

Phenomenology and Intuition

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Information

- Web page for this course:
<http://von-wachter.de/lv/09-2-phen/phen-int.htm>
- Read it as well as the pages linked to it.

Repetition: Ways of knowing

- A basic distinction between two ways of knowing:
 - Perception (does not involve inference)
 - Knowing through evidence (inference to the best explanation)
- Is there perception other than sense perception? (intuition)
 - The phenomenologist Max Scheler called this 'phenomenological experience'.

Things that may be known through intuition

- Modal facts, facts about essences
- Moral facts
- Mathematical and logical facts

Belief

- belief (general) vs. faith (religion)
 - to believe = take something to be the case (fürwahrhalten)
 - all sorts of facts
 - all degrees of certainty
- Knowledge
 - If Peter knows X, then Peter believes X.
 - If Peter does not believe X, then Peter does not know X.

Knowledge

- Classical definition (e.g. Plato's Theaetetus)
 - X knows that Y if, and only if:
 - X believes that Y
 - Y
 - X is justified in believing that Y
(X has e.g. seen Y)
- 'know' and 'believe' always refer to propositions (... that ...)

Intuition and Phenomenology

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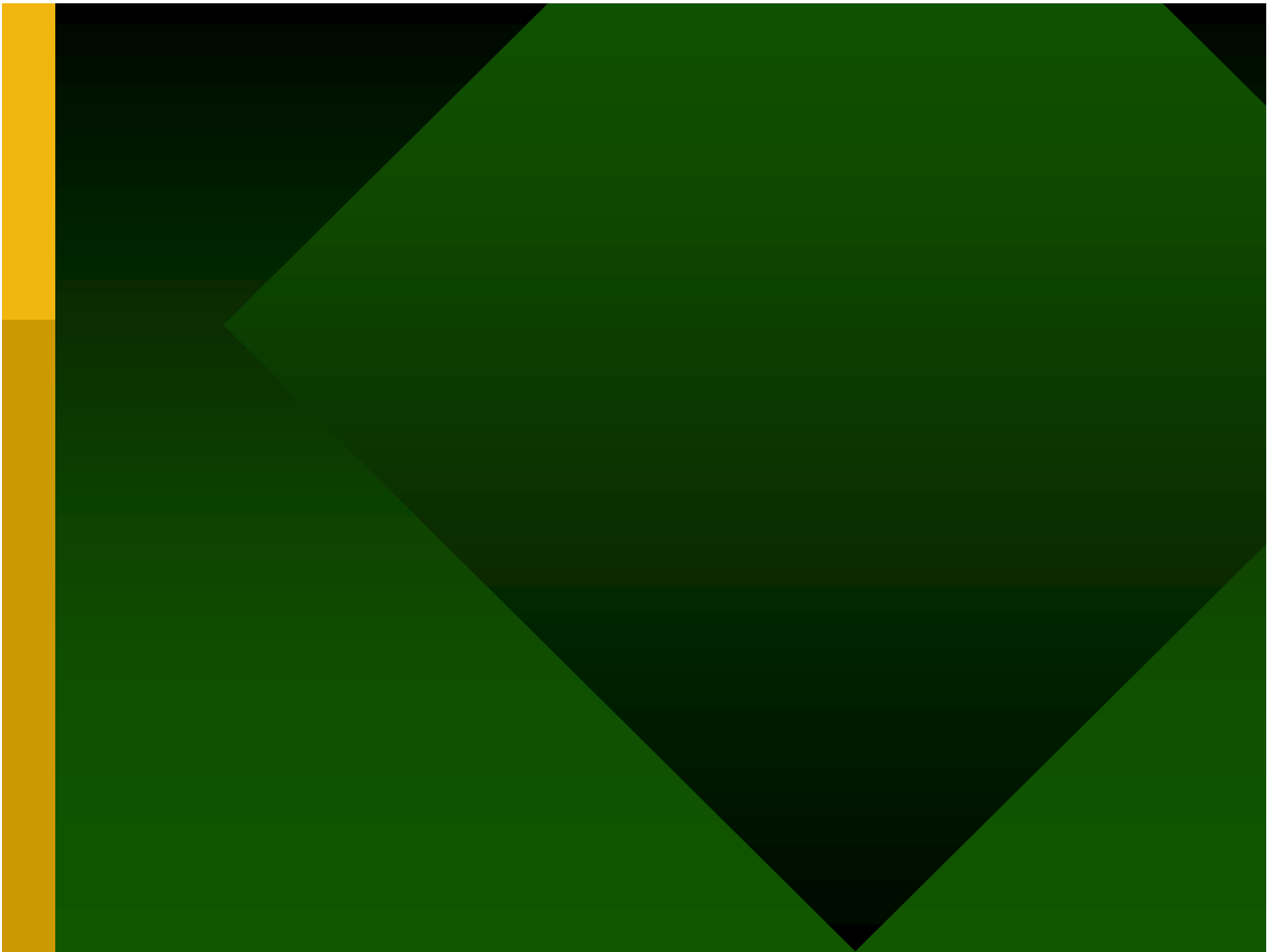
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Reinach on 'ultimate evidence'

- One can never have ultimate evidence about the existence of something physical.
- But one can have ultimate evidence about some (other) empirical facts. Example: the fact that I have this perception [sense impression].
 - This perception is a contingent fact and thus differs from facts about essences.
 - We know about this perception by intuition. - But not 'a priori' because for Reinach 'a priori' means general and necessary.
 - For Reinach 'empirical fact' means 'contingent fact'.

Modalities

- Modalities: possible, necessary, contingent.
- The form of a modal statement: It is possible that there is something that is A and B ...
- 'Contingent' means existing (and therefore possible) AND not necessary.
- Possible: not necessarily not.
- Necessary: not possibly not.
- Impossible: necessarily not.
- 'X is possible' leaves open whether X exists.
- 'X exists' leaves open whether X is necessary.
- Something that is possible may be actual or not (then it is 'merely possible')
- Things which some claim to exist necessarily: numbers, universals, God, essences.



Adolf Reinach: 'Über Phenomenologie'

- Your task was: 'Summarise Reinach's view about essences and modality.'
- Important points from § II:
 - Essence analysis starts from meanings but is more than this.
 - Analysis of meanings leads to introducing and eliminating distinctions. It shall lead to "things in themselves".

- There are laws governing essences.
 - They are about what cannot be otherwise
 - What is general and cannot be otherwise is also called "a priori".
- The a priori is not known through experience.
 - Reinach means by 'experience' sense experience. Scheler introduces 'phenomenological experience'.
 - Experience can only discover singular facts.
 - The a priori is known through imagination (or 'intuition').
- The a priori is not about how we have to think. It is a necessity of being. It obtains independently of whether it is recognised.
- States of affairs are a priori. They obtain independently of whether they are known. "Das Apriori hat an und für sich mit dem Denken und Erkennen auch nicht das mindeste zu tun." (545)
 - Lotze introduced "Sachverhalte". Reinach takes them to be objects of judgements.
 - 'Apriori' today is used with an epistemological meaning (Saul Kripke)

- "Das Gebiet des Apriori ist unübersehbar groß; was immer an Objekten wir kennen, sie alle haben ihr 'Was', ihr 'Wesen', und von allen Wesenheiten gelten Wesensgesetze."
- "Wenn wir in der Phänomenologie brechen wollen mit den Theorien und Konstruktionen, und wenn wir die Rückkehr zu den Sachen selbst anstreben, zur reinen, unverdeckten Intuition der Wesenheiten, so ist Intuition dabei nicht gedacht als eine plötzliche Eingebung und Erleuchtung... Es gibt hier ein Näher- und immer Näherkommen, und es gibt auf diesem Wege auch alle die Täuschungsmöglichkeiten, die jedes Erkennen mit sich führt." (550)