

An overview of the verbatim argument in Husserl's *Fifth Cartesian Meditation*

There is a good degree of redundancy of explanation in the condensed overview below. A clearer statement of the logically necessary principles can be made with respect to the following sections of the text by deleting the unnecessary recapitulations and making the presentation more cohesive. To make the analysis clear, the following major points should be understood. There are only eight major phenomena being discussed in the text and they are interpreted in the following way. All references are to the text of the *Fifth Cartesian Meditation*. There are eight major phenomena that Husserl was describing and elucidating. Firstly, there are a series of phenomena that refer to the experience of knowing any perceptual object. Secondly, there are a series of phenomena that refer to intersubjective life.

(§31, English page 66/German page 100): There is a self-Identical transcendental ego P7. The transcendental ego is a phenomenon that appears for Husserl. The transcendental aesthetics of space-time constitution is the lowest form of the constitution of an Objectivity and is understood as a mixed representation. It is the Objectivity of a general, physical animate or inanimate cultural object P1. Specifically, P1 is the type of mixed meaning that occurs in a perceptual object be it a thing or a person. It is not about empathic the givenness of what a person is like or what their perspective is (P2a).

(§32, p 66/100): The ego constitutes itself Identically P7. P7 is where the self remains Identical in relation to an Identical specific other person through an Identical relation of mutual exclusion and inclusion.

(§33, p 68/102): There is a first pairing between the senses of self in self-constitution.

(§34, p 71/105): The general method of theorising is mentioned in the statement that the eidos appears through the variation of essences.

(§36): Eidetic variation considers genetic and static possibility and impossibility.

(§38, p 77-8/111): "Pooled in sociality:" Intersubjective intentional implication occurs - an early account of the answer P5. P5 is the phenomenon of the whole of intersubjective involvement with others that shows the work of the passive syntheses that operate in co-constituting the current meanings of self, other and world. There is no solipsistic intentionality but only co-intentionality with others.

Cultural objects (P1) presuppose intersubjectivity (P5), a transcendental clue.

(Page 80/113): The transcendental aesthetics of thing-constitution is the lowest form of the recognition of a thing P1. It has a primal institution.

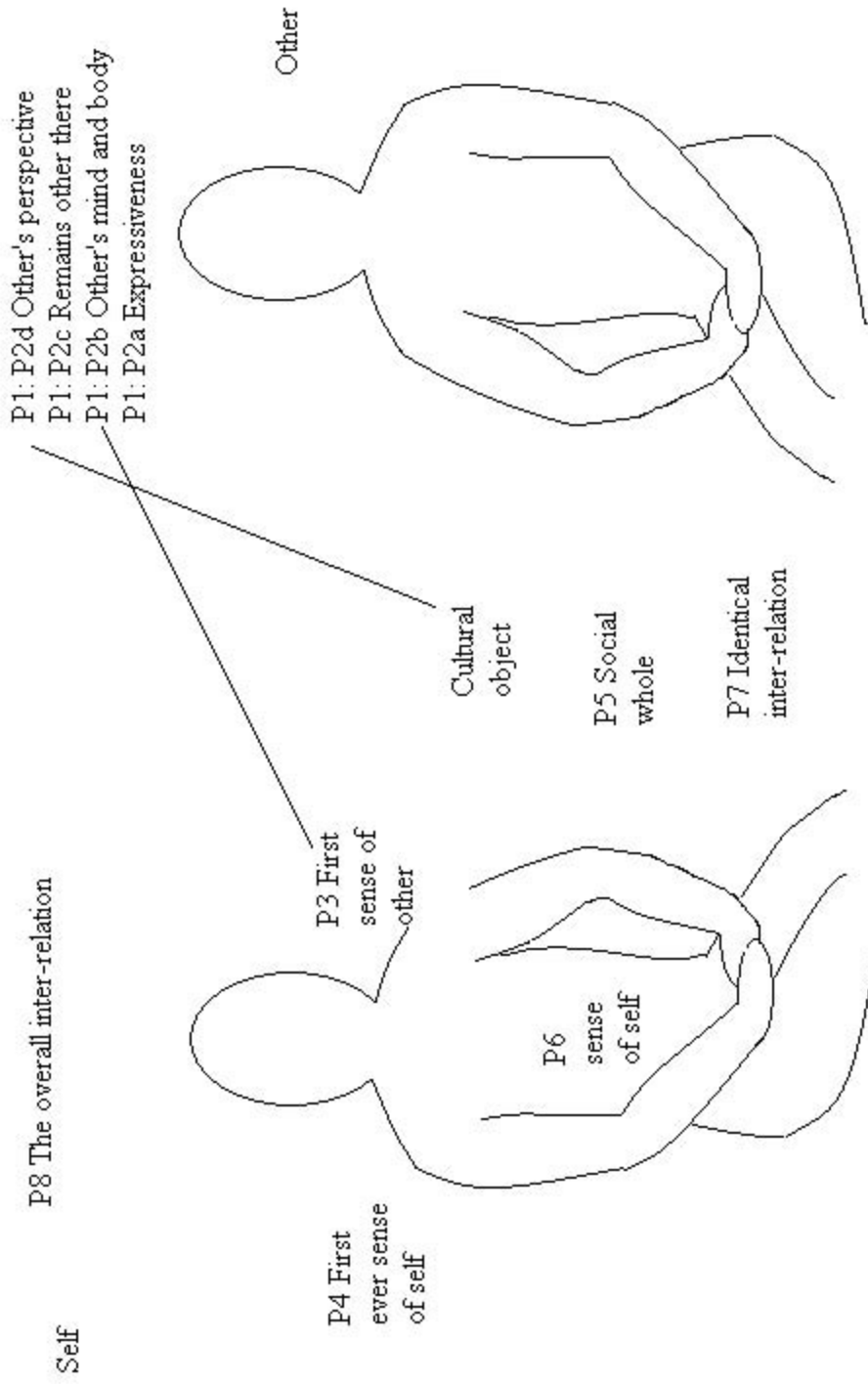


Figure 2 - Phenomena for elucidation, P1 to P8.

(§39, p 77/111, p 80/113): Passive genesis constitutes a pre-reflexive presence prior to egoic reflection. Repeat.

(§42, p 90/123): The transcendental phenomenology of the being of the world constitution is the aim of the research.

(§43, p 90/123): The first transcendental “clue” is the givenness of the other as not being the same as the givenness of self to self P1 and four similar senses of P2, empathic presentation. In a clearer fashion, what is meant is that we live in a human world of meaning as cognised being. Human bodily Objectivity is a cultural object of a higher sort than inanimate thing-presentations.

(Page 91/123): The other can be regarded as a real person who is a subject for the world and is in it with others. The other shares the world with self and empathises self P5. All meaning comes from consciousness, in which each individual consciousness plays a role.

(Page 92/123-4): The reflection on, and subsequent intentional analysis of the implications involved in empathic presentation, is for the purpose of understanding the world. Repeat.

(§44, p 93/124): The own world is based on the sense of having an Identical *Leib* as well as having other transcendental functions P8. P8 is the reduction to the own world that concerns demonstrating the phenomenon of the independent irreducible own world. What this irreducible experience shows is pre-intersubjectivity, an inherent readiness and ability to engage others and the social world. This pre-intersubjectivity belongs to self and includes one’s own experiences of others as retained, remembered, current and anticipated, imagined and possible representations of any kind.

(Page 93/124, fn 1): The difference between self and other is maintained P1, P2, P3, P4, P7. P3 is the Identical referent sense of otherness that has a first-ever occurrence. P4 is the phenomenon that the senses of self and other always co-occur. P7 is the phenomenon that the self remains Identical in relation to an Identical specific other in a relationship of mutual exclusion and inclusion.

(Page 94/125): Therefore, the self constitutes the phenomenological sense of the other in addition to their recognisable expressiveness. The human body plays a transcendental role in semiosis and the empathic and intersubjective constitution of all sense.

(Page 94/126): How does self constitute the other?

(Page 95-6/126-7): The focus on the own world is to consider the intersubjective meaningful situation of two or more persons, free from “all cultural predicates” P8. The general understandings of philosophy, science and the lifeworld are reduced so that they, allegedly, have no influence on what appears. Analysis of the own world is about pre-predicative experience, without speech or language but as the product of intentional acts and passive syntheses that enable there to be Objective meaning, cultural sense.

(Page 96/127): The absolute whole is within the ego and revealed by the usual transcendental reduction, which by itself, is a misleading terminology if it is not clarified by the paradoxical

inclusion of other remarks that show that the cognised correlates of the world and others are included in its “immanence” P8.

(Page 97/128): The self’s *Leib*, and visual perceptual field, form the extent of the own world P6, P7, P8. This includes others and world but re-interpreted as the products of consciousness with other consciousness. P6 is that although each self bestows the sense of otherness in co-constitution, it excludes that otherness from itself.

(Page 98/129): The intersubjective or spiritual is within the ego and consciousness P6.

(Page 98-9/129): The difference between self (P7, P8) and other (P2) is an observable and comparable interrelationship - the absolute perspective of phenomenology.

(§45, p 99/130): Consciousness makes the sense of its ego Identical (P7) and constitutes all that exists. Consciousness is both assumed and found. Therefore, there is a circle. It cannot be otherwise. The initial assumption of the Copernican turn, a cognitive interpretation, must go ahead. Phenomenology exists because of Kant’s assumption that consciousness constitutes and bestows all forms of meaning and understanding.

(Page 100/131): The primal institution of the other is retained in the primordial sphere, by necessity.

(§46, p 101-2/131-2): Reflection and intentional analysis reveals the Identical P2, P7. Repeat.

(Page 103/133): Identicals can be compared P7. Repeat.

(§47, p 105/135): The world is found inside the *Originalsphäre* P8.

(§48, p 105/135): The sense of the other is constituted in self. This is the result of the assumption that individual consciousness contributes and is a similar part of intersubjective consciousness.

(Page 106/135): Static intentional analysis of the world. A synchronic treatment is given here despite the inclusion of the *urstiftung* (which can only come from genetic eidetic variation).

(§49, p 107/137): There is an “intersubjective sphere of ownness,” P6.

(Page 107-8/138): Intersubjective constitutions are the products of intersubjective processes, where each ‘individual’ consciousness contributes in making intersubjective intentional implication, or communalization in the constitution of a world, what transcendental phenomenology investigates.

(Page 108/138): Meaning is intersubjective and the outcome of “systems” which have regular features. Repeat.

Sections 50 to 54 repeat all the material above but do so in a more focused manner.

(§50, p 109/139): Presentations need to be distinguished and their pairings ascertained P2a. P2a is that the physical body (P1) indicates the non-verbal expressiveness of the other (P2a) who has a bodily orientation with respect to mutual Objectivity and self. Empathy is found to be at work in constituting the Objective world as well as specific understanding. The other remains other to self,

by necessity. Consciousness constitutes the sense of the other by necessity of the cognitive assumption.

(Page 111/140): The second pairing is a “similarity” between the bodiliness of self (P8) and other (P1), seen as spacial and common.

(Page 111/141): By necessity, a primal institution has been at work in constituting the sense of the other P3. Repeat. The example of the child and the scissors is the archetypal form of primal institution P3. The difference between self and other is maintained.

(§51, p 112/141-2): The primal institution of the other’s otherness is on-going and the first-ever sense of the other is always quasi-present P3. (By necessity this conclusion is drawn but the eidetically-necessary inference concerning the phenomena cannot be directly experienced in the current moment. This conclusion is the result of eidetic variation of what must have happened).

(Page 112-3/142): The “intentional overreaching” in any pairing is two-way and arises across time: This is general conclusion on the nature of all association and motivation including that in the empathic intersubjective life.

(Page 113/142): There is a distinguishable difference of layers of sense maintained despite their connection. The other remains other.

(Page 113/143): The self’s *Leibkörper* and *leiblichkeit* are always present to self (P8).

(§52, p 114/143): What is primordial to the self’s *Eigenheit* (P8) is the other’s *Körper* (P1).

(Page 114/144): Despite superficial differences, intersubjective life (P5) produces congruence and harmoniousness of the Identical senses of self and other, through an on-going verification and nullification of senses. Others are proven as other *Leiben* (P2a) and that means the insertion into a meaningful psychological whole.

(Page 114-5/144): Self and other remain separate yet are intimately intertwined.

(Page 115/144): The self’s consciousness constitutes the sense of the other as *Leib*. All the senses of otherness comes from self. Repeat.

(Page 115/145): The senses self, other and their difference are maintained and interconnected. Repeat.

(§53, p 116/145-6): The ego and other remain Identically Here and There P7, P2c. P2c is the perception that the other’s body indicates the phenomenon of the Identical other and their givenness over “There” at a perceptual remove from self.

(Page 116/146): The *Eigenheit* is potential verifiability. Through movement, self could occupy a manifold of perspectives P7.

(Page 117/146): The givenness of the other’s perspective is achieved by imaginative transposal P2d. P2d is the perception of the other’s body overall as indicating that the outcome of empathy is a socially learned imaginative transposal to constitute the second-hand experience of their perspective

from 'other there'. Imaginative transposal is when self empathises, imagines or has learned what the other's perspective on the same cultural object is or might be. This is a repetition and clarification of what empathy achieves. This does incorporate the phenomena of mutual understanding and conflict. The other's perspective, when it appears, is only ever quasi-given to self (P2d). Reciprocity and mutuality occur, for the other empathises self P2d. There is an intersubjective openness of taking up new perspectives. Reciprocity and universality apply for all selves and others. The self's Here co-appears in the Other's There. Therefore, there is a primacy of empathy in constituting the world through transposal, reciprocity and universality.

(§54, p 117-8/147): A pairing happens through the similarity of two *Körper*. Repeat.

(Page 118/147): Pairing by association continues on higher levels on the basis of how the self's body would look if he or she were over there where the other is. The self's consciousness constitutes the sense of the other as *Leib* through a verification of imaginative transposal that occurs through lifelong intersubjective experience. There is a fusion but not a confusion of perspectives: "overlapping-at-a-distance". Repeat.

(Page 118-9/148): Vice versa, there is reciprocity and mutuality between other and self.

(Page 119/148): Self and other coexist and are co-intentional. The senses self, other and their difference are maintained P7, P8, P2d. Repeat.

(Page 120/149): Therefore, everyday intersubjectivity occurs, the everyday lifeworld and communal intentionality P5, P2d. Therefore, all understanding and mis-understanding occurs. All the previous elements are necessary and universal conditions for the possibility of concrete human existence. Human expressiveness is understood through physical bodiliness indicating a series of assertions¹.

(§55, p 120/148): Objectivity is intersubjective. The phenomena have been honoured. Consciousness is intersubjective. Repeat. The constitution of the world has been achieved. Transcendental phenomenology is a success.

(Page 120/149): The psychophysical ego is paired with the body of the other - one moment of empathic presentation.

(Page 121/150): Intersubjective intentional implication between all instances of consciousness occurs with respect to cultural objects. Repeat.

(Page 122/151): It is possible to distinguish between perception (P1) and presentation (P2a) and so decide on the different types of origins and necessities that occur in each. Repeat.

(Page 123/151): Human beings have a common intersubjective 'nature'. Repeat.

¹ (*Husserliana volume XIV*, p 249): On the recommendation of Iso Kern, the sense of this passage is that the other's sense is constituted through its similarity to the self's. The identically Here and There is verified as maintained P5, P6, P7, P8.

(Page 123/152): There is the possibility of taking up many perspectives within the one world and multiple perspectives on the same cultural object. This is a surface occurrence born of the hidden 'nature' or being of intersubjective consciousness and its ability to meta-represent other persons as co-intentional with self.

(Page 124/152): The givenness of the other as perceptual and presentiated. Repeat.

(Page 124/153): The givenness of the other in everyday life occurs. (Both a starting point and the end point). There is one world of psychophysical reality in the everyday. There is one basic nature according to Husserl's transcendental perspective.

(Page 125/153): Therefore, there is mutual Objectivity, the original clue. Repeat. The world and its Objectivity-for-all are the result of the interrelatedness of the whole. Repeat.

(Page 125/154): We share one world, fundamentally. Repeat. There is one world for deaf and blind persons also. There could be a phenomenological human science of the everyday which could only be eidetic.

(Page 126/154): The primacy of empathy is its role in meta-representing the possibility of Objectivity for all. The role of empathic presentation is crucial: It is meta-representational.

(Page 126/155): Presentation constitutes Objectivity. Higher cultural, intersubjective and intellectual presentations follow.

(Page 127/155): Consciousness can produce the same Object.

(Page 127/155-6): There is overlap between the natural attitude and the Objective. But the natural can only produce measuring, quantification and not realise the possibilities of different forms of thought and action that are open to it.

(Page 127-8/156): The *urstiftung* (P3) is motivated by the other's *Körper* P1. Repeat.

(Page 128/156): Universally, the sense of the other is 'in,' 'from' and 'with' the self. All moments comprise the Whole P5. Repeat.

(§56, p 129/158): Everyday intersubjectivity is constituted. Repeat.

(Page 130/158): Reciprocity and transposal occur in the primacy of empathy. Repeat.

(Page 130-1/159): Meaning occurs in the everyday world. Repeat.

(§60, p 141/168): There is one world, fundamentally. Repeat.

(Page 142/169): There is universality and reciprocity of perspective between self and other. Repeat.

(§61, p 145-146/172-173): The transcendental aesthetics of space-time constitution is the lowest form of the recognition of a thing. Repeat.

(Page 147/173): Presentation constitutes Objectivity. Repeat.