

Edmund Husserl and the inauguration of phenomenology as distinct philosophical discipline

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Abstract

Phenomenology, as philosophical discipline, aims according to Edmund Husserl at the gnoseological dynamics of the human spirituality. The metaphysic meditations of René Descartes represent for the phenomenological thoughtfulness the body of fundamentals, from which a real reform can be generated at the level of human knowledge. Taking the model of methodical doubt, and prolonging it within the act of transcendental reduction, Husserl will insist upon the importance of the ego, as transcendental nucleus of the entire human individual awareness. Taking away all the knowledge and checking their grounding will be transposed by Husserl at the entire philosophical thoughtfulness level, so that only the rigorously grounded and rationally justified ideas will be accepted. Here, the rigorous filtering and reconsidering all intellect's data will lead towards its purification of presumptions and not argued thesis; the result of such ample demarche-censorship consists in a fundamental authentic thoughtfulness of analytical clarity of concepts.

Keywords: *Phenomenology, transcendental ego, methodic doubt, transcendental reduction, naive objectivism, subjectivism, ontic essence of censorship.*

Meditations of Descartes as founder model of the phenomenological thoughtfulness

Edmund Husserl considered the famous paper of René Descartes, meaning *Meditationes de prima philosophia*, also known as *Metaphysical meditations*, as the conceptual ground, on the strength of which an extremely rigorous structure of the phenomenology, as distinct philosophical discipline, can be issued. According to Husserl, this fundamental body reveals some conclusive thesis within the process of a profound resurrection at the philosophical thoughtfulness level, a

resurrection that leads the analytical thinking of that who thinks over from world's paradigm towards that of the own spirit. The phenomenological method and problems should launch the demarche of research starting from these first evidences, met within the Cartesian analysis. Husserl sees that the leading idea, the standard point around which the new perspective of Descartes gravitates, relies on emphasizing the necessity of a profound and complete reform of philosophy; such reform might be established only upon basis of understanding again the philosophy as science, with a rigorous and correctly justified ground, with an absolute conceptual basis that is undeniable. According to Descartes, as Husserl sees, all the sciences should thus assume such a resurrection of reevaluating, by aiming the research of own ground-work and full justification of them. The sciences are known here as segments, components of a universal discipline that includes, an identified discipline as regards the philosophy from Cartesian point of view. In this way, a hard-line reconstruction of philosophy will be firstly imposed. Husserl considers that for Descartes, such a major resurrection at philosophy's level can be accomplished by only conclusive reversal of the thematic aimed by the philosophical meditation. Redirecting of thoughtfulness was thus imposed, from the object towards the subject, from exteriority towards interiority. This redirecting towards the subject assumes according to Husserl, two conclusive stages. In a first stage of the meditative process, the act of thinker's own meditation is imposed. The thinker should suspend the gnoseological and ontological connections by the ample complexity of the world, where philosophy has become again a result of philosophizing, a personal process, and a demarche that fully belongs to individual interiority. The subject makes an analysis of his own now, and any people he knows will be reevaluated by the interiority perspective, as information gained and assumed by the active himself. Once accepted this new context of starting the meditation, *the poverty* should also be known, the poor information that subject cannot tolerate within own privacy. In order to go on for this direction and to regain the connections with the exteriority, connections proven to be real and the exteriority it is proven to be real, founding a method that can check the certitude of an conscience is imposed; this might also confer a strong and secure advance of the analytical demarche of the developed meditation. The evoked method within this context is that of doubt. Such method, according to Husserl, assumes placing any conscience under the interrogation spectrum, where this is from the start suspected as concerns the lack of a strong ground-work anchored in reality, by the absence of an authentic justification of own human being. Only when judiciousness meets an element whose presence excludes any possibility of doubt

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as regards his existence, the individual conscience can be invested within a reconstruction of mundanity placed on the basis of confirmed certainty. This element was indicated by the Cartesian thoughtfulness as representing the existence of own ego. In this way, by the method of doubt, a second stage of the process of reorientation towards the subject is accomplished. Husserl affirms that the Cartesian vision considers the certainty offered by the sensorial experience as being not enough and unable to resist to the doubt's demonstration. Within such context, the thinker considers himself as *absolutely indubitable as pure ego of his cogitations*, meaning of ego founder of internal certainties. From the phenomenological perspective and by confirming his existence, the ego has become the consciousness able *to establish within his pure interiority and objective exteriority*. It is about a gradual reacceptance of mundanity's components, according to their cognitive confirmation, assuming again the world as data on ego's perception. The creature and veracity of God, by admitting all metaphysical fundamentals of the entire complex of existence, come as a superior level simultaneously with using the rational doubt over each element, subsequently reaffirmed by the individual awareness. Husserl recognizes the interrogations and problems opened within the Cartesian thoughtfulness, as primordial frame for the phenomenology demarche, for both the model of meditative approaching technique and the ground matters postulated; among these things, the most important is represented by the proof and dynamics of subjectivity, the internal gnoseological and ontological activity of the ego.¹

Phenomenological solution for the modern spirituality crisis

Within the demarche of issuing the phenomenology as distinct philosophical discipline, Husserl starts with establishing a denaturalization of the entire culture and modern science. He also sees the manner by which the religion, simultaneously with the morning glories of the modernity, has become a social convention lacked of high primordial events and which has been repeating for the cultural and scientific activity. In this way, the expectations related to the ascendant evolution of these fields were deceptive. The science cannot achieve a clarification of own fundamentals and cannot assume any ways, an obvious and decisive path. It hesitates and alternates within the process of clarifying the own statute and the aims that should be assumed really steady.² The philosophy of 19th century admitted science as the only way by which the human being will be

¹ Edmund Husserl, *Meditații carteziene*, Humanitas Publishing House, Bucharest, 1994, pp. 31-33.

² *Ibidem*, p. 34.

released of superstitions and prejudices, thus going forward towards dead and banishment of God to an era of complete human being, of the *Super-Human being*, truthful to only the faithfulness in own resources and potentialities.³ One of the prophets of this era which estimated to be unavoidable, Friedrich Nietzsche, considered that only reporting to this paradigm of the human being matters, paradigm that imposed a total faithfulness of the terrestrial human being, paradigm that imposed a full faithfulness towards the vital impulses of the life, seen as a progressive organic process that excludes the tendencies to spiritualist perspectives supported by the great religions.⁴ According to Husserl, this optimism has proven to be unjustified during the subsequent path of the humanity, thus proving a substantial metaphysic indefinite character, an inanity of idea as regards founding some primordial fundamentals, not only for the science or culture, but also for the entire civilization. Referring especially to philosophy, Husserl considered that modern age offers the darksome perspective of a literature requesting to be philosophical, a literature that increases within an accelerated rhythm, but which is moving off constantly from the analytical profoundness of the spirit, of the profoundness of the authentic ideas. An unitary and coherent philosophy is missing, in a manner of thinking philosophically the own thoughtfulness, a returning of the meditative thoughts over the its functionality structures and mechanisms. To Husserl, the only choice that might be seen here as solution for coming out of such a crisis specific to philosophy and sciences, in generally, consists in coming back to the attitude of beginner philosopher, attitude assumed by the Cartesian thoughtfulness, by adopting the method of generalized doubtfulness. In this way, a precursory rejection is imposed to all defects, data and knowledge coming from the science and culture's sphere to a severe analysis of fundamentals carried out and supported. According to Husserl, the pretention of issuing a philosophy able to be issued by all auxiliary presuppositions, of all references and extensions adjacently called, should represent the authentic aim and sense of philosophizing. Such a new philosophy might be recognized as *autonomous*, being established by primordial or founder certainties. It might assume the maximum of responsibility over the own presence and actions within the humanist sciences, and also within the ample area of the general human knowledge. The phenomenology wishes to be a philosophical discipline, which tries to explore this universe of essentiality, of the eidetic founder of ontical and

³ Friedrich Nietzsche, *Așa grăit-a Zarathustra*, Humanitas Publishing House, Bucharest, 1996, p. 364.

⁴ Nikolai Berdiaev, *Încercare de metafizică eshatologică*, Paideia Publishing House, Bucharest, 1999, pp. 41-42.

gnoseological complexes, of structures of the existence and awareness. It also aims especially towards placing any analytical speech on a stamp of a mathematical extension, by the exactness of means of achieving results and by final structuring of them. The part that Husserl admits for the Cartesian thoughtfulness is that of discussing the problems of human awareness, by redirecting the philosophical research *starting from the naive objectivism towards the transcendental subjectivism*.

The solution offered by the phenomenological perspective to the major crisis of modern culture consists in the impulse of following the doubt experience of Cartesian method, aiming towards the metaphysical naivety, where carrying out a process to human being awareness was anchored. Only the severe filtering of all awareness and of the entire area of information from all fields will allow the apprehending and definitive renouncing to false things and presuppositions initially assumed as true things. Such filtering is tough impossible, without accepting the famous *ego cogito* as infrastructure of any opened reevaluation within this kind of context.⁵ From subjectivity and within the dynamics of the internal side, a new and authentic research over the entire research and innovation spectrum of the human spirit can be established. The demarche of phenomenology is aimed to be, by the help of an impulse of going back to the essences of mundanity and human being, a reactivation of profoundness and lucidity potential that was shuttered within the human awareness by constantly neglecting the part of human conscience and interiority, within the research assembly of human thoughtfulness.

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⁵ E. Husserl, *op. cit.*, pp. 35-36.