaus 1991a: "Heimwelt, Fremdwelt, die eine Welt," in *Phänomenologische Forschungen*, 24/25, 305–335.
Held, Klaus 1991b: *Person und Sinnerfahrung. Philosophische Grundlagen und interdisziplinäre Perspektiven. Festschrift für Georg Scherer zum 65. Geburtstag*. Carl F. Gethmann and Peter L. Österreich, eds. Darmstadt: Wissenschaftliche Buchgesellschaft.
Henrich, Dieter 1958: "Über die Grundlagen von Husserls Kritik an der philosophischen Tradition," in *Philosophische Rundschau*, Jg.6, 1/2, 1–26.
Henry, Michel 1992: *Radikale Lebensphänomenologie. Ausgewählte Studien zur Phänomenologie*. Freiburg: Alber.
Hofmann, Gisbert 1997: "Zweideutigkeit der Reflexion als Wahrnehmung von Anonymität," in *Husserl Studies* 14, 95–121.
Hogrebe, Wolfram 1994: *Sehnsucht und Erkenntnis. Antrittsvorlesung an der Friedrich-Schiller-Universität Jena am 11.11.93*. Jena: Palm und Enke.

Hopkins, Burt C. 1993: *Intentionality in Husserl and Heidegger. The problem of the original method and phenomenon of phenomenology*. Dordrecht: Kluwer Academic Publishers.

Hopkins, Burt C. 1997: "Phenomenological Cognition of the A Priori. Husserl's Method of Seeing Essences (Wesenserschauung)," in *Husserl in Contemporary Context*. Dordrecht: Kluwer Academic Publishers, 151–178.

Hopkins, Burt C. 2001a: "Jacob Klein and the Phenomenology of History," in *The New Yearbook for Phenomenology and Phenomenological Philosophy*, 1/2001. Seattle: Noesis Press, 67–110.

Hopkins, Burt C. 2001b: "The Transcendental Problematic of Generativity and the Problem of Historicism: Remarks on Steinbock's Home and Beyond," in *The New Yearbook for Phenomenology and Phenomenological Philosophy*, 1/2001. Seattle: Noesis Press, 377–390.

Husserl, Edmund 1950ff.: *Husserliana – Gesammelte Werke*. Dordrecht/Den Haag: Kluwer/Martinus Nijhoff.

Husserl, Edmund 1980ff.: Husserliana – Collected Works. Dordrecht/Den Haag: Kluwer/Martinus Nijhoff.

Husserl, Edmund 1964: *The Paris Lectures*. Trans. Peter Koestenbaum. The Hague: Martinus Nijhoff, 1964.

Husserl, Edmund 1981: "Renewal: Its Problem and Method." Trans. Jeffner Allen. In *Husserl: Shorter Works*. Peter McCormick and Frederick A. Elliston eds. Notre Dame: University of Notre Dame Press, 326–331.

Husserl, Edmund 1981ff: *Husserliana – Dokumente*. Dordrecht/Den Haag: Kluwer [cited as HuaDok].

Husserl, Edmund 1985: *Erfahrung und Urteil. Untersuchungen zur Genealogie der Logik*, edited and revised by Ludwig Landgrebe. Hamburg: Meiner. [cited as EU].

Husserl, Edmund 1996: "Wert des Lebens. Wert der Welt. Sittlichkeit (Tugend) und Glückseligkeit <Februar 1923>,"in *Husserl Studies* 13/3. Ulrich Melle, ed. 201–235 [cited as Wert].

Husserl, Edmund 2000: "Phänomenologische Methode und phänomenologische Philosophie <Londoner Vorträge 1922>," in *Husserl Studies* 16. Berndt Gossens, ed., 183–254.

Janke, Wolfgang 1970: *Fichte. Sein und Reflexion*. Berlin: Walter de Gruyter.

Kaiser, Ulrich 1997: *Das Motiv der Hemmung in Husserls Phänomenologie*. Muenchen: Fink.

Kern, Iso 1975: *Idee und Methode der Philosophie. Leitgedanken für eine Theorie der Vernunft*. Berlin: Walter de Gruyter.

Kern, Iso 1977: "The Three Ways to the Transcendental Phenomenological Reduction in the Philosophy of Edmund Husserl," in *Husserl: Expositions and Appraisals*. Frederick A. Elliston and Peter McCormick, eds. South Bend: University of Notre Dame Press, 126–149.

Kern, Iso 1989: "Selbstbewußtsein und Ich bei Husserl," in *Husserl Symposium Mainz 1988. Akademie der Wissenschaften und der Literatur (1988)*, 3. Gerhard Funke, ed. Stuttgart: Steiner, 51–64.

Konersmann, Ralf 1991: *Lebendige Spiegel. Die Metapher des Subjekts*. Frankfurt am Main: Fischer.

Kühn, Rolf 1998: *Husserls Begriff der Passivität. Zur Kritik der passiven Synthesis in der genetischen Phänomenologie*. Freiburg: Alber.

Landgrebe, Ludwig 1978: *Der Weg der Phänomenologie. Das Problem einer ursprünglichen Erfahrung*. Gütersloh: Mohn.
Lee, Nam-In 1993: *Edmund Husserls Phänomenologie der Instinkte*. Dordrecht: Kluwer Academic Publishers.
Lee, Nam-In 1998: "Edmund Husserl's Phenomenology of Mood," in *Alterity and Facticity: New Perspectives on Husserl*. Natalie Depraz and Dan Zahavi, eds. Dordrecht: Kluwer Academic Publishers, 103–120.
Lembeck, Karl-Heinz 1988: *Gegenstand Geschichte: Geschichtswissenschaftstheorie in Husserls Phänomenologie*. Dordrecht: Kluwer Academic Publishers.
Lembeck, Karl-Heinz 1999: "Natürliche' Motive der transzendentalen Einstellung? Zum Methodenproblem in der Phänomenologie," in *Phänomenologische Forschungen* NF 4 (April), 3–20.
Lévinas, Emmanuel 1969: *Totality and Infinity*. Trans. A. Lingis. Pittsburgh: Duquesne University Press.
Lévinas, Emmanuel 1981: *Otherwise than Being or Beyond Essence*. Trans. A. Lingis. The Hague: Martinus Nijhoff, 1981.
Lévinas, Emmanuel 1986: "Phenomenology and the Non-Theoretical." Trans. J. N. Kraay and A. J. Scholten. *Facts and Values*. M. C. Doeser and J. N. Kraay eds. Dordrecht: Martinus Nijhoff, 109–119.
Lévinas, Emmanuel 1989: *Humanismus des anderen Menschen*. Hamburg: Meiner.
Lévinas, Emmanuel 1993: *Outside the Subject*. Trans. Michael B. Smith. Stanford: Stanford University Press.
Lévinas, Emmanuel 1995: *Edmund Husserl's Theory of Intuition*. Evanston: Northwestern University Press.
Lévinas, Emmanuel 1998: *Collected Philosophical Papers*. Trans. A. Lingis. Pittsburgh: Duquesne University Press.
Lévinas, Emmanuel 2003: *Humanism and the Other*. Trans. Nidra Poller. Champaign: University of Illinois Press.
Lohmar, Dieter 2005: "Die phänomenologische Methode der Wesensschau und ihre Präzisierung als eidetische Variation," in *Phenomenologische Forschungen*, NF 10, 65–91.
Lotz, Christian 2004a: "Certainty of Oneself. On Fichte's Conception of Conscience as Non-epistemic Self-Understanding," *Southwest Philosophy Review*, 20/1, 25–36.
Lotz, Christian 2004b: "Recollection, Mourning and the Absolute Past: Husserl, Freud and Derrida," *New Yearbook for Phenomenology and Phenomenological* Philosophy, 4, 121–141.
Lotz, Christian 2005a: "Tod, Wille, Zeit. Die praktische Konzeption des Selbstbewusstseins bei Lévinas", in *Lévinas' Ethik im Kontext*, ed. Christian Kupke, Berlin: Parodos Verlag, 73–92.
Lotz, Christian 2005b: *Vom Leib zum Selbst. Kritische Analysen zu Husserl and Heidegger*. Freiburg: Alber Verlag.
Marbach, Eduard 1996: "Reine und angewandte Phänomenologie: Überlegungen zur Rolle der Erfahrung in Husserlscher Sicht," in *Der Begriff der Erfahrung in der Philosophie des 20. Jahrhunderts*. Jürg Freudiger, Andreas Graeser and Klaus Petrus, eds. München: Beck, 133–152.
Melle, Ullrich 1990: "Objektivierende und nicht-objektivierende Akte," in *Husserl-Ausgabe und Husserl-Forschung*. Samuel Ijsseling ed. Dordrecht: Kluwer Academic Publishers, 35–49.

Melle, Ullrich 1991: "The Development of Husserl's Ethics," in *Études Phénoménologiques*, 13/14, 115–135.
Melle, Ullrich 1997: "Husserl's Phenomenology of Willing," in *Phenomenology of Values and Valuing*. James G. Hart and Lester Embree, eds. Dordrecht: Kluwer Academic Publishers, 169–192.
Melle, Ullrich 1998: "Zu Brentanos und Husserls Ethikansatz. Die Analogie zwischen den Vernunftarten," in *Brentano-Studien*, 1, 109–120.
Meltzoff, Andrew N. and Moore, Keith M. 1998: "Infants' Understanding of People and Things: From Body Imitation to Folk Psychology," in *The Body and the Self*. Jose Luis Bermudez, Anthony Marcel and Eilan Naomi, eds. Cambridge: MIT Press, 43–70.
Mensch, James R. 1998: "Instincts: A Husserlian Account," in *Husserl Studies*, 14, 219–237.
Mensch, James R. 1999: "Husserl's Concept of the Future," *Husserl Studies*, 16, 41–64.
Mensch, James R. 2001: *Postfoundational Phenomenology: Husserlian Reflections on Presence and Embodiment*. University Park: Pennsylvania State University Press.
Merleau-Ponty, Maurice 1962: *Phenomenology of Perception*, Trans. C. Smith. New York: Humanities Press.
Merleau-Ponty, Maurice 1964: *Signs*. Trans. Richard C. McCleary. Evanston, IL: Northwestern University Press.
Merleau-Ponty, Maurice 1966: *Phänomenologie der Wahrnehmung*. Berlin: Walter de Gruyter.
Merleau-Ponty, Maurice 1984: *Das Auge und der Geist*. Hamburg: Meiner.
Mittelstraß, Jürgen 1991: "Das lebensweltliche Apriori," in *Lebenswelt und Wissenschaft. Studien zum Verhältnis von Phänomenologie und Wissenschaftstheorie*. Carl F. Gethmann, ed. Bonn: Bouvier, 114–142.
Mohanty, J. N. 1952: "Fichte's Science of Knowledge and Husserl's Phenomenology," in *Philosophical Quarterly* (Calcutta) 25, 113–125.
Mohanty, J. N. 1984: "Husserl on `Possibility'," in *Husserl Studies*, 1, 13–29.
Mohanty, J. N. 1988: "Beschreibung und Auslegung als Möglichkeiten für die Phänomenologie," in *Phänomenologische Forschungen*, 21, 11–30.
Moran, Dermot 2000: *Introduction to Phenomenology*, London: Routledge.
Moran, Dermot 2005: *Edmund Husserl. Founder of Phenomenology*. London: Polity Press.
Müller, Gisela 1999: *Wahrnehmung, Urteil und Erkenntniswille. Untersuchungen zur Husserls Phänomenologie der vorprädikativen Erfahrung*, with a Foreword by Thomas M. Seebohm. University Park: Pennsylvania State University Press.
Niankang, Ni 1998: "Urbewußtsein und Reflexion bei Husserl," in *Husserl Studies*, 2/15, 77–99.
Orth, Ernst Wolfgang 1997: *Kultur und Organismus. Studien zur Philosophie Richard Hönigswalds*. Bonn: Bouvier.
Pachoud, Bernard 1999: "The Teleological Dimension of Perceptual and Motor Intentionality," in *Naturalizing Phenomenology. Issues in Contemporary Phenomenology and Cognitive Science*. Jean Petitot, Francisco Varela, Bernard Pachoud and Jean-Michel Roy, eds. Stanford: Stanford University Press, 196–219.
Piaget, Jean 1975: "Nachahmung, Spiel und Traum," in *Gesammelte Werke 5. Studienausgabe*. Stuttgart: Klett.

Rang, Bernhard 1972: *Kausalität und Motivation. Untersuchungen zum Verhältnis von Perspektivität und Objektivität in der Phänomenologie Edmund Husserls*. Den Haag: Nijhoff.
Ricœur, Paul 1967: *Husserl*. Northwestern: Northwestern University Press.
Ricœur, Paul 1970: *Freud and Philosophy: An Essay on Interpretation*. Trans. Denis Savage. New Haven, CT: Yale University Press.
Ricœur, Paul 1976: *Philosophical Hermeneutics*. Trans. and ed. David E. Linge. Berkeley: University of California Press.
Ricœur, Paul 1984: *The Conflict of Interpretations*. Northwestern: Northwestern University Press.
Ricœur, Paul 1993: *Die Interpretation. Ein Versuch über Freud*. Frankfurt am Main: Suhrkamp.
Ricœur, Paul 1994: *Hermeneutics and the Human Sciences*. Cambridge: Cambridge University Press.
Ricœur, Paul 1996: *A Key to Edmund Husserls Ideas I*. Milwaukee: Marquette University Press.
Rinofner-Kreidl, Sonja 2000: *Edmund Husserl. Zeitlichkeit und Intentionalität.* Freiburg/München: Alber.
Rockmore, Tom 1979: "Fichte, Husserl, and philosophical science," in *International Philosophical Quarterly*, 19, 15–27.
Sacks, Oliver 1985: *The Man Who Mistook His Wife for a Hat*. New York: Summit Books.
Sartre, Jean-Paul 1956: *Being and Nothingness: An Essay on Phenomenological Ontology.* Trans. Hazel E. Barnes. New York: Philosophical Library.
Sartre, Jean-Paul 1993: *Das Sein und das Nichts. Versuch einer phänomenologischen Ontologie*. Reinbek bei Hamburg: Rowohlt.
Sartre, Jean-Paul 2000: *Der Existentialismus ist ein Humanismus und andere philosophische Essays 1943–1948*. Reinbek bei Hamburg: Rowohlt.
Scheler, Max 1973: *Formalism in Ethics and Non-Formal Ethics of Values: A New Attempt toward the Foundation of an Ethical Personalism*. Trans. Manfred S. Frings and Roger L. Funk. Evanston, IL: Northwestern University Press.
Scheler, Max 1980: *Der Formalismus in der Ethik und die materiale Wertethik. Neuer Versuch der Grundlegung eines ethischen Personalismus*, in *Gesammelte Werke*, Bd.2. Bern/München: Francke.
Schick, Friedrike 1997: "Die Rolle des Gefühls in der Genese des Bewußtseins. Überlegungen zur Hegel und Fichte," in *Materiale Disziplinen der Wissenschaftslehre. Zur Theorie der Gefühle*. Wolfgang H. Schrader, ed., in *Fichte-Studien*, 11, 331–349.
Schuhmann, Karl 1981: *Husserl-Chronik. Denk- und Lebensweg Edmund Husserls*. Den Haag: Martinus Nijhoff.
Schuhmann, Karl 1988: *Husserls Staatsphilosophie*. Freiburg: Alber.
Schuhmann, Karl 1991: "Probleme der Husserlschen Wertlehre," in *Philosophisches Jahrbuch*, 98, 106–113.
Seebohm, Thomas M. 1985: "Fichte's and Husserl's critique of Kant's transcendental deduction," in *Husserl Studies*, 2, 53–74.
Seebohm, Thomas M. 1994: "Intentionalität und passive Synthesis. Gedanken zu einer nichttranszendentalen Konzeption von Intentionalität," in *Husserl in Halle. Spurensuche im Anfang der Phänomenologie*. H. M. Gerlach and Hans Rainer Sepp, eds. Frankfurt am Main: Lang, 63–84.

Sepp, Hans Rainer 1994: "Husserl über Erneuerung. Ethik im Schnittfeld von Wissenschaft und Sozialität," in *Husserl in Halle. Spurensuche im Anfang der Phänomenologie*. Hans Martin Gerlach and Hans Rainer Sepp, eds. Frankfurt am Main: Lang, 109–130.

Sepp, Hans Rainer 1997: *Praxis und Theoria. Husserls transzendentalphänomenologische Rekonstruktion des Lebens*. Freiburg: Alber.

Siemek, Marek J. 1995: "Fichtes und Husserls Konzept der Transzendentalphilosophie," in *Fichtes Wissenschaftslehre 1794. Philosophische Resonanzen*. Wolfram Hogrebe, ed. Frankfurt am Main: Suhrkamp, 96–113.

Sommer, Manfred 1990: *Lebenswelt und Zeitbewußtsein*. Frankfurt am Main: Suhrkamp.

Sonderegger, Ruth 2000: *Für eine Ästhetik des Spiels. Hermeneutik, Dekonstruktion und der Eigensinn der Kunst*. Frankfurt am Main: Suhrkamp.

Spahn, Christine 1996: *Phänomenologische Handlungstheorie. Edmund Husserls Untersuchungen zur Ethik*. Würzburg: Königshausen&Neumann.

Steinbock, Anthony J. 1995: *Home and Beyond: Generative Phenomenology after Husserl*. Evanston: Northwestern University Press.

Stolzenberg, Jürgen 1986: *Fichtes Begriff der intellektuellen Anschauung. Die Entwicklung in den Wissenschaftslehren von 1793/94 bis 1801/02*. Stuttgart: Klett und Cotta.

Stolzenberg, Jürgen 1995: "Fichtes Begriff des praktischen Selbstbewußtseins," in *Fichtes Wissenschaftslehre 1794. Philosophische Resonanzen*. Wolfram Hogrebe, ed. Frankfurt am Main: Suhrkamp, 71–95.

Straus, Erwin 1960: *Psychologie der menschlichen Welt. Gesammelte Schriften*. Berlin: Springer.

Straus, Erwin 1966: *Phenomenological Psychology: The Selected Papers of Erwin W. Straus*. Trans., in part, Erling Eng. New York: Basic Books.

Taguchi, Shigeru 2002: "Individuation und Ich-Gemeinschaft. Das Problem der Vielheit der ichlichen Individuen bei Husserl," in *Subjektivität – Verantwortung – Wahrheit. Neue Aspekte der Phänomenologie Edmund Husserls*. Lotz, Christian and Carr, David, eds. Frankfurt: Lang, 57–74.

Taminiaux, Jaques 1994: "The Husserlian Heritage in Heidegger's Notion of the Self," in *Reading Heidegger from the Start. Essays in His Earliest Thought*. Th. Kiesiel and John van Buren, eds. New York: SUNY Press, 269–292.

Tengelyi, László 1997a: "Lebensgeschichte als Selbstkonstitution bei Husserl," in *Husserl Studies*, 13/2, 155–167.

Tengelyi, László 1997b: *Der Zwitterbegriff Lebensgeschichte*. München: Fink.

Theunissen, Michael 1984: *The Other. Studies in the Social Ontology of Husserl, Heidegger, Sartre, and Buber*. Trans. C. Maccan. Cambridge: MIT Press.

Tietjen, Hartmut 1980: *Fichte und Husserl. Letztbegründung, Subjektivität und praktische Vernunft im transzendentalen Idealismus*. Frankfurt am Main: Klostermann.

Tugendhat, Ernst 1970: *Der Wahrheitsbegriff bei Husserl und Heidegger*, 2nd ed. Berlin: Walther de Gruyter.

Volonté, Paolo 1997: *Husserls Phänomenologie der Imagination. Zur Funktion der Phantasie bei der Konstitution von Erkenntnis*. Freiburg: Alber.

Volonté, Paolo 1998: *Husserls Phänomenologie der Imagination. Zur Funktion der Phantasie bei der Konstitution von Erkenntnis*. Freiburg: Alber.

Waldenfels, Bernhard 1971: *Das Zwischenreich des Dialogs. Sozialphilosophische Untersuchungen in Anschluß an Edmund Husserl*. Den Haag: Martinus Nijhoff.

Waldenfels, Bernhard 1980: *Das Spielraum des Verhaltens*. Frankfurt am Main: Suhrkamp.

Waldenfels, Bernhard 1994: *In den Netzen der Lebenswelt*. 2nd ed. Frankfurt am Main: Suhrkamp.

Waldenfels, Bernhard 1992: "Meaning without Ground: A Critique of Husserl's Idea of Foundation." Trans. Katharina Mai and Thomas R. Thorp. *Encyclopedia moderna* (Zagreb), 13, 375–383.

Waldenfels, Bernhard 1998a: *Grenzen der Normalisierung. Studien zur Phänomenologie des Fremden* 2. Frankfurt am Main: Suhrkamp.

Waldenfels, Bernhard 1998b: "Antwort auf das Fremde. Grundzüge einer responsiven Phänomenologie," in *Der Anspruch des Anderen. Perspektiven phänomenologischer Ethik*. Iris Därmann and Bernhard Waldenfels, eds. München: Fink, 35–50.

Waldenfels, Bernhard 1999a: *Sinnesschwellen. Studien zur Phänomenologie des Fremden 3*. Frankfurt am Main: Suhrkamp.

Waldenfels, Bernhard 1999b: *Vielstimmigkeit der Rede. Studien zur Phänomenologie des Fremden 4*. Frankfurt am Main: Suhrkamp.

Waldenfels, Bernhard 2000: *Das leibliche Selbst. Vorlesungen zur Phänomenologie des Leibes*. Frankfurt am Main: Suhrkamp.

Welton, Donn 1998: "Affectivity, Eros, and the Body," in *Body and Flesh: A Philosophical Reader*. Donn Welton, ed. Oxford: Blackwell, 181–206.

Welton, Donn 1999a: "Soft, Smooth Hands: Husserl's Phenomenology of the Lived-Body," in *The Body: Classic and Contemporary Readings*. Donn Welton ed. Oxford: Blackwell, 38–56.

Welton, Donn 1999b: *Touching Hands*. Unpublished manuscript.

Welton, Donn 2000: *The Other Husserl*. Bloomington: Indiana University Press.

Wildenburg, Dorothea 1999: "Darstellung der Vernunft in der Sinnenwelt. Ein Dilemma innerhalb der Interpersonalitätslehre J.G.Fichtes," in *Aktive Gelassenheit. Festschrift für Heinrich Beck zum 70.Geburtstag*. Eun Kim, Erwin Schadel and Uwe Voigt, eds. Bern: Lang, 359–374.

Wildenburg, Dorothea 2002: "'Denkkünsteleien' versus 'Menschenbeobachtung'? Fichte und Husserl," in *Subjektivität – Verantwortung – Wahrheit. Neue Aspekte der Phänomenologie Edmund Husserls*. Ch. Lotz & D. Carr, eds. Frankfurt am Main: Lang, 281–301.

Young, Iris 1998: "Throwing like a Girl," in *Body and Flesh: A Philosophical Reader*. Donn Welton, ed. Malden: Blackwell, 259–273.

Zahavi, Dan 1998a: "Self-Awareness and Affection," in *Alterity and Facticity: New Perspectives on Husserl*. Natalie Depraz and Dan Zahavi, eds. Dordrecht: Kluwer Academic Publishers, 205–228.

Zahavi, Dan 1998b: "The Fracture of Self-Awareness," in *Self-Awareness, Temporality, and Alterity: Central Topics in Phenomenology*. Dan Zahavi, ed. Dordrecht: Kluwer Academic Publishers, 21–40.

Zahavi, Dan 1999: *Self-Awareness and Alterity: A Phenomenological Investigation*. Evanston, IL: Northwestern University Press.

Zahavi, Dan 2001: *Husserl and Transcendental Intersubjectivity:* A *Response to the Linguistic-pragmatic Critique*. Athens: Ohio University Press.

Index

Index of Names

Index of Concepts