What the analysis of empathy in the *Fifth Cartesian Meditation* reveals for psychotherapy

Volume 1, Main Body

Ian Rory Owen

A thesis submitted for the degree of Doctor of Philosophy in Psychotherapy and Counselling.

City University, London.

Regent's College School of Psychotherapy and Counselling, London.

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Dedication

This thesis is dedicated in loving memory of my mother, Elizabeth Van Loo, born 25 April, 1923, died 12 May, 2001, and in celebration of all she taught me. May she rest in peace. We did not always see eye to eye. But she was always there for me.

> *When I am dead, my dearest,*
> *Sing no sad songs for me.*
> *Plant thou no roses at my head*
> *Nor shady cypress tree.*
> *Be the green grass above me*
> *With rain and dew drops wet.*
> *And, if thou wilt, remember*
> *And if thou wilt, forget.*
> *And dreaming through the twilight,*
> *That does not rise nor set*
> *Haply I may remember,*
> *And haply may forget.*

Christina Rosetti

Acknowledgements

Declaration

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IAN RORY OWEN

Abstract

The thesis agrees that there can be interpreted within conscious life, the influence of the past. The past can influence the intersubjective style of an ego, a person in some of their relations with others. But Freud held an unclear position on how to interpret 'unconscious intentionality' in preference for attending to theory about senses that never appear. It is argued that concepts such as transference, counter-transference and unconscious communication should be contextualised within intersubjectivity in the strong sense of a potential manifold of interpretable perspectives on any single cultural object. The answer is to show that Freud's key ideas are situated within metaphysical commitments to natural science and material cause overall in an unclear relation to conscious psychological life. An apriori analysis of intersubjectivity is argued for to explain any psychological event in relation to the past and the current therapeutic situation. Consequently, Freud's key ideas need to be abandoned in preference for a rationalisation about meaning, empathy and intersubjectivity as more adequate explanations of the conditions for the psychological meaningfulness of any cultural object.

Key to abbreviations

The following abbreviations have been used throughout this work:

{ } - Curly brackets indicate the referent in the bracket is a 'reduced' conscious experience for oneself. This usage indicates that a pre-reflexive sense has been reflected on to produce an object of conscious awareness.

A - *Draft A*, Husserl, 1997b.

ACPAS - *Analyses Concerning Passive and Active Synthesis*, Husserl, 2001, translation of Hua XI.

AL - *Amsterdam Lectures* (1928), Husserl, 1997e.

B - *Draft B, Part I*, (1927), Heidegger, 1997a.

BKM - *An Introduction to Husserlian Phenomenology*, Bernet, Kern & Marbach, 1993.

BPP - *The Basic Problems of Phenomenology* (1927), Heidegger, 1988.

BT - *Being and Time* (1927), Heidegger, 1996.

C - *Draft C*, (1927), Husserl, 1997c.

CM - *Cartesian Meditations* (1929), Husserl, 1977b.

CM VI - *Sixth Cartesian Meditation: The Idea of a Transcendental Theory of Method* (1932), Fink, 1995.

CPR - *Critique of Pure Reason*, (1781), Kant, 1993.

CT - *The Concept of Time*, (1924), Heidegger, 1992.

Crisis - *The Crisis of the European Sciences and Transcendental Phenomenology* (1935-1937), Husserl, 1970b.

DSM IV – *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition* American Psychiatric Association, (1994).

EFMP - *Existential Foundations of Medicine and Psychology*, (1971), Boss, 1979.

EJ - *Experience and Judgement* (1912-1930), Husserl, 1973.

EW - *Early Writings in the Philosophy of Logic and Mathematics*, (1890-1910), Husserl, 1994.

fn - Footnote.

FTL - *Formal and Transcendental Logic* (1929), Husserl, 1969.

HCT - *History of the Concept of Time*, (1924), Heidegger, 1985.

Hua - *Husserliana: Gesammelte Werke*.

Hua VII - *Erste philosophie (1923/1924), erster Teil*, Husserl, 1956.

Hua VIII - *Erste philosophie (1923/1924), zweiter Teil,* Husserl, 1959.

Hua XIII - *Zur phänomenologie der intersubjektivität, erster teil*, Husserl , 1973b.

Hua XIV - *Zur phänomenologie der intersubjektivität, zweiter teil,* Husserl, 1973c

Hua XV - *Zur phänomenologie der intersubjektivität, dritter teil,* Husserl, 1973d

Id I - *Ideas I* (1913, annotated until 1929) Husserl, 1982.

Id II - *Ideas II* (1912-1916 mainly, but annotated until 1928), Husserl, 1989.

Id III - *Ideas III* (1912), Husserl, 1980.

IP - *The Idea of Phenomenology* (1907), Husserl, 1999.

ILI - *Introduction to the Logical Introductions*, (1913), Husserl, 1929.

LI - *Prolegomena to Pure Logic* and *Logical Investigations*, (first edition published 1900 & 1901, the 1913 second edition is the one that is translated), Husserl, 1970a.

Ms. - *Nachlaβ*, unpublished research manuscripts in the *Husserl Archives*.

OWW - Original work written.

P - *Phenomenology* (1927), Husserl, 1997c.

PD - *Psychoanalysis and Daseinsanalysis*, (1957), Boss, 1963.

PP - *Phenomenological Psychology* (1925), Husserl, 1977a.

PRS - *Philosophy as Rigorous Science* (1911), Husserl, 1981a.

Time - *On the Phenomenology of the Consciousness of Internal Time (1893-1917)*, Husserl, 1991, translation of Hua X.

TS - *Thing and Space* (1907), Husserl, 1997a.

ZS – *Zollikon Seminars* (1989), Heidegger, 2001.

Making plans. - To make plans and project designs brings with it many good sensations; and whoever had the strength to be nothing but a forger of plans his whole life long would be a very happy man: but he would occasionally have to take a rest from this activity by carrying out a plan - and then comes the vexation and the sobering up.

Friedrich Nietzsche (1878/1986) Assorted opinions and maxims. In: *Human, all too human: A book for free sprits*. (Trans. R.J. Hollingdale). Cambridge: CUP. Page 231.

Let me say that insofar as you are interested in your unique individuality, in contradistinction to the interpersonal activities which you or someone else can observe, to that extent you are interested in the really private mode in which you live - … I have no interest whatever.

Sullivan, H.S. (1953) *The interpersonal theory of psychiatry*. New York: Norton. Page 19.

Preface

The thesis concerns itself with the most fundamental justifications that are necessary to interpret the therapeutic relationship. Freud's influence is still operative and is called into question, particularly in relation to his ideas of transference, counter-transference and unconscious communication. Freud's influence for psychodynamic and other talking therapies, harbours an interpretative problem because it cannot clearly delineate unconscious processes in relation to unconscious objects. For the thesis, the manner of showing unconscious phenomena must indicate what those phenomena are in relation to what does appear intersubjectively, for both parties in the therapeutic relationship within individual psychotherapy. Husserl's answer concerns relating conscious phenomena to intersubjective intentional implication, co-intentionality or co-empathy, with respect to the everyday psychological world. Husserl's ideas are not wholly accepted by the thesis but are used as a first sketch for creating a future project of a hermeneutics of the therapeutic situation that would take into account the manifold of perspectives of any cultural object that is discussed in the relationship. That is the place where the thesis ends.

What is upheld as a grounding principle in phenomenological theorising is the starting point of attending to conscious, mutually observable events that are capable of being discussed. The conclusion of the thesis is in agreement with Fink (Crisis, App VIII). If unconscious objects are permitted credibility, they can only be judged to exist with respect to what does appear. What this necessitates is that care is required in being explicit to others and oneself, concerning any justifications for practice with respect to unconscious objects. This could extend to explaining oneself to clients, supervisors or colleagues through some agreed means of being able to interpret mental processes in the conscious experience of others in an accurate way. Accordingly, the method of the thesis is an intellectual argument for one perspective over another, with

respect to claims of psychological fact and proper interpretation. The thesis concludes with the adoption of a hermeneutic perspective in therapy. When hermeneutics is accepted, it permits the study of intersubjective events according to the interrelation of intentionalities of different sorts, with respect to conscious objects of different sorts.

Freud's metapsychology is still influential on contemporary psychotherapy and this is why it is selected. Thanks to the work of Lohser and Newton, (1996), *Unorthodox Freud*, it can be understood how the classical reading of Sigmund Freud as authoritarian, hierarchical and strict, is false. Lohser and Newton draw on the experiences of Freud's clients in order to show the nature of Freud's therapeutic relationships plus the original deployment of his principles. Once the difference between his practice and the classical image of him is clear, then the corruptions can be removed to reveal Freud as wholly focused on the mutual task of the psycho-analysis of clients as free association - to make conscious the unconscious.

To repeat this important point: the classical reading of Freud is misleading as it argues for a non-Freudian practice. The proper stance from which to read Freud are the details of how he worked. Freud's comments on strictness, abstinence, aloofness, neutrality and the centrality of transference have been mis-represented. Freud disliked rule-bound practice and did not "consider it at all desirable for psycho-analysis to be swallowed up by medicine and to find its last resting-place in a text-book of psychiatry under the heading 'Methods of Treatment'", (1926e, p 248).

It is possible to hypothesise about the reasons for the classical or orthodox reading. But hypothesising aside, some training institutes have permitted a harsh non-Freudian form of practice. In the place of the original co-operative task of starting with the conscious experience of clients and attending, in an empathic way to what clients understand of themselves, others and the world, there has come to be a false impression. When the misplaced belief for interpreting, a hermeneutic stance, is identified, what Freud did can be understood. Stadlen has claimed that Freud's "practice didn't depend on his theories," but such a comment says little about how to understand his work (cited in Oakley, 2002, p 20).

Freud's own practice of psycho-analysis was to side-step resistance and transference and maintain free association. Freud used positive transference and kept clients motivated on the mutual task. He focused on the major theme of each session that clients brought and the potential reasons for them not free associating. All that mattered was helping. Freud believed he could judge the difference between the real relationship and the transference relationship. He employed a number of responses in

the aim of increasing ego constancy and improving quality of life. Freud wanted to find 'the head of the Nile,' "*caput Nili*" - the source of the problems of clients in their infancy - and that this was particularly evident in the compulsion to repeat, as seen in transference.

The concepts of transference, counter-transference and the unconscious are fundamental to many of the talking therapies. Few question the phenomena to which these terms refer. Rubinstein (1974) is one who insists that the domain of psychoanalysis and psychodynamic therapy is the unconscious. The nature of the unconscious is that people are, allegedly, profoundly influenced by the events of earliest infancy. Yet findings in neuroscience, for instance (Gedo, 1993, p 174), show contrary to the assumption of Ferenczi (1913/1950), that the source of adult psychological problems cannot occur within infancy. Neuroscience finds that early infancy cannot possibly be the source of persisting wishes. So it is not possible to hypothesise adult troubles as due to long-lasting wishes that first arose in infancy. Generally, the earliest experiences cannot be the most influential developmental trends for the pathway for later life. Immediately, what is under discussion is how to interpret (1) a meaningful situation and (2) how to interpret cause and effect. Assumptions of cause and effect and meaning are central to Freud's original thinking and such an influence is still present. It becomes necessary to investigate Freud's position.

Freud in the *Interpretation of Dreams* concluded that it is possible to interpret unconscious processes and objects through attending to the conscious manifest objects of speech, psychopathology and dreaming. The consequence for contemporary psychodynamic therapy is that similar inferences are permissable concerning unconscious processes and their objects. This leads to the topic of unconscious meaningfulness because these processes and objects can never be consciously experienced.

In *The Unconscious* (1915e, pp 201-2)*,* Freud concluded that speech is the definitive aspect of the distinction between conscious; and non-verbalised, preconscious and 'unconscious inadmissible experience'. In the latter paper, conscious communication and psychological meaningfulness were accepted as a coherent domain but exist in an unclear relation to the unconscious. The thesis argues that the consequence for therapy that accepts Freud's inheritance is that the senses of clients and their perspectives on objects become misconstrued, between two unclearly related registers or positions. If there is an insufficient distinction between conscious and unconscious, and no theoretical appraisal of conscious meaningfulness, then current

empathised objects of the mental processes of others will not be accurately interpreted. Such a lack is challenged. To overcome it, the thesis argues that distinctions concerning the presence of past intersubjective influence as 'cause,' 'association' and motivation, should be maintained. Husserl's twin forms of phenomenology make this distinction. The upshot is a call to understand conscious psychological meaningfulness as a priority. Kant's transcendental philosophy was a first attempt at delineating justifiable rules for rationalising conscious experience. Husserl's *Fifth Cartesian Meditation* is understood as a better means of understanding conscious psychological meaningfulness and defending it against imprecise interpretations.

Since Freud's death, therapy has seen the arrival and departure of many intellectual fashions. A large number of practitioners have reflected on their practice to provide the community of practitioners with their insights. The major contribution of John Bowlby has been in the research and development of Freud's ideas in order to understand psychological reality, affective and relational existence. A consensus is building around Bowlby's attachment theory concerning the replacement of drives, transference and resistance, by an attention to attachment security (Fonagy, 1999). The contemporary understanding of intersubjectivity, of the interaction between the perspectives of self and other, has not yet attained a degree of sophistication in that it ignores meaning in favour of hypothesised neurological developmental processes (Aitken & Trevarthen, 1997). Therapy theory, practice, research and supervision interpret the consciousness of clients in some way, whether explicitly or implicitly. The forms of a person's relation with the other has been expressed by beliefs such as "Internal Working Models," (Bowlby, 1969), "Representations of Interactions that have been Generalised," (Stern, 1985, 1995), "schemas of being-with," (Stern, 1998). These are forms of interpreting intersubjective events concerning what can be intellectually-interpreted and emotionally experienced.

Partly, the role of the thesis is discussing the a priori intellectual concomitants that arise when occupying a hermeneutic stance. One that occurs in everyday life as well as therapy: The consciousness of the other person can be distinguished as a conscious event for more persons than just oneself. Thus, Kant's Copernican turn to what consciousness can know - is on a par with Freud's turn to interpret the unconscious, and Bowlby's turn to interpret attachment style. Similarly, any therapy requires the interpretation of observable behaviour and non-observable affect, intentions and styles of intersubjective relating.

The research question of the thesis is tackled in a hermeneutic way. The question concerns finding a perspective that is arguably most advantageous in revealing the salient processes and objects in shared psychological life. The research question is polythetic. There is a series of overlapping interests. One starting point is to begin with the idea that the world is manifest for others, in a comparable way to which it is manifest for self. Meanings, for self and others, involve multiple perspectives. For instance, the most simple cultural object can be understood according to its use and value (Id II, §11, p 29/27).

Tied to the central focus on the interrelation of self and other, according to Sigmund Freud and Edmund Husserl, is a question concerning the nature of human being. The question of human being is related to understanding the distinct types of cause, between two or more psychological events. The interpreter needs to conclude, within an understanding of the certainties and errors involved, if there is a specific cause that links to a specific outcome.

The manner of answering the research question of the thesis is to occupy a hermeneutic perspective (Chapter 9). One that compares differing interpretations. Husserl was interested in what conscious phenomena, necessarily and universally, are involved in the phenomena of sharing meaning between two or more persons. What are challenged are Freud's distinctions from the perspective of Husserl. Freud promoted a means of interpreting clients by relying on an intellectual act to discern an intellectually presupposed object.

The role of transcendental philosophy in this work is to constrain and contextualise Freud's style of theorising. In order to answer the question concerning a sufficient interpretative position from which to understand clients, in the session and in their lives, it becomes necessary to think through the consequences and interrelations of the parts that comprise the whole of meaning for intersubjectivity. Husserl provided a means for beginning such an exploration. Thus, the thesis is hermeneutic in the search for a more adequate interpretative stance to appreciate conscious psychological phenomena. It seeks to avoid specific pitfalls that might obscure or mis-represent the meaningful phenomena. Despite the multiple readings and criticisms of Freud, transference and counter-transference and unconscious communication, the work of Lohser and Newton outlined above sets the scene for re-appraising contemporary practice.

Due to von Brentano's influence on Freud and Husserl, there is the commonality of versions of the concept of intentionality. This is because Franz von Brentano lectured

to both whilst they were students at the University of Vienna. Intentionality is held to be a good interpretative form because it includes multiple types of intentional relation to an object. The reason for this is that one has first-hand experience of one's own consciousness, and it is acceptable to assume that others persons are conscious too. Without intentionality, object-senses are considered but there is no account of how one can have several types of intentional relation to the same referent. There are forms of epiphenomenalism or behaviourism but they deny the usefulness of intentionality in explaining the shared psychological life.

The thesis challenges some prior accounts of basic theory for the practice of Husserl's pure psychology and transcendental phenomenology. Its overall purpose is to sketch an outline for a hermeneutic phenomenology pertinent to therapy that does not fall into a number of potholes along the way. It accepts the readings of Husserl by Kern, Marbach, Ströker and Sokolowski but does not hold the hope of asserting a final interpretation in these areas. Not everything can be commented on and shown in ultimate clarity, beyond all doubt. Some matters have to remain assumed, tacit and not argued. The scope is limited due to the word count.

It could be possible to make the areas of applicability of science and hermeneutics clearer. For instance, most quantum physics is counter-intuitive. Science explores uncertain ideas through grasping more certain ones and making them interact in order to measure predicted outcomes. Science moves from a consensus position to explore its own fringe phenomena and explain more. However, since Heisenberg, it is noted that the manner of investigation alters the phenomena investigated. In therapy and the everyday life, phenomena appear differently according to how they are believed to exist. The upshot for therapy is that it is better to adopt self-reflexively a hermeneutic position than believe one's stance is the only truth.

In this work the term "therapy" refers to individual talking therapy made in the shadow of Freud's theoretical stance and the light cast by his method. The terms "patient" and "analysand" are included in the term "client". Similarly, all variations such as "doctor," "counsellor," clinical psychologist," "psychotherapist" and "analyst" are included when using the word "therapist". The term "psychotherapy" refers to all forms of talking therapy including counselling. The term "psychodynamic" is used to refer to all forms of therapy that are derived from Freud such as "psychoanalysis," "psychoanalytic psychotherapy" and "psychodynamic counselling". The volumes of Freud's *Standard Edition* are referred to according to the standardised list of the order of their publication in Volume 24.

Chapter 1

Introductory comments

Aim: This Chapter explains the question the thesis sets itself and indicates the manner of answering. The sequence of steps below begins with a commentary on the selection of Freud and Husserl. Secondly, the hermeneutic stance of the thesis is mentioned because this work is scrutiny of Freud and psychodynamics' perspective, according to the assertion that intersubjective senses are observable and interpretable. Freud's stance is made problematic (Chapters 2, 3 and 10). Husserl's stance (Chapters 4 to 8) is shown to have promise that requires further development (Chapters 9, 11 and 12) of the explicitness of its focus on hermeneutics in therapy theory, practice, research and supervision.

1.1 Why Freud and Husserl?

This work is scholarly activity to appraise Freud's brief sketches and provisional conclusions about his work to develop theory and practice. Freud is selected above any other psychotherapist because he can be used to establish an authoritative position on what therapy should be and show how it has altered since its conception. Therefore, Freud is selected over Lacan, Boss, Atwood, Stolorow and others who have forwarded an interest in empathy and intersubjectivity. It is Freud who has been most influential in setting up the centrality of transference, counter-transference and unconscious communication for understanding the therapeutic relationship.

Likewise, Husserl is selected over Dilthey, Heidegger, Sartre, Merleau-Ponty, Levinas, Buber, Ricoeur, Derrida and Gadamer. Husserl is selected as a protagonist to challenge Freud and assert criticisms concerning an improved attention to empathy and intersubjectivity. This is because Husserl's phenomenology attended to empathy and intersubjectivity in ways that are argued to be helpful for any form of therapy, psychology or human science. Empathy and intersubjectivity are co-intentional and

deal with concatenations of intentionalities, and are hence capable of making distinctions in beliefs about relationships between self and other. It is possible to speculate that all therapy theorists have applied themselves as well as they can to the phenomena in which they participated. Without an account of how to reason, any conclusions that are put forward are contingent and relative to the hermeneutic stance taken by the therapist involved. What Husserl offers is an idealised version of the necessary conditions of possibility for there being any actual occurrence of a self, other and meaningful cultural object for them. Although each might have different views on the same. The point is that a genuine representation of intersubjectivity is required to help establish an attention to the minimal number of constituent elements of actual instances of intersubjectivity through an understanding of its ideal parameters.

There is similarity of focus between Freud and Husserl and this thesis works to further develop the talking cure by being clear about what belongs to conscious senses. Such clarity may then promote further accuracy about what can be disclosed in practice and understanding the mind. To get straight to the point - a challenge is made to Freud's usage of a specific type of interpretation that results in the positing of an oxymoron. The thesis believes that the means of interpreting speech and nonverbal communication in psycho-analysis is insufficient. The problem is the need to specify how interpretations of conscious, communally observable phenomena are made. The philosophical and empirical problem of practice is that the unconscious can never become fully conscious. Freud followed Lipps in believing that other persons and their unconscious minds can be interpreted intellectually and that it is permissable to believe in 'unconscious experience' and 'unconscious communication'. The manner of tackling these concerns is comparing hermeneutic stances. The thesis concerns argument not case work or experimentation.

The thesis proceeds by presenting the key ideas of Freud and Husserl on the other and associated topics. The aim is to lay out the theoretical concerns and difficulties concerning the conscious referents of concepts. The two styles of interpreting the same meaningful situation are evaluated according to their pertinent a priori. However, this is not to say that there is no room for criticising Husserl's approach.

This thesis is in the genre that finds free association and free floating attention invaluable as a way of practising therapy but it doubts the validity of Freud's metapsychology similarly to other writers (cf Klein, Gill & Holzman, 1975, Schafer,

1976, PD, EFMP). The appraisal below makes no pretence at a neutral comparison of Freud and Husserl. It is explicit that Freud's stance can be appraised through Husserl's transcendental phenomenological philosophy, understood as a development of Kant's exploration of the conditions of thought in the *Critique of Pure Reason*. The genre of the thesis includes Ricoeur on Freud and Husserl (1970), Gardner on Kant (1999) and Marbach (1993) on mental processes.

One focus is the sense of the other in the natural scientific psychological attitude of Freud (Chapter 10); as compared to the pure psychological attitude of Husserl, held explicitly as a hermeneutic stance (Chapter 11). One commonality between Freud and Husserl is that both created a form of intentional analysis. Freud analysed speech and believed he could distinguish the single original cause of a person's problems by interpreting among what appears as their resistance and transference. Husserl analysed the meaningful situation of Objectivity and related it to the universal necessity of there being a minimal world of conditions for all meaningfulness: the moments of self, other, associations from the past, the cultural object and the manifold of cultural senses about its Objectivity. Whilst Freud's ideas of the original causative source have been challenged by attachment theory, there is the shared possibility, between Freud and Husserl, that an undeviating attention to the Objective phenomena, correctly interpreted, can present another interpretation of the same whole. Husserl's 'cause' of psychological meanings for consciousness. This is what psychologically minded people try to do when they try to explain the actions of others and themselves.

Freud made sense of dreams and psychological problems through interpretations concerning cause and effect. He created a patchwork quilt of theory that he called the "metapsychology" of psycho-analysis. The sense made of Freud's reasoning is to judge it, not as indicating the unconscious, but as indicating the potential meaningfulness of conscious psychological life, and persisting motivations due to the presence of associations from the past. Thus, the thesis is *against* discrediting conscious experience and *for* a priori thinking (following Kant and Husserl) to pursue the constraints and freedoms of the phenomena of meeting with other persons. The central phenomenon is, the situation where two (or more) people meet and discuss mutual topics of interest, that make sense to varying degrees, and from different perspectives.

There are overlapping aims in the thesis. The purpose of the thesis is to sketch an outline of a stance pertinent to therapy where there is a tradition of thinking about

clients in terms of their mental processes. Such interpretative activity is important for deciding on action. So theory should not fall into mistaken understanding. Whatever is decided, limits and permits some types of interactions and excludes others. It is argued that clients can be inaccurate in their empathising of therapists. Without an attention to empathy and intersubjectivity, there could be a turn away from considerations of one's own contribution and participation in the relationship. So putting therapy on a wrong track.

1.2 Hermeneutic stance of the thesis

The hermeneutic stance of the thesis acknowledges the central importance of recognising the role of psychological meaningfulness - as distinct from psychological cause - in relation to what maintains psychological problems and relationships in current contexts. By theoretical justification, all stances are believed to be fundamentally hermeneutic. Responding to Freud requires producing an alternative account of the other. Eventually it would include responding to Freud by reconsidering therapy and psychology as descriptions of complex intersubjective experiences. The picture of the other can be subsumed under the characterisation called "personality theory" by therapy, psychology and psychiatry.

The hermeneutic stance of the thesis concerns asserting the priority of intersubjective Objectivity of the senses of any specific conscious object with respect to an interpretation concerning the mental process or processes that are involved. The guiding experiences that Husserl asserted are the irreducible phenomena of the own world, or synonymously, the *lebenswelt* or lifeworld. The stance follows Husserl to some extent. But after Chapter 9 a new explanation is provided concerning the manifold of perspectives that are possible for any specific referent. Dilthey and Husserl agreed that mental creations, the products and means of understanding, concern *Geist* and the ultimate background is history. For Dilthey, *Geist*…

> …refers to the totality of the creation of the human mind … Anthropologists refer to it as 'culture'… Created by man it surrounds him and indeed confronts him… "Mind" is the wider context within which all our meaningful activities have their place… understanding and interpreting is never a matter of gazing into another person's mind.

It is invariably mediated by the encompassing context which Dilthey called mind.

Rickman, 1997, p 52.

The quotation means that it is a mistake to decontextualise the individual and to believe that the mind, awareness and meaning are bounded by the surface of the skin. Husserl responded to Dilthey in his work from 1910 and considered the context of the individual as an intersubjective one throughout his work. Intersubjectivity is the broad term that refers to all forms of accessible meaning and exchanges between people. Literally, it means between subjectivities.

The situation is that theory is related to everyday psychological life. Its abstract qualities that cannot be split away from their contexts without engendering mis-understanding. Emotions and styles of relationship between people are not material occurrences. Concepts about them have a general manner of referentiality. They point to general observable events and specific occurrences. In connection with making sense of actual empathic senses, Stern writes that there should be a scrutiny of the "adequacy of … arguments" concerning the nature of empathy.

No longer can we believe as often or as easily that one theory is right and the others are wrong… The only way we can decide which theory is best, or which is best under what circumstances, is to evaluate the coherence and internal consistency of the theories. One of the primary ways we do this is to take a hard look at the adequacy of whatever arguments are marshalled in favor of each school of thought.

Stern, 1994, p 468.

The last sentence concerns the nature of interpretations of psychological reality. It begs a comparison between rival senses of what is there-for-all. Stern cites Kohut to show that a singular reality, provable, "Objective reality, facts" are outside of the province of therapy (Kohut, 1984, p 36). This is agreed by the thesis. But the question then concerns how to account for disparate perspectives.

Kohut's statement is taken to suggest that what is involved in empathy is some requirement to think about differing perspectives on what appears to be psychologically real, or psychologically the case. There arises a requirement to define the phenomena properly, to sort between adequate and inadequate accounts and decide

how there are multiple perspectives within psychosocial reality. Sexton and Whiston, for instance, complain that the "definition and mechanism of empathy seem unclear" in developmental psychology (1994, p 26). Two writers, Duan and Hill, also list various definitions of empathy that they have distinguished in the therapy literature. It is a "personality trait. Or general ability ... a situation-specific cognitive-affective state … a multiphased experiential process … an affective phenomenon… a cognitive construct… both cognitive and affective ... [or] … either cognitive or affective depending on the situation", (1996, p 262-3). Therefore, there is a role for a philosophically-oriented investigation of how guiding and normative concepts relate to the phenomena of meaning and the presence of others, hence this thesis. But a comparison of the many perspectives on empathy, projective identification, transference, counter-transference and unconscious communication would be too vague for a work of this sort. So such a comparison is not attempted because it does not achieve the desired point of defining fundamental concerns.

The failure of a theory will occur if it cannot interrelate the perspectives of self and other on the same object. Theory will succeed if it can account for the interrelationship of conscious perspectives, on the same cultural object, a meta-representational task (Appendix 1.11). Some further distinctions need to be made in order to understand what is at stake.

1.3 Freud's legacy as a problem in attending to clients

This thesis renders Freud's stance problematic for a number of reasons. Freud's account ultimately aspires to be a natural scientific psychology (Chapter 10). A version of natural science applied to human being. This has been noted by a number of writers including Ricoeur (1970) and Smith. One of the problems with Freud's psycho-analysis is that it conflates observable phenomena with theory concerning the nature of the phenomena and their cause and effect. Later writers have made a number of differentiations between the most basic phenomena of psychotherapy and psychoanalysis. For instance, attachment is the differentiation of a style of relating and its vicissitudes - from sexuality and sexual orientation.

So much has happened within psychoanalysis, psychodynamic therapy and the talking therapies since the work of Freud that only the most general of his claims remain. Freud's original stance is often a measure by which the contributions of neuroscience, attachment research and other areas of theory and practice are added to

modify his original perspective. What is sure is that there is no consensus on these modifications and contributions from disparate areas. Even trainees within the same class may believe radically different conceptions of what psychotherapy is and what it entails.

In 1995, one psychodynamic writer, Smith made a clear statement of his reading of Freud and the position of psychodynamic theory, on the stance it has to human nature, human relationships and consciousness. He concluded by writing that it was his "impression that existential practitioners sometimes feel that the validity of their philosophical concepts and their psychotherapeutic interventions are directly *underwritten* by the authority of their guiding philosophy", (1995, p 158). The specific metatheoretical position he defined on behalf of Freud and psychodynamics, is "that Freud was a dyed-in-the-wool physicalist from 1895 until his demise in 1939", (p 151). The stance of physicalism (also called material reductivism) is natural scientific. This thesis agrees with that analysis. The same stance was detailed in Smith's 1994 paper in the same journal, the *Journal for the Society of Existential Analysis*.

Smith credits Sterelny (1990) as making clear the natural scientific (material reductivist or physicalist) position. Sterelny is summarised as expressing the natural scientific position that Smith claims is suitable for all therapy. The following statement of Sterelny is made on behalf of Freud, psychodynamic therapy and natural psychological science is the correct interrelation between meaning and relating and unconscious-material cause:

> The level of physical implementation refers to the wetware of the nervous system, and is concerned with the physical basis of mental events. This level is the province of neuroscience.
>
> The second level in Sterelny's model is the *computational* level. The computational level refers to *how* the mind carries out its inner operations. Computational analyses are typically expressed by descriptions interaction between modules operating in linear sequence … or in a complex network …a computational model, as is Freud's topography.
>
> The third level in Sterelny's taxonomy is the *ecological* level. The ecological level pertains to the relationship between the mind and the world around and encompasses the proper function or meaning of mental events.

Smith, 1994, p 149.

The thesis accepts Sterelny's account of the natural scientific characterisation that applies to Freud's account of the relations between the brain, unconscious mental processes and consciousness. The above is held to be accurate concerning of what Freud believed and how contemporary psychodynamic therapy construes these same relations. The thesis prefers hermeneutics, meaning and the other that must be juxtaposed with an appraisal of the applicability of the natural science of human being. The nature of natural psychological science and its findings for therapy are dealt with in Appendix 4.

The thesis concerns itself with challenging the natural scientific position by specifically attending to Freud's primary focus on inferring the nature of transference and the unconscious. Transference is the "*mésalliance*" of clients to other people and particularly their therapists, whereby "the same affect was provoked which had forced the patient long before to repudiate … [a]… forbidden wish", (Breuer and Freud, 1895a, p 303). For Freud and psychodynamic therapy, the focus is on distinguishing the nature of such mistakes. It starts with the meaningful occurrence in the "ecological level" of the cultural world that appears for consciousness: the conscious experience of other people and of oneself in relation to them.

But the focus for contemporary psychodynamics because of Freud, is the computational level, and that means theorising about cause and effect within a surrounding interpretative context of anticipating that biological and material causes predominate. The conscious mind cannot be trusted to reveal anything of worth because it is an epiphenomenal effect and not the causative substrate.

Smith terms the natural science stance a "metatheory" by which he means a position within which it is possible to create hypotheses that are capable of Popperian falsification, because specific predictions might survive a process of empirical testing with clients. Smith asks rhetorically that he "would be pleased to hear of *any* non-trivial, falsifiable predictions that can be deduced in a principled fashion from *any* of the other insight-oriented psychotherapies", (1995, p 156). This thesis rises to the challenge. It provides alternative accounts of hermeneutic stances and a set of reasons for focusing on the relation to conscious senses. The empathy (empathic presentation) and the meanings of a co-intentional sort are immediately understood as felt-senses and this demands explanation.

But the profession of therapy should do better than the natural scientist or clients in knowing how to interpret mental processes. The senses that therapists have of clients are the material for working. How accurate understanding of others can be distinguished from mis-understanding, or how rational observations can be garnered, are topics for discussion. The problem is that human beings never have a personal experience of any other person's consciousness in the same way that they experience their own. One never experiences the thoughts, affects and intentions of others yet sometimes we have the impression that we can. Whether this turns out to be accurate or not can only be discerned from a point in the future, that reflects on the past and requires further communication.

Freud's interpretation of human nature is overly focussed on the 'inner workings' of the individual mind. It claims that relationships between therapists and clients are misrepresented when they are construed as transference from clients evoking counter-transference enactments from therapists. The point is that clients are misconstrued when interpreted by theory that is, arguably, inadequate to represent the sense of others and the interactive relationship with them. Freud did not explain the felt-sense of relating by placing it in a network of ideas that adequately represent psychological life. That would have required a clear prelude concerning how conscious and unconscious relate to meaning. These criticisms are argued and explored in detail.

1.4 The research question

To be even more precise about the nature of the problem and the answer created is to state that the thesis concerns adequate accounts of empathy and intersubjectivity. The thesis works through making an argument for attention to observable interactions between persons and so creating explicit means of how to interpret speech, behaviour and relationships.

It is claimed that in a similar way to Isaac Newton and the apple, Edmund Husserl explained human nature through the concepts of consciousness and its forms of intentionality: Newton, Freud and Husserl employed interpretation in the general sense. When the apple fell on Newton's head, he inferred that something he could not see, gravity, had caused the apple to fall. Similarly, we can observe human beings and infer that their speech, behaviour and emotions are in some way *caused* and *has meaning* by their consciousness.

One line of interpretation is through a hermeneutic belief system (or context concerning evidence and reasoning) that the speech and presence of clients is considered. Husserl's set of beliefs are attempts to understand intersubjective effects of all kinds in their conditions of possibility. It is this context of thought that is preferred for understanding emotion, thought and actions in relationships.

The malaise of not being able to distinguish the mental processes of others reveals a requirement to differentiate between the lived experience of understanding others accurately (that most often occurs) - as opposed to its lack. This is the central problem of the thesis that is tackled in an introductory theoretical manner. Any lack of coherence, poor reasoning, any showing of the difference between senses that clearly do not apply to the phenomena - or any other strategy for pointing out mistakes in Freud's legacy, needs to show the case for good ideas over false ones.

It is beyond dispute that one's own consciousness never fully appears to self. The consciousness of the other never appears apart from its mediated occurrence in the living body of others. Consciousness is a medium for the presentation of what is *believed* to be real and what is planned, remembered, wished, played with, loved and hated… The major claim that is under scrutiny is that consciousness concerns empathy. This has implications for therapy, psychology and the human sciences.

1.5 The answer of the thesis

Although *the Fifth Cartesian Meditation* is a treatise in Husserl's transcendental attitude, section 8.2 argues that its findings on empathy and intersubjectivity are worthy of consideration within the psychological life as it occurs for all persons.

"What the analysis of empathy in the *Fifth Cartesian Meditation* reveals for psychotherapy" is the apriori consideration of the relation between self and other people, sometimes referred to as the relation with the Other or the therapeutic relationship. It employs an intellectually justified means of understanding the relation between meaningful senses of self and other. This entails finding the necessary conditions for how we quasi-experience their consciousness and perspective.

Phenomenology is a comprehensive answer to Smith's request to provide information on some of the difficulties concerning "a need for supplementary theories operating", (1994, p 154). Contrary to Smith, it is argued that Popper's falsificationism is only appropriate to material being because of the constant nature of that being and causal relations in that region. Not to distinguish the different types of cause

appropriate to human being and natural being is a mistake. The natural science way of interpreting the human situation of meaningfulness and intersubjective relationship can never address these phenomena adequately.

Specifically, Husserl's counter-argument is that, in a transcendental view of the conditions for meaningfulness, empathic presentiation is characterised as a universal mental process, a form of intentionality (or "noesis"), that constitutes the conscious senses of the other and their perspective - on the same cultural objects that appear to self. Taken to the psychological domain, this means that Husserl asserted that there is a specific mental process, empathy, that is responsible for the living experience that people have of others and their manifold perspectives on cultural objects.

From the perspective of Husserl, there is intentional implication of the type "association by pairing" between persons that could influence the consciousness of clients and therapists. Furthermore, Husserl's intentional analysis of mental process can be applied to material that represents human distress and relating to other persons. In this way, the understanding of the other is cognised being. The legacy of Freud's manner of inferring the unconscious of the other, and the manner of relating to others, is re-interpreted. Arguably, talking therapy can be improved by Husserl's attention to the public accessibility of the manifold of meaning. The critique of Freud via Husserl brings out topics that might improve the adequacy of attending to clients - and show the areas of difficulty inherent to such an ambition. The value of the *Fifth Cartesian Meditation* is that it shows three emphases.

a. A genuine focus on the other requires the interrelation of the perspectives of self and other on the same cultural object.

b. Such a theory focuses on conscious communication.

c. Such an attention leads to a meta-representational theory of mind that would be compatible with understanding psychological life in a hermeneutic manner - and interpreting intersubjective styles where two or more parties contribute.

The Chapters below follow through these emphases.

Husserl is used as a means of correcting the individualistic, transferential and unconscious mis-conceptualisation, concerning the conscious phenomena associated with meeting other people. Husserl interpreted others and saw them as employing mental processes in their relation with a meaningful world (Id I, §53, p 126/104).

For Husserl, the constitution of the sense of the consciousness of another person is through the mental process of empathic *presentiation*: A mediated sense of other-consciousness and their relation to cognised being. The constitution of the sense

of the other, concerns the unity of the sense of self, that uses the commonality of the human body (of the other and oneself) as objects for the addition of one's own unity *to* the other. Husserl called this type of mental process a "presentation" because it employs a double object. Namely, the perception of the body of the other as a cue for the addition of a learned version of the transposed sense of one's own living unity and consciousness. The living body-sense, *Leib* in German, is added to the visual perception of the other's physical body, their *Körper*, to generate the sense of their otherness overall (Chapter 7). Fundamentally, Husserl claimed that mental processes create the sense that the other human being is understandable and in a meaningful shared world with oneself.

Husserl spent over thirty years of a priori research on empathy and intersubjectivity. According to Husserl, empathy connects humanity. "We soon see that the relationships in the sphere of the psychical are totally different from those in the physical sphere. The psychical is divided (to speak metaphorically and not metaphysically) into monads that have no windows and are in communication only through empathy", (PRS, p 179/28). This means that conscious phenomena are the starting point for any phenomenological approach. In 1913 Husserl wrote that the "intersubjective world is the correlate of intersubjective experience, i.e., <experience> mediated by "*empathy*", (Id I, §151, p 363/317). In 1914 to 1915, he tendered the reflection that: "When I posit other minds… I posit actual appearances that I do not have, and a subject of these appearances who has them while I am having other appearances", (Hua XIII, Text No 10, p 297, cited in Marbach, 2000, p 90). In 1915 Husserl wrote that empathy is the comprehension of another "that presupposes a certain Bodily intersubjectivity", (Id II, §64, p 311/297). The general sense of his perspective can be gained from remarks like: "We could not be persons for others if there were not over against us a common surrounding world. The one is constituted together with the other. Each Ego can become a person in a personal association only when, by means of comprehension, a relation to a surrounding world is produced", (Supp XIV, p 387/377, OWW 1917, claims Soffer, 1991, p 145).

Thus, the attention to the other concerns multiple problems and multiple answers. The material involved is exceedingly complex and not everything can be written about these topics. A judicious selection has been made and the work is structured in a way that puts both the central problem and its answer in a number of relevant contexts. Also, the thesis can only achieve its answers via a circuitous route because there is the obstacle of creating an adequate reading of Husserl's philosophy.

1.6 Consequences of hermeneutic strategies as an answer

The consequence of this work is to create a self-reflexive turn concerning what are acceptable theoretical concerns and manners of interpreting in psychotherapy. It is posited that any theory assumes three key hermeneutic strategies.

1 It believes it knows how the mind works. The answer proffered is that consciousness is part of a larger whole of contemporary yet historically-influenced and future-oriented cultural life.

2 It assumes it knows how one person's mind relates to others' minds in general. The answer is that empathy achieves this relationship. The answer below is that what appears is a cognised other to a cognised self.

3 It can have an account of how meaning exists in relation to more than one person. The answer is that intersubjectivity co-occurs with all meaning.

These relations need to be made explicit if nothing else. From such a position it becomes possible to assert a number of criticisms and provide an alternative.

When Freud's conclusions are appraised from Husserl's perspective, the consequence is that contemporary psychodynamic thinking on these matters is challenged. Practice, supervision and research are assumed to be best achieved through having a clear theoretical model that guides these activities. For Freud, the object of his natural science of the unconscious is forever "inadmissible" to conscious (1900a, p 614). The eventual conclusion is that to ignore conscious meaning, and the conscious sense of the other in psychology and therapy, is to betray rational principles through faulty clinical reasoning.

To call oneself a psychotherapist is to extend the possibility of psychological help and understanding. Just the fact of offering sessions raises the promise of help in a non-specific way. Accordingly, concepts should work. They should serve their function and indicate something that can be distinguished. This thesis aims to be self-reflexive in considering how there is a place for social reality and the world in therapy's understanding of itself.

The following value structures the thesis in relation to the manner of answering its question: it is assumed that the research and development of therapy concerns the possibility of gaining a more accurate understanding of the phenomena of the therapeutic relationship. The value that drives the thesis is the hope of gaining a more accurate portrayal of important qualitative factors in therapy. These include a detailed

consideration of the roles played by intersubjective relations and meaningful motivations. Ultimately, it may be possible to understand the relation between clients and therapists and changes in successful therapy.

The distinctions made over the next two Chapters show how there are further unclear interpretative contexts that Freud supplied thereby making a number of confused guidelines for interpreting psychological reality of clients and the relationship with them. Any future thinking concerning 'unconscious intentionality' to 'unconscious objects' should proceed with caution because it is a difficult region to theorise. To focus on empathic presentiation, that refers to conscious experiences of others, is more attainable.

Part One

On the received wisdom of transference

Chapter 2

Freud's understanding of transference

Aim: This Chapter introduces Freud's understandings of the phenomena concerning the other. It makes clear the range of phenomena that can be interpreted as transference and how Freud interpreted human relations. It points out the major problem associated with distinguishing transference and mentions some criticisms of it by previous writers. Transference is appraised as a type of conceptualisation that maps the terrain of the encounter between clients and therapists. This aim is continued in Chapters 3, 11 and 12. It is shown how Freud turned away from consideration of the conscious experiences of clients because it is believed to be superficial. There are a multitude of voices concerning the interpretation of intersubjectivity as transference and counter-transference. If these voices were to be expressed in this Chapter, there would be a cacophony.

This Chapter first defines the Freudian picture of the other, and the relation of clients to their therapist as transference, their past others. It is argued that therapists and clients are interpreting the phenomena of being with any other person, through occupying a hermeneutic vantage point. It is claimed that the following wordings are equivalent. Ultimately what is being argued for is understanding transference as an interpretative belief concerning the habits of intersubjective style and manners of psychological interpretation for all persons. The next two Chapters show how Freud conflated and contextualised his distinctions in ways that hinder practice rather than permitting it to attend to evident or arguably justified distinctions. Because Freud believed that his interpretation of clients provided curative self-knowledge (1937d), psycho-analysis promotes rational self-control as a cure. There have been detailed comparisons of Freud and Husserl on the unconscious (Mishara, 1990, Seebohm,

1992). The details are omitted for reasons of space. There is a need to be sure before using our immediate sense of the client, the other of therapy.

2.1 Introducing the focus on transference

What is being challenged should be made clear. What is investigated is the specific nature of Freud's position believes theory more than observable events (section 10.1). It eventually transpires that it is a form of idealism and realism. The idealism is one of the unconscious and is obtained by dint of interpretation. It cohabits with a natural realism that places its faith in neurology, evolutionary psychology, biology and physics. So on the one hand, intellectual inference produces intellectual end products. Whilst on the other hand, there is always the actual interaction, in which client and therapist participate. The use of inference is coherent and due to the hermeneutic stance adopted. The case is made for understanding the unconscious only as the product of inference. The experiential senses of other people arise according to empathy, the mental process of empathic presentation. What are at stake are the justifications for beliefs concerning psychological reality.

Accordingly, the orthodox means of providing the cure is that understanding transference leads to its control. Freud used the term "transference" to mean a transfer of emotion or image, from a family figure to therapists. For received wisdom, two senses about other people can be distinguished. Both a "transference experience and a real-life experience. In analysis, as in real life, all relationships have a subtly dual nature", (Guntrip, 1975, p 67). The quotation is in agreement with Freud but does not comprehend the complex possibilities of interactions, where there is influence between two people. Psychodynamic therapy alters and makes known meaning and meaning-constitutive processes. The process of cure or restoration through self-knowledge involves the interaction of:

> (1) Working through distorted perceptions of the analyst (and patient) as old objects (transference and countertransference resolution); (2) experiencing the analyst (and patient) as new or different objects (real "bilateral" relationship); (3) internalizing by means of introjection and identification meaningful physical and psychological characteristics of the analyst, as well as the therapeutic dialogue, including mutually arrived at insights.

Glucksman, 1993, p 179.

Glucksman provides an overview of the general processes through which psychodynamic therapy is generally understood to have its curative effect.

The treatment of Freud below is to puzzle over his emphases. The assessment below focuses on the sense that key sentences make with respect to other key facets of this work. The hermeneutic strategy is to understand him against the background of the strongest themes in his own writing. Possibly Freud's most definitive account of transference was *Observations on Transference Love*, (1915a). His beliefs are repeated in lecture 27 of *The Introductory Lectures* (1916, p 442). But because of the many twists and turns in the development of Freud's thought over the years 1895 to 1938, there is a problem in identifying which are the most salient themes. The tack taken is to understand practice and the presence of other persons. So chapter six of *An Outline of Psycho-Analysis* (1940a) presents itself as a suitably mature recap of the major points that he had made in other works. In overview, there are five main points concerning transference.

First of all, it is necessary to understand that Freud's cure is to increase self-understanding, particularly of the role of the unconscious, and so increase free will in the direction of gaining greater satisfactions in work, love and sex. Despite the many constraints on such. Freud's aim was to provide direction by sifting through the "mass of material - thoughts, ideas, recollections - which are already subject to the influence of the unconscious, which are often its direct derivatives, and which thus put us in a position to conjecture his repressed unconscious material and to extend, by the information we give him, his ego's knowledge of his unconscious", (1940a, p 174). This was a repetition of a previous commitment: "If the attachment through transference has grown into something at all serviceable, the treatment is able to prevent the patient from executing any of the more important repetitive actions and to utilize his intention to do so *in statu nascendi* as material for the therapeutic work", (1914g, p 153). This means providing clients with an ordered process of working through their memories, thoughts and feelings rather than acting on them without understanding.

The diagnosis is that the presence of the past persists in an 'unconscious influence' on adulthood. Love and hate from childhood, or some other intersubjective difficulty, becomes generalised. Freud wrote that "when we come near to a pathogenic complex, the portion of that complex which is capable of transference is first pushed

forward into consciousness and defended with greatest obstinacy… These circumstances tend towards a situation in which finally every conflict has to be fought out in the sphere of transference… the intensity and persistence of the transference are an effect and an expression of the resistance", (1912b, p 104). The prognosis is to provide the ego the freedom to choose one way or the other. Therapy cannot prevent the possibility of morbid reactions to therapeutic attempts. But it believes it can promote free will.

Five key repetitions in the *Outline* are taken as definitive characteristics of transference. The wordings of the *Outline* are omitted in preference for stating their first mature appearance in Freud's previous writings.

1. Often positive transference ensues in that the therapist is held in a high regard but alternations of love and hate, or other more complex feelings and behaviours, may be felt by clients. "The part played by resistance in transference-love is unquestionable and very considerable. Nevertheless the resistance did not, after all, *create* this love; it finds it ready to hand, makes use of it and aggravates its manifestations", (1915a, p 168).

2. Because of a tendency to prefer "hallucinatory" or imaginary satisfactions to real ones, clients mis-empathise therapists in significant ways related to the cause of their problems in childhood. The 'hallucinatory' force of transference leads to misfortune. Transference "is provoked by the analytic situation; secondly, it is greatly intensified by the resistance, which dominates the situation; and thirdly, it occurs when it is lacking to a high degree in a regard for reality", (p 168-9). Freud explained himself with a metaphor of printing.

> …each individual …has acquired a specific method of his own in his conduct of his erotic life - that is, in the preconditions to falling in love which he lays down, in the instincts he satisfies and the aims he sets himself in the course of it. This produces what might be described as a stereotype plate (or several such), which is constantly repeated - constantly reprinted afresh - in the course of the person's life, so far as external circumstances and the nature of the love-objects accessible to him permit, and which is certainly not entirely insusceptible to change in the face of recent experiences.
>
> 1912b, p 99-100.

In the above, Freud connected his thoughts on the constitutive power of sexuality to the presence of stereotypes from infancy concerning what is, or what is not, the "preconditions" to be in any relationship, including the therapeutic one.

The precise relation of the "libidinal impulses" to transference is not clear. But if transference is driven by the libido, then Freud clearly thought that fixations in the flow of sexuality and its orientation, played a role in the development of psychological problems. A portion of the libidinal impulses are not "directed towards reality" but have…

> …been held up in the course of development; it has been kept away from the conscious personality and from reality, and has been either prevented from further expansion except in phantasy or has remained wholly in the unconscious so it is unknown to the personality's consciousness. If someone's need for love is not entirely satisfied by reality, he is bound to approach every new person whom he meets with libidinal anticipatory ideas…
> p 100.

Freud completed the above remark by stating that both the conscious and the unconscious constitute relations with others. He closed the paper by stating that transference plays a major role in intersubjectivity. Psycho-analysis concerns a "struggle" about "intellect and instinctual life, between understanding and seeking to act, [that] is played out almost exclusively in the phenomenon of transference… the victory whose expression is the permanent cure of the neurosis", (p 108).

3. The central therapeutic task is to handle transference skilfully by pre-empting mis-understanding by clients. "It is the analyst's task constantly to tear the patient out of his menacing illusion and to show him again and again that what he takes to be new real life is a reflection of the past. And lest he should fall into a state in which he is inaccessible to all evidence, the analyst takes care that neither the love nor the hostility reach an extreme height… Careful handling of the transference is as a rule richly rewarded", (1940a, p 177). Freud is clear in requesting that clients be turned toward some evidence so that they may come to alter their beliefs and have their empathies become less illusory. Clients should be given the opportunity to make sense of

themselves. When they cannot do so, their difficulties should be interpreted to them (p 178, Chapter 3).

4. Therapy includes diminishing improper actions and repetitions of clients and encouraging proper remembering and self-understanding. Transference shows itself in the relationship as a "way of remembering", (1914g, p 150), "only a piece of repetition", (p 151). Freud made it clear what he wanted to achieve.

> For the ideal remembering of what has been forgotten which occurs in hypnosis corresponds to a state in which resistance has been put completely on one side. If the patient starts his treatment under the auspices of a mild and unpronounced positive transference it makes it possible at first for him to unearth his memories just as he would under hypnosis, and during this time his pathological symptoms themselves are quiescent. But if, as the analysis proceeds, the transference becomes hostile or unduly intense and therefore in need of repression, remembering at once gives way to acting out. From then onwards the resistances determine the sequence of the material which is to be repeated.
>
> Op cit.

The above makes a focus on the past in therapy where past thoughts, feelings and nonverbal actions are judged as causative of current ones.

5. The establishment of transference enables the cure of clients. The gaining of intellectual and emotional insight for clients is curative because the therapist's transference interpretations, what are stated as hypotheses of cause and effect, enable there to be a cure in emotion, thought and relationship.

> The main instrument, however, for curbing the patient's compulsion to repeat and for turning it into a motive for remembering lies in the handling of the transference… The transference thus creates an intermediate region between illness and real life through which the transition from the one to the other is made.
>
> p 154.

These five points indicate that clients should be regarded as forming relationships with therapists in distorted ways. The manner of this distortion is significant and its understanding is a major therapeutic tool.

It has to be noted that transference is not one behaviour, affect or mistaken intersubjective understanding. Rather, it is an infinite set of experiences that concern generalisation, inappropriate experience and action, with respect to the current intersubjective situation because of the histories of clients. But the hermeneutic problem in distinguishing definitive senses in the use of transference, within Freud's re-organisations and developments of thought, is not entirely absolved by the five definitive assertions stated above. When a full assessment is contemplated, there is the question of how to compare transference, in its chronological development, with respect to clusters of conceptual oppositions and the return of repeating themes. For instance, transference could be contextualised with respect to the comments on the overlapping and co-occurring themes of the economic, topographic and dynamic perspectives that comprise metapsychology, or contextualised within the metaphysical commitment to natural science. There are three further important contexts for understanding transference (1) of the developmental (genetic or oedipal theory); (2) the structural reformulation sometimes called the 'second topography,' (*The Ego and the Id*, 1923b); and (3), the close relation of theory and practice. All three are important perspectives in Freud studies. This Chapter notes the first occurrence of transference (section 2.2) and its mature definitions as appearing in the works of 1914 onwards (as above).

But a critical turn is made concerning transference's necessary characteristic (section 2.4), leading to the identification of problematic aspects of the concept, its manner of reference and hence uncertainty concerning its role. Let us look closely at the inheritance passed down to those who believe in interpreting transference.

2.2 The first occurrences

This section lays out the birth and development of the concept of transference. What transference refers to is not the same as empathising clients, getting a conscious sense of them and their perspective on objects in the world. Transference concerns a different focus. It is inferring how clients incorrectly understand therapists and how clients have incorrectly generalised other people over their lifespan. In Freud's early attempts to understand the way in which clients become attached to their therapists, he argued that feelings for parents and family get transferred to therapists. The history of the concept of transference begins in the years 1880 to 1882 when Freud's senior colleague at the time, Breuer, saw a young woman referred to as "Anna O". Anna suffered some hallucinations with further dissociative, phobic and hysterical symptoms. Below, it is argued that an important context for understanding the development of transference is Anna and Breuer's therapeutic relationship. The ultimate breakdown of this relationship is also significant because, after all, it was meant to be therapeutic for her (Ellenberger, 1970, pp 480-486).

Anna was a bright, and potentially energetic and capable twenty-one year old, who felt herself to be acutely alone. She lived with her mother in a puritanical Jewish family that restricted her mobility so that she was mainly housebound. Breuer visited her approximately twice a week at home and found he could relieve her of the delusional and hallucinatory symptoms by hypnotising her, to make her feel calm, and requesting her to talk about what was bothering her. Thus, Anna O contributed to the birth of the talking cure.

However, Breuer took Anna to visit his family and introduced her to his own daughter and generally became over close with Anna, who began to rely on him a great deal. As noted by Roazen, "Breuer had not had sufficient distance to recognize the "universal nature" of the unexpected phenomenon he confronted in the case of Anna O … Freud, on the other hand, coolly perceived that Breuer "had come up against something that is never absent - his patient's transference onto her physician"", (1974, p 78).

When Breuer's wife became pregnant and he told Anna about this, Anna too proclaimed that she was pregnant and carrying a child of Breuer's. On hearing this, Breuer hypnotised her one final time and immediately left the session, leaving the

hapless Anna to wake up and find that Breuer had left for a two week holiday with his wife and that the therapy was over.

Freud also experienced this type of event. He too had had a similar experience that had at first, made no sense to him. What happened between a female client and Freud was that she suddenly flung …

> …her arms around his neck in a transport of affection, and he explained his reasons for regarding such "untoward occurrences" as part of the transference phenomena characteristic of certain types of hysteria. This seems to have had a calming effect on Breuer, who evidently had taken his own experience of the kind more personally and perhaps even reproached himself for indiscretion in the handling of his patient.
> Jones, 1953, p 250.

At first, it was something of a mystery as to why clients took such an interest in Freud and that their emotional attachment to him was, he thought, excessively over-positive or over-negative.

From a contemporary perspective, the problem is clear. Breuer gave Anna too much attention of a sort that enabled her to feel excessively close to him. Then suddenly, when the going got tough, Anna was dumped without an explanation. From a contemporary perspective, Breuer provided a type of care that was unprofessional in that it was too close. He made a second mistake of clinical judgement when he terminated the therapy without warning, in a manner that was an acute rejection against the background of the previous over-familiarity. Consequently for Freud, situations where clients showed inaccurate attachment to therapists were believed to be evidence of the presence of a mental process that is causative of the unsolicited love, hate or other inappropriate sense of therapists. Breuer and Freud read this phenomenon in a specific way. Through their attempt to create a natural science of the unconscious, the explanation they came up with was that clients disconnect the love (or hate) that they might have "invested," *besetzung*, in their father or mother, for instance, and that people generally can transfer that sense to another person. Therefore, Freud thought these were instances that indicated the unconscious cause of a conscious effect.

In Freud's early work, transference was also used to define a hypothesised process within one person's unconscious, of movements of psychological energy. Allegedly, a faulty "connection" is made between a distressing affect or meaning, that

comes from childhood, and is mistakenly added to those who are working to understand clients and help them understand themselves. Freud wrote that…

> …the origin of a particular hysterical symptom lay in a wish, which she had had many years earlier and had at once relegated to the unconscious … After I had discovered the obstacle and removed it, the work proceeded further; and lo and behold! the wish that had so much frightened the patient made its appearance as the next of her pathogenic recollections...
> Breuer and Freud, 1895d, p 302-3.

The nature of this causal connection operates from the source domain of the past and is maintained in the unconscious - from whence it contributes to the target domain of present intersubjective events. This causation of meaning, affect and behaviour operates from a source that cannot be perceived and can only be identified through being armed with concepts that relate conscious products to their source. In *Studies on Hysteria*, Freud wrote:

> There seems to be a necessity for bringing psychical phenomena of which one becomes conscious into causal connection with other conscious material. In cases in which true causation evades conscious perception one does not hesitate to make another connection, which one believes although it is false. It is clear that a split in the content of consciousness must greatly facilitate the occurrence of 'false connections' of this kind.
> p 67, fn 1.

The above is a conclusion where unconscious cause is argued as providing false, conscious senses for persons who are not versed in Freud's discovery.

2.3 The mature definition

Further developments occurred running up to maturity of the concept in 1914 and thereafter. Freud worked on drive theory during this time. The influence that transference is alleged to provide can be understood in parallel to the work of the drives. One version is where the unconscious drives of the source domain can never enter the preconscious level of consciousness, let alone become conscious. Drives cannot be classified as either conscious or unconscious because "the antithesis of conscious and unconscious is not applicable to instincts," where "instincts" translates "*Trieben*," drives (1915e, p 177). What is alleged is a mental process that spans the full depth of the mind. The "false connection" of transference is apparent to Freud, but not to his clients. Transference is the result of a "*mésalliance* - which I describe as a 'false connection' - the same affect was provoked which had forced the patient long before to repudiate this forbidden wish. Since I have discovered this, I have been able … to presume that a transference and a false connection have once more taken place. Strangely enough, the patient is deceived afresh every time this is repeated", (1895d, p 303). At the time, Freud understood the perspective of clients as a "compulsion and an illusion which melted away with the conclusion of the analysis", (p 304).

The statement of 1900 is that the basic process of transference operates within clients' minds to alter their conscious sense of others and can obliterate any possibility of clients being able to empathise correctly. Transference is a mental process that concerns alterations of psychic energy between conscious and currently unconscious aspects.

> …an unconscious idea is as such quite incapable of entering the preconscious and it can only exercise any effect there by establishing a connection with an idea which already belongs to the preconscious, by transferring its intensity onto it and getting itself 'covered' by it… The preconscious idea, which thus acquires an undeserved degree of intensity, may either be left unaltered by the transference, or it may have a modification forced upon it, derived from the idea which effects the transference.
> Freud, 1900a, p 562-3.

This is a passage where Freud extended a theory of disguise and censorship. Where unconscious mental causes push "ideas," *Vorstellungen*, representations or objects, into contact with the 'superficial' constitutions of consciousness.

In 1905 there was a slight change in transference that was expressed in terms of "structures" rather than mental processes. But still the hypothesis was the same. In the new wording, multiple familial images that belonged to clients as infants can be mistakenly attached to current others. The "structures" are unconscious templates for understanding the intersubjective world. This "special class of mental structures, for the most part unconscious are "*transferences*"", (1905e, p 116). After 1905 though, Freud reverted to writing about transference as a singular mental process that is not caused by the current empathic situation but is causative of it. "The patient … directs towards the physician a degree of affectionate feeling (mingled, often enough, with hostility) which is based on no real relation between them. Transference arises spontaneously in all human relationships just as it does between the patient and the physician", (1910a, p 51). Thus, transference is ubiquitous for the non-analysed. Freud repeated his conclusion on its ubiquity at least four times (1895d, p 266, 1910a, p 51, 1912b, p 100, 1925d, p 42) but also expressed himself unclearly, when on at least one occasion within the same paper he noted that clients can have reality-based friendly feelings towards their therapist that are not transferential (1912b, p 105).

For Freud, the point was that clients lack the proper interpretative tools. So they mistake their 'infantile' transferential constitutions for the reality of the current situation. For Freud, the strength of transference was often sufficient to hide any vestige of the good intentions of therapists. The understanding of therapists surpasses that of clients who have not understood the cause of their problems. Therapists have a fault-free vision of transference because their interpretation is believed to be true. So, it is the task of therapists to rob clients of their "hallucinations" and supply them with the truth that will cure them.

> The unconscious impulses do not want to be remembered in the way the
> treatment desires them to be, but endeavour to reproduce themselves in
> accordance with the timelessness of the unconscious and its capacity for
> hallucination. Just as happens in dreams, the patient regards the
> products of the awakening of his unconscious impulses as

contemporaneous and real; he seeks to put his passions into action without taking any account of the real situation.

p 108.

In short, Freud saw his clients as suffering irrational, childlike feelings of love or hostility. The careful handling of these feelings, and the ability to distinguish, and eventually extinguish them, were part of his therapeutic technique. A strong focus on transference, and its role in the therapeutic relationship, is potentially the case for the majority of therapists today.

The conclusion is that therapists are empathised according to the image of an earlier person in the client's life. Freud employed a metaphor of the publication of books to make his point: "What are transferences? They are new editions or facsimiles of the impulses and phantasies which are aroused and made conscious during the progress of the analysis; but they have this peculiarity, which is characteristic for their species, that they replace some earlier person by the person of the physician", (1905e, p 116). Transferences are "for the most part unconscious", (Op cit). The transferred feelings cannot be recognised by clients and so this 'inability to know oneself accurately' means that the neurotic problem becomes repeated. Freud believed that therapists are only known through "one of the psychical 'series' which the patient has already formed", (1912b, p 100). The consequence is that therapists are not treated according to their *real* person, expressed intentions and contributions to the relationship. Rather, they are incorrectly empathised according to the persisting unconscious memory and even the imagined events of childhood: Allegedly, clients act on unconscious representations or "ideas" about their parents and others. Their mistakes must be pointed out to them so they can correct the distortion and learn to empathise 'more accurately' in the present, and hence live their life through not grappling with the shadows cast by past others, when encountering current others and their true intentions.

At this juncture, it would be possible to go into excessive detail to discuss the fine twists and turns of Freud's theorising, but the return would be little. In general terms, the understanding of the unconscious transferential process creates a tradition for contemporary psychodynamic practitioners that, if it is to stay true to Freud's greatest certainties, means the proper focus should be intellectually understanding the relational and cognitive-affective means through which clients mis-empathise their therapists. This is because they are controlled by powerful infantile unconscious

currents that cause adults to re-experience some real or imagined image of their parents or family. Such tendencies cannot be introspected. It is only with psychodynamic theoretical constructs (which are proven correct because they can create a cure) that a compulsion to repeat empathic and intersubjective mistakes gets identified and cured. Transference is linked to the compulsion to repeat in *Remembering, Repeating and Working-Through* (1914g). One writer has expressed the sense of repetition as: "Resistance, in conformity with the Pleasure Principle, is also a repetition", (Lagache, 1953, p 9). Freud wrote that: "For instance, the patient does not say that he remembers that he used to be defiant and critical towards his parents' authority; instead, he behaves in that to his doctor… As long as the patient is in the treatment he cannot escape from his compulsion to repeat; and in the end we understand that this is his way of remembering", (1914g, p 150). What Freud meant is that nonverbal communication and inexplicit forms of signification are expressions of transference.

The point of this section is that the therapeutic relationship is the medium to deliver care to clients and it needs to be handled well. If there is inaccurate understanding of it, therapy would be impeded rather than enabled.

2.4 The necessary distinction of transference as problematic

After the above, a single necessity of the concept of transference becomes clear. The necessary distinction is to tease out how clients mis-empathise therapists - because therapy works to correct how clients interact with current others, and raise or lower their object constancy and self-worth, according to past others who have loved or hurt them, in wide senses of the words "hurt" and "loved". The single necessity of transference is to show therapists and clients how the "aims," "imago" and "libidinal impulses" can be discerned within a *re-creation* of childhood. Obviously, the past can never be re-created in the present nor can any such hypotheses of cause and effect ever be empirically tested. If all these and transference itself is unconscious, then it is impossible to fulfil the aim of finding the "stereotype" plates of the past. For only through finding the "stereotype plate (or several such), which is constantly repeated - constantly reprinted afresh" which is not accurate, with respect to the reality Freud discerned, can a cure begin (1912b, p 100). To accept transference is to accept ensuing philosophical and hermeneutic problems. And hence make practical problems.

The proper employment of transference is transferring imagos and libidinal impulses to others. It provides help through explanations of cause and effect. Several writers have noted this key distinction, yet it has never been taken up as something that is crucial to the employment of the concept. Hence the practice of interpreting transference claims to be able to name the current nature of how therapists are being mistaken. It provides help through transference interpretations that diagnose the cause of intersubjective maladies, so that clients can make their own direction.

Fenichel in 1941 pointed out that transference is not ubiquitous: "Not everything is transference that is experienced by a patient in the form of affects and impulses during the course of the analytic treatment. If the analysis appears to make no progress, the patient has, in my opinion, the right to be angry, and his anger need not be a transference from childhood - or rather, we will not succeed in demonstrating the transference components in it", (p 95). This suggests that some reactions of clients are based on understandable responses to the actions of therapists and contemporary meaningful events. This does not overthrow Freud's pronouncements but rather makes room for an important distinction further to Freud's own understanding that: "If we 'remove' the transference by making it conscious, we are detaching only these two components of the emotional act from the person of the doctor; the other component, which is admissible to consciousness and unobjectionable, persists and is the vehicle of success in psycho-analysis exactly as it is in other methods of treatment", (1912b, p 105).

Alexander and French noticed that the key distinction of transference is to help clients "distinguish neurotic transference reactions (that are based upon a repetition of earlier stereotyped patterns) from normal reactions to the analyst and to the therapeutic situation as a present reality", (1946, p 72). This comment by Alexander and French is agreeable to the thesis in that it identifies its definitive aspect: To employ the concept of transference requires judging between appropriate and inappropriate, among specific events of the therapeutic relationship. Gitelson was another who noted the aims of the therapist's actions are those that "foster and support the patient's discovery of the reality of the actual interpersonal situation as contrasted with the transference-counter-transference situation", (1952, p 7). Gitelson meant that transference requires the demarcation of reality, current intersubjective events and interrelations 'here and now,' due to the influence of 'there and then'. By necessity, transference is apportioning causation between past influence, the transferential component - and showing the lack of cause in the current relationship. In a different theoretical

language, what is at stake is the claimed ability to judge clients' superficial conscious beliefs, intentions, affects and understanding therapists (etcetera etcetera) from what is allegedly causative and belonging to a different register. If transference occurs, the present circumstance is not the cause. The cause is that the traumatic influence of past events is still operating. Freud's concept involves the necessity of judging between the false representation of others that clients experience, and discerning the true representation that they do not experience, but which makes better sense in explaining their own motivations and experiences to them, in a new expanded form of understanding. Transference implies that one part of any current relationship is born of the present, whilst another part is born of a past situation that is still influential.

Two more therapists have formulated the problem of transference as identifying a mistaken understanding in relation to a true understanding. Greenson writes that the "main characteristic" of an empathic relationship that is contaminated by transference is "the experience of feelings to a person which do not befit that person and which actually apply to another. Essentially, a person in the present is reacted to as though he were a person in the past… All human relations contain a mixture of realistic and transference reactions… Transference reactions are always inappropriate", (1967, p 151-2). This comment begs the question concerning how therapists can tell whether a feeling or occurrence does, or does not, apply to the present and how it reflects the influence of the past. Similarly, Chertok concluded that Freud…

> …found a method of defence, which consisted in the false belief that the patient was establishing a "false connection," and that her emotional demands were not directed to him personally, but to some person belonging to the patient's more remote past… This interpretation of his patient's feelings was in fact quite possibly erroneous: to this day, we are still lacking in reliable criteria which would enable us to distinguish between "genuine love" and "transference-love;" but it none the less put Freud on the right track.
> Chertok, 1968, p 575.

What Chertok is referring to is the requirement to distinguish appropriate 'here and now' behaviour in the session, as opposed to inappropriate behaviour, thoughts and feelings that belong to the past, but are formative of the client's difficulties in the

session and outside of it. Chertok noted the difference but did nothing to answer the question. Given the centrality of handling and interpreting transference, it demands the ability to distinguish the genuine phenomena of the other (both conscious and possibly unconscious aspects) as opposed to clients treating themselves and their therapists in incorrect, child-like, maladaptive, traumatised, ambivalent or conflictual ways (both consciously and unconsciously). Therefore, these writers agree. Something crucial is missing and psychodynamic practice requires its presence.

Glucksman makes a point that further emphasises the epistemological and pragmatic difficulty in making the leading distinction between "transferential and real aspects of the therapeutic relationship. In clinical practice, a particular sequence of events frequently includes both elements" of transference and real influence (Glucksman, 1993, p 165). Thus, Glucksman agrees that a very specific distinction must be made.

Freud compared his interpretation of the current situation with an interpretation of what must have happened in the past. The following formulations express the distinction of transference.

[1] Within the present situation there is some observable element of clients' current presence (behaviour, affect, thought, relating) that permits the interpretation that there was a past situation, where there was an actual event that initiated, and continues to cause, current problems.

The general form of this distinction is:

[2] The current intersubjective event signifies a past initiating intersubjective event, that continues to be causative. The reaction to the past was appropriate at that time, but because of its fixity and retention across the years, it continues to be played out in contemporary situations where it is no longer appropriate.

There is a specific vantage point from which to make such inferences. The problem is a lack of means of being able to make such a judgement. Of course there is a presence of the past. The problem is how to recognise it in a reliable manner.

[3] People who have not had psychodynamic therapy do not realise that their current presence (at certain times) depicts past trauma and the influence of the past.

Chapters 3, 8, 9 and 12 concern how well the concept of transference meets its phenomena. This section has shown that a specific type of judgement needs to be made if transference is to be employed. Yet the referent of the past situation is forever absent to both parties.

2.5 Second problem: The conscious sense of the other

Freud's translators, including Strachey, translator in chief, were not always consistent in using specific words to convey the manner in which therapists should understand their feelings about clients and so offer care. There is a major focus on interpreting the unconscious. For psychodynamics, the conscious sense cannot be anything but a deceit or a disguised truth. Yet in other places, Freud is obviously mentioning the conscious sense that clients have of therapists:

> When are we to begin making our communications to the patient?…
>
> …Not until an effective transference has been established in the patient, a proper *rapport* with him. It remains the first aim of the treatment to attach him to it and to the person of the doctor. To ensure this, nothing need be done but to give him time. If one exhibits a serious interest in him, carefully clears away the resistances that crop up at the beginning and avoids certain mistakes, he will of himself form such an attachment and link the doctor up with one of the imagos of the people by whom he was accustomed to be treated with affection. It is certainly possible to forfeit this first success if from the start one takes up any standpoint other than one of sympathetic understanding [*Einfühlung*, empathy], such as a moralizing one, or if one behaves like a representative or advocate of some contending party - of the other member of a married couple, for instance.
>
> 1913c, p 139-140.

This is a clear piece of advice to take time in empathising, understanding the perspectives of clients. Freud recommended that such effort would pay off in having clients value their therapy and their therapist. The term "imago" means an unconscious "prototypical figure which orientates the subject's way of apprehending others; it is built up on the basis of the first real and phantasied relationships within the family environment", (Laplanche and Pontalis, 1985, p 211). Freud's inclusion of "imago" means that he was looking out for the generalised senses of other people that clients hold, below the level of awareness and stemming from infancy or childhood. For

Freud, empathy overlaps with the topic of transference, where the latter is a general but unconscious mental process that constitutes the conscious sense of others.

Attention to the correspondence between Freud and Ferenczi shows how Freud acknowledged that conscious senses of empathic understanding did play a role for these pioneering therapists. In 1928 Ferenczi had a paper published that had been previously read by Freud and had been given his full approval. "I have come to the conclusion that it is above all a question of psychological tact when and how one should tell the patient some particular thing… As you see, using the word 'tact' has enabled me only to reduce the uncertainty to a simple and appropriate formula. But what is 'tact'? The answer is not very difficult. It is the capacity for empathy", (Ferenczi, 1955, p 89, cited in Pigman, 1995, p 246). Freud's letter to Ferenczi of 4 January 1928, prior to publication of Ferenczi's paper, commented on his own series of papers on how to practice "as my recommendations on technique…were essentially negative. I thought it most important to stress what one should not do… Almost everything one should do in a positive sense, I left to the 'tact' that you have introduced. What I achieved thereby was that the Obedient submitted to those admonitions as if they were taboos and did not notice their elasticity", (cited in Grubrich-Simitis, 1986, p 271). Ferenczi's further reply to Freud of 15 January was that "I only mean that one must first put oneself in [*hineinversetzen*], 'empathise' with, the patient's situation… The analyst's empathy dare not take place in his unconscious, but in his preconscious", (cited in Grubrich-Simitis, 1986, p 272).

For Freud, empathy concerns a "path" that "leads from identification by way of imitation to empathy, that is, to the comprehension of the mechanism by means of which we are enabled to take up any attitude at all towards another mental life", (1921c, p 110, fn 2). Also, in describing the phenomenon of the identification of a group with its leader, Freud claimed that apart from appreciating the inferred mental process of identification, what is required to understand (*Verständnis*) others is "the process which psychology calls 'empathy [*Einfühlung*]'", (p 107). This empathy "plays the largest part in our understanding of what is inherently foreign to our ego in other people", (p 108). From the above, it is clear that *Einfühlung* "plays the largest part" and concerns a first requirement to "attach" clients to therapists and the therapy: Empathy is a conscious or preconscious understanding that enables clients to trust therapists and encourages an "attachment" to take place in it.

A good deal more could have been written about *Einfühlung* and its role in relation to transference and counter-transference in therapists and others (section 3.2).

The citation above is noted by Shaughnessy as including the word *Einfühlung* that has been rendered as "sympathetic understanding", (1995, p 228). Shaughnessy concludes that Strachey "and his associates felt it necessary to characterise Freud's discussion of the therapeutic relationship as purely objective (i.e., scientific) and thus free from the potentially subjective bias associated with *empathy*", (p 229). This disavowal of empathy through its mistranslation has served to alter the therapeutic relationship, the understanding and use of the feelings and impressions that therapists have about clients. This is because it is understood through a concept that believes in advance, that conscious experience, the causes of problematic emotion, and the current stasis, is that repressed material, the unconscious, holds clients back. Shaughnessy concludes that Freud did not entirely ignore the conscious sense of the other:

> *Einfühlen* was used through Freud's writings in a consistent manner (in accordance with its etymological structure); specifically, it was used to connote a deeply felt experience in which one person attempts (a) to fully apprehend, both cognitively and affectively, the inner experiences of another; and (b) to then compare the experience of the other with his or her own.
>
> p 227.

What Shaughnessy is pointing out is that there are two parallel aims for psychodynamic therapy. There is both a *conscious attention* to the perspectives of clients and an '*unconscious' attention* to what they more genuinely mean and evoke. Psychodynamic therapy works from an intellectual position that has been adopted in order to make an interpretation of the phenomena, in the hermeneutic sense of interpreting. Psychodynamic therapy has followed the path of considering unconscious processes. This has specific consequences in discounting the conscious experiences therapists have about clients and, in some cases, to ignore or mis-interpret the conscious experiences that are evoked in therapists or clients.

Part of the thesis is challenging interpreting unconscious communication in order to clarify the relation of the conscious to the unconscious. An alternative reading is put forward in section 12.2. The point is that for therapy, there should be a clear account of the empathic process through which one person bestows the sense they have of the other. Or better, they should understand the co-empathic process through which people mutually bestow the senses they have of each other.

But if the phenomena of conscious experience had received more attention over the last eight decades, the thesis would not have a research question: The perspective of clients and therapists would be interrelated and the variable types of attachment between clients and therapists might be capable of being adequately contextualised. There would also be a clear means of stating the extent of psyche-logic in the context of limits, difficulties and errors in the rationality involved in understanding others and human relationships.

This section has made the point that empathy, the conscious phenomenon of the other and their perspective on the meaningful world, was not the focus in Freud's thought. Consequently, the conscious experience of others is not the explicit focus for those who accept the concept of transference as correct, and structure their handling of the therapeutic relationship around interpretations about the transferential relation of clients to others.

2.6 Critical remarks by other writers

It is necessary to condense Freud's line of argument and subject it to scrutiny and reconsideration of the sense of others and the contexts for deciding such meanings.

Both Freud and Husserl agreed that mental processes constitute the sense of the other. The other, the immediate sense one person has of another, is not in doubt. However a specific pair of people actually empathise each other is not disputed. What is of concern is how any empathic sense of clients, on the part of therapists, is made sense of and employed in some way to justify a type of action that is promised to be therapeutic and helpful. Let us consider a specific example for a moment.

A male client is very precise in his speech in the session and the therapist gets the impression that the client feels very little in her presence and so asks what the client feels. When no answer is made in emotional terms, she asks again. The male client, on the other hand, experiences the therapist as being extremely forceful, intrusive and pushing a line of action on to him. The purpose the therapist has in mind is to explore how the client feels and understands others in general. The client only has one experience of the therapist and that is being "pushed around" and so he complains. On hearing how he feels taken over, she asks who else has pushed him around in this way. This does not explore the 'here and now' occurrence but elicits further material about prior events that are assumed to be linked to the current experiencing of the therapist as intrusive. The point is this: There is no explanation of the therapist's

hermeneutic stance nor actions. There is no experiential referent for the client that the past is mistakenly intruding. Psychodynamic therapists do not explain themselves or discuss the detail of the interaction but explore what clients bring according to theoretical guidelines.

However, concept making should avoid conceptualisations that are inadequate because they can only contribute to unhelpful or injurious therapy. It is important to get accuracy in theory because the outcome may involve the death of clients and harm to others on occasion. Furthermore, it is all too easy to jump to conclusions concerning the nature of causation, the influence of the past in human being. The phenomenological aim is not to foreclose on the evidence. For Freud and Husserl, to varying degrees, there is a 'will to not will' in order to allow 'true willing' and 'true being' to surface and allow an accurate knowledge of desires, emotions and fears to become apparent. Both agree that there should be inferences concerning mental process derived from an attention to what appears: both are interpretative. It is the precise detail of how each contextualises the immediate feelings of the other that is important. At this point, in order to widen the context of appraisal, the thesis notes that Shlien (1987), Szasz (1963) and Handley (1999) have each refuted the concept of transference. The criticisms of Boss are presented in Chapter 9.

Firstly, Freud argued that:

A. It is possible to differentiate in the current empathic situation, the real current sense and the transferential influence. It is possible to infer prior causative events and relationships that cannot currently be remembered or re-experienced by clients but only acted out 'unconsciously'. Freud's necessary distinction is judging cause and effect. It is assumed that the hermeneutic position is correct and there are specific prior causes in infantile influence, aims and wishes. This is a hermeneutic and intellectual distinction.

B. The current empathic situation is a repetition of an infantile causative one. The current situation is a re-enactment caused by a prior specific fixation, or habituated tendency of clients, that functions across disparate regions of their life: intersubjectivity, affect, thought, relations of various kinds and in repeating problematic intersubjective occurrences. But there is no conscious evidence of the past. There is influence from the past but the nature and extent of such influence can be difficult to pinpoint.

Freud's position, in statements A and B above, are too close between interpreted phenomenon and assumed cause. The real current relationship, and the

sense that each person has of another, can be understood from a variety of perspectives. Three counter-assertions follow:

1. Shlien (1987) considers any senses of self and other that arise are accurate, appropriate to the current situation and potentially non-problematic to therapy. Although stereotyped, inaccurate mis-empathy can occur, the implication is that society is the teacher of empathic understanding: At the start of therapy "there is always incipient prejudice. Upon first meeting, stereotyped judgments and appraisals based on prior experience will be applied to the perception of the unknown", (p 42). Empathic senses are due to the stance adopted by each person to the other. For instance, if the stance adopted by therapists is to understand clients, then clients may love therapists in return. If clients feel mis-understood, they may hate instead (p 36). Furthermore, Shlien remarks that specific clients have understood him according to their individual stance and perspective. "Over many years, I have been perceived in many different ways. Humble and proud, kind and cruel, loyal and unreliable, ugly and handsome, cowardly and brave … they are all true", (p 34). By which he means that all such senses are accurate because of the actions and intentions of therapists. In contradiction to Freud, Shlien concludes that transference is "a fiction, invented and maintained by therapists to protect themselves from the consequences of their own behaviour", (p 15). Shlien counters transference with "originalance" where the empathic understanding of clients is often accurate because they can understand their therapists as trying to understand them (p 38).

2. Szasz holds that abstract concepts such as empathy or transference are conceptual forms of intentionality and their referents are ambiguous in that they are the resultant felt-senses of conscious experience and unconscious cause. "The terms 'transference' and 'reality' are evaluative judgements, not simple descriptions of patient behavior … Transferences occur in all human relationships", (Szasz, 1963, p 435). As conceptual intentionality, they intellectually refer not just to one specific person but are generalisations that are held to be universally true. Szasz notes five aspects of the relation between clients and therapists: "(i) Each participant's own experience… (ii) Each participant's judgement of his experience… (iii) Each participant's judgement of his partner's experience… (iv) Each participant's reaction to the partner's judgement of his experience… (v-*n*) Logically, one reaction may be superimposed on another, *ad infinitum*; in actuality, we can experience and comprehend only a few back and forth movements…", (p 436). What Szasz is arguing is that "the main function of the concept of transference is to serve as a logical construct… to serve as a psychological

defence for the analyst… The analytic situation is thus a paradox: it stimulates, and at the same time frustrates, the development of an intense human relationship… the idea of transference implies denial and repudiation of the patient's *experience qua experience*; in its place is substituted the more manageable construct of a *transference experience*", (p 437). The upshot is that "it is a logical construct for the psycho-analytic theoretician, and a psychological defence for the psycho-analytic therapist", (pp 442-3). The full import of this remark is that the "logical construct" enables interpretation of events against the prior understanding that the past of clients is causing the present problems. The hermeneutic function of the concept of transference is to structure the relationship and any possible cure on the belief that what appears, to the client of the therapist, is but a skewed sense of their actuality.

3. Handley recaps Binswanger, Boss and May to support the belief that Freud's interpretation is false and due to a mistaken hermeneutic stance: Transferences, or a transferential component of the sense of the other, are unhelpful interpretations in that they obscure the genuine dynamics and reduce the potential for understanding the immediate relationship between therapist and client. Handley sums up an 'existential position' as the viewpoint that "to re-experience a past event in the transference exactly as we perceived it before would be an impossibility", (p 55). He further damns psychodynamics: "Indeed, on the basis of my own experience of training and practice within a psychodynamic orientation, working with transference is more likely to be a matter of examining with the patient to what extent the material he brings can be illuminated by looking at it as comment on the current patient-therapist relationship", (p 56). If this is true then the concepts of transference and unconscious are redundant and do not point to genuine phenomena at all. Handley criticises the contextualisation of any current phenomenon that could be classed as transference because he does not prefer to interpret it in terms of unconscious communication. Langs (1982) is criticised explicitly because his "theory of unconscious perception seems to be of narrower application than the concept which it seeks to replace", (Handley, 1995, p 56). Handley urges therapists to move away from defensive dogma and a wrong interpretation, (namely transference), and to prefer being open with clients even if it includes being anxious and attending to conscious phenomena. Because there can be no exact re-experiencing of the past in the present, the distinction between the real accurate understanding, and a false transferential one, is untenable.

It is concluded that the genuine phenomenon is the immediate sense of the other, understood as one half of an intersubjective relationship between two persons. Therefore, transference fails because the distinction between the appropriate reality now and the inappropriate presence of the past cannot be made, because there is a "scarcity of incontrovertible data," as Chertok put it (1968, p 575). The conscious experiences of clients and therapists are not illusory and the difficulties concerning the metaphysical and ontological assumptions made must not be ignored. Chapters 10 and 12 conclude on these issues.

Empathy is the sense of any client and their perspective and concerns all senses of clients of specific sorts (as anxious, depressed, paranoid or traumatised). To empathise and interpret the transference of clients' means inferring how oneself has been empathised, or how one has been pulled into some complementary or reciprocal role in accord with the 'stance' or 'position' adopted by the client. Thus, to claim transference means inferring how clients understand therapists. Transference is the picture of oneself that one can infer in the perspective and manner of clients to therapists. Transference concerns the other as cognised by the client. This clarification shows the extent for confusion among the referents of the concept of transference. Freud himself knew how hard it was to establish cause. In writing about mental processes:

> So long as we trace the development from its final outcome backwards, the chain of events appears continuous, and we feel we have gained an insight that is completely satisfactory or even exhaustive. But if we proceed the reverse way, if we start from the premises inferred from the analysis and try to follow these up to the final result, then we no longer get the impression of an inevitable sequence of events.
> 1920a, p 167.

What the above clearly states is a moment of self-doubt that undoes the certainty of being able to identify cause and effect across long periods of time when there is no possible access to the past situation in order that one might judge it for oneself.

If any new concept were to arise to replace transference and refer to a series of identifiable phenomena, then it must distinguish between the contributions of therapists and clients to the current relationship, and clearly designate the contributions solely from the past of clients that are particular sensitivities and contributory to

eliciting their current difficulties. For contemporary psychodynamics, the focus on clients, and their intersubjective or empathic difficulties, is differentiating the dancer from the dance. If transference refers to a whole range of disparate phenomena, then any specific felt-sense of them is interpreted according to the metaphysical commitments of Freud's work. So as a conceptualisation, transference loses sight of its current referent and prefers inference concerning the past.

If transference points to every conscious sense in the relationship, it points to all conscious experience. If transference points to specifically inaccurate empathic senses of another specific person, the style of mis-empathy will have to be related to evidence of the generally incorrect senses of others. If transference is unconscious, out of awareness for the person who holds it, then when therapists speak their interpretation, a position is taken up according to referents, that by definition are not and never can be conscious. Yet once interpreted they should make intellectual or emotional sense and reveal a genuine cause that clients have not been able to understand themselves.

The point the thesis wishes to make in relation to the above is that there is a lack of clarity concerning how to distinguish and justify therapeutic interventions and reasoning, with respect to the immediacy of being with clients. Where psychodynamic therapy falls short is engaging in a project that involves unclear understanding that could lead to the outcome that therapists know best, yet are unable to convince clients of their theoretically-inspired interpretations. If misunderstanding is increased between therapists and clients, then a difficult task is made worse.

Eighty years have gone by since Freud concluded on these matters. On the one hand, it is untrue to claim that contemporary psychodynamic therapy fully accepts its entire heritage from its founder. Yet it would also be untrue to claim that it is not without his influence in these respects. Sandler is one contemporary Freudian who has made a description of transference that is acceptable in some ways to the thesis. For him, transference is imposing an interrelationship on therapists and other people.

> The patient's transference would thus represent an attempt by him to impose an interaction, an interrelationship (in the broadest sense) between himself and the analyst. Nowadays many analysts must have the conviction … that the conceptualization of transference as the patient's libidinal or aggressive energic cathexis of a past object being transferred to the image of the analyst in the present is woefully

inadequate. The patient's unconscious wishes and mechanisms with which we are concerned in our work are expressed intrapsychically in (descriptively) unconscious images or fantasies, in which both self and object in interaction have come to be represented in particular roles.

1976, p 44-45.

The citation above shows how Sandler has tempered Freud's all-consuming conclusions. Yet for psychodynamic therapy, transference cannot and must not be dismissed nor can the unconscious. To conclude this section: what is not in dispute is that clients can elicit specific reactions from others around them, and that they interpret the therapist and themselves, and what they have elicited in others, in a telling manner (Hoffman, 1983, p 394). Yet this is not a definition of transference in Freud's sense at all.

2.7 Conclusion: Questioning transference in psychodynamic practice

The manner of understanding clients through transference, is problematic for a number of reasons. If transference is acceptable as a concept, and if it is to be capable of being distinguished in the heat of the moment, then a means of deciding between appropriate and inappropriate with respect to the 'real' relationship will have to be found. The problem with transference is that it is a moment within a non-intersubjective, non-hermeneutic and inexplicit view. For these reasons, it is open to scrutiny in the following Chapters.

Following Shlien, it is agreed that clients who have different backgrounds to therapists will empathise their therapists in different ways. The views of oneself in the eyes of clients may never truthfully enter the room because they are not always voiced. But what is voiced can never be established against some thing-in-itself either. The comparison of the empathisings of therapists may or may not be discussed with clients. Distressed persons will bring with them the influence of their life history but that is not the same as concluding that some of their assumptions about how to behave in the session can be discerned as transference. If the empathic image of therapists that clients have is not identical to the aims and intentions of therapists, then this is not a reason for sustaining the use of transference.

This Chapter has argued contrary to Freud and psychodynamics, that the transference cannot be an inference about what might have occurred. Part of the

problem is that the domain of the unconscious is insufficiently delineated with respect to that of the conscious. Therefore, the concept is unworkable, as it is impossible to have a conscious referent against which the current conscious senses of therapist or client can be compared. A failure in the identification of cause and effect, sense and referent, leads to a confusion between helpful and unhelpful therapeutic interventions. Following Kern (1986) and Plomin (et al, 2001), the presence of the past is a multifactorial mixture of psychosocial 'causes' and material cause. If there is a single type of mental process that is responsible for meanings, and the sense of other people with respect to a conscious event, then it is much more complex than the way in which Freud considered it.

If there is no ability to distinguish between the contributions of therapist and client, and no error free way of knowing and interpreting unconscious processes in and between self and other, then cause and effect cannot be related to the conscious senses that the pair has of each other. Just because clients see us in their own way, and this image of us differs to how we think we are behaving, it does not mean that clients are automatically wrong in their estimations of us. The final comparison of Husserl to Heidegger, Freud and Boss occurs in Chapters 9, 10, 11 and 12. The next Chapter further considers the sense of the other in Freud's thought.

Chapter 3

Freud's understanding of intersubjectivity

Aim: This Chapter contextualises the sense of the other in the context of Freud's understanding of the unconscious and unconscious communication between two or more persons. The guiding thread of the analysis below is to emphasise that conscious senses of others are prior to inferring any unconscious sense that they could have. This Chapter makes clear some of the ambiguities in reading Freud and supplies three major contexts in which such ambiguities can be resolved. The first context is to further understand transference within the practice that is warranted by the fundamental rule (section 3.1). The second context is understanding counter-transference (section 3.2). The third context is understanding how the sense of the other of psychodynamic psychotherapy is ascertained in relation to interpreting unconscious communications through the conscious communications and the conscious non-verbal presence of clients (sections 3.3, 3.4). It is concluded that the concept of transference is found impossible to employ as it is not capable of definition with respect to its referent in the past.

3.1 The context for understanding the relationship with the other

For Freud, the importance of transference was that it should be manipulated, as it is a tool to overcome resistance: Psycho-analysis "only deserves the latter name if the intensity of the transference has been utilized for the overcoming of resistances. Only then has being ill become impossible", (1913c, p 143). Freud believed that the style of human relating contains within it a semi-fixed mental process producing false understandings for clients that must be remembered and identified, interpreted in the psycho-analytic sense, in order to help clients correctly understand themselves and gain rational self-control (Breuer and Freud, 1895d, p 6).

In this section, it is argued that Freud's terms should be understood within the context of his practice. It is always possible to supply further contexts to interpret how clients appear to understand their experiences. The aim of this section is to show how Freud interpreted his clients: within a specific type of therapeutic relationship with them and through a hermeneutic strategy that is grounded in material being and is a natural science (Chapter 10). In order to achieve the correct vantage point, definitions are made of some major tenets of Freud's original practice that form the backbone of psychodynamic therapy and are pertinent to all talking therapy. The practice of therapy is made explicit to show how it frames the experience of clients and therapists.

Generally, psychodynamic therapy projects its knowledge in pursuance of its view of humanity as formed by unconscious psychic causality or "determination". The most important intervention is creative silence in conjunction with the fundamental (or basic) rule. The fundamental rule defines therapist and client roles and behaviour in sessions. Clients are requested to free associate - to say anything and everything that comes to mind. To enable clients to speak, therapists offer creative silence that occurs when they maintain long periods without speaking, to enable clients to free associate whilst lying on a couch or sitting in a chair. Clients are requested and expected to free associate. Therapists listen with free-floating attention and free associate to the free associations of clients. At some point, therapists analytically 'interpret'. They speak mentioning causal inferences concerning transference, resistance, wishes and unconscious motivations that are derived from observing their own thoughts, images and memories, that are relevant to clients. This has the aim of increasing clients' self-knowledge and restoring the free flow of the spoken free associations that, for Freud, indicated good mental health. A quotation sets a scene of hermeneutic neutrality where, it is promised, that it will be possible to grasp the meanings of clients which they need to know to correct themselves, yet they cannot find without help. Therapy progresses with the contextualisation of speech and nonverbal communication according to psychodynamic lore but it begins as follows:

> The 'Fundamental Technical Rule' of this procedure of 'free association' …is begun by the patient being required to put himself into the position of an attentive and dispassionate self-observer, merely to read off all the time the surface of his consciousness, and on the one hand to make a duty of the most complete honesty while on the other not to hold back any idea from communication…

> *Psycho-Analysis as an Interpretative Art…* Experience soon showed that the attitude which the analytic physician could most advantageously adopt was to surrender himself to his own unconscious mental activity, in a state of *evenly suspended attention*, to avoid so far as possible reflection and the construction of conscious expectations, not to try to fix anything he heard particularly in his memory, and by these means to catch the drift of the patient's unconscious with his own unconscious … the patient's associations emerged like allusions, as it were, to one particular theme and that it was only necessary for the physician to go a step further in order to guess the material which was concealed from the patient himself and to be able to communicate that to him.
>
> 1923a, pp 238-239.

The processes of *reading off the surface* and *uncovering connections* are the major work of listening and understanding clients. For the thesis, this is hermeneutics: The central activity of psychotherapeutic work. Listening to complex experiences, which often do not make immediate sense, involves thinking and feeling how they may be better contextualised with respect to the emotional and relational lives of clients and their life-choices. Often, childhood traumas, attachment phenomena and the accumulated effects of past precursors are the context in which current problems can make psychological sense. The free-floating interpretative attention of therapists occurs in the same manner as listening to a new piece of music. This is because therapists do not know what is important in the discourse of clients until some time into a session or after several sessions.

Precisely what it means to "to catch the drift of the patient's unconscious with his own unconscious" is not immediately clear and is the topic of discussion below. It is clear that clients should be self-observers and therapists should focus on their "own unconscious mental activity". The precise sense of what Freud intended is easy to miss, so time is spent in gauging how Freud interpreted the manifold of senses that clients have. Psychodynamic therapy focuses on a subtle awareness in understanding the thoughts, memories and images evoked in one's own awareness. One contemporary definitive paper, concerning a broad view of unconscious communication, concludes that unconscious communication is confirmed to have happened when the therapists' free floating attention precedes or coincides with the

clients' free association (Beres and Arlow, 1974, p 47). The conscious phenomenon of the sense of the other is not disputed. Others are apparently separate yet we can feel for them and understand them.

Beres and Arlow believe that the end product of the conscious sense of the other occurs through being conceptualised outside of awareness (p 31). This thesis does not accept this account and returns to Freud's writing in order to take heed of what he concluded. More will be stated about this practice and its aim. But returning to Freud's account presents readers with difficulties not answers.

> ... when conscious purposive ideas are abandoned, concealed purposive ideas assume control of the current ideas, and that superficial associations are only substitutes by displacement for suppressed deeper ones ... When I instruct a patient to abandon reflection of any kind and to tell me whatever comes into his head, I am relying firmly on the presumption that he will not be able to abandon the purposive ideas inherent in the treatment and I feel justified in inferring that what seem to be the most innocent and arbitrary things which he tells me are in fact related to his illness. There is another purposive idea of which the patient has no suspicion - one relating to myself.
> 1900a, pp 531-2.

If what Freud meant, by the above, is that the problematic emotional, intersubjective and interpretative stance of clients outside of sessions are repeated in a session, and that therapists can spot them, then the quotation passes the test of practice. It is the last comment concerning the "purposive idea" of transference being related to therapists that requires further determination, as it means there is an important difference between conscious and unconscious functioning. The belief in a structuralist interpretation of human experience above is not challenged. This thesis reads the passage above as meaning that there is the possibility of both intersubjective and hermeneutic freedom and constraint. Let us return to the therapeutic relationship in order to understand.

Therapist and client roles are subject to a division of labour. Mainly, clients speak and therapists listen. Free-floating attention is the therapist's form of free association. Free-floating attention is a temporary attempt at a suspension of everything that usually focuses the attention of therapists but it is superseded. The

skilful handling of the transference and clients is obtained through the gateway for making sense of clients in the six ways defined by Smith (1987, p 314, section 3.5). What is 'temporarily suspended' in listening to clients allegedly includes personal inclinations, prejudices and theoretical assumptions. An ideal of hermeneutic neutrality is portrayed in the following remarks.

> Just as the patient must relate everything that his self-observation can detect, and keep back all the logical and affective objections that seek to induce him to make a selection from among them, so the doctor must put himself in a position to make use of everything he is told for the purposes of interpretation and of recognizing the concealed unconscious material without substituting a censorship of his own for the selection that the patient has foregone… [The therapist] must turn his own unconscious like a receptive organ towards the transmitting unconscious of the patient… the doctor's unconscious is able, from the derivatives of the unconscious which are communicated to him, to reconstruct that unconscious, which has determined the patient's free associations.
>
> 1912e, pp 115-6.

What the above expresses is that therapists should be open in their ability to understand the complex links between the presence of the past, the affect, relationships and senses of self and other being discussed. The belief that guides therapists though is a foreknowledge that the unconscious is causative. The last sentence above has been used as a justification for therapists to provide creative silence and remain utterly focused on the business of interpreting unconscious processes: the conflicts between conscious and unconscious parts and on intersubjective occurrences within sessions. The strength of the phrasing concerning turning one's "own unconscious like a receptive organ towards the transmitting unconscious of the patient" is deceptive and fits uneasily with Freud's own statements on the relation between conscious and unconscious. Any attempt to understand the phenomena that Freud was attending to, needs to consider what he meant.

However, the phase of understanding after free-floating attention is where Freud showed his hermeneutic preferences. A hermeneutic stance and a specific view of causality are used in "interpreting" the unconscious. Laplanche and Pontalis define

"interpretation," (Deutung) as what is "made known to the patient", (1985, p 228). The aim of this is to help clients understand themselves by furthering their understanding of the causes of their conscious lives. Interpretation "brings out the latent meaning… [and] reveals the modes of defensive conflict and… the wish that is expressed by every product of the unconscious", (p 227). The act of interpretation enables clients to "reach this latent meaning", (Op cit), which they cannot achieve without therapy. The quotations above are phenomenological in the general sense of this word as "subjective". Freud's practice of free association and free-floating attention are generally phenomenological in that they attend to the conscious experiences of clients yet look past them for some more reliable truth. For Freud, conscious experience is "manifest content" that is caused and indicates, is a guiding clue for, the "latent unconscious" (cf 1900a, p 85). That which Freud classed as unconscious includes wishes (desires, motives, intentions), beliefs, thoughts and memories about infantile trauma, real and imagined, and the conflicts of infancy and childhood that are believed to be formative of adult problematic relationships.

It has to be noted that Reich believed that free association was impossible and that whatever clients say and do, they always occupy some stance. By the same token, this applies to therapists also. In relation to Freud's hermeneutic stance (section 3.5), Reich asserted a paradoxical position in place of Freud's practice of supplying psycho-analytic contexts. Reich believed that there is a fundamental inability to follow the fundamental rule (1933/1970, p 40). Free association can never be free because all that clients show and communicate is identifiable or categorisable according to preconceived notions. It is accepted that the notion that there is an inevitability that both parties can only show each other how they are reacting to the current situation of creative silence from therapists and the faltering monologue of clients. This same situation is returned to under the heading of the hermeneutic circle in therapy (Chapter 9).

The purpose of the psycho-analytic, minimalist form of interaction defined above is for clients to express their conscious feelings, memories and thoughts, as they happen. Clients self-report and explore their perspective in speech. The focus of therapy becomes being attuned to, and interpreting the transference, which is the previously defined tendency to mis-empathise the therapist and others.

3.2 On counter-transference

A further Freudian tenet is that it is possible for therapists to interpret causes through allowing themselves to be momentarily caught up in the relationship with clients and so become influenced *unconsciously*. Even to the extent of enacting some of the wishes and desires of clients. "We have become aware of the 'counter-transference,' which arises … as a result of the patient's influence on his [the therapists'] unconscious feelings…", (1910d, p 144). The way to deal with this reaction is to "begin his activity with a self-analysis and continually carry it deeper while he is making his observations on his patients", (p 145). These unwitting actions of therapists are now called counter-transference enactments and were identified by practitioners who came after Freud.

Sandler claims that counter-transference enactments are "compromise formations" between the personality and aims of therapists and an unwitting enactment of specific roles and reactions that clients evoke in them (1976, p 46). What he means is that unconscious mental processes cause inadvertent, momentary lapses in the social skills and therapeutic stance of therapists. Such a lapse is a telling mistake where the therapy or therapist 'goes wrong,' to put it bluntly, and leaves their usual helpful stance. The compromise formations referred to are between therapists' personality and aims - and a pull or push into responding in some non-therapeutic way to clients. For Sandler, the counter-transference enactment is not irrational, nor entirely due to the unconscious cause of clients. But rather is understandable from the perspective of transference, counter-transference and unconscious communication. The counter-transference enactment is not entirely due to the weakness or neuroticism of therapists but they do become caught up in clients' negative games in a complementary and telling way, and provide clients with what they might evoke in others outside of the therapeutic relationship. Therapists can prevent such counter-transference enactments if they are aware of how they think and feel, and so do not speak about them, but analyse their thoughts and feelings. But if less obvious, they may only be spotted after the event (p 47).

Sandler believes the action and reaction of transference and counter-transference are due to a complex "system of unconscious cues, both given and received … This is the same sort of process that occurs not only in the aspects of transference and countertransference … but in normal object relationships", (Op cit). In writing about counter-transference enactments, the therapist "may only become aware it through observing his own behaviour, responses and attitudes, *after these*

have been carried over into action… [that] could more usefully be seen as a compromise between his own tendencies or propensities and the role-relationship which the patient is unconsciously seeking to establish", (Op cit). The worth of this definition is to state one half of the overall situation plainly: Clients cast themselves in some role or stance and succeed in influencing therapists into an enactment, that is characteristic of them, and the specific therapist. Sandler notes that these counter-transference enactments in the session are spotted after the event. He takes this as proof that unconscious communication has taken place because he holds that the concept is causative (Op cit).

3.3 The relation between conscious and unconscious

Because of the familiarity with the terms, readers may become inured to the original senses that Freud claimed. But the precise detail of what Freud wrote is problematic on closer inspection. There are some passages in Freud that could be understood as suggesting that people have two minds: An epiphenomenal conscious mind with which the ordinary citizen identifies; and the unconscious, a more obscure but potentially more observant part that has a reliable but hidden means of access to the true intentions and meanings of other persons. The precise way in which the unconscious should be taken needs some attention for the answer unfolds across the length of the 1915 paper where it is mentioned.

Freud followed Lipps, as did a generation of thinkers before Husserl, in holding the belief that other minds are known simply through intellectual inference. When Freud wrote that the conscious mind of the other is inferred, he meant it literally in the sense that a form of analogy occurs in understanding others. A similar analogy occurs in understanding one's deeper self: "that other people, too, possess a consciousness is an inference which we draw by analogy from their observable utterances and actions… Psycho-analysis demands nothing more than that we should apply this process of inference to ourselves also," (1915e, p 169). The sense of this is to make oneself whole and reconnect the unfathomable aspects into a greater sense because "we refuse to acknowledge" aspects of ourselves (p 169-170). Comments such as "being conscious is the starting point," (p 166) are incontestable and Sandler agrees. For instance, Sandler writes that transference interpretations arise through therapists attending to "our perceptions", (1976, p 45) and, of course, through a specific way of making sense of clients. But within *The Unconscious*, there is a contradiction because

Freud has changed his mind and instructs readers to ignore conscious senses in order to study the unconscious: "we must learn to emancipate ourselves from the importance of the symptom of 'being conscious'", (1915e, p 193). So consciousness has now become the symptom of an illness of thought. The sense invoked by this phrase is also misleading in that it permits a mistaken conclusion that the unconscious exists in a similar way to the conscious and that is not acceptable.

In previous works, precedents had been set down stating that the "unconscious is the true psychical reality", (1900a, p 600). For something to be truly unconscious, "an unconscious idea [*vorstellung*] is as such quite incapable of entering the preconscious", (p 562). Where *vorstellung* is adequately translated as representation, or intentional object, and where "unconscious" is a level of consciousness that is never capable of being conscious but can be interpreted from what appears. (The "preconscious" is a level of object-experiences that are capable of becoming conscious although they may not be so currently).

In *The Unconscious*, Freud made clear that theorising in his manner involved a mistrust of consciousness. He promised that a more successful knowledge of human being and relating occurs if we "learn to emancipate ourselves from the importance of the symptom of 'being conscious'", (1915e, p 193). This confirms the need to focus on unconscious parameters as they can be deduced through occupying a conceptual position and treating conscious affect and representation as clues to the deeper truth of mental causes. In this way, Freud emphasised the need to treat the conscious phenomena as "manifest content" that can only be properly understood through the supplement of a hermeneutics that focuses on underlying causes of the "latent unconscious," of infantile aims, wishes and formative relationships that drive conscious thought, experience and relationships.

For Freud the natural scientist, the deepest universal truths of humanity can be inferred by thinking about the transformations of psychological energy between systems: "I have tried to translate into the language of our normal thinking what must in fact be a process that is neither conscious nor unconscious, taking place between quotas of energy in some unimaginable substratum", (1933a, p 90). Freud preferred to think about mental process in a way that is far from conscious experience and its context of human culture. Indeed, concerning the assumption of unconscious mental activity:

In psycho-analysis there is no choice for us but to assert that mental processes are in themselves unconscious, and to liken the perception of them by means of consciousness to the perception of the external world by means of the sense-organs. We can even hope to gain fresh knowledge from the comparison. The psycho-analytic assumption of unconscious mental activity appears to us, on the one hand, as a further expansion of the primitive animism which caused us to see copies of our own consciousness all around us, and, on the other hand, as an extension of the corrections undertaken by Kant of our views on external perception. Just as Kant warned us not to overlook the fact that our perceptions are subjectively conditioned and must not be regarded as identical with what is perceived though unknowable, so psycho-analysis warns us not to equate perceptions by means of consciousness with the unconscious mental processes which are their object. Like the physical, the psychical is not necessarily in reality what it appears to us to be …internal objects are less unknowable than the external world. 1915e, p 171.

The above portrays an attitude of certainty on the part of Freud, concerning inferences about the other's unconscious that are only ever inferable after the adoption of a specific set of concepts. In order to adopt such a position, it is necessary to be certain that it is permissable to believe in a number of interlocking premises. (It would be possible to work out a blow-by-blow comparison of Freud and Kant but this is not the project at hand. It does seem implied that the unconscious is an immanent and transcendent limit to human understanding and knowledge in a completely different way to Kant's reasoning concerning the relation of his form of idealism to the transcendent objects of the world).

Thus, in *The Unconscious,* there is the remark in passing that mentions a reified sense of the unconscious as a second mind - but it should not be taken literally: "This process of inference… leads logically to the assumption of another, second consciousness which is united in one's self with the consciousness one knows", (p 170). Despite this introductory remark that mental processes are unconscious when they lack sufficient connection to the ego for them to be owned by self, as it were: "Indeed, we are obliged to say of some of these latent states that the only respect in which they differ from conscious ones is precisely in the absence of consciousness", (p

168). The conclusion is that the inference about our own unconscious, and hence the unconscious of others, "is not the existence of a second consciousness in us, but the existence of psychical acts which lack consciousness", (p 170), which should be read as meaning that there is no second 'unconsciousness'. At one point, Freud admonished readers not to entertain the possibility of oxymorons concerning affect. For instance, the "possibility of the attribute of unconsciousness would be completely excluded as far as emotions, feelings and affects are concerned", (p 177). But the next sentence undoes this distinction and seems to encourage oxymorons when inferring the nature and function of the causative unconscious. For "we are accustomed to speak of unconscious love, hate, anger, etc., and find it impossible to avoid even the strange conjunction, 'unconscious consciousness of guilt,' or a paradoxical 'unconscious anxiety'", (Op cit).

Oxymorons are confusing and do not refer thought to the conscious nor the unconscious. Unconscious communication could be understood as an explanatory metaphor to make sense of indirect communication. What Freud meant is that an interpretation of clients, concerning their unconscious, explains their presence as though they act 'as if,' or 'as though' they had oxymoronically experienced something which they consciously have not. Freud adopted an interpretative position of a necessary 'unconscious intentionality' which is a specific stance for interpreting human being. (Husserl did something similar in interpreting the role of empathic presentiation that constitutes the sense of others and their perspective. It is the means by which he did this that challenges Freud's perspective).

However, the reader has to persist with *The Unconscious* in order to make the connections that Freud held. The idea of there being two registers is just a metaphor for the substantial difference that is found in Appendix C and noted on pages 201 and 202. The difference between the conscious and the unconscious is the presence or absence of the conceptual intentionality of speech. The difference that Freud asserted was that when there is no expression of the lost objects of repression, neurosis ensues. Like a poultice drawing poison, Freud's creative silence and the attempt to understand, draws resistance and a transference neurosis, in relation to the help being provided. In an overview of the findings of Appendix C, the "difference" between a "conscious and an unconscious presentation," *vorstellung*, is…

> …The two are not, as we supposed, different registrations of the same
> content in different psychical localities, nor yet different functional

states of cathexis in the same locality; but the conscious presentation comprises the presentation of the thing plus the presentation of the word belonging to it, while the unconscious presentation is the presentation of the thing alone… Now, too, we are in a position to state precisely what it is that repression denies to the rejected presentation in the transference neuroses: what it denies to the presentation is translation into words which shall remain attached to the object. A presentation which is not put into words, or a psychical act which is not hypercathected, remains thereafter in the *Ucs*. in a state of repression. pp 201-202.

The sense of the above is that the ego's speaking has the power to recombine affect with its lost *vorstellung*, its object. In other words, the word-presentation of speech is the signifier that makes proper reference to the signified of the object-presentations or associations. This is accepted as a mandate to enforce psychological meaningfulness and is fully coherent. Whilst the *Interpretation of Dreams* is not at all coherent and disputes the possibility of conscious meaningfulness altogether (1900a, p 562).

For Freud, an object of awareness can be both conscious and unconscious at the same time. The introductory distinction of the unconscious as concerning any object of consciousness that is not currently conscious is descriptively true and is not challenged. Also, it is acceptable to state that mental processes are non-egoic and that their functioning is entirely outside of awareness. For instance, speaking itself does not usually occupy the mind with how to obey grammar. It is only after reflection, or a mistake, that draws the attention of the ego to be involved in such an automatic process. Rather, the distinction concerning one's own unconscious, as it is given to one's own conscious, is that it is not perceptually introspectible. What Freud was asserting, time and again in *The Interpretation of Dreams* (1900a), *The Psychopathology of Everyday Life* (1901b) and *Jokes and their Relation to the Unconscious*, (1905c), is that the merely logical understandability of human beings needs to be extended by adopting a new intellectual position, the holding of beliefs and theses, interpreting in the hermeneutic sense - as a means for including the condition of possibility that people do not know their own motivations - as strange as that may seem to common sense. It is true that neither the conscious nor the unconscious of other persons are ever apparent to self, in the way that the mental objects of one's conscious mind are present to self.

3.4 Preferring inference to empathy

Freud held two positions with respect to the conscious and immediate sense of clients. Firstly, it is permissable to interpret how clients have run into problems in the world because of their transference. These interpretations are general statements concerning how clients have become fixated in some developmental way or how they have become entrenched in some fixed attitude towards others. It is permissable to use an understanding of the counter-transference sense one has towards clients. What they have evoked in oneself is informative about their fixed attitude towards others.

Secondly, there is the conscious empathy of clients and their perspective. It is assumed that clients ubiquitously labour under a relatively fixed, non-contextual, non-adaptive manner of living. They constitute their own egos in relations to others, and so constitute through 'mis-empathy,' senses of therapists and other persons that evoke a generally unhelpful yet clinically significant telling-response from therapists.

As noted above, the givenness of the other's consciousness, is between two metaphorical registers, specifically in the sense that conscious speech permits the intellectual understanding to be objective and overcome non-verbalised unconscious causes. But a major problem arises in reading Freud. This is because Freud sometimes wrote as though unconscious communication was an experiential event when clearly it cannot be so. Statements such as: "It is a very remarkable thing that the *Ucs.* of one human being can react upon that of another, without passing through the *Cs.* This deserves closer investigation, especially with a view to finding out whether preconscious activity can be excluded as playing a part in it; but, descriptively speaking, the fact is uncontestable", (1915e, p 194), need to be handled with care.

What guided Freud, and continues to guide contemporary psychodynamic practice, is the concept that there exists a process of unconscious-to-unconscious communication. Through self-awareness and proper understanding of what happens in sessions, psychodynamic therapists interpret the unconscious of clients within their own unconscious. Not only did Freud believe that the unconscious is causative but conscious intersubjective experience is also caused by unconscious communication. Firstly, the activity of listening and understanding he described as "while I am listening to the patient, I, too, give myself over to the current of my unconscious thoughts", (1913c, p 134). Secondly: "I have had good reason for asserting that

everyone possesses in his own unconscious an instrument with which he can interpret the utterances of the unconscious in other people", (Freud, 1913i, p 320).

Two problems arise that need careful attention. Firstly, how are the senses of conscious and unconscious reconciled when they refer to communication in the light of the clarification above? Secondly, if there are two metaphorical registers in communication, precisely how does some aspect of the conscious mind of clients get repressed in them only to reappear, or potentially quasi-appear, in the conscious mind of therapists, in order for them to speak about it?

In answering these questions, it is agreed with Freud that unconscious communication is true as a descriptive statement when it concerns the absence of speech. In other words, the phenomenon he was referring to is when therapists understand emotional or relational fixed ideas, the fixed attitude or position. Nothing is explicitly communicated. But what Freud concluded was that the sense that becomes conscious, occurs through some unknown medium. But this is not at all related to his conclusions on speech, as the genuinely conscious form of communication, the one that undoes repression and enables the repressed representations of the drives to become understood. There is no explanation of how the unconscious of others becomes conscious experience of therapists. There are two mysterious gaps, one between self and other, a second between conscious and unconscious.

One reading of Freud is to set great store by interpreting "the utterances of the unconscious in other people" as meaning that the unconscious does not appear through perception or any other conscious or ego-related means (Op cit). But this claim needs to be read in the light of advice he gave two years later: "How are we to arrive at a knowledge of the unconscious? It is of course only as something conscious that we know it, after it has undergone transformation or translation into something conscious", (1915e, p 166). The "transformation or translation" he was referring to is the work of speech. Freud was referring to his theory concerning repression, the splitting of representation and affect and the recombinatory role speech. Initially, the splitting between affect and representation by trauma occurs when the repressed representation returns through linking up with another conscious representation that signifies the split off, repressed representation (an idea, a thought or memory that has had its original affect dislodged).

Freud accepted that the empathic conscious experience we have of other persons is immediate. But for him, this is understood in a cause-effect manner. The experience of meeting with another person, he argued, should be theorised in terms of

unconscious fundamental processes creating conscious effects. The phenomenon is understanding the living meanings, memories and intentions of clients. In considering the remark that it "is a very remarkable thing that the Ucs. of one human being can react upon that of another, without passing through the Cs", (p 194). The thesis agrees that Freud was correct when the presence of the other, their meaning and our relationship with them, are descriptively unconscious when they are prior to reflection or awareness of them. But the statement should not be read as the definition of some special inherent capability to become paradoxically aware of an inference about a referent of which we cannot be aware. What Freud was referring to above is an out of awareness mental process that provides the ego with a conscious sense. His conclusion should not be read as meaning that there are oxymoronical 'unconscious empathy' or 'unconscious intersubjectivity' between people. Of course there are mental processes that are neither perceptual, linguistic nor conceptual. Nor is this to deny that unconscious 'communicative ability' is not his central claim. For Freud, unconscious processes are fundamental to all forms of conscious self-knowledge, empathy and intersubjectivity. The point is that an interpretation about the unconscious of another - or an unconscious communication with another - is not explicitly related to the conscious senses, or the conscious communications that are experienced. Again, by necessity, it must be the case that Freud did have such senses, for him to be able to conclude on them.

At one point, Jones commented that Freud included non-verbal presence alongside speech in understanding his clients, in a way that undoes the distinction made in Appendix C of *The Unconscious*. In discussing Freud's beliefs on the ability of speech to undo the unconscious-making effects of repression. "Freud had adumbrated this interesting theory before and he always adhered to it. Ferenczi asked him how it could be applied to congenital deaf-mutes who have no conception of words. His reply was that we must widen the connotation of 'words' in this context to include any gestures of communication", (Jones, 1955, p 200). The thesis concludes that just because therapists have free-ranging feelings, images, memories and thoughts, it does not mean that such fleeting experiences indicate that the unconscious of the other is appearing, or quasi-appearing, in the unconscious or preconscious of therapists. There could be an alternative 'cause' of accurate empathy and insight concerning clients.

Let us be clear about what possibilities are being asserted in Freud's original conception of unconscious communication and what that means for the senses of other

people, that are being considered. There are three possibilities for the modes of cause in communication. See Figure 1.

(a) Conscious communication in speech between two or more persons. Item (a) is not important because Freud believed there is a medium of unconscious communication between clients and therapists. Higher speech and any observable actions by the pair fall into this category. Yet the conscious experience of clients is caused by discerning how the unconscious is made manifest.

(b) Conscious senses for clients are 'caused' by unconscious influences from their past that impinge on clients in ways that are not understood by them. Item (b) is of interest as it promotes transference (and resistance, counter-transference, etc). Dreams, repressed ideas and past relating are causative.

(c) Conscious senses for therapists are 'caused' by unconscious influences from clients that impinge on the consciousness of therapists in that they promote counter-transference enactments and other images. The belief in unconscious communication between the two persons is that it can only be understood by therapists because psychodynamic concepts are correct and can be applied to tell clients of the causes inherent in any relationship (without error). Unconscious communication is most important and only intrepretable by therapists. The conceptual intentionality of conscious psycho-analytic belief wins.

Item (a) is discounted as a guiding clue. Items (b) and (c) are preferred and re-interpreted (for instance, Smith, 1987, p 314).

The situation above entails four outcomes in the way the conscious and unconscious senses in communication are understood.

1) Conscious communication is discounted. Conscious understanding is corrupted because of transference. Clients are not able to understand their deficiency.

2) There is the conscious transferentially-interpreted other of clients: how therapists interpret they are being treated and understood.

3) Following (c), there is the unconscious sense of therapists and their unconscious transferential others in the 'unconscious understanding' of clients. When clients become influenced by such senses, and therapists are able to infer how they are being inappropriately empathised, it is assumed to be not according to the current mutual task of understanding the unconscious of clients, but with respect to the influence of some past cause. This may result in transference interpretations.

Psychodynamic
therapist

Client

A - Conscious communication
in speech
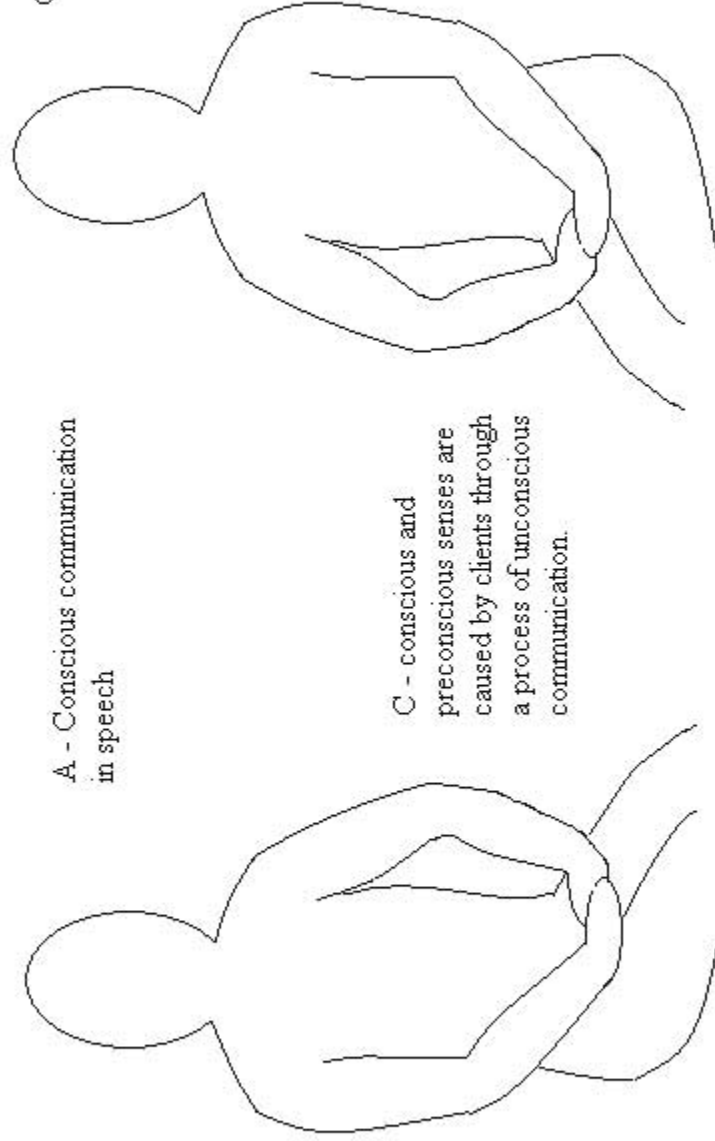
B -
conscious
senses are
caused by
unconscious
influences
from the
past.

C - conscious and
preconscious senses are
caused by clients through
a process of unconscious
communication.

Figure 1 - Freud's understanding of intersubjectivity.

4) Following item (c), there is the unconscious sense of clients and their transferential others, in the unconscious of therapists. Such senses interpreted from therapists' consciousness by applying psychodynamic concepts and paying attention to how their own images, memories, feelings and counter-transference enactments occur. These senses are the conscious or preconscious phenomena and the unconscious ones that are allegedly occurring. Such inferences might become a basis for interpretations.

So with reference to figure 1, there is a lack of clarity concerning the difference between what is conscious and what is not. Specifically, there are two elements concerning unconscious causes because there is the inexact presence of the past and the inexact presence of current influences. If therapists hold inaccurate beliefs, then interactions started by therapists will lead to problems in understanding for clients and the therapeutic relationship. On this occasion, the possibility of conflict, not co-operation, looms. Let us consider two conditions for understanding intersubjectivity:

• The phenomenon of specific nonverbal meanings of the other are constituted according to speech and specific consciously observable gestures of their body, as Jones noted (1955, p 200). It is almost always immediately apparent that the overall state of the other is understandable in some way, but only a basic sense might appear and it could be ambiguous. For instance, a client cries. The specific sense of this could be joy, relief, sorrow, frustration or anger.

• There are times though, that not even our closest companions, parents and children make sense to us. In this case there are limits to empathic understanding: The other remains other (CM, §§51, 52, 54).

In addition to the interpretation that unconscious communication exists, the two items above sketch out the limits of understanding intersubjectivity, point to the meaningfulness of the human body and the manifold of senses that can be communicated, with or without speech. There is no guarantee that clients can be made understandable. Indeed, a multitude of factors may well contribute to mis-understanding. Freud's concerns do little to tease apart cause and effect, interpreted object and interpreting beliefs and context.

3.5 Freud, Husserl and hermeneutics

This section comments once more on the worth of a critique of Freud from the position of Husserl, for the function of developing conceptualisation in psychotherapy. The point is that there cannot be an absence of an interpretation (Chapter 9). For hermeneutics, both Husserl and Freud fail to capture the object as it is. Husserl considers a manifold of possible perspectives. Freud considers repressed *vortsellungen* and split off affect as shown in speech, behaviour, dream and symptom. What the hermeneutic tradition means in therapy sessions and research concerns psychological meaningfulness. Not a focus on intersubjective and other types of 'cause' rendered within a science allied to material cause. It is necessary to keep practice in sight so as not to get lost in abstractions. This final section makes further links to practice understood as hermeneutics. It re-states some of the aims of the project as a whole.

There are major topics of common interest to Freud and Husserl. In Freud, there is intentionality of a sort between conscious senses (imagos, affect, wish, conscience) as these indicate determining the drives (*Trieben*, translated as "instincts," mainly). This is paralleled in Husserl in accounting for the conscious and non-apparent but necessary intentional relations and processes. Husserl's turn to consciousness does not rule out the inclusion of unconscious processes (ACPAS, §18, p 114/72, App 19, p 518-9/415-6) or the elucidation of implicit knowledge and mental processes (CM, §§38, 39).

Freud made an intentional analysis when he focussed on the interplay of the economic, topographic and dynamic aspects of his metapsychology. By positing a number of theoretical forces and energies that are in opposition, he explained the changing phenomena of clients who are bidden to speak what comes to mind in free association. Freud's presentations concern recognisable therapeutic occurrences, but they are given an overlay of theory immediately. Freud's focus is on the causes of complex distortions of meaning, away from 'the truth' that he discerned in his interpretation. What his perspective focused on are the disguises and forms of censorship that obscure the theorised-as-real object of the drives that impel the conscious self to act. In inaugurating this manner of understanding human being, Freud set in motion a line of reasoning that tends to ignore the conscious experience of clients in favour of attending to what the hermeneutic stance dictates must be the case and is 'truly' causative. This heritage of thinking takes conscious phenomena as signposts to unconscious anti-phenomena or non-phenomena: Processes and objects that cannot appear and can only ever be interpreted.

Husserl concurred that some modes of intentionality do not become conscious. But that they can be elucidated by comparing the manner of conscious givenness of objects of different kinds (Chapters 4 to 7). It must be noted that this thesis is not an attempt to disprove the unconscious but rather is a step towards delineating the conscious/unconscious distinction so that future work on unconscious factors might be more precise.

In the critique that ensues, the following aspects of Freud's gift to therapy are accepted as valuable without doubt. The basic method of the free association of clients and the free floating attention of therapists, the fundamental rule of psychodynamic therapy, are acceptable within a talking therapy. Like hermeneutics though, the attempt at free floating attention ends in a hermeneutic decision. In some way, making sense of the situation occurs. This is where Freud's theories of transference, counter-transference and his metapsychology of consciousness, obtrude over the phenomena of communication and making sense of the conscious phenomena. The following is a quotation that states Freud's hermeneutic legacy to those who accept the orthodoxy of his theorising and its consequences for practice:

> Psychoanalytic therapy presupposes the existence of latent, unconscious meanings. The therapist discovers latent meaning through suspending the belief that the patient's communications are best understood within their generally assumed and consciously intended context. The psychoanalytic therapist opts instead for the strategy of situating the patient's discourse within one or more alternative contexts. I call this the process of *recontextualising*. Some commonly employed alternative contexts are those of transference (monitoring information with reference to the patient's fantasies and illusions about the therapist), non-transference (monitoring in terms of veridical unconscious perceptions of the therapist), genetics (monitoring in terms of developmental theory), dynamics (monitoring in terms of the interactions between hypothetical 'psychical forces') and economics (monitoring in terms of the processes of tension and discharge).
> Smith, 1987, p 314.

The above means that the method for understanding clients' involves rejecting the consciously indicated content and context told to therapists. Therapists gain their 'true'

understanding by recontextualising the conscious communication, of the speech and nonverbal communication of clients, in one or more of the contexts supplied by psychodynamic theory: To work in any way means making sense of clients through reference to supplying contexts of understanding. In this case, the psychodynamic conditions for the possibility of psychodynamic sense are the alleged causes of conscious meaning and experience. As Smith points out, psychodynamic interpretations are hypotheses concerning the following six types of cause.

i. The transference of clients is understood as being causative of conscious imaginings and felt-senses about therapists. Psychological derivatives are caused by unconscious energies and forces, the drives, aims and wishes of childhood.

ii. Resistance is causative of the limits to free associating, having therapy and recovery.

iii. Non-transferential experiences of clients are understood as comments on the real relationship.

iv. Developmental delays and fixations, developed in childhood or previously, cause specific sensitivities in the adult. Topics should be analysed in a specific order according to client need.

v. Changes in the dynamics of opposing forces and the psychological energy of individual clients cause changes across time, in sessions and current life.

vi. Economic changes are causes concerning increases of frustration and the discharge of psychological energy.

For any therapist who follows Freud in the way stated above, interpreting clients always means that clients never know their own unconscious causes and that therapists always do. Furthermore, Freud did once mention that it is possible to have hypotheses concerning cause, indirectly validated or falsified by clients. In relation to the similarities between communications made in disparate contexts, he concluded that others could communicate in ways that were indirect. Such unconscious communication is "an exact parallel to the indirect confirmations that we obtain in analysis from associations", (1937d, p 264). The naming of the causes above assumes that human being is caused and that clients frequently do not have correct self-knowledge in this respect. Interpretation in Freud's sense is telling clients what is inferred by therapists and concerns helping them, through telling them about their own motivations. Thus providing truthful and fuller accounts of what they should know but do not. Although clients do not understood themselves, psychodynamics can successfully diagnose the cause of their problems. This direction remains as the

hermeneutic source of providing understanding in contemporary versions of Freud's practice, theory and research.

Usually, no consideration is given to the case that hermeneutic processes are at work in supplying and re-supplying new contexts for understanding, which is the preferred way of understanding Freud's explanatory devices. For instance, amongst the six causes above, one interpretation concerns wish fulfilment as means of understanding the 'irrationality' of the emotions and human relationships, through the creation of an expanded context for understanding. Freud's gift to therapy in general is an emphasis on understanding clients and relationships with them, as occurring in an expanded context of listening, whilst free floating attention is maintained. But that stage is methodologically prior to the theoretical and hermeneutic stage that follows. The 'pure' attention to clients precedes the interpretation of unconscious causes, in the quest to interpret the drives or contemporary versions of what is believed to be unconscious and causative. In this respect, some writers believe that it is the context of an occurrence that defines whether any conscious mental object can be shown to be a sign of the conscious ego or whether it is due to the 'unconscious mind' (Hartmann, Kris and Loewenstein, 1946, Gill, 1963, pp 145-147, Schafer, 1976, p 218). Such aims occur with respect to understanding other persons and making tangible the nature of the influence of the past or the nature of the emotional contact between the parties involved. The way in which the relationship is understood is from a position that is neither the lived experience of clients' nor the therapists' instantaneous sense of the interaction as it unfolds. If Smith is a correct advocate of Freud, then the core activity of talking therapy is hermeneutics of unconscious experience and its forms of 'intentionality'.

Transference means focusing on the generalised sense of other persons that clients have, the affective state or manner of relating or thinking that can be interpreted from the presence of clients. In order to make this clear, something needs to be said of the type of activities that occur in therapy. Specifically, but not exclusively, the following mutual tasks are meant:

• Making links between events, thoughts and feelings in a way that has not occurred for clients but is apparent from the perspective of therapists.

• Suggesting possible 'causes' that are possible influential or motivating factors for people feeling and acting in ways that appear to clients.

• Relating past occurrences in clients' lives to their problematic sensitivities in the present.

• Understanding the conscious problems of clients in new contexts, where what seems nonsensical or unrelated to them, is made clear by the hermeneutic, affective and relational perspective of therapy.

• Helping clients to not miss their own strengths.

• Helping clients to undo conscious reifications of their self-image and their inaccurately interpreted senses of other people. Perhaps, through appreciating their own strengths rather than fixating on themselves as weak, under attack, unlovable, bad or useless, for instance.

• Entering into non-dogmatic dialogue about the above. Analysing emotional and relational situations together.

The purpose of the thesis is to think the conditions of possibility for the manner of conceptualisation begun by Freud. This is important because what is brought to the therapeutic relationship and believed as transference and counter-transference is the contribution of therapists. For instance, contemporary thinking in this area has distinguished attachment phenomena from libidinal phenomena. Putting a hold on transference and its practice means there need to be further distinctions concerning theoretical entities about processes and objects that can never be felt but only ever intellectually warranted, in the context of a specific type of rationality concerning psychological causes and effects. Freudian thinking requests the voicing of speculative hypotheses, concerning the past in relation to the present that can never be tested. Clients will be influenced by any comments because they alter current meanings and sponsor new forms of affect, thought and relationship.

Freud's manner of writing shows that he was impatient to theorise and explain. Miller has pointed out that Freud's technical papers are theoretically-slanted in their portrayal of the phenomena (1983, p 164). The relation between interpretation and reality can only be noted through adopting a different form of relation to the whole: that of noting the different types of representation with respect to their common referent. For those who have tried to gain access to Freud's thought, sometimes no clues are given as to precisely what phenomenon is being discussed, how the unconscious contents ('intentional' processes and 'objects') of another mind can be interpreted by therapists. Explicitly this concerns what can be interpreted through

precisely what 'rational' means. It is uncertain as to what type of 'intentional' relation there is when the ego and its speech are not involved. Indeed, if there is a presence that is entirely beyond the ability of consciousness to be aware of it. This is self-contradictory and is not warranted by the first topography (1915e). Accordingly, it is not clear what sort of intentionality occurs when something is allegedly *unconsciously intentional.* Its form cannot be assumed to be of the same type as when the ego is clearly involved. If psychodynamics is to persist with interpreting transference processes and unconscious, affective and relational processes, then it will have to be more clear about its referents and their means of interpretation in the hermeneutic sense.

All reference to unconscious senses can only be interpreted from the conscious experiences that occur for therapists. The unconscious itself remains an intellectual construction because the inheritance is adopting a "manner" in which "we infer a number of processes which are in themselves 'unknowable' and interpolate them in those that are conscious to us", (Freud, 1940a, p 197). Therefore, it is an unanswered question as to what is the means of entry of unconscious material to the conscious mind. Mere mention of the disturbance of the waters of consciousness, that indicates unconscious activities, will not suffice.

Since Freud's death there have been a plethora of views on transference, counter-transference and unconscious communication. One contemporary form of psychodynamic therapy expresses the situation differently. Yet the underlying senses and problems are the same. The general tendency to believe in unconscious communication, as being outside of the range of objects ascertainable through perception, is expressed in the following excerpt where the connection between the conscious senses of others, and unconscious communication, is left unexplained. The "empathic process is essentially independent of the usual modes of sensory perception," such as hearing and vision (Buie, 1981, p 283). "But empathy goes further. It has the capacity *ad libidum* to trespass the object's screens of defenses, behind which the real feelings may hide", (Op cit). Within the paper by Buie, it is unclear how it is possible to see into the other's consciousness or unconscious, and constitute what is seen there, or indeed, what the nature of this seeing is. It is a seeing behind "screens of defenses". But is this seeing an emotional immediacy or a theoretical interpretation? In the latter case, the danger is that it might be a seeing of the therapist's theory - *despite* the phenomena of the client. Particularly when there is no established means of judging acceptable from unacceptable interpretations. The

sense of clients for therapists is a key concern. There is a distinction between the felt-presence of clients and how Freud's theory made sense of it.

Husserl selected one of his reductions in order to take a specific attitude toward human being and interpreted the relational nature of the human in various ways. For him, mental being is comprised of a number of intentional and non-intentional ways of being conscious. To alter Descartes' meaning, *res cogitans* for Husserl, requires distinguishing "the pure Ego from the acts themselves, as that which functions in them and which, through them, relates to Objects", (Id II, §22, p 105/99). To reify human being is mistaken thinking. "It is abstract to the extent that the Ego cannot be thought of as something separated from these lived experiences, from its "life"", (Op cit). But this thesis argues that in order to infer 'unconscious intentionality' in human being requires, by necessity, that some conscious Objectivity or object is apparent to the interpreter.

For phenomenology, the unconscious is achieved through 'social learning'. In the psychological life, family, culture, society and history are the teachers. This intersubjective whole means that we each occupy a stance on ourselves and others, concerning what is believable or incredible and all in between. For Husserl, it is assumed that meaning in the situation of psychotherapy is a public phenomenon, open to a manifold of interpretations. Changes in meaning re-attribute cause and provide new understanding of others and self in relation to others. When two or more persons are in contact with each other, the nature of their contact is represented by empathy and intersubjectivity - the meeting of two or more subjectivities. This situation forms the basis for an alternative approach by Husserl in Chapters 4 to 7.

Part Two

Challenging the orthodoxy of psychodynamics via Husserl's phenomenology

Chapter 4

Introducing Husserl's stance

Aim: This Chapter has the purpose of stating some of the most fundamental points about Husserl's phenomenology. The first section below begins the attention to Husserl and reads the *Fifth Cartesian Meditation* as an account of meaningfulness in its intersubjective milieu.

4.1 The polythetic research question of *Cartesian Meditations*

In understanding the trajectory between the initial research question and the finishing point, one gains the sense of the enterprise of transcendental phenomenology. The end-purpose is developing psychotherapy reasoning and practice through this encounter. Because Husserl continually refined his perspective and techniques over a long period of time, he produced distinct terminologies that described the same processes.

The terms of the *Meditations* are adhered to, in order not to confuse the reader. Because of the volume of the output, the *Meditations* are a small part of the whole and by themselves make insufficient sense. Thus, the reading of them provided in the thesis requires a judicious selection of the most pertinent explanatory comments on the aims and method of "intentional analysis," ("explication" or "elucidation") of the "intentional implications" of "noetic-noematic correlations" of how consciousness works. This has the purpose of either transcendental philosophising or creating a pure theoretical psychology for an eventual empirical human science or the practice of psychotherapy.

Husserl's own understanding of his position, on the relation between self, other and the mutual Objectivity of cultural objects and their senses, was that the "chief points for the solution of the problem of intersubjectivity and for the overcoming of transcendental solipsism were already developed in lectures that I gave at Göttingen during the winter semester of 1910-11. But the actual carrying-out required further difficult single investigations, which did not reach their conclusion until much later", (FTL, §96d, p 243/215, fn). In trying to understand the specific research question that he set himself in the *Cartesian Meditations,* the reader meets with over thirty different phrasings of it. What is voiced in slightly different ways is that mutual Objectivity, and the sense of other persons occur through empathy between all persons. Several moments together constitute one shared world at a fundamental level.

The manner of argument is an oblique enumeration of possibilities and distinctions, among complex overlapping senses. This is a transcendental stating propositions concerning intersubjective Objects in the world, at a universal and fundamental level of interrelationship. Comments such as "the system constitutive of my animate organism as a body in space" are indicative of his style of thinking (CM, §54, p 118/147). Further clues as to the form of answer are given when it is stated that empathic presentation is "more as itself-there than it makes "actually" present at any time", (§55, p 122/151) where "*presentiation*" is the general form of the noesis at play (p 128/156). These comments are not at all clear by themselves.

In the transcendental research attitude, "I *experience* the world (including others) …as an *intersubjective* world", (§43, p 91/123). The research question is portrayed…

…as a special one, namely that of the "thereness-for-me" of others, and accordingly as the theme of a *transcendental theory of experiencing someone else*, a transcendental theory of so-called "empathy". But it soon becomes evident that the range of such a theory is much greater than at first it seems, that it contributes to the founding of a *transcendental theory of the Objective world* and, indeed, to the founding of such a theory in every respect, notably as regards Objective Nature… [that] includes… thereness-for-everyone. This is always cointended wherever we speak of Objective actuality.
p 92/123-124.

The quotation means that one aspect of the question posed is "how is Objectivity possible?" Or, "what are the conditions between self and other as they enable mutual Objectivity?" Equivalently, "how come there is a world for all of us?" The type of answer provided focuses on the mental processes of one consciousness interacting with another with respect to common objects of all kinds. What is under consideration in the *Meditations* is the necessity of empathy, Objectivity and the world, being interrelated.

The research is polythetic because it overlaps three specific topics. This is because Husserl accepted that the "*a priori* conditions of possible experience in general are at the same time conditions for the possibility of the objects of experience", (CPR, p 128/A 110, discussed further below). Therefore, for Husserl there is congruence between the perspective taken, a specific version of transcendental idealism, in the ideal reading of assuming that meaning is born of the work of consciousness. So fundamentally, one intersubjective world of meaning appears for all humanity and it has a single structure. This is what is meant in the following wording. Therefore, "*there can exist only a single community of monads*, the community of all co-existing monads. Hence there can exist *only one Objective world*, only one Objective space, only one Objective Nature," where "Nature" refers to human psychophysical nature (CM, §60, p 140/167). So the research question is implied in comments about investigating "an indeterminately general presumptive horizon [that] extends, comprising what is strictly non-experienced but necessarily also-meant", (§9, p 23/62). The wording means teasing apart the conditions of possibility for there being an intersubjective world with intersubjective others, selves and meaningful cultural objects.

Husserl is Kant's heir in that he radicalised Kant's project and turned it toward the being of consciousness in the world. Consciousnesses "first become acquainted with the world in the full sense of the world-for-all, that is, the world of culture… There arise problems of intentional modifications through which we can and must attribute to all these conscious subjects", (Crisis, §55, p 187/191). The already existent conditions of possibility, prior to reflection on the meaningful situation (of self, others, cultural objects and world) is the starting point: But "genuine difficulties… are occasioned by the *first* of the above-indicated steps toward constitution of an Objective world: *the step taking us to the "other" ego*. They lie, accordingly, in the transcendental clarification of experiencing "someone else" - in the sense in which the

other has not yet attained the sense "man"", (CM, §50, p 108/138). Chapters 6 and 7 spell out how this question is answered.

The general research question of Husserl's phenomenology began in earnest in 1907 in the transcendental consideration of how consciousness and its modes of representation, its intentionalities, transcend to meet the real world of objects, ideas and other people. This same aim was expressed in a number of different wordings and can be stated as finding the a priori conditions for the correlations between noeses (mental processes) and noemata (mental objects). This same theme is also assumed as having being answered in the *Meditations,* when it is noted that Objectivity appears within "*immanent transcendence*", (§47, p 103/134) because ""*transcendent objects*" (for example: the objects of "*external" sensuousness*, unities belonging to multiplicities of sensuous modes of appearance) also belong here," conscious experience (p 104/134). Objects are classed as having ideal referents and a constant, timeless meaning outside of the flow of specific senses that appear within consciousness, to the extent that their referents can be the same. Yet specific senses are experienced within the stream of consciousness and that consciousness can understand them. The form of answer that Husserl gave stressed the concordance between the empathised perspectives of other persons, on the same cultural objects as self, as one of the conditions for the comprehensibility of meaning. If one of these moments were missing, there would be an absence or incoherence of understanding.

4.2.1 Overview of phenomenology

In order to introduce phenomenology, this subsection mentions some key terms without detailed references for the specific effect of introducing the overall sense of terms that are employed in the *Meditations*. Detailed support for this reading of Husserl will follow. Husserl held a complex account of perceptual givenness, presentation and other types of non-givenness. The thesis defines phenomenology as a form hermeneutic strategy because it demands a "break with naïveté" concerning what is "completely hidden and inexpressible" involving a "newly revealed intentional background of constitutive achievements", (Crisis, §59, p 210/214). It is a hermeneutic strategy because, by dint of thought alone, it makes possible an understanding of the human world from a perspective that assumes that the universe of human meaning is partly the result of human consciousness. The perspective is a Copernican turn away from a mere attention to objects to considering the conditions of their possibility, a

"transcendental" turn (CPR, p 15/B xvi, Gardner, 1999, p 40). The adoption of this stance is a turn to intersubjective consciousness of the sort discussed under the heading of attachment or relationships. Or better, it is a turn to a hermeneutic position that assumes that the human world is the result of consciousness, in connection with other consciousness, so it can understand itself and the conditions of meaning. The possibility of reflection begets reflection. Husserl's enlightenment comes from Kant yet Husserl took it further.

Brief mentions of Kantian themes such as the "theory of experiencing someone else, the theory of so-called "empathy," belongs in the first story above our "transcendental aesthetics"", (CM, §61, p 146/173), refer back to a position Husserl had established in earlier years, concerning his "new field of the phenomenological theory of reason"...

> The task here is to study in noetic and noematic respect the genetical as well as the specific eidetic processes pertaining to *reason in mediate groundings, validatings* of every kind and form and in all positional spheres; to trace back to their phenomenological origins the different "principles" of such validating which, e.g., are of essentially different kinds depending in each case on whether or not it is a matter of objectivities given as immanental or transcendent, adequate or inadequate; and, on this basis, in retrospect of all the phenomenological strata involved, to make these "principles" intelligible.
> Id I, §141, p 340/295.

The quotation above is very rich and needs explaining. The passing mention of there being more than one "story" in the *Meditations* is the same as the "strata" of *Ideas I*.

Husserl's stance assumes that consciousness exists and that it is capable of understanding itself. Consciousness and its transcendent forms of intentional relation to other consciousness, ideas and things, reach out to present the world as we find it, in constituting the sense or meaning of specific beings. What consciousness experiences is cognised being. Husserl claimed it is possible to suspend the sense of the existence of beings and their meaning in various ways. The sense of what might exist in the world is not lost but remains as a non-actual, non-believed sense that leads phenomenologists back to the constituting processes of consciousness and the interrelations between processes and their objects. Husserl believed that analysing in

this manner introduced the possibility of taking an "absolute" perspective, by which he meant that other forms of more derivative sense, and manners of making sense, could be derived with respect to absolute or fundamental processes. Husserlian phenomenology concerns contemplations carried out within the orbit of the philosopher's armchair and do not propose empirical investigations of any kind. Husserl accepted Kant's requirement that philosophy or philosophical psychology, should be non-empirical and a priori, prior to the empirical. Any move forwards occurs by rational consideration of the possible and the impossible, and is "transcendental" in Kant's sense, in that conditions must be thought through in advance of action.

The research question, and its answer in the *Meditations* is an abbreviated one, among several approaches taken by Husserl in thirty years of writing and lecturing on the themes mentioned in brief in section 4.1. The term "Objectivity" is used to designate that what appears of a public, cultural object (any meaning, sense, tool, work of art, the human body, cultural institutions and practices, etc.). The Objectivity of a cultural object is potentially there for anyone to understand, from any perspective. Another way of stating this is to state that cultural objects are intersubjective. The term "object" in Husserl's thought means an object of conscious attention. It is not a reification of the referent or the mental processes that represent or "give" that object.

Although sitting in the armchair of thought, phenomenology is a specific method that begins with reflection from an interpretative position concerning what appears and what must be occurring in one's own imagined, recollected or other form of personal experience - including imaginary, exemplary, historical, and even the results of empirical science, now considered as mere possibility. Husserl championed the first-person perspective as utterly necessary in all philosophy, science and academia. In order to apply rational principles and his novel set of interpretations, Husserl employed interpretative practices to differentiate forms of meaning. Phenomenology involves a reduction of the prior, everyday attitude, and the creation of one of a number of specific attitudes of showing or exhibiting an object in a specific way, towards a specific end. Thus, a transcendental reduction produces the state of a transcendental attitude. The transcendental attitude is the contemplation of the noetic-noematic correlations of senses that appear but are devoid (allegedly) of any concern with prior matters of belief or disbelief. It surveys them within an all-embracing context of non-actuality, 'devoid' of influences from history, philosophy, the everyday, academia and science.

There is also a psychological reduction to a psychological attitude, that is the contemplation of the noetic-noematic correlations of senses that appear, but devoid (allegedly) of any concern with prior matters of belief or disbelief, and surveys them as potentially real possibilities, within the everyday real world. For both forms of phenomenology, there is an eidetic reduction to an eidetic attitude that serves the purpose of extending the contemplation of a series of previously actual, scientific, historic or wholly imaginary experiences.

In the *Meditations*, a special paradoxical reduction is mentioned. The reduction to ownness produces the contemplation of what might appear within an artificially "own world" for the purpose of revealing what occurs in connection with others and intersubjectivity in general. The reduction is called a reduction to the own-world (*Eigenheitssphäre*, *Eigenheit* or *Lebenswelt* in the original text). Through the contemplation of a series of the merely possible, Husserl claimed to find valid concepts for the grounding of philosophy and psychology, in a parallel manner to the way that mathematics grounds physics (PRS, Id III, Marbach, 1988). For instance, pure mathematics concerns both imaginary and real occurrences. Similarly, the contemplation of phenomenology finds a priori essences of the universal and necessary conditions, by which meaning occurs for humanity. It involves identifying the similarities, differences, universals and necessities that occur in all forms of mental process. The eidetic attitude begins the serious phenomenological work of "eidetics" or "eidetic phenomenology" that is the road to its rational conclusions.

Husserl called the interpretation of intentionality is "elucidating" the phenomena. This works through experiential observation of differences and similarities, in the givenness of objects and interprets their constituting processes, and the overlappings between contexts of such senses that are termed intentional implications and intentional modifications. The crux of the matter is not to argue something is or is not the case, but to see it for oneself in 'revelation' and then to work out how it is that way. In elucidation or explication, the unfolding of senses and connections, what Husserl did was to interpret the various phenomena of intentionality with respect to the regions of phenomena that appear. He called this regarding consciousness in its "*own essentiality* [*Eigenwesentlichkeit*]", (BKM, p 62). This could be called attending to consciousness-in-itself or attending to intentionality as "intentionality as such" for "with care we must now take heed against attributing to the mental process anything which is not actually included in its essence, and <we must> "attribute" <what is included> exactly and just as it precisely is "inherent" in it", (Id I,

§90, p 221/188). The same sense is sometimes expressed as explicating the "meant objects as meant", (CM, §23, p 56/92). The thesis notes that this is a form of interpretation claims to be inherent to a region of correlation and with respect to other regions. Thus, the term "inherent interpretation" is used to denote the finding of the being of consciousness, in intentional relation to the cognised being of other consciousness, and the cognised material, conceptual, intersubjective and affective, human world. Throughout his writing, Husserl claimed his results suit specific portions of the universe of sense as a whole. Husserl was further convinced that it becomes possible to recognise differences among complex permutations and combinations of mental processes.

The thesis notes that Husserl did make a number of assumptions that shape his project in a specific way (Chapter 8). One of these assumptions was to treat all intentional, (non-perceptual, non-*leibliche* and non-temporal forms of sense) as the projection or bestowal (*Auffassung*) of sense from consciousness (LI VI, §5, p 685/566), in a manner that did not allegedly involve natural ideas of cause and effect. For Husserl, the bestowal of meaning in empathy, and all intentional forms of meaning, concern the 'cause' of that meaning, its "motivation" or "pairing by association" in ways that are specified later (section 6.2). (The natural sense of causation operates between inanimate material beings and involves necessity for these forces and effects. It cannot be otherwise). This is not the case for the 'causes' of meaning for human beings, within the sphere of free will.

Section 6.3 details how eight phenomena appear in the text of *Meditations* in order to elucidate the understanding of empathy. Empathy co-relates the perspective of self to others, in relation to the object of mutual understanding in the same meaningful world (Chapter 7). One of these phenomena is the necessity of there being a primal institution, a first-ever acquisition of the sense of any object whatsoever. Eventually, Husserl came to recognise that his stance of one fundamental world, and the work of empathy in presenting the perspectives of others to selves, leads to an all-embracing co-empathy within intersubjectivity, that could be called intersubjective intentionality, or the intersubjective implication of intentionality between all selves and others. The terms mentioned above will now be argued for in detail.

4.2.2 Phenomenology as critique of naturalism

Phenomenology is a criticism of several stances. These include biologism, the view that knowledge can be grounded on evolutionary theory; and anthropologism, the view that humanity is the measure of all knowledge. Phenomenology criticises all perspectives and procedures that are not grounded in the fundamentals of how consciousness transcends. Criticisms of the applicability of the natural sciences; the reification of consciousness and historicism are provided (PRS). For phenomenology, what is the ground of knowledge is the myriad of perspectives that have been produced, throughout the course of civilization.

One of the main objects of criticism is an umbrella term Husserl called the "natural attitude," which is closely related to transcendental realism, material reductivism or the physicalism of the natural sciences and natural scientific psychology and psychodynamics. "Attitude" is a translation of "*Einstellung*" which can also be expressed as "focus" or "mode of thought". It is an "attitude toward objects", (Son, 1972, p 109), or "standpoint[1]", (Kern and Marbach, 2001, p 76). In addition to stating what Husserl's phenomenology is for; it is also necessary to state what it is against.

Naturalism or the natural attitude can be defined from the text of *The Idea of Phenomenology* as the following two premises and their logical conclusion.

• Human cognition (of all forms) is a fact like any other: "*knowledge* …becomes an object of positive research. Knowledge is a natural state of affairs; it is the experience of some organic being; it is a psychological fact," (IP, p 16/19): Meaning that all knowledge occurs in the "immanence in the consciousness of a person", (p 64/7).

• The objects of cognition are outside of consciousness; whilst knowledge of them is somehow inside, in an unspecified way that is not important. "The immanent is in me, the beginner will say at this point, and the transcendent is outside of me", (p 63/6).

• Therefore, for naturalism there is no need to attend to the intentionality of consciousness, the correlations between mental processes and their objects, understood as they appear. The stance of the natural attitude, as a focus on inanimate being, is sufficient and acceptable as it stands. "The *natural attitude* of the mind is not concerned with the critique of knowledge", (p 15/17). Naturalism is a form of interpretation that produces a naturalised form of objectivity. The scientific reification

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[1] Kern and Marbach define the natural attitude or naturalism as "focusing on Nature," non-mental being (2001, p 76). From Husserl's texts in which this term appears, the focus is not so clear, but the thesis is guided by the expertise of these two authors in this respect.

is created by any "researcher" who "wears the blinders of habit… all he sees is "nature"", (Id II, §49e, p 193/183). The pure psychological attitude is personalistic, motivational and practical, but does not progress to further understand its own cognising being, according to Husserl. Pure psychology is about our immersion in the everyday attitude of the lifeworld. For the natural attitude, objects are outside of consciousness whilst knowledge of them is inside. This is because interpreting intentionality is ignored. Phenomenology devotes itself to how mental processes work in cognising being.

4.3 The Kantian acceptance from the *Critique of Pure Reason*

A great deal could be written about the links between Kant and Husserl on the terms "a priori," "transcendental idealism," "transcendental argument" and "transcendental philosophy". Only the simplest of statements are pertinent for this thesis. Husserl sided with Kant in the first edition of the *Prolegomena* to the *Logical Investigations* of 1900 (LI, §§2, 65-68, 72). The original aims of Kant, expressed partly in the work *Critique of Pure Reason,* were complex. Kant believed it possible to spot necessary relations by the power of thought alone. Kant held that for knowledge, it is the case that the conditions of the possibility of a conscious experience are identical to the deduced conditions for the possibility of any shared experience. "The *a priori* conditions of possible experience in general are at the same time conditions for the possibility of the objects of experience", (CPR, p 128/A 110).

Husserl agreed that what is necessary and universal is eidetic in one's own experience, which is the same as the conditions of possibility for the Object or phenomenon (Ströker, 1988a, p 221). Husserl's adoption of Kant's a priori stance on a posteriori appearances can be observed in numerous places throughout Husserl's work (as it can within Heidegger). In *Meditations,* short asides are made concerning the "new ways of access to the *specifically universal* problems of the transcendental ego's constitution. The universal Apriori pertaining to a transcendental ego as such is an eidetic form, which contains an infinity of forms, an infinity of apriori types of actualities and potentialities of life," (CM, §36, p 74/108). But these remarks considered by themselves, pass on little about their consequence.

For Husserl, consciousness works to a large extent through association of presentiated meaning "appresented" to perceptual objects. It is a "*realm of the "innate" Apriori*, without which an ego as such is unthinkable", (§39, p 81/114). In

other work throughout the 1920s, Husserl had invented methods a plumbing the depths of such passive processes of association. By 1929…

> …nothing prevents starting at first quite concretely with the human life-world around us, and with man himself as essentially related to this our surrounding world, and exploring… [the] never-discovered Apriori of any such surrounding world whatever, taking this Apriori as the point of departure for a systematic explication of human existence and of world strata that disclose themselves correlatively…
> §59, p 138/165.

The above means that Husserl was confident that he could dislocate the necessary and universal functions of the interrelationship of one consciousness with another, as they create the lifeworld, the shared experiential world. Husserl agreed with Kant that transcendental philosophy and transcendental phenomenology concern the elucidation of universal and necessary conditions for the possibility of Objective knowledge and understanding:

> We do not ask how experience arises... but what "resides" in it, what there is to draw out of it... What resides in it essentially ... can be infringed by no theoretical assumption, nor can it be violated by any putative self-evidence of empirical psychology or of metaphysical judgement, for every such violation signifies counter-sense... The conditions of the "possibility of experience" [*Erfahrung*] are the first. Conditions for the possibility of experience signify ... nothing else other than all that resides immanently in the essence of experience ... and thereby belongs to it irrevocably. The essence of experience, which is what is investigated in the phenomenological analysis of experience, is the same as the possibility of experience, and… is *eo ipso* a condition of the possibility of experience.
> TS, §40, p 118-9/141.

The quotation above links phenomenology, as the unfolding of the nature of any lived correlation of noesis and noema, to Kant's transcendental philosophy and the interpretative processes common to making any form of understanding. Furthermore,

when consciousness is mentioned what is being discussed is embodied subjectivity and intersubjectivity. As early as 1907 it was concluded that the "constitution of the Objective location and of Objective spatiality is essentially mediated by the movement of the Body", (§50, p 148/176). From these early comments, the position of *Meditations* follows, for the bodiliness of self and other play a major role in the conditions of possibility considered.

Although Husserl progressed to consider mere possibilities under the heading of eidetic variation for transcendental phenomenology; it was also the case that he ascertained psychological a priori in a procedure of grounding, that moves from different types of Objective givenness, via a number of assumptions and findings about anonymously functioning consciousness, to be able to specify pure psychological laws that are gained from a consideration of imagined possibility in worldly actuality, concerning psychological reality (Marbach, 1982). Any future empirical psychology or phenomenological therapy would have to follow the same path, in a self-conscious way, cognisant of the map of pure psychology in relation to the territory of actual psychological instances. Kern confirms that the procedure of explication concerns all forms of intentionality, as they constitute all forms of Objectivity. "Only as the intentional correlate of the subjective life is any objective validity situated in the transcendental realm", (Kern, 1977, p 138). Thus, throughout Husserl's writings he accepted some of Kant's construal of the problematic of philosophy as rationalising the conceivable and the inconceivable. Husserl aimed to radicalise Kant's work by focusing on lived experience and exploring the conditions of possibility through the imagination. For Kant, rationalising could include transposing oneself into the shoes of the other. "It is clear that if one wants to imagine a thinking being, one has to place oneself in its position. Thus one has to lend one's own subject to the object that one wants to consider", (CPR, p 279/A 353). From 1900 Husserl acknowledged Kant as a major influence. "Plainly we are here concerned with *a priori* conditions of knowledge… The ideal conditions of knowledge which we have called 'noetic' as opposed to those which are logically objective", (LI, §65, p 233/XVIII, p 238). What transcendental philosophy meant for Kant was the ability to interpret human being in a specific way that must consider the conditions of possibility in order to conclude on how consciousness meets the world and how there can be rationality. "I apply the term *transcendental* to all knowledge which is not so much occupied with objects as with the modes of our knowledge of objects, so far as this mode of knowledge is possible *a priori*", (CPR, p 43/B 25). Transcendental philosophy shows through logical

argument, how there are a priori concerning what appears. Determining these necessary limits is achieved a priori, before beginning any actual endeavour.

Kant had identified a tendency for an over-ambitiousness of claims and desired to curtail such a tendency - and here it is argued that Husserl did something similar with respect to the conditions of there being intersubjectively different senses about any cultural object. For Kant, reason must overcome the tendency to ignore its own limits and self-reflexively identify the ability to take wrong turns. He demanded a standardised protocol for answering questions.

A cursory view of the present work will lead to the supposition that its use is merely *negative*, that it only serves to warn us against venturing, with speculative reason, beyond the limits of experience… But this, at once, assumes a *positive* value, when we observe that the principles with which speculative reason endeavours to transcend its limits, lead inevitably, not to the *extension*, but to the *contraction* of the use of reason, inasmuch as they threaten to extend the limits of sensibility, which is their proper sphere, over the entire realm of thought, and thus to supplant the pure (practical) use of reason.
p 18-19/B xxii-iii.

In the above, Kant stated his call for reason to be distinguished from its absence. Transcendental philosophy, by means of its critique, has the function of correcting inadequate manners of knowing in two ways. It provides discipline: "The *restraint* which is employed to repress, and finally to extirpate the constant inclination to depart from certain rules, is termed *discipline*", (p 468/B 736). It provides censorship: "This procedure, of subjecting the *facta* of reason to examination, and, if necessary, to disapproval, maybe termed the *censura* of reason", (p 495/B 788). Kant requested coherence between scientific and philosophical practices as they refer to objectivities and phenomena that are publicly observable. "If truth consists in the accordance of knowledge with its object, this object must be, *ipso facto*, distinguished from all others; for knowledge is false if it does not accord with the object to which it relates, although it contains something which may be true of other objects", (p 73/B 82).

Husserl agreed that finding the conditions for experiencing lead to understanding the being of any actually existent being that can be experienced. For "*every "truly existing" object* there corresponds the idea of a possible consciousness…

if this possibility is guaranteed, then eo ipso the object truly exists", (Id I, §142, p 341/296). The outcome for Husserl is the practice of seeing essences, of intellectually understanding through the imagination, and so elucidating noetic-noematic correlations. The results are the essences of conscious life, an "intentional intertwining, motivation, mutual implication by meaning… This designates …the radically strange character of every intentional inner psychology", (PP, §3e, p 26/37). This is true for transcendental phenomenology also, but considered from an even more all-encompassing focus on consciousness and the world.

Let us take the above remarks to the region of therapy. Psychological reality is the intersubjective life as a whole. Individuals can experience the communal. In therapy it means actual meetings with clients is the topic of future theoretical research prior to any empirical research. In order to understand specific occurrences between a therapist and a client, it is the case that a hermeneutic position is adopted towards any event, or concerning a number of sessions. The position adopted contributes to the overall understanding of what happened, its motivations and its possible consequences.

What Kant and Husserl insisted must happen is that conditions of possibility for meaningfulness must be explained prior to deciding which actions can be taken in which circumstances. For Husserl, ideas of material cause and personal intersubjective motivation ('cause'), should be set aside in order to consider how the manifold of possibility makes sense in a general and fundamental way. Already four distinctions arise and need to be kept clear whilst noting their interrelation.

• The instance of what happens in a therapy meeting, for instance, is understood as one of many such possible profiles or possibilities.

• The manner or medium of the intentionality or intentionalities involved is the means of representation and signification.

• Perceptual referents involved. For instance, what I did and how the client saw it. Or, how the client felt or what they were trying to communicate but could not.

• Finally, there are the abstract referents of theory to consider. "Psychotherapy should be…". "Paranoia is… and needs to be handled by…".

Meta-representation is involved in phenomenology and therapy because the psychological reality of meeting with others is the experience of being caught up in meaningfulness (Appendix 1.11). What Husserl's theory does, in effect, is interpret the instance with respect to a belief, by taking into account multiple modes of co-intentional involvement that comprise communal meaning.

Husserl's idealism is one that concerns universal and intellectually derived ideas concerning empirical and actual experience. Therefore, Husserl's transcendental idealism is not wholly a logically-derived idealism like Kant's but an idealist-realist position that states a series of transcendental 'propositions' (not a series of transcendental arguments) and serves its purpose as a theoretical prelude to further empirical contact with the real: Thus philosophy has its introductory role for a later empiricism in psychology, the sciences, academia or therapy practice.

4.4.1 Husserl's hermeneutic strategy in *The Idea of Phenomenology*

This sub-section argues for understanding Husserl's reflection on the noetic-noematic correlates, and their consideration as eidetic possible conditions, as a re-interpretation of the everyday experience of being involved directly with the objects of attention in a non-reflective manner.

For this thesis, Husserl's response to naturalism is a hermeneutic strategy that can be found first within the pages of *The Idea of Phenomenology*. Any comments that phenomenology concerns "description" must also be taken with a pinch of salt after the year 1913 where Husserl initially distances himself from von Brentano's psychology and refuted his own previous "*misleading characterization of phenomenology as descriptive psychology*", (ILI, §11, p 51/1939, p 329). This is confirmed by conversations in the year 1931 where description is explicitly referred to as a "new naïveté, that of simple descriptive act analysis", (Cairns, 1976, p 27). Husserl's response in *The Idea of Phenomenology* and thereafter can be expressed as two premises and a conclusion.

• Cognition of all forms is a correlation between mental processes and their objects. "Thus this wonderful correlation between the *phenomenon of knowledge* and the *object of knowledge* reveals itself everywhere… the task of phenomenology… is not … just to have open one's eyes. Even in the first and simplest cases… pure analysis and examination of essence is confronted by the greatest of difficulties", (IP, p 68/12).

• The objects of cognition are in contact with acts of consciousness in many different ways and are intertwined, one with the other, in specific ways: "essentially related to each other, they display teleological *forms of interconnection* and corresponding connections of fulfillment", (p 55/75). The manner of appearing 'within' consciousness is not a natural spacio-temporal containment because "consciousness …

is … not something like a mere box in which things given simply are", (p 52/72-73). Rather, "things *constitute themselves* in these experiences even though they are not to be found in them in the real [*reallen*] sense", (p 68/12). In brief: the meaning of the natural approach is a stance that is a "fatal mistake," (p 28/36), in that it loses the world. Phenomenology saves or retrieves the world by bringing it, self-consciously, back within sight as the cognised meaning of being. Despite remarks about the alteration of the natural attitude through various reductions, the perceptual world is never lost. The "world of perception does not disappear; no matter how much this world may lose its "actuality"", (EJ, §42a, p 175/205).

• Therefore, it is necessary to reflect on how consciousness understands and transcends in the way that it does. For the natural senses of immanence and transcendence are contained within the "*broader concept of immanence as such*", (IP, p 65/9). "The task of epistemology, or the critique of theoretical reason, is first of all a critical one", (p 18/22). It must focus on "the relation between knowledge, its sense, and its object", (Op cit).

These three steps remain throughout Husserl's work as evidenced by their reappearance in *The Crisis* where reduced objects appear "in an essential and completely peculiar way of "being contained"", (§70, p 242/245) and the sense of an all-inclusive immanence that contains and transcends the meaning of being. The sense remains the same as in *Meditations*: "the perceived existent belongs to my concrete very-ownness," where the relation is made to the ego as spectator on the world (CM, §47, p 104/134).

Phenomenology is that which explicates "objectivity in general: the sense… which is prescribed a priori (essentially) to objectivity by virtue of the correlation between knowledge and its object", (IP, p 19/22). "I want to bring within my purview the essence of the possibility of this contact, to bring it to givenness in an act of seeing", (p 63/6), by which Husserl claimed he could achieve the purpose of arriving at "an understanding of how the transcendent real object can be encountered within the act of knowing", (p 69/13). The experiences seen are "*apriori within absolute self-givenness*", (p 66/9) which means "to track down, within the framework of pure evidence or self-givenness, *all correlations and forms of givenness*, and to elucidate them through analysis", (p 68/13). Otherwise, if the transcendental and a priori conditions for knowing are not explored, prior to the establishment of empirical

methods, then the ignorance of naturalism is maintained and the transcendental inquiry inspired by Kant has not begun.

When this argument is presented in *The Idea of Phenomenology* it becomes understandable what Husserl was stating when he mentioned in passing in the *Meditations*, that experience of the world and the sense of others within consciousness as "explicit and implicit intentionality… becomes fashioned in me", (CM, §42, p 90/122). That is the "*transcendency of the Objective world as belonging to a level higher than that of primordial transcendency*" is on the agenda (§48, p 105/135). For any Objectivity, (objects, others and the world) when considered as "*intentional object also belongs to the full monadic concretion of ownness*", (§47, p 103/134). Furthermore, what transcendental phenomenology considers is the universe of sense for if "transcendental subjectivity is the universe of possible sense, then an outside is precisely - nonsense", (§41, p 84/117): which means that what is being focused on are forms of correlation between consciousness and its meaningful world.

Husserl's development of Kant attends to how objects appear. Thus it becomes possible to ascertain the conditions for judging the legitimacy or warrant of claims to know or understand. Husserl thought that this is not a projective procedure but rather the opposite. The unfolding of the consciousness-world relation in its context is a "requirement of sticking with the things that are put in question *here* by the critique of knowledge and not to confuse the problems brought up *here* with entirely different problems", (IP, p 64/6). Accordingly, phenomenological immanence is an all-embracing sphere of consideration that includes the whole world of actuality within a larger universe of possibility: all possible transcendence, intentionally and temporally. Elucidation concerns all types of correlations between (1), the objects that appear in different ways, (2) the linking intentional relation, and (3), mental process. The "inquiry into the objects of knowledge and the modes of knowledge… mean inquiry into essences that… exhibit in their generality the definitive sense, the possibility, and the essence of the objectivity of knowledge and of the knowledge of objectivity", (p 69-70/14). The aim is to find the transcendence of consciousness to what it is conscious-of.

Phenomenology is grounding any academic discipline which, although it would like to find the truth of matters, is firmly fixed on contemplation of the means for understanding prior to any empirical action. In fact, Husserl eschewed any return to the constraints of naturalism, realism and materialism by insisting on at least two reductions to keep at bay these corrupting types of thinking. In 1907 a first

phenomenological reduction suspends all natural claims and turns attention to the apriori nature of intentionality that reaches neutrally believed being. "At the outset of the critique of knowledge, then, the entire world - physical and psychological nature, and ultimately one's own human ego, together with all the sciences that deal with such objectivities … remain undecided", (p 23/29). The second, eidetic reduction in 1907 was referred to as "*ideating abstraction*" that "yields for us generalities, species, and essences that admit of insight", (p 65/8). The point of these two reductions is that phenomenologists should not assume the factual existence of those influences, meanings, unknown 'causative' relations, the natures of all that, has not been personally experienced, imagined and contemplated.

Because phenomenology is a transcendental philosophy of conditions for sense, and the inhibitions of counter-sense, what lies before its view from the armchair is a transcendental field of imagined or remembered possibilities that are considered as constraining the truth of the conceptual matters to be decided. To see an essence is:

> …*universalizing* the appearing object, positing a universal with regard to it… imagination and recollection can serve as its basis by providing possibilities that can be purely apprehended… The instances must stand before our eyes, but not in the same way that states of affairs do in perception. In a consideration of essence, perception and imaginative representation are entirely equivalent - the same essence can be seen in both.
>
> p 49-50/68.

The final point to grasp is that the stance of observation does not assume a specific form of causality. (Unlike the natural attitude that assumes that natural causality applies within the realm of meaning-for-consciousness in advance of any proper investigations of this realm). Because natural science is now a mere phenomenon, as are all its findings, phenomenology "*can make no use of the positive sciences*", (p 63/6): a statement that needs further qualification (section 5.2.1). Therefore, the correlation between consciousness and appearing world is to be explicated in its own way, to "understand how the object of experience constitutes itself in a continuum, and how the manner of this constitution is prescribed to it, in that its essence requires just such a gradated constitution", (p 69/13).

Husserl's philosophical stance and method are novel. In order to appraise them and surpass them, more details are required to understand how he acted and what he fought against. Already it can be seen that his stance is non-Cartesian in the sense that it does not wholly follow the distinction *res cogitans* and *res extensa*. Husserl's position was complex and placed living bodiliness between spirit and nature (Id II, §62, p 297/284) and had further distinctions between ego, consciousness, body and intersubjectivity that are presented in Chapter 7. Throughout Husserl's work, the focus in both the fully transcendental and the psychologically-transcendental phenomenology is on finding conditions, the necessary properties and moments of mental process for conscious phenomena. The infinite real instances that appear perspectively within the intersubjective situation are referred to a clarificatory intellectual analysis of the noesis-noema correlation.

> Psychic being, accordingly, and objective spirit of every sort (such as human societies, cultures), and in the same manner psychology itself, are among the transcendental problems. It would be absurdly circular to want to deal with such problems on a naïve, objective basis through the method of the objective sciences … the one-sided, closed, natural attitude [for instance] as a particular transcendental attitude, as one of a certain habitual one-sidedness of the whole of life of interest.
> Crisis, §58, p 204-5/209.

What the above means is that theorising methods interpret the hidden folds in awareness. The next sub-section explains the manner of concluding on what appears to the theoretical imagination of possibility and impossibility.

4.4.2 Inherent interpretation

Despite the rhetoric that appeared concerning the claim to be able to preserve the "absolute "unprejudicedness" of the description", (CM, §15, p 36/74), and attending to the correlation between the "subjective meaning processes, or correlatively the meant objects as meant", (§23, p 56/92). These share the same intent as the claim of not creating but discovering meaning in attending to others and the world, because "I can only find them; I cannot create others that shall exist for me", (§60, p 141/168). It is in this light that the central concern to unfold the empathic noetic-noematic correlation

should be read because the major emphasis of the *Fifth Cartesian Meditation* is working out how the presentation of empathy associates, overlaps, the visual perception of the human body of other people with the type of senses that only oneself can have of the intersubjective world first hand: "we must discover in what intentionalities, syntheses, motivations, the sense "other ego" becomes fashioned in me and, under the title, harmonious experience of someone else, becomes verified as existing and even as if there in its own manner", (§43, p 90/122). Phenomenology attends to the evidence of the public world for oneself.

Husserl's research papers also confirm the aim of explicating the very own essence of consciousness in its manifold forms of intentionality. "The 'phenomenological reduction' signifies nothing other than the demand constantly to remain aware of the meaning of the investigation proper and not to confuse theory of knowledge with the (objectivistic) investigation of the natural scientist", (Ms B 2 1, p 14b, OWW September 1907, cited in Kern, 1977, p 139). Husserl believed that the natural-realist context of the material world is so influential that it requires the vigilance of two or more reductions to overthrow the all too easy "presupposition": "All positive questions move within the framework of the world's unquestionable pregivenness in living experience and of the further unquestioned matters built upon it", (KITP, p 21/246). Reductions of any sort serve the purpose of preventing mis-interpretation, such as naturalism and natural science. Reductions have the aim of *reducere*, a taking back to origins. The sentence: "Infima species on the noematic side eidetically point back to infima species on the noetic side," where "infima" means most fundamental (Id I, §128, p 307/265), expresses this aim but omits the details. Marbach, however, makes the sense of interpreting the noesis-noema correlations clear. It interprets "*unifying presentations and representations*" such as "*intuitive reference* to x, either directly or quasi-directly because either (actual) or [intentionally implied/modified] *perceptual activity* is involved; i.e. the very *way of appearing* of x is at stake", (1993, p 177). This is a clearer statement than Husserl's brief asides such as finding the nature of "*many-membered syntheses*, thus to the peculiar modes in which discretely separated acts are combined into a membered unity, into a synthetical act of a higher hierarchical order", (Id I, §118, p 284/246). For example, the details of picturing presentation of visual art is the obscure mention of "object-pairs" that occur in perceiving a picture and understanding it as a picture of something (§99, p 245/210). This last case is telling for empathy, for it too perceives the other's body and understands it as being mutually interested in the same basic world as ourselves.

Marbach makes it clear that Husserl interpreted the givenness of what appears Objectively in the following ways. Throughout the course of his work, Husserl unfolded the following classification of determining the nature of each species of intentionality or noesis. Given that intentionality means all mental processes, the first species of noesis are perceptual presentations that include bodiliness, *leiblichkeit*, and is defined as the species in which inanimate things are perceived as being bodily present in this current moment of the flow of consciousness. For perceptions can occur "with identity" or "without identity," states Marbach (1993, p 178).

The next genus of noeses is presentational representation of two further types. First, purely mental representations occur that may or may not be conscious. The first type is imaginative, recollective and anticipative: These are "forms that just intentionally imply or modify perception", (p 108). The second, more complex type, involve an association between what appears and what is meant, and occur in pictorial representation in visual art, where what is actually perceived, paint on a canvas, stands for the depicted object, a landscape perhaps. This second species of pictorial presentiation contains an overlapping of sense between the signifying item and its signified content. Pictorial presentation is the species of a "double intentionality" that points to a "double object," the canvas and its depiction (p 128). Or more precisely, "intuitively representing x is an activity where the intentionally implied perceiving in the mode of non-actuality is taken to be of *the x as it appears in the picture* y which, at the same time, is actually perceived; this kind of activity obtains in pictorially representing x that entails intentional reference to a double object", (p 179).

Although Marbach does not cover empathic presentation, it is possible to mention its form at this juncture. Empathy occurs with respect to the visual appearance of animals and people. Like pictorial presentation, there are complex associations and overlappings of sense. Similarly to the intentionality of visual art, the human body of the other person, carries or signifies the content of their consciousness. The meaning is an achievement and can never be given to oneself in the way that the contents of one's own mind are given to oneself. Therefore, the answer about empathy in the *Fifth Cartesian Meditation* is that of interrelations of intentionality involved when any person empathises another and quasi-experiences their perspective. The form of answer of the inherent interpretation of the being of consciousness is to elucidate the ways in which perceptual intentionality is modified and linked to the perceptual givenness of an object. But there are involuted forms of linking to the past and to

anticipate invitations to add associated senses, to the bare perceptual object, in order to create the specific form of givenness of what does appear.

Thus, "intentional analysis" is the taking apart of the meaning that is there ordinarily, identifying the pieces and stating the interrelation between ego, noesis and object. When Husserl invoked the turn to consciousness what he meant by inherent interpretation is attending to the ""*true*" or "*actual*" objectivities, that is: the categorial formations accruing in the distinctive phenomenological form of insights, in the *judging that "gives themselves,"* step by step, formation by formation", (FTL, §44bβ, p 122/109). The same sense is repeated in *Crisis* in the necessity of "penetrating the purely psychic and seizing upon its own essence with stubborn consistency", (§71, p 249/252). Husserl worked by contextualising an interpretation concerning consciousness, within the region of consciousness. This means doing so within an idealised, theoretically interpreted imagination of the possibilities of the universal necessities of such experience (section 5.3). Thus, when Husserl 'argued' he did so by claiming he had elucidated the nature of intentional implication, concerning how noeses are concatenated and associated to any noema. This topic will be broached again in sections 7.1.1 and 8.2.

4.5 Appraisal of transcendental phenomenology

Husserl's writings after 1924 repel a number of inaccurate criticisms from the positions of analytic philosophy, deconstruction, Heidegger-influenced Daseinsanalytic therapy and cognitive science. From the position of knowing what Husserl believed and wrestled with, during the years leading up to the end of writing the *Cartesian Meditations* in 1929, it is possible to see how Husserl had surpassed his 'Cartesianism' through concentrating on the links between empathy, Objectivity, the world and intersubjectivity. For Kern, the *Meditations* mark the end of Husserl's Cartesianism, for the "Cartesian idea is shown to be illusory. Philosophy cannot begin at an absolute point. Rather, it is shown that the "cogito," as something temporal, does not possess any absolute *content* whatsoever which can be grasped scientifically", (1977, p 133). This last thought needs some attention. In 1925:

> Cognition, and in particular scientific cognition, would be absolutely satisfied if and insofar as it attains absolutely final validity in apodicticity in a simultaneous *adequation to an apodictic content*. But no factual knowledge - no *mundane* and no *phenomenological-* subjective knowledge - *is of this sort*. No temporal being can be known with apodicticity: not only is it impossible for us to do so; it can itself be known apodictically that it is impossible.
> Hua VIII, p 398, cited in Kern, 1977, p 134.

The "Cartesianism" of the *Cartesian Meditations* appears to be an allusion in order to present the work to its French audience because the *Meditations* were first given as lectures at the Sorbonne that were further developed and published in French in 1931. The anti-Cartesian presence of remarks such as the wish to expunge the naïvety of apodicticity is a conclusion in which it was hoped to turn transcendental phenomenology on itself to make meta-phenomenological criticisms. But that project never came to a satisfactory conclusion (CM VI). It is clear that Husserl disapproved of claims of indubitability in *Meditations*. The "first stage of phenomenology …is itself *still infected with a certain naïveté* (*the naïveté of apodicticity*)", (CM, §63, p 151/178). Error is always possible: "How far can the transcendental ego be deceived about himself? And how far do those components extend that are absolutely

indubitable, in spite of such possible deception?" (§9, p 22-3/62). This latter unanswered question means that there is no metaphysics of presence in the mature thought of Husserl (Time, App IX, p 122-3/118-9).

The precise date of the conclusion on the lack of an absolute starting point has been placed in the year 1911 by Bernet because of the "impossibility… of ever realizing" the ideal of finding self-givenness, a "perceptual presence of the flow to itself", (1982, p 110-111). Furthermore, Husserl wrote in 1920 that perception is an inadequate horizon. "External perception is a constant pretension to accomplish something that, by its very nature, it is not in a position to accomplish… No matter how completely we may perceive a thing, it is never given in perception with the characteristics that qualify it and make it up as a sensible thing from all sides at once", (ACPAS, §1, p 39/3). Appresentation is what happens when consciousness adds new intentional references to what appears. For in perception "every appearance that arises in it implies an entire system of appearance, specifically in the form of intentional inner and outer horizons", (§3, p 48/11). Furthermore, when Husserl used the term "consciousness" at some points this means only what appears to awareness, whilst at others it includes reference to processes and senses that are quasi-present and quasi-absent. (Husserl's sense of unconscious can be found in ACPAS, §§32-35, Appendices 19, 22). The intention is that there is a wish for apodicticity concerning philosophy, and hence all rational principles. So when Husserl wrote that "perfection is "*apodicticity*"", (CM, §6, p 15/55), it meant that it was not yet in view.

The type of evidence to be considered for intentional analysis "refers us to infinities of evidences relating to the same object, wherever they make their object itself-given with an essentially necessary one-sidedness", (§28, p 61/96). This is only to be expected because Descartes was criticised in the opening lines of the *Meditations*. Husserl claimed he had "to reject nearly all the well-known doctrinal content of the Cartesian philosophy", (§1, p 1/43). Descartes had been criticised earlier in 1929 as a natural-realist, a non-transcendentalist, for the "*Cartesian reduction … cognition became the problem*" rather than leading to an answer (FTL, §93c, p 230/204). In lectures of the year 1922 or 1923, the ego had also been presented as a "sterile "I am:" I perceive - now while I perceive, I think, namely while I think now, I feel, and only while I am feeling, etc… I can by reflecting make observations and can make completely useless assertions, none of which have the slightest tinge of enduring truth", (ACPAS, App 8, p 452/366). When these remarks are connected with the insights Husserl had already attained, it becomes clear that by 1924, "transcendental

subjectivity is not exhausted by the "present actuality"… and that all constituted "sense" and "meaning" cannot be traced back to this aspect of consciousness", (Landgrebe, 1981, p 90). Furthermore, reduced evidence always includes the possibility of error because the refined data of essence remains alongside "illusions, phantasies, "pure" possibilities, and eidetic objectivities", (CM, §47, p 105/135). Therefore, by 1929, Cartesianism exists in the title of the *Meditations* but not within the content of its pages.

• But hermeneutics is championed. The major point of Chapters 8 and 9 is that it is possible to prevent the influence of history with a transcendental reduction. It is not agreed that any reduction can hold such influence in full abeyance. On the contrary to what Husserl claimed, that the "*phenomenologist does not judge ontologically* when he cognizes an ontological concept or principle as an index to constitutive eidetic complexes, when he sees a clue for intuitive validations which bear purely within themselves their right and validity", (Id I, §153, p 369/323). The claim of revelation is that it permits inherent interpretation and is subject to hermeneutics.

• Contrary to the reading of Husserl that states that it is possible to find apodictic rational principles that are necessary and cannot be doubted. It is agreed that he found a sufficient ground in intersubjectivity. But the nature of that ground, the "own-world," (*Eigenheitssphäre* or *Lebenswelt*) is a qualitative communal experience.

The thesis opposes reading Husserl as an arch modernist through the weight of evidence cited above. But there can be no vacuum in the hermeneutic situation and there is no naïve seeing of the evidence which would contravene Husserl's own analysis of the relation between cognised being and the form of intentionality or attitude that constitutes it. Explicitly, he contradicted himself in wanting to remove ontological, hermeneutic and epistemological bias of all kinds. For this thesis, it is considered a problem that Husserl did not achieve a hermeneutic phenomenology. Nor was the Kantian drive towards self-reflexiveness sufficiently pursued. However, Husserl is praised for wanting to take theory to first-person experience particularly in pure psychology, the philosophical justification for any human 'science'. It is the possibility of suspending formative senses, in order to consider them, and the type of interpretation that they should receive, that is useful.

4.6 Husserl's promise: Revolution, revelation and rationality

Husserl provided many methods of phenomenology, variation and reduction. The *Fifth Cartesian Meditation* is a form of argument in the most general case concerning what resides within all intersubjectivity. Yet revolution, revelation and rationality can be a motto to provide some flavour of what was intended.

When it is stated that there is a "*two-sidedness of inquiry into consciousness as an investigation of correlatives*", (CM, §17, p 39/77), it can now be understood what is at stake. Seeing an essence is to see for oneself, through the perusal of remembered, exemplary, historical or entirely fictional possibilities from any source whatsoever, that may shed some light on the complex set of interrelations concerning types of overlapping of sense, and the way that perception becomes intertwined with other forms of givenness. In our case, seeing essence is the establishment of the necessary and universal conditions of what must occur when one person understands another and their perspective. That means minimally, empathising the other as having a consciousness and a perspective.

Despite the drawbacks mentioned in the last section, there still might be a revolutionary possibility if one accepts that reflection on consciousness is not a problem. Indeed, Marbach has put forward a number of strong arguments in favour of Husserl's approach to empathy for empirical psychologists. For instance, to link theory to "observable … behaviour and action", (1996, p 138). The revolutionary promise is that it is wrong to prefer empty philosophising over an attention to the phenomena and the difficulties inherent to this type of study should not be avoided in favour of lofty intellectual constructions, the loose cannon of scepticism, complicity with ungrounded schools and the passing whims of intellectual fashion. Such arbitrary perspectives miss their referents and their relevant contexts and this could be damaging because therapy is a major influence in the lives of vulnerable persons.

The promise of Husserl's transcendental phenomenological philosophy, or pure psychology, is that they can breathe new accuracy into conceptual schemes that properly contextualise the being of consciousness in relation to the being that appears. The action of reduction requires an annulment and a retrieve. Husserl claimed at one point that history and philosophy had been successfully jettisoned in "*completely abstaining from any judgement regarding the doctrinal content of any previous philosophy*", (Id I, §18, p 34/33), in order to attend to "the differences precisely as they are given in intuition", (p 33/33). Revolution is promised because it seems possible to

have theory attend to actual experiences, construed in the a priori transcendental manner, for psychology or philosophy. Revolution refers to the claim of being able to *reduce* the senses of what appears, in order to behold a conscious phenomenon and explicate relations concerning how we experience it. Revolution is a claim to be able to reveal inherent distinctions in the overall way in which consciousness represents the world of others and shared meaning. It includes the possibility of identifying wrong understandings with respect to phenomena and being able to occupy telling positions with respect to the phenomena revealed (p xix/3, §18, p 33-4/33).

Revelation is being informed about the relationship of human consciousness to different sorts of objects that appear, each in their own way. Revelation refers to the passages where he implied that phenomena teach us what we know about the conditions of possibility or about the relations between a mental process and its objects (Id III, §17, p 78/91).

Rationality concerns intellectual argumentation in a relation to the phenomena. Rationality refers to the potential predominance of the intellect over what appears. Rationality uses the higher conceptuality of language to sustain its effects. The type of argument created by the thesis, demonstrated above, is to show what sort of statements and what manner of thinking that Husserl permitted in his text (§9, p 47/54-5, Id I, §§94, 124-127).

The generality of these statements needs some concrete cases to show what they mean. For instance, intellectual objects such as words, sentences, ideas and numbers appear as forms of higher, conceptual intentionality. Photographs and visual art depict something to be present when it is not. In the case of the photograph, the person or event did occur, more often than not. The actuality of which the photograph was taken suggests something of the scene by means of our mental work in understanding what the sense of the photographed event must have been. In the case of visual art, the daubs of colour on a canvas depict something which is not perceptually present. What is perceptually there are the daubs of colour. What is depicted in representational art is Constable's hay wane or Van Gogh's face. The depicted object in visual art is given in a style that adds to reality and shows its object in some way.

Revelation is the key because phenomenology attends to the givenness of what appears and what is, by necessity, implicated in that. The course that Husserl wished philosophy and psychology to take is away from natural science and naturalism. These spell a crisis of reification. Husserl argued for a transcendental path towards considering consciousness, the lifeworld and the meaning of intersubjective Being and

so produce renewal of reference within philosophy and the sciences. Rationality, rational principles, should rise up like a phoenix from the ashes of the bad inheritance, now 'neutrally' considered, and further be diluted by mere possibility, (referred to as compossibility and incompossibility) to validate concepts through the means of considering their universal and necessary conditions.

For phenomenology to be enacted, it should storm the Bastille and kill the king. Fellow revolutionaries on the path to freedom from history, wish to embrace the right manner of thinking about the region of empathic experience, so that concepts are returned to referents - the constituting processes in and between self, other and cultural object. If Husserl were to confuse his own principles then he could be accused of obscuring phenomena rather than showing them in their innate being. Yet if all that could be experienced were made phenomena, then phenomenology would be struck dumb. Revolution refers to the possibility of reductions of various sorts. The phenomena that are revealed refer to the possibility of being informed by the most pertinent distinctions among the manifold of senses as they indicate how consciousness processes its understanding in various ways.

Chapter 5

The methods of intentional analysis and eidetic variation in *Cartesian Meditations*

Aim: The transcendental elucidation of the experience of the other in relation to common cultural objects, a meaningful own world, is defined through attending to texts that add to the sparse details provided in the *Cartesian Meditations*. This Chapter defines Husserl's approach to the reformation of philosophy and the sciences. Sections 5.2.1, 5.2.2 and 5.2.3 define a progression of perspectives that all seek to avoid the calamity of psychologism, the tendency to ground philosophy, the "pure logic" of thought, by basing it on empirical findings without a prior intellectual clarification of meaning. "*Logical psychologism* is nothing other than the failure to recognize" the fault of "assigning to the domain of psychological research the most universal, pure-logical laws of possible thinking", (BKM, p 30). Section 5.2.4 argues that a forced reduction is employed to point out the intersubjective nature of all meaning as lying between subjectivities. This is Husserl's contribution - but he did not explain it well (section 6.1, section 8.1, Appendix 2.1). It is argued that what appears to oneself can never be less than intersubjective. Basic intersubjective orientations cannot be removed even after the special reduction to ownness. The residuum of the minimal own-world always remains and shows the quasi-presence of the other in self and that self is always with the other, in relation to any meaning. Furthermore, it means that cultural objects are imbued with senses of their possible function and value and a manifold of other senses. What this Chapter means is that actual human relations are viewed in an a priori way, theoretically, to relate theory to practice.

5.1 Revelation and rationality of noesis-noema correlates

It has to be noted that Husserl had many approaches to empathy, intersubjectivity and the other. The case of *Cartesian Meditations* is but one of a number of attempts. The way the text is read is to treat it as a manner of interpreting in an a priori, transcendental manner, the necessary mental processes and objects and the interconnections that must occur.

Because of the concentrated form of the *Meditations*, and the complex nature of the method and stance, a good deal has to be explained. Prior to 1929 there had been tantalizing statements concerning empathy and its role in Husserl's thought. In 1912 there is a clear statement that pure psychology is founded on somatology, which is the phenomenology of the appearance of the human body (Id III, §2) that is intimately connected with empathy and the world. In 1913 there was the remark: "Thus, for example, "material thing" and "psyche" are different regions of being, and yet the latter is founded on the former; and out of that fact arises the fact that psychology is founded on somatology", (Id I, §17, p 32/32). Section 17 of the *Meditations* mentions the focus for transcendental phenomenology on empathy, intersubjectivity and associated topics, as dealing with "*correlatives,*" (p 39/77), of "*quite definite* noetic-noematic composition", (p 40/78). Husserl exhorted readers to leave behind "all the convictions we have been accepting up to now" and not presuppose the "indubitability of … the idea of a science that shall be grounded absolutely," (§3, p 7/48), and cease believing in the plausibility of the natural sciences, "a mere supposition", (p 8/49). For him, natural attitude philosophy and logical argumentation are part of an "idea about which we do not know whether or how it will be actualized", (Op cit).

Here phenomenology is not contemplating anything from the perspective of nowhere. Husserl did tell his readers how to join him in seeing lived experience of self and other. Specifically, one clue is to realise that "*how*, within the immanency of conscious life and in thus and so determined modes of consciousness belonging to this incessant flux, anything like *fixed and abiding objective unities* can be come intended and… how this marvellous work of "constituting" identical objects is done *in the case of each category of objects*", (§20, p 48/85). This means comparing manners of appearing in order to interpret their mental processes of constitution. The inherent being of consciousness and its development can be made clear through discovering its potential involvements, according to its own type.

Because of the generality of Husserl's stance it is difficult to express his aims for this part of his project in anything but the most abstract language. It is true to write that there is a parallelism between the eidetic universal and necessary form and the specific instance: The trick is to see a priori processes in the context of the pure essence that map the manifold instances of the real particular. For instance, what occurs "in any unitarily possible ego that is a possibility-variant of my de facto ego", (§36, p 74/108, fn 2), is that "not all singly possible types are *compossible*, and not all compossible ones are compossible in just any order", (p 74/108). What this means is that Husserl claimed that the theoretically understood expanse of imagined possibility is the ground for understanding specific formations, in the same way that pure geometry refers to the limited set of real specific shapes.

Within the *Meditations*, there is detail about how to interpret the givennesses of self and other. The spirit of the inquiry is a kind of 'learning from experience' by drawing universal and necessary principles from thinking about the givennesses of self and other. The cumulative work of Husserl is in favour of attending to live conscious experience and staying clear of naturalism. As Chapter 9 shows the focus on phenomena is not a focus on a meaningless nothing. Therefore, the thesis takes the claim of presuppositionlessness to be inconsequential in the light of the method itself and the hermeneutic presence of history and civilization. Perhaps what Husserl meant by presuppositionlessness in 1929 was to be free of erroneous scientific, natural and reifying presuppositions. This stripping away and making explicit, reveals what? As section 4.6 showed, the phoenix ideal after 1924 should be tempered with more hermeneutic concerns. Yet the question is still how does empathic intentionality, a presentation, transcend and be interrelated with others and the perception of cultural objects? For surely each self "constitutes in himself something "other," something "Objective"", (§41, p 85/118). If Husserl's work means anything, then the demand is to learn through personal revelation about public sense and reference.

5.2.1 Revolution: Transcendental reduction and attitude

Husserl urged a founding discipline of fundamental transcendental phenomenological philosophy. This must not be confused with pure psychology that is fundamental only for the human sciences and is merely an introductory focus on intentionality, intersubjectivity and its co-intentionality. In this way, Husserl asserted that a pure discipline should be established before any application of thought. Thus, philosophy

will fulfil its ancient role in being introductory to any academic discipline, science or practice. Section 8 of the *Meditations* characterises the transcendental reduction as a seeing of the connections between self and world. "I lose all the formations pertaining to sociality and culture. In short, not just corporeal Nature but the whole concrete surrounding life-world is for me… only a phenomenon of being, instead of something that is", (p 19/59). The revolution begins with the neutralisation of the general thesis of worldly, natural belief because the sense that the world is real inhibits the proper type of thinking required to understand intentional implication. Natural belief or disbelief is a mental process "*but we make "no use" of it*", (Id I, §31, p 59/54). Husserl explained that the "putting out of action our existential acceptance of the Objective world… does indeed lose the sense of being a real stratum… But it is not simply lost… it receives the sense of an absolute sphere of being… - [and] apart from any question concerning the being or non-being of the world and its human beings - … remains as the "phenomenological residuum"", (§33, p 65/59, fn 17). For "what is left as the sought-for "*phenomenological residuum*"" is that "we have not lost anything but rather have gained the whole of absolute being which… contains within itself, "constitutes" within itself, all worldly transcendencies as an intentional correlate of the ideally actualizable and harmonious continuable acts of habituable acceptance", (§50, p 113/94, including fn 38). But "no matter how much this world may lose its "actuality," may "withdraw from me," perceptively it is always there", (EJ, §42a, p 175-6). The transcendental attitude concerns a movement:

> This shift is the radical change of attitude in which the world and objectivities of every kind come to be conceived *exclusively* as *intentional correlates* of the multiplicities of consciousness, rather than being naturally and straightforwardly presupposed as pregiven... The "psychical," which appears in the natural attitude, and in positively oriented psychology, as a dependent stratum of being in humans and animals, thereby loses even the sense of a mundanely phenomenal event.
>
> BKM, p 74.

The transcendental attitude is an assertion concerning an alleged achievement of hermeneutic, ontological and metaphysical neutrality, free from the naturally-interpreted world.

Husserl repeated: *"consciousness has... a being of its own which in its own absolute essence, is not touched by the phenomenological exclusion"* of natural-realist belief (Id I, §33, p 65/59). The same overthrow of the opposition to phenomenology is stated as: *""The world," the ground of all conventional philosophies, is a constantly presupposed validity in them, as well as in everyday life. This "world," however, is not an express premise"*, (Husserl in a letter to Farber, 18 June, 1937, cited in Cho, 1990, p 37).

Thus, the transcendental reduction reveals a neutralised world as a phenomenon correlated with a world-constituting mental process: Therefore, transcendental phenomenology is extramundane in that "the "mundanization" [*Verweltlichung*, treating everything as part of the world] of consciousness, which is omnipresent in the natural attitude, is inhibited once and for all," by the act of transcendental reduction (P, §9, p 173/293). It is claimed that this does not entail "a transcendental circle" that places "the responsibility for the transcendental question on psychology, be it empirical or eidetic-phenomenological", (§8, p 171/292).

The resulting "transcendental attitude" outlines "the problems relating to the psychological origin of the "idea of space," and the like, provide us conversely with outlines for the parallel problems of transcendental phenomenology – namely the problems involved in a concrete explication of primordial Nature and the primordial world as a whole", (CM, §61, p 146/172). The transcendental attitude is authoritatively defined by Ströker who tells us that it "leads beyond the world" to an "extramundane domain", (1993, p 60). She makes it clear that in this attitude, "the being of any kind of transcendence is to be left undecided; we are to "inhibit" any naïve belief in its existence. Only in this way do we first become aware of this belief… because we make it the object of reflective analysis and aim at finding out what sense might legitimately be attributed to what we normally consider to exist", (1987, p 24). This is theoretical research by intellectually and experientially exploring and deducing the "origins of objectivity [*Objektivität*] in transcendental subjectivity, the origins of the relative being of objects [Objekte] in the absolute being of consciousness", (Hua VII, p 382, cited in BKM, p 52). Where it is clear that the sense of "absolute" means with respect to the being of consciousness. Transcendental work, the contemplation of possibilities, begins the desired reform of philosophy and the sciences by finding "concepts making up those systems [that] predelineate all the formal demarcations that pertain to the form-idea of any possible world of being whatever", (CM, §64, p 154/180). "All rationality of the fact lies, after all, in the Apriori", (p 155/181). With these words

Husserl demarcated transcendental phenomenology as an ultimate study of pure possibility and conditions, in order to understand actual instances. But there is also a less radical, halfway step to this absolute perspective, a novel theoretical psychology.

5.2.2 The pure psychological attitude

The *Meditations* mention the difference between pure psychology and transcendental phenomenology as a difference between two "parallel[2]" forms of phenomenology. The psychological form is based on "the psychological uncovering of myself, i.e., my purely psychic being and, first of all, my psychic life, apperceived in the natural manner, namely as a component of my psychophysical (animal) reality and thus as a component of the world I naturally accept", (§16, p 38/76-7). The sense of this quotation is twofold.

• Firstly, the object of pure psychology is consciousness as a non-self-sufficient moment of the psychophysical whole, a dependent moment of human being: In order to begin any human science one must abstract from that whole. The natural sciences make one abstraction or interpretation: "Physics *eliminates* the relation to the "*normal organization*". It says: normality is something accidental … and accordingly that Objectivity which is constituted out of such agreement is not any less a relative and accidental one", (Id III, §11, p 54/63). What is at stake is the nature of the initial attitude that pure psychology takes that will produce the desired results. For it is possible to understand that the human body "is a two sided reality precisely insofar that it is a Body [*Leib*], i.e., abstracting from the fact that it is a thing and consequently is determinable as physicalistic nature", (Id II, §62, p 297/284).

• Secondly, in Husserl's specific type of ontological dualism (Appendix 1.12), phenomenologically influenced human sciences must not have the attitude of natural sciences that focus only on the material substrate. The pure psychological attitude is personal, practical and motivational in that it understands associations of sense. Husserl defined it with the following words: "we can also denote the personal or motivational attitude as the *practical* attitude: that is, what we have here always is the active or passive Ego and indeed in the proper intrinsic sense", (§50, p 199/190). What

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[2] Between 1927 and 1929 Husserl claimed this at least nine times (P, §9, p 173/294, AL, §13, p 247/342, §14, p 248-9/343-4, FTL, §99, p 255/225, CM, §14, p 32/70-1, §16, p 38/76, §20, p 49/86, §30, p 65/99, §57, p 131/159). Husserl frequently repeated his presentation of the two types of

belongs to the basic own-world or life-world, as it expressed in the 1920s, is "practical and affective experiences, the experience of willing, evaluating, and manual activity, which on its part creates its own horizon of familiarity, the familiarity involved with practical association, evaluation, etc", (EJ, §11, p 50). The context of interpretation is prior to action for "*the idea of an empirical phenomenology...* follows after the eidetic is understood and justified", (P, §13, p 176/298). Marbach sums up the situation. Firstly, there is the psychological attitude:

> Husserl speaks of the phenomenological-*psychological* reduction in which "*pure psychological* subjectivity" comes to be thematicized in phenomenological or pure psychology. This occurs without in any way drawing into question, suspending, or bracketing that belief in the being of the world of experience which is self-evident for the natural attitude to which even pure psychology remains subjected.
> BKM, p 74.

The above confirms that even pure psychology or a pure psychotherapy is a "positive science". What this means is that psychology is 'in the world,' contextualised in it but transcendental phenomenology is 'outside of it'. Only the latter is claimed to have overcome the network of worldly associations. What Husserl was asserting was that pure psychology, as an introductory intentional analysis of a priori conditions, remains tied to the everyday attitude. Natural science and natural psychology do the opposite to pure psychology. They abstract from the human whole to focus on the natural.

There is a type of ontological dualism for pure psychology (Appendix 1.12); consciousness, body and the social group are interrelated as "non-self-sufficient moments of concrete realities", (PP, §13, p 76/100). "Corporeality [*körperlichkeit*] has greater self-sufficiency… while the psyche can never become a real thing in the world in concrete self-sufficiency," (§15, p 83/109), it was concluded.

Once the parallelism between the two forms of phenomenology is understood it becomes clear what Husserl meant when he wrote in section 41 of the *Meditations* "that intentional psychology becomes the fundamental and central part of a truly scientific psychology", (p 86/119). But the important meaning of this phrase was not clear in the text itself. "Nevertheless the two must at first be kept strictly separate,

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phenomenology but the emphases differ.

since failure to distinguish them, which is characteristic of *transcendental psychologism* makes a genuine philosophy impossible", (§14, p 32/70). This phrasing is a warning that must be heeded because the attitudes of the researches proposed are distinct. For example, pure psychology investigates ""the psychic constitution of the Objective world" we mean, for example, my actual and possible experience of the world, as an experience belonging to me, the Ego who experiences himself as a man", (§56, p 130-1/158).

5.2.3 Pure psychology and psychological reality

However, there is a second "parallelism" that must be noted between the pure and applied aspects of phenomenology, particularly in the sense concerning how pure psychology might inform a later applied psychotherapy. Although the *Fifth Meditation* is in the transcendental attitude, it is the psychological attitude that is of interest to this thesis. It is the case that findings in the transcendental attitude can be used in the psychological attitude, as Husserl advised they could. The "theory of transcendental constitution of an Objective world – can be produced in the natural realm, when we give up the transcendental attitude ... *Whether the two disciplines be eidetic or empirical*, a "*pure" psychology* … corresponds to a *transcendental phenomenology*, and vice versa", (§57, p 131/159).

What this means is that empirical psychological findings, for instance, can be used in pure psychological analyses, as can transcendental results, without compromising either stance. Pure psychology needs empirical contributions and this does not compromise the transcendental attitude. "The empirically given must be brought under the eidetic magnifier", (Hua XIV, p 136, cited in Marbach, 1982, p 467, fn 71). De Boer agrees (1978, p 450-1). Husserl wrote: "any… finding concerning absolute consciousness can be reinterpreted as an eidetic-psychological finding, although here the phenomenological modes of observing things is the more inclusive and, as absolute, is the more radical mode", (Id I, §76, p 173/143). This is Husserl's way of stating that the transcendental phenomenological view is more absolute and fundamental. For him, both pure psychology and everyday experience are relative to transcendental phenomenology. If something is understood transcendentally, it can be understood psychologically by a change of attitude. That which "becomes transcendental-phenomenological" in one attitude, can be alternatively considered,

"conversely, with the return of the natural-psychological attitude, it becomes psychological once again", (Id II, p 413/146).

Pure psychology can consider contingent instances and specific occurrences of real relationships. "Not just all of phenomenological psychology but all of empirical psychology as well can be translated back into transcendental-phenomenological psychology", (De Boer, 1978, p 482). This means that pure eidetic a priori findings (synthetic a priori in Kant's sense of mathematics, geometry and metaphysics) can be used within various perspectives and that this must not confuse the strict demarcation between the reductions and attitudes produced. Husserl's rendition of the relationship between the empirical and the eidetic is that: "To every eidetic, as well as to every empirical constatation on the one side, a parallel must correspond on the other side", (Id II, p 414/147). This type of "parallel" is Husserl's distinction between actual exemplary instances and his field of experiencing for theorising, eidetic imaginative variation.

On the topic of reality for the psychological attitude, something must be noted of the relation between the perceptible and the non-perceptible seeing of ideas that is being advocated in making a priori roots for a future empirical psychology or therapy. Based on what appears to the sense of the other, there are the abstract presentiated natures of the meanings that are carried by the presence of the human body in relation to speech. Let us consider the following:

The qualities of relationships between people and how prior immersion in a world is influential.

The affect of therapists in relation to the expressed affect of clients as non-verbal intersubjective communication.

The personality and capabilities of clients as angry, depressed, paranoid or anxious, for instance.

None of the above three cases is perceptible alone. Husserl knew that these topics relate to the being of consciousness in the everyday world. For English language readers, the exploration of the essences of empathy, via the phenomenology of the body, is a line of inquiry that began in *Thing and Space*, was mentioned in *Phenomenology and the Foundation of the Sciences*, was pursued in *Ideas II* and was concluded on in the *Cartesian Meditations*. The text of 1911, *Philosophy as Rigorous Science,* reveals some interesting comments that further bolster the need to attend to the phenomena and be attuned to how consciousness constitutes the sense of others. Husserl noted that character and personality are not facts to be measured but

phenomena to be understood as constituted meanings. "Only the basic substrate "human body," and not man himself, is a unity of real appearance; … personality, character, etc., are not such unities", (PRS, p 184/38). This same text provides justifications for rejecting a natural approach to empathy. There is a:

> …fundamental error of psychology that should be brought out… It overlooks the specific character of certain analyses of consciousness that must have previously taken place, so that from naïve experiences (whether they are observational or non-observational, whether taking place in the framework of actual presence to consciousness or in that of memory or empathy) they can become experiences in a scientific sense. p 176/21-22.

This quotation argues for the priority of meaning over measuring, the cultural-hermeneutic over the natural scientific. This is taken as a mandate for an a priori exploration of essence that need not always be a phenomenology of the body, self and other in the cultural world. So, it is worthwhile to further consider the range of objective senses as they relate to empathic bestowal generally. The point of the above is that what therapists use to interpret clients and themselves are abstract terms that belong to themselves and not clients (Owen, 1990, p 94).

However, the standard transcendental reduction was not sufficient for the comparison that Husserl wanted readers to appreciate in the *Cartesian Meditations*. Thus, what appears in the *Meditations* is a specific, artificial reduction to the sense of self that attempts to be bereft of the influence from otherness. The counter-sensical finding is even after the own-world reduction, a minimal intersubjective world remains as residuum.

5.2.4 The reduction to the own world

Given that Husserl's Cartesianism had been waning for at least 15 years, and that he claimed to have begun to have understood the problem of intersubjectivity since 1910, it is at first unclear why readers are exhorted to turn to one's ownmost experience in order to see the conditions for Objectivity, world and the other. However, in the *Meditations* this is what Husserl did ask readers to contemplate. The reduction to an "own-world" (CM, §44, p 99/130) as a forced "peculiar abstractive sense-exclusion of

what is alien leaves us a *kind of "world"* still… "a sequence of evidences that … seem paradoxical""", (p 98/129). The sense of this remark is that it is not possible to remove intersubjective senses that have been acquired through past learning. Intersubjective senses remain after the usual transcendental reduction. The own world (*Eigenheit* or *Eigenheitssphäre* or *Lebenswelt*) is explained as "the most primordial … self givenness imaginable, which is by no means a solipsistic sphere", (BKM, p 7). Adjacent comments are misleading and the term "abstractive" indicates a thought experiment (eidetic variation) that investigates the compossibility of conditions of possibility is undertaken (CM, §36, p 74/108). (Misleading descriptions are given and these need to be ignored, in favour of remarks such as "what is mine in world-experience", (§44, p 98/129) and the "experience of a world reduced to what is included in his ownness", (§45, p 100/131)). For these reasons, it is concluded that Husserl addressed himself to intersubjectivity in the strong sense.

However misleading is Husserl's explanation, it can be seen that 'egology' is a 'critique' of natural attitude, or otherwise taken for granted senses, of the kind that are usually accepted straightforwardly, without a moment's reflection. The own world that remains is a minimal "world" of meaning for a theoretical interpretation. It is not actual human being, but rather what the personal sense of it is within the realm of the Husserlian thinking of conditions. For Husserl, the pure I or transcendental ego is atemporal and outside of natural-psychological consciousness. Because it is an "*identical pole of the subjective processes*", (§31, p 66/100). Thus, what it means to analyze the ego is that when "one reverts to one's own transcendental subjectivity… one finds it as preceding all constituted objects and as apodictic. The "other" transcendental subject is also intended as preceding all constituted objects - it is that or nothing", (notes of a conversation with Husserl on 4 June, 1932, cited in Cairns, 1976, p 82). For Husserl, the own world is an "absolute" perspective on the world, all mental processes of the self and the portrayal of sense with an embodied other.

Husserl claimed that it is possible to begin with everyday senses, or natural ones, yet progress in performing a novel reduction that neutralises belief in all such senses, whilst still holding them as phenomena for inspection. For "one recognizes that all that exists for the pure ego becomes constituted in him himself", (CM, §41, p 83/116-7). Ströker makes it clear what Husserl was urging. All "phenomena that… immediately or mediately refer to other subjects are to be temporarily faded out… Otherwise an objective world, in which the other appears as an ego as I do, would already be presupposed", (1993, p 134). Before the eidetic variation or abstraction to

the own world, the transcendentally-reduced intersubjective world of meaning comprises …

> …Objects with "spiritual" predicates belong to the experienced world. These Objects, in respect of their sense and origin, refer us to … other subjects, and their actively constituting intentionality. Thus it is in the case of all cultural Objects (books, tools, works of any kind, and so forth), which moreover carry with them at the same time the experiential sense of thereness-for-everyone…
> CM, §43, p 92/124.

What the above means is that an egological reduction takes place. Cairns explains: "Primordial reduction is an abstractive reduction of the egologically reduced world to that part of it which is not the correlate of the constitutive activity of other-selves-as-intended-in-my-acts", (1976, p 102). This is the same sense as the instruction to "*disregard all constitutional effects of intentionality relating immediately or mediately to other subjectivity*", (CM, §43, p 93/124). The purpose is to have direct experience of the "difference between my human Ego (my Ego in the usual sense) and the other human Ego (the other Ego <likewise in the usual sense>)", (Op cit, fn 1). This means that the perceptually aware *Leib*, its self-relatedness and its freewill in its ability to control itself, is what is the ownmost ego, on the noetic side of the correlation to other persons. Husserl concluded that the experience of ""*my animate organism*" and "*my psyche*," or myself as a *psychophysical unity,*" are unable to have the intersubjective senses of others removed (§44, p 97/128). Husserl used the words "transcendental solipsism" to describe this procedure which is read as misrepresenting his intentions (§13, p 30/69). Such wording has given rise to a number of mistaken readings (Appendix 2.3).

Kern explains the role of the reduction to the own world as bringing to "givenness a bare "nature" under the exclusion of all spiritual or cultural predicates", (BKM, p 158). The own world reduction makes an abstract perspective for the purpose of comparison to the whole neutral world of intersubjective sense that appears for the usual transcendental attitude. The own world revealed is "*inside the universal transcendental sphere, a peculiar kind of epoché* …we *disregard all constitutional effects of intentionality relating immediately or mediately to other subjectivity*", (CM, §44, p 93/124). After the usual transcendental reduction, other, world and cultural

objects have a non-originary or non-immediate type of givenness that is not the same as the givenness of oneself to oneself. Husserl provided an overview of the stance. What he claimed could be analysed are the senses of self and other in the higher, dependent, constituted layer of surface consciousness.

The "abstraction" produces the sense "in the case of *our* abstraction the sense "Objective," which belongs to everything worldly – as constituted intersubjectively, as experienceable by everyone, and so forth – *vanishes completely*", (p 96/127-8). This abstraction concerns reflection on one's own and other bodies from different perspectives, concerning their *leibliche* and *körperliche* aspects in relation to various perspectives attainable (§§50-54). The reduction to ownness is an abstraction that leaves a ""world"… reduced to what is included in our ownness … the bodily organism, the psychophysical Ego, with "body and soul" and personal Ego… it is all exclusively what is mine in my world-experience through and through", (§44, p 98/129). The ownness is what is able to be governed by the ego because *Leib* is "the only Object "in" which I "*rule and govern" immediately*, governing particularly in each of its "organs". Touching kinesthetically, I perceive "with" my hands; seeing kinesthetically, I perceive also "with" my eyes; and so forth", (p 97/128). This means that the own world revealed by this abstractive reduction includes the perceptual and *leibliche* abilities because such perceptions, of the sense of the personal body and perceptual awareness, "flow in the mode "I am doing," and are subject to my "I can"", (Op cit). Whether called "own world," "*Eigenheit*" or "lifeworld," this forced imagining of a minimal intersubjectivity is the "peculiar abstractive sense-exclusion of what is alien leaves us a *kind of "world""* still, a Nature reduced to what is included in our ownness", (p 98/129).

The terms "peculiar" or "thematic reduction" are equivalent to the reduction to the own world as a vantage point for understanding the moment of the empathies that appear as contents of the primordial world (BKM, p 158). In the original, "*Eigenheitssphäre*," "*Primordinalsphäre*," "*Originalsphäre*," "*Lebenswelt*" and "monad" are used in two radically different senses. In some places, these terms refer to absolute consciousness and this is what Husserl wanted to claim, states Kern (Op cit). However, Husserl used the same terms to refer indiscriminately to the linguistic and intersubjective senses considered within the standard transcendental reduction. Thus Husserl made his presentation unclear. The proper meanings of each need to be judged from the context where each term appears.

What is not so clear is the equivalence of the non-verbal experience of the lifeworld and the reduction to the ownmost world of the transcendental ego in the *Cartesian Meditations.* Kern writes that the 'Ego' of absolutely constituting consciousness, the own world, is an "independent foundation, a "substratum" of experience, which brings to givenness only a bare "nature" under the exclusion of all spiritual or cultural predicates", (p 156). Furthermore, the same *Eigenheitssphäre*, of the forty fourth section of the *Meditations*, is a synonym for the lifeworld, as defined in the 1920s. It is a…

> …pre-conceptual (prelinguistic, pre-predicative) experience. The world of simple experience, in which all sciences are ultimately founded, "is prior to all empirical thinking" (PP, [§7, p 51/]69); within this world, "every predicting, theorizing activity, like every other activity which ladens the object of experience with any novel sense whatsoever, remains disengaged" ([§6, p 43/]59). "Within the unity of experience itself, a thoroughly uniform, continuous, internally coherent world is experienced prior to all talking about, thinking over, founding, [and] theorizing", (*Ms. F I 32*, 39b, 40a). It is the world of bare preconceptual perception and memory (PP, [p 42-3/]58 ff.), the world of bare intuition. It is what Husserl calls in the *Cartesian Meditations* the "primordial world" or the "sphere of ownness," that is to say, the world which is itself experienced primordinally and which is able thus to be experienced by the individual subject in abstraction from the traditional, intersubjective system of communication (CM, §44…).
> BKM, p 220-1.

What the above means is that there are equivalent senses denoted by multiple terms. This "own world," "ego" or "lifeworld" is the one readers should contemplate if they follow the *Fifth Meditation*. During the 1920s, this pure world is pre-linguistic and pre-conceptual, devoid of theorizing, before speech or thought and connected to retentional consciousness and the intersubjective lifeworld[3]. The ownness that Husserl

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[3] There are other passages where speech and language are included in empathy (Hua XX, Bernet, 1988, p 19-20). Just because speech is entirely omitted, it might not mean that speech has been excluded because auditory perception of the other is part of the perceptual sense fields that appear in the

referred to is pre-verbal or non-verbal. Steinbock agrees: "Transcendental experience of the other … is essentially transcendental silence", (1995, p 74). In the *Fifth Meditation,* speech and language play no part in the constitution of the sense of the other, Objectivity and the world. Such an analysis had appeared in a fairly mature form in the 1925 lectures of *Phenomenological Psychology,* where the theme of returning to a pre-theoretical, pre-scientific lifeworld appeared (PP, §6, p 40-41/55-56).

Of course, pure psychology also attends to the correlation between consciousness and Objective-meaning. Intersubjective implication and manoeuvres such as the own world reduction also apply for pure psychology as they do for the ultimate grounding work of transcendental phenomenology. The difference is in the parallelism between the two research attitudes.

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bodily presence of the other. However, some account would then have to be made about the meaning of what is said and heard which would open up new vistas that most likely could not be voiced in an "introduction to phenomenology". The level of non-verbal communication and what that conveys, was particularly important for Husserl. In *Ideas II,* speech was present, but presumably for ease of analysis, speech like so many of the details, is omitted. Husserl criticised himself for his reliance on the visual object of the other and remarked on the primacy of the voice in infancy and childhood: "the heard voice serves as the first bridge for the Objectification of the Ego or for the formation of the "*alter*"", (Id II, §21, p 101/95, fn). Section 51 also confirms that speech and communication are important. "Sociality is constituted by *specifically social, communicative acts*", (p 204/194).

5.3 Eidetic reduction and attitude: The method of variation leads to rationality

Both forms of phenomenology employ eidetic variation. In *Phenomenology,* eidetic reductions occur after reflection in both pure psychology and transcendental phenomenology (P, §9, p 171/293, §10, p 174/295). It is the same order in the *Amsterdam Lectures* (§§15, 16). The best example of imaginative variation is found in *Ideas II* where Husserl imagined what it would be like if his vision turned the world yellow (§§18b, c, d). Eidetic variation means considering any noesis-noema correlation as possible experience, where what is imaginable is a condition for real cognised being.

The answer to the question "how did Husserl rationalise?" Is that he did so by static and genetic eidetic variations in order to uncover inherent distinctions and similarities about an object in its region. "The fact is here, as belonging to its essence, and it is determinable only *through* its essence", (Crisis, §52, p 178/182). The eidetic reduction initiates the eidetic attitude of a manifest seeing of the conditions of possibility gained from an immersion in thought experiments that show what is constant and so universal; and what is changeable and merely contingent. Thus it becomes possible to understand what is meant by the "beginning phenomenologist is bound involuntarily by the circumstance that he takes himself as the initial example", (CM, §37, p 76/110). One overview of the whole is that "1) Universal phenomenology of the general structures of consciousness 2) Constitutive phenomenology 3) Phenomenology of genesis", (ACPAS, p 629/340, fn 101). This quotation shows a progression towards the hallowed ground of understanding temporal accruals and changes of sense.

The consideration of the transcendental conditions of imagined possibility and impossibility, within a series of mere essences, is for the ultimate purpose of understanding noetic-noematic correlations. Husserl believed that imagining an actual or an entirely fictional occurrence is sufficient because it moves through possibility to interrelate evidence for concepts. When one of the transcendental, psychological or own world reductions is in play, then revelation begins, leading to the contemplation of essences in an eidetic reduction. All talk of description and instances is introductory to the real work of the eidetic refinement of raw experience. In the context of understanding that one's own "de facto ego [*Ich*]" exemplifies the "eidos ego," the aim is to find…

… essential universalities and necessities by means of which the fact is to be related to its rational grounds (those of its pure possibility) and thus made scientific (logical)… I phantasy only myself as if I were otherwise; I do not phantasy others. "In itself," then, the science of pure possibilities precedes the science of actualities and alone makes it possible, as a science.

CM, §34, p 72/106.

The quotation above is a key piece of information concerning eidetic methodology. What is meant is that eidetic phenomenology revolves around using the imagination of oneself and one's own experience of others and the surrounding world. The imagination can provide some first-hand experience of what must be the case. Husserl repeated the idea above several times in the *Meditations*. This concern repeats the imperative to theorise amongst possibilities and conditions, in order to understand specific instances in the everyday world.

Following the drive to consider pure possibilities, there is the method of moving from imagined or otherwise "transcendental experience" that has the "significance of merely of examples of pure possibilities" in order to make rational conclusions (§36, p73/108). The production of variants has the purpose of checking assumptions concerning consciousness, other consciousness and the intersubjective world Whole. For pure psychology and transcendental phenomenology, insight accrues insofar that "the ego varies himself so freely that he does not keep even the ideal restrictive presupposition that a world having the ontological structure accepted by us as obvious is essentially constituted for him", (§37, p 77/110-111). The noetic-noematic correlations that are exposed are empathy-constitution, Objectivity-constitution and world-constitution - as elucidated through the parallelism between the pure and the applied, the universal and necessary conditions, and the de facto instance of oneself and what one can imagine: The…

…explication therefore concerns my de facto ego, only so far as the latter is one of the pure possibilities to be acquired by his free phantasy-variation (fictive changing) of himself. Therefore, as eidetic, the explication is valid for the universe of these, my possibilities as essentially an ego, my possibilities namely of being otherwise;

accordingly then it is valid also for every possible intersubjectivity related … to these possibilities, and valid likewise for every world imaginable as constituted in such an intersubjectivity.

§41, p 84-85/117-118.

The sense of the above is an argument to understand real sociality by considering imagined ideal sociality by one theoretician. It assumes that all theoreticians, following the same method would, arrive at similar answers that are transcendental argument about a "claim, typically expressed in the first person, which is logically contingent, uninferred, and advanced without further grounding, but the denial of which would yield some absurdity… Transcendental arguments thus generate conclusions which are strictly conditional - if…then…", (Gardner, 1999, p 188-9).

What will provide direct sight of eidetically necessary and universal principles that wait to be unfolded, is the inherent "*system of apriori incompossibility*" in that self and other are co-related (CM, §60, p 141/167). The manner of interpretation is inherent to its region of being and one theoretician is representative of all humanity. The different and similar forms of givenness are the leading clues to be followed. For they will show the associations between bodies, perspective and cultural object.

The type of reasoning that underpins the manner of making such conclusions is that: "The eidetic laws of compossibility (rules that govern simultaneous or successive existence and possible existence together, in the fact) are laws of [']causality['] in a maximally broad sense - laws for an If and Then", (§37, p 75/109). What this focuses on is finding the structures that people usually experience in a perspectival and foreshortened manner. Phenomenology adopts a novel perspective in interpreting actuality by opening out a series of instances and find new eidetic re-interpretation as transcendental possibility, to find general and difficult-to-doubt fundamental concepts. The eidetic method considers "*forms* of conceivable worlds… and conceivable worlds themselves, within the limits set by all conceivable forms of being and …that pertain to the form-idea of any possible world of being whatever", (CM, §64, p 154/180). This image is the same as the one given in the *Amsterdam Lectures* of 1928. "For if in free fantasy we vary our factual world and transport ourselves into random conceivable worlds, we inevitably also vary *ourselves*, to whom, after all, they are environing worlds", (AL, §11, p 240/334). "As cognizing subjects, we can vary ourselves in such a manner that we posit whatever randomly conceivable theoretical [conscious] subjects

we might chose", (p 241/334). In a different terminology, the eidetic phenomenology of consciousness in the world is modal logic, a possible-world semantics.

It is necessary to specify precisely what Husserl did and how he did it, in order that this thesis can replicate the same process. The interpretative assumption is that "Infima species on the noematic side eidetically point back to infima species on the noetic side", (Id I, §128, p 307/265). The aim is to found philosophy as a rigorous science that can be shared, for all "science" is a "product of intersubjective collaboration", (§66, p 152/125). The "intentional analysis" of that which is ""anonymous"" and would otherwise "remain hidden," is a way of explicating that which is not consciousness and cannot be described except by adopting a transcendental attitude: a hermeneutic stance (CM, §20, p 47/84).

Husserl was aiming at eidetic variation as a *first hand* experiencing of eidetic compossibility and incompossibility about synthetic apriori. For him, rationality rests on the elucidation of the connections between interpreted mental processes in relation to specific mental objects.

Chapter 6

The phenomena and text of *Cartesian Meditations*

Aim: In order to understand how Husserl interpreted what appeared, it is necessary to have a grasp of what he claimed to appear. There is complexity and abstraction in the text. Husserl's generalising perspective means that the propositions about the phenomena are ubiquitous in scope.

6.1 Husserl's presentation

Husserl did not explain his thoughts in a linear manner in the text of *Cartesian Meditations* and many interpretations of it have been made. In order to plot his vacillations and detours in detail, the following record shows how the themes change and that specific moves are omitted. It is possible to speculate that Husserl was arguing for an introductory statement in order to introduce the complex whole, but could not go further into the detail of what he wanted readers to consider. The findings of the *Fifth Cartesian Meditation* are taken to be a sufficient account of the intersubjective Objectivity of cultural objects and the intersubjective manifold of perspectives on them. This clearly contradicts all the introductory asides of it as an "egology," some sort of looking within, according to faithful description. *Cartesian Meditations* is read as an introductory account to enable readers to appreciate how far he had progressed.

The following listing shows how Husserl's train of thought wanders. Not every statement written is listed but all the major conclusions and repetitions are. The purpose of this section is not to argue for the reading made of the text but rather to record the repetitive account provided by Husserl. In section 18, it is noted that passive genesis constitutes a pre-reflexive presence prior to egoic reflection and this is true for all temporality and perceptual givenness. Reflective comparison occurs between instances of the senses of self and other. The previous shorthand way of referring to

Self

P8 The overall inter-relation

P1: P2d Other's perspective
P1: P2c Remains other there
P1: P2b Other's mind and body
P1: P2a Expressiveness

Other

Cultural
object

P5 Social
whole

P7 Identical
inter-relation

P3 First
sense of
other

P6
sense
of self

P4 First
ever sense
of self
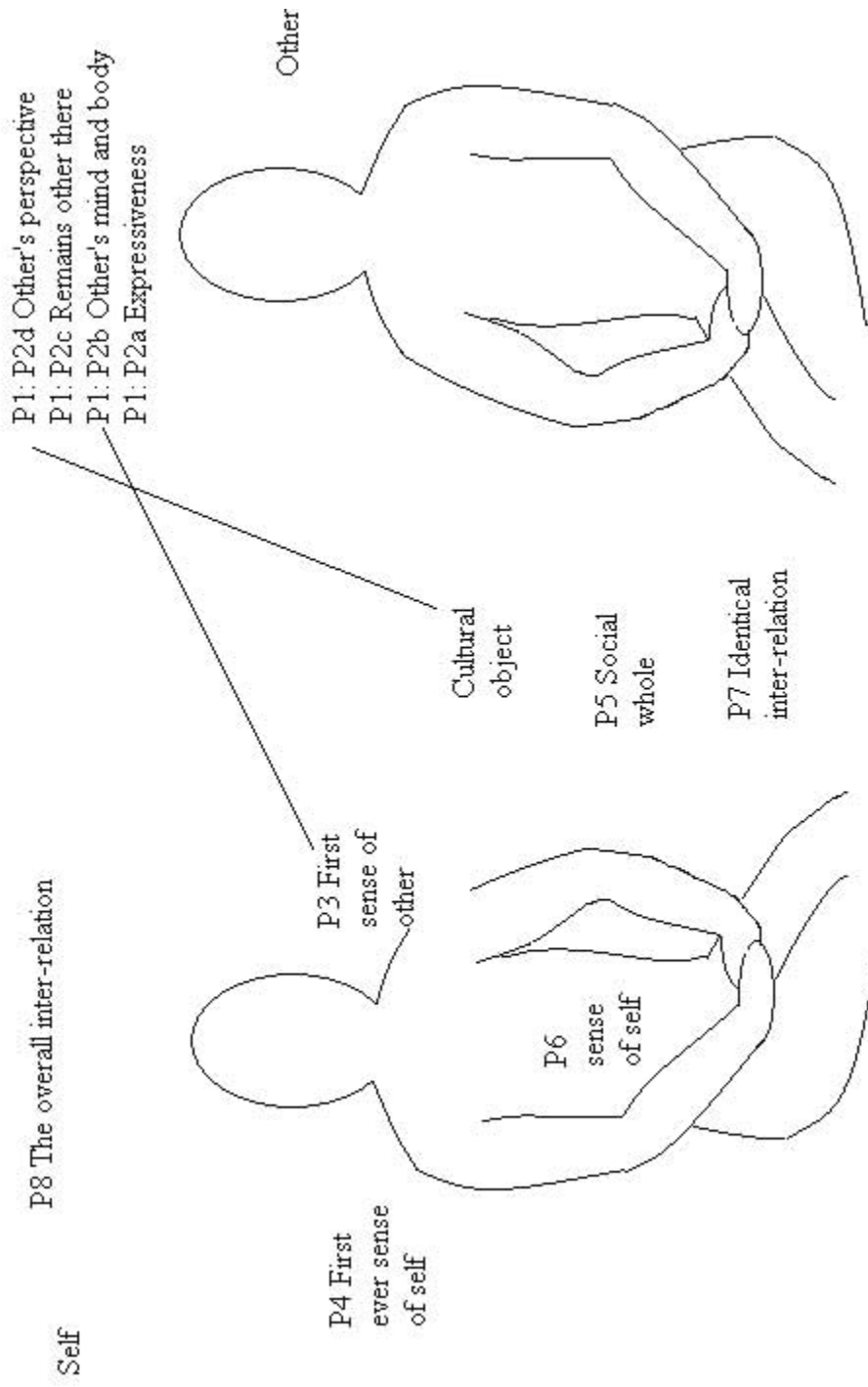
Figure 2 - Phenomena for elucidation, P1 to P8.

specific phenomena and the transcendental propositions, concerning the constitution of the world, CW1 to CW4 are maintained. See figure 2, section 7.3 and Appendix 2 for more details. The phenomena that are indicated are placed in brackets in the following overview.

(CM, §44, p 93/124): The reduction to the own world, (*Eigenheitssphäre* or *Lebenswelt*) focuses on the Identical *Leib* (P6 which has transcendental functions). The phenomena indicated is P8, the whole interrelation of all the moments of mental process and the phenomena, P1 to P7.

(Page 93/124, fn 1): The difference between self and other is maintained. Therefore, phenomena P1, P2a, b, c, d, P3, P4, P6 and P7 are indicated.

(Page 94/125): The self constitutes the phenomenological sense of the other in addition to their recognisable expressiveness. The human body (P1) plays a transcendental role in semiosis and the empathic and intersubjective constitution of all sense.

(Page 94/126): The research question of empathic presentation is stated: 'How does self constitute the other?'

(Page 95-6/126-7): The focus on the own world, or *Eigenheitssphäre,* is to consider the intersubjective meaningful situation of two or more persons, free from "all cultural predicates" in the sense that the manifold of sense remains for inspection yet does not influence the inquiry adversely. P8 is indicated. The general understandings of philosophy, science and the lifeworld are reduced so that they, allegedly, have no undue influence on the phenomena of experienced meaning. Analysis of the *Eigenheit* is about pre-predicative experience, without mention of speech or language but as the product of cognitive acts and syntheses which enable there to be Objective meaning, its cultural senses.

(Page 96/127): The absolute whole is within the conscious experience of 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 all inclusive "immanence," (meaning P8, the whole).

(Page 97/128): Repeat. The self's *Leib* (P6) appears perceptually with the visual perceptual field (P1). This includes reference to all past empathisings of others and world but re-interpreted as the products of consciousness with other consciousness.

(Page 98/129): Repeat. The intersubjective or spiritual is within the ego and consciousness, P8.

(Page 98-9/129): The difference between self (P4, P6) and other (P2a, b, c, d) is an observable and comparable interrelationship - an absolute perspective in transcendental phenomenology.

The analysis is presented in a repetitious manner in-part, before section 50. Therefore, the story is told in full but in an elliptical manner in sections 50 to 54, and thereafter repeated.

(§50, p 109/139): Presentations need to be distinguished and their pairings ascertained (P2a, b, c, d). Empathy constitutes the Objective world as well as specific understandings. The other remains other to self, by necessity. Consciousness constitutes the sense of the other by necessity of the cognitive assumption. This means that consciousness does not work in learning the possible perspectives on the same referent in being able to recognise senses (in a manifold) concerning a referent.

(Page 111/140): The second pairing is a "similarity" between the bodiliness of self (P6) 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. 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, Marbach, 1982, pp 460-465).

(CM, §51, p 112-3/142): The "intentional overreaching" in any pairing is two-way and arises across time: This is a general conclusion on the nature of all association and motivation includes all experience 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 (P2c).

(Page 113/143): The self's *Leibkörper* and *leiblichkeit* are always present to self (P6).

(§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, P8) produces congruence and harmoniousness of the Identical senses of self and other, through an

on-going verification and nullification of senses[4]. Others are proven as other *Leiben* (P2b) and that means the insertion into a meaningful whole in everyday life (P8).

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

(Page 115/144): Repeat. The self's consciousness constitutes the sense of the other as *Leib*. All senses of otherness come from self yet are related to current associations by pairing.

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

(§53, p 116/145-6): The ego and other remain Identically Here and There (P6, P7, P2c).

(Page 116/146): The *Eigenheit* is potentially verifiable. 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). Imaginative transposal is when self empathises the other's perspective on the same cultural object. A repetition and clarification of what empathy achieves follows on. This incorporates the phenomena of mutual understanding and conflict. The other's perspective can be quasi-given to self. Reciprocity and mutuality occur, for the other empathises self. The conclusion of the constitution of the world 1, (CW1). There is an intersubjective openness for occupying new perspectives. Reciprocity and universality apply for all selves and others. The self's Here co-appears in the Other's There and vice versa. 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 the two *Körperen*. Repeat. The conclusion of the constitution of the world 2.

(Page 118/147): Pairing by association continues on higher levels on the basis of how the self's body would look if self 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): Repeat. Self and other coexist and are co-intentional. The senses self (P6), other (P2a, b, c, d) and their difference are maintained (P7).

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[4] (Hua XIV, p 249): The other's sense is constituted through its similarity to the self's.

(Page 120/149): Therefore, everyday intersubjectivity occurs: the everyday lifeworld and communal intentionality (P2d, P5, P8). Therefore, all understanding and misunderstanding 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 assertions.

(§55, p 120/148): Objectivity is intersubjective, (CW3). The phenomena have been honoured. One consciousness is related to intersubjectivity with others. Repeat. The constitution of the world has been achieved. Transcendental phenomenology is a success. The corollary is that any explanation of one person's views must refer to those of others . The conclusion of the thesis of the world 4.

There is a good degree of redundancy of explanation in the above. A clearer statement of the logically necessary principles can be made with respect to the text by deleting the unnecessary recapitulations and making the presentation more cohesive. To make the analysis clear, the following major points are required. There are eight major phenomena that Husserl was interpreting 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 empathising the perspectives of others and intersubjective life.

Further details of how this position has been established, and commentaries on the text, are provided in Appendix 2.1.

6.2 Primal institution and pairing

A short introduction is necessary to prepare the way for the phenomena that Husserl elucidated in the empathic presentation of the perspective of others and the associated phenomena of Objectivity and world. Although it was the unpublished *Ideas II* that first declared the transcendental role of the body in these analyses for "human consciousness requires an appearing Body [*Leib*] and an intersubjective Body – an intersubjective understanding", (§63, p 303/290), the *Cartesian Meditations* furthered such a position. There are two initial elucidations that are not shown in detail in the text of the *Meditations* but are reported in brief: primal institution and pairing by association.

The identically Here and There is verified as maintained (P2d, P5, P6, P7, P8).

Primal institution, *Urstiftung*, is a part of all constitution. "Even the circumstance that everything affecting me… is apperceived as an "object," … this is an already familiar goal-form… understandable in advance as having arisen from a genesis. It itself points back to a "primal instituting" … Everything known to us points to an original becoming acquainted", (CM, §38, p 79-80/113). The sense is that primal institution cannot be re-experienced as it was the first time of its interpreted occurrence. But by necessity, it must have occurred. "With good reason it is said that in infancy we had to learn to see physical things, and that such modes of consciousness of them had to precede all others genetically", (p 79/112). The passive givenness of primal institution operates before reflection.

The first-ever understanding of an object can be given automatically. The *Urstift* is that which has been "acquired for us in earlier experiences", (BKM, p 160). It is out of awareness usually and not observable by introspection nor is it the higher intentionality of thought or speech. Primal institution is found to have operated because, "coming about genetically (and by essential necessity) as soon as the data that undergo pairing have become prominent and simultaneously intended; we find, more particularly, a living mutual awakening and an overlaying of each with the objective sense of the other", (CM, §51, p 112-3/142). Therefore, there must be a first-ever knowing or correct identification that spawns all future re-cognitions: All Objectivity "points back to a "primal instituting", (§38, p 80/113). The example of a child who understands the inanimate object of a pair of scissors is the leading example given: "The child who already sees physical things understands… for the first time the final sense of scissors; and from now on he sees scissors at the first glance *as* scissors – but naturally not in an explicit reproducing, comparing, and inferring", (§50, p 111/141). Passive synthesis is operating because the sense of self and other are pre-reflexively present prior to inspection: the constitution of the other "is not inference, not a thinking act", (Op cit). "Everything known to us points to an original becoming acquainted; what we call unknown has, nevertheless, a known structural form: the form "object" and, more particularly, the form "spatial thing," "cultural Object," "tool," and so forth", (§38, p 80/113). Each form of Objectivity, within each region of being, has its own first-ever occurrence. The eidetic necessity of the primal institution is highly non-specific and merely entails the constitution of a first-ever sense of {the other} in relation to a first-ever {sense of self}.

The second major term to be understood is pairing by association. It appears in a number of synonyms. Pairing is a "universal" phenomenon that operates across the

span between the current moment (the original temporal field) and retentional consciousness what is automatically remembered without egoic effort. Pairing is an "*association*," a "*universal principle of passive genesis*", (§39, p 80/113). Although no workings are provided in *Meditations*, what is being concluded on are a number of results concerning many years of work within the *Nachlaβ, Time, Ideas II* and *Analyses Concerning Passive Synthesis*. In *Ideas II* (§§54-61), there is the unfolding of a perspective on motivations of meaning and association that is sometimes called "*motivational causality*" where it is clear that this 'causality' is "not real causality but" that which concerns objects "experienced in the surrounding world" that "exercise a greater or lesser "stimulation". They "arouse" an interest … All this is played out *between the Ego and the intentional Object*", (§55, p 227-8/216). Husserl considered motivation among associated senses to be a "fundamental lawfulness of spiritual life," where spiritual is "*geistige*" which could be translated as "mental" and is intersubjective (§56, p 231/220). Pairing also operates in imagination or the anticipation of the future:

> Pairing is a *primal form of that passive synthesis* which we designate as "*association*"... In a *pairing association* the characteristic feature is that, in the most primitive case, two data are given intuitively, and with prominence, in the unity of a consciousness and that... as data appearing with mutual distinctness, they *found phenomenologically a unity of similarity* and thus are always constituted precisely as a pair. §51, p 112/142.

What the above means is that pairing is an involuntary synthesis of the association of any perceptual object with a meaning of any sort. Specifically in the case of the *Fifth Meditation*, pairing is the association of the *Körper* of others with a modified form of the self's *Leib*. Pairing is similar to the pictorial presentation of visual art where a double intentionality picks out the current perceptual object and the depicted object "in" it.

But motivations, egoic and intersubjective, do not perceptually appear. For "all life of the spirit is permeated by the "blind" operation of associations, drives, feelings which are stimuli for drives and determining grounds for drives … according to "blind" rules", (Id II, §61, p 289/277). Husserl readily acknowledged that the presence of the past is influential, but his treatment of it was different to Freud's. "Affections

can be there, i.e., progressing from the "unconscious," but suppressed", (ACPAS, App 19, p 519/416). The unconscious for Husserl cannot be of the sort that confuses an interpretations with a conscious experience.

6.3 Eight phenomena for elucidation

There are eight conscious Objective phenomena and a number of constituting processes interpreted. For ease of reference, the phenomena are numbered P1 to P8 and displayed overall in figure 2. This section is complex and the figure is required in order to understand the interrelations between phenomena. The first process that reveals the phenomena is reflection on self and other and the comparison of all Objective profiles. What appears is that the composite whole of the interrelation between self and other can be observed. Reflection is the phenomenon of the comparison of profiles or instances of the sense of self with instances of the sense of the other. Husserl concluded that self, other and the world, with its public objects, appear because of their interrelation. Yet the constancy of self, other and their difference remains. "Consequently there belongs within my psychic being the whole constitution of the world existing for me and, in further consequence, the differentiation of that constitution into the systems that constitute what is included in my particular ownness and the systems that constitute what is other", (CM, §44, p 98-9/129). Figure 2 portrays the interrelation of the moments of the world.

P1   The first phenomenon is the type of mixed givenness that occurs in a perceptual object, be it a thing or the higher form of a person. It is the observable difference between the current moment of perceptual givenness (P1); as opposed to the presentiated addition of Objective understanding (P2a), as a specific meaningful something or someone. When the *Körper* of the other person (P1) enters the visual field of the transcendental phenomenologist, it is interpreted (P2a - and subsequent senses, P2b, P2c, P2d) as entering an association of additions of sense, between current perceptions and past, that connects other and self, co-intentionally. But presentiated senses remain presentiated. They can never have the perceptual form of givenness. "A non-originary making-present can do it [become co-present] only in combination with an originary presentation", (§50, p 109/139). "Presentation refers back to perception", (Id I, §99, p 244/209). This difference is discerned in an elucidation that claims not to go beyond the inherent nature of the phenomenon. The ability to recognise the

perceptual object is an achievement through which it becomes possible to recognise the higher type of the human body, of others or that of oneself. It further becomes apparent that perceptual Objectivity is a condition for the empathy of the profiles of Objectivity held by others, their perspective.

The lowest form of the recognition of an Identical object is the recognition of an inanimate perceptual object that is called sometimes "thing constitution" or "transcendental aesthetics," where Husserl appropriates Kant's term and uses it to refer to the passive syntheses of perception and temporality that constitute pre-reflective presence prior to egoic attention. The "vast complex of researches pertaining to the primordial world makes up a whole discipline, which we may designate as "transcendental aesthetics" in a very much broadened sense", (CM, §61, p 146/173). There is agreement with what has already been noted about thing-recognition or constitution in *Ideas I*, concerning the lowest "level of the perceptual physical thing-constitution … we refer to… *sensuous schemata*, the *sight things*", (§151, p 363/316). The same sense appears in the *Meditations*:

> …thing-constitution, the appresentation of a cultural sense to a cultural object, is more fundamental than the empathic constitution of the senses "animal" or "human": "If, within this primordial "world," we abstract from the reduced psychophysical being, "I" the man," primordial bare Nature remains, as the Nature pertaining to my own "bare sensuousness". As an initial problem concerning the psychological origin of the experiential world, there emerges here the problem concerning the origin of the "thing-phantom," or "thing pertaining to the senses," with its strata (sight-thing, <touch thing,> and so forth) and their synthetic unity… Even in this sphere the "real thing" becomes constituted at a higher level, as a causal thing, an identical substrate of causal properties (a "substance").
> CM, §61, p 145/172.

The citation is an expression of Husserl's conclusion that there are layers to constitution. Sensation, perception, *leiblichkeit* and temporality are the lowest, the most fundamental (FTL, §§4, 107c). Whereas as conceptual intentionality is the highest. The use of the word "Nature" above does not concern the natural attitude in this passage but refers to the revealed phenomena after the reductions employed.

The remarks above apply to the perceptual object of the other's body. "The theory of experiencing someone else, the theory of the so-called "empathy," belongs in the first story above our "transcendental aesthetics"", (CM, §61, p 146/173). Thus, transcendental aesthetics for Husserl meant perceptual constitution and recognition. Empathy and higher meaning are dependent on the intentional achievements and associations that get added, appresented, to all perceptual objects.

Things perceptually present themselves. They appear bodily as real and actual. Specifically, the phenomenon of perceptual givenness means that we do not perceive moment-appearances in perception, but rather consciousness works to produce a whole: "improperly appearing moments of the object are in no way presented. Perception is … a complex of full and empty intentions", (TS, §18, p 48/57). That means consciousness gathers together the appresented sides, profiles and retained, remembered and anticipated moments that comprise a whole (§§16-18). Perceptual givenness invites the beholder to add meaning to it. What is added can be primal institution, or other pairings or motivated senses, according to the type of Objectivity present. Overall, this phenomenon is noted as one where current objects of perception are composites of perception and presentation. The perceptual world, considered only as perceptual, is a baseline. There are retained conscious senses, of previously current experience, that are added to present perceptions. It is the case that the onlooker or meditator has a visual perception of the other, which is a baseline for a number of associations. Chapter 7 and Appendix 2 explains the details.

P2a   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. The "body [*Körper*] over there is nevertheless apprehended as an animate organism [*Leib*]", (CM, §50, p 110/140). The second phenomenon is the empathic presentiated type of givenness that has a number of extensions and is the carrier for different types of pairing. Empathic presentation is the specific form of givenness of the living other and is constituted by self. The "being there in person" of the other is always a quasi-givenness because "properly speaking, neither the other Ego himself, nor his subjective processes or his appearances themselves, nor anything else belonging to his own essence, becomes given originally" to any self (p 109/139). "The character of the existent "other" has its basis in this kind of verifiable accessibility of what is not originally accessible … an experience that does not give something itself originally but that consistently verifies something indicated – is "other"", (§52, p 114-5/144). In

particular, empathic presentiational givenness covers a number of associated senses that occur with the identical referent of the givenness of others. For instance, the phenomenology of empathy occurs when the bodies of animals or humans appear. In ""*empathy* [*Einfühlung*]" or *interpretation* [*Eindeutung*] it is understood as animate organism [*Leib*] … as carrier of something psychic", (Id III, Supp I, §1, p 94/109).

What happens in presentation is that consciousness is turned towards two objects at the same time: one immanent and retained; and one transcendent and perceptual yet within immanence. At a non-verbal level, the visual perception of the other's *Körper* is a signifying bodiliness. The general phenomena of human bodiliness are signitive. Each body takes part in a signifying medium, a code, in order to transmit a fundamental co-interest, or potential co-interest, in basic objects. A passage from *Ideas II* makes the point about the overall sense of the other's body. "It is just like reading a newspaper: the paper imprinted with sensory-intuitive marks is unified with the sense expressed and understood in the word-signs… It has … a sensuous Body for a spiritual meaning that is grasped by way of understanding; "Spirit" and "Body" are unified", (Id II, Supp VIII, p 333/320).

Overall, there are four pairings by association in generating the everyday attitude sense of the other. P2a is the living expressiveness of the specific non-verbal bodily orientation of the other, with respect to self and mutual Objectivity. P2b is an extension of this to become the constitution of the visually perceived bodily expressiveness as another *Leib* and hence another consciousness in one world with self. P2c is the conclusion that underlying all difference of perspectives and beliefs, the other remains other and the interrelation between self and other is constant. P2d is the quasi-givenness of the other's empathised perspective on the same cultural object as available to self. These extensions of P2a are explained in more detail below.

P2b   The perception of the other's body indicates their expression of otherness. It also indicates the non-verbal sense of the other as a *Leib*, a living other is empathised as being in a world with self. The givenness of the other's *Leib* is constituted by each transcendental ego. "In this combination… the Other's animate body [*Leibkörper*] and his governing Ego are given in the manner that characterises *a unitary transcending experience*… The character of the existent "other" has its basis in this kind of verifiable accessibility of what is not originally accessible", (CM, §52, p 114/143-4). Where "what is not originally accessible" are a number of presentations of socially learned senses.

P2c   The perception of the other's body indicates the phenomenon of the Identical other and their givenness "There" that co-occurs with the Identical self and its givenness "Here". The ""other's" body, has the mode "There"", (§53, p 116/146). My "experience of a coexisting ego… according to the whole sense-giving course of the association, must be appresented *as an ego now coexisting in the mode There*", (§54, p 119/148). These remarks concern the constancy of interrelation between any self and any other with respect to cultural objects.

P2d   The perception of the other's body indicates the overall outcome of empathic presentation is an empathised imaginative transposal to constitute a quasi-appearance of the other's intentional object, a profile on common cultural objects and world, a shift of perspective from the self's own, through an overlapping, an empathic-imagining of what the other's perspective must be, on the same referents that appear to self. The phenomenon of the other includes the empathised givenness of the perspective of the other, by imaginative transposal of self into the place of the other. "I apperceive him as having spatial modes of appearance like those I should have if I should go over there and be where he is", (§53, p 116/146). The other's perspective on the same cultural object to self is shown in passages where the pieces are arranged in such a way that the phenomena are not violated but are decided on in a manner that is allegedly true to their appearing. And so for other persons who are argued to live within the same fundamental world of meaning. In overview:

> In changeable harmonious multiplicities of experience I experience others as actually existing and, on the one hand, as world Objects - not as mere physical things belonging to Nature, though indeed as such things in respect of one side of them. They are in fact experienced also as *governing psychically* in their respective natural organisms. Thus peculiarly involved with animate organisms, as "psychophysical" Objects, they *are "in" the world*. On the other hand, I experience them at the same time as *subjects for this world*, as experiencing it (this same world that I experience) and, in so doing, experiencing me too, even as I experience the world and others in it. Continuing along this line, I can explicate a variety of other moments noematically.

> ...I *experience* the world (including others) ... as other than mine
> alone [*mir fremde*], as an *intersubjective* world, actually there for
> everyone, accessible in respect of its Objects to everyone. And yet each
> has experiences, his appearances and appearance-unities, his world-
> phenomenon; whereas the experienced world exists in itself, over
> against all experiencing subjects and their world-phenomena.
> §43, p 91/123.

What the quotation above records is a universal necessity for there being Objectivity for all. It is empathy that brings Objectivity into being. Husserl believed that intersubjective consciousness constitutes Objective cognition: "there is implicit *mutual being for one another*", (§56, p 129/157). Sections 43 and 49 are overviews of Husserl's complex account.

P3 The Identical referent sense of otherness has a first-ever occurrence: By necessity, there must be a primal institution of the first sense of another human being for each self. Husserl claimed that the re-awakening of the *Urstift* is discernible among the passive syntheses concerning the sense of the other. It is the perceptual Object of another human body that elicits a re-awakening of retained sense of a first-ever pairing that "comes about when the Other enters my field of perception", (§51, p 113/143). In Husserl's words, the "experience of someone else … effects a similar *connexion mediated by presentiation*: …a connexion between, on the one hand, the uninterruptedly living self-experience …and …the *alien sphere* presentiated therein", (§55, p 127-128/156). The primal institution of that sense, the *Urstiftung,* concerns that which has been "acquired for us in earlier experiences", (BKM, p 160). In other words, all presentiated senses are linked to passive constitution and the *Urstift*. It is claimed that the first-ever constitution can be re-awakened when experiencing a current object of the same sort.

Section 31 of the *Meditations* can be understood as the assertion that empathic presentation is the source of otherness and that self excludes otherness from itself. The referent of the many specific senses of self throughout the lifespan, concern identity and subsuming personal change within this identity: "after all, I can also genuinely remember another mind's experiences, not only my own. The phenomenon of I being co-present as the I of re-presented originally experienced experiences would seem to be just this, a phenomenon", (Marbach, 2000, p 91). The same distinction is

being drawn, for instance, when Husserl wrote that "my live body [*Leibkörper*] is always there and sensuously prominent; but, in addition to that and likewise with primordial originariness, it is equipped with the specific sense of an animate organism [*Leiblichkeit*]", (CM, §51, p 113/143).

It is passages like these that refer to *a unitary transcending experience* in connection with the role of the human body generally: that means there is a minimal world that must be, for there to be the everyday world that is communally meaningful. The sense of the other is constituted in such a way that the end product is separate and connected: "none of the *appropriated* sense specific to an animate organism [*Leiblichkeit*] can become actualized originarily in my primordial sphere," meaning that the other remains other and, theoretically, never becomes confused with self (Op cit).

P4   Because the senses self and other always co-occur, along with the first-ever sense of the other, there is a first-ever sense of self that must have occurred in infancy. Because any understanding "itself points back to a "primal instituting"", (§38, p 80/113). It must be noted that Husserl was discussing degrees and extents of exclusivity and mutual influence. To a degree, self and other are mutually exclusive. To a degree, both are in an empathic co-relation. Husserl was certain that the ego is co-present with the other: "Just as I am co-present in my past or in a fiction, just so in the mental life of another mind which I am re-presenting in the empathy", (Hua XIII, p 319, cited in Marbach, 2000, p 90).

P5   The phenomenon of the whole of intersubjective cases and involvement with others shows the work of the passive syntheses that operate in constituting the current meaning of self, other and world. With the words: "The experienced animate organism of another continues to prove itself as actually an animate organism, solely in its changing but incessantly *harmonious "behavior""*, (CM, §52, p 114/144), Husserl turned his readers to consider the intersubjective processes of the verification and nullification of sense. P5 is social reality, the great expanse of human experience and the ultimate referent for each person's insertion into humanity. Indeed, in order to make aspects of the whole identifiable, phenomenon P5 is the whole for interrelating regularly identifiable aspects of self and other. Yet there is an overlap of sense that has accrued between self and other. The givenness of the living other remains as

presentiated sense that is harmoniously verified through everyday intersubjective experience. Intersubjectivity is a reciprocal, mutual influence between persons.

P6   The transcendental ego excludes all otherness from itself as an observable phenomenon although it bestows that sense in constitution. "That which is primordially incompatible, in simultaneous coexistence, becomes compatible", (§54, p 119/148). The transcendental ego is itself yet is still connected to others and intersubjectivity. The usual effect of transcendental reduction on the ego is to create a sense of self that remains with an intersubjective tinge. "My ego is mine only in association with other egos. As a transcendental ego, I would have to have other transcendental egos next to and outside of me… in order to be justified in calling this transcendental ego mine", (Ströker, 1993, p 126). A definite comment on the co-presence between self and other is "psychic being, which is co-given to the spectator along with Bodily movements in co-presence, and indeed as conforming to rules, movements which now for their part frequently becomes new signs", (Id II, §45, p 174/166). The specific reduction to the own world is unable to remove the most basic sense of intersubjective connection as section 5.2.4 has shown.

Husserl distinguished three overlapping types of the self-understanding of the transcendental 'Ego'. There is an observable difference between the sense of self as pre-reflexive, *leibliche* self-presence, that can be further differentiated from the sense of self as *Körper*, and then higher still, as *LeibKörper*. As Zahavi puts it, there is the "importance of distinguishing between (1) the prereflective, unthematized lived body-awareness that accompanies and makes possible every spatial experience; and (2) the thematized consciousness *of* the body. It is necessary to distinguish the functioning *subjective* body (*Leib*) and the *thematized*, *objective* body (*Leibkörper*)", (1999, p 104). What this means is unpacked as follows.

Leib is the most fundamental and personal form of bodily givenness. The self's *Körper* is a reification of that *Leib* and its external sense, for others and self. *Leibkörper* is higher still, a living extended physical body. The *Körperen* of others are human and awaken retained senses and promote anticipations that they are rational and understandable.

Husserl believed that each person has the visual perception of self, which means looking at one's own body from the vantage-point of looking down on oneself: Seeing one's hands, body and legs when one looks down on one's body. Indeed, "certain of my corporeal parts can be seen by me only in a peculiar perspectival

foreshortening, and others (e.g., the head) are altogether invisible to me", (Id II, §41b, p 167/159). It is the case that reflections on one's own body, from the perspective of the other, play a role in the *Fifth Meditation*. What Husserl argued concerned the "external presentation of oneself (presenting oneself as situated in external space)", (BKM, p 155).

What appears of self to self is that: "I, as the primordial psychophysical Ego, am always prominent in my primordial field of perception, regardless of whether I pay attention to myself and turn toward myself with some activity or other. In particular, my live body [*Leibkörper*] is always there and sensuously prominent", (CM, §51, p 113/143). Husserl was referring to the givenness of *Leib* as a substrate for the Identical Ego. Husserl had long held that the bodily ability to change, differentiate, co-ordinate and amalgamate manifold perspectives enabled Objectivity. The movements from the "kinaesthetic sensations" are "constitutive of the appearance of things - other things as well as the Body", (TS, §83, p 242-3/282). The latter is an early statement of this belief. Ströker points out that the *leibliche* givenness of one's own body to oneself is a major influence that underpins the recognition of the Identical Ego. "From the constitutive point of view … the fulfillment of the intention that refers to my ego – is essentially bound up with my own body … my transcendental ego is specifically anchored in the existence of my body", (Ströker, 1993, p 132). Zahavi confirms that Husserl believed that the body was constituted perspectivally, as structured and extended in space. "First of all, there is the immediate, nonarticulated, prereflective self-sensitivity. Second, there is the thematization and articulation of this experience, which localizes it in bodily organs… In this case we can speak of a *bodily reflection* taking place", (1999, p 108). What the phenomenology of the body, as a moment of investigating world-constitution concerns, is overlapping senses of the special cultural object of the human body and the transcendental role that it has as a bridge between separate but interrelated domains of sense.

P7   Self remains Identical (P7) in relation an Identical specific current other who maintains identically other and in an Identical relation of mutual exclusion and inclusion (P2c) with self. In Husserl's estimation, self is always paired with "the other body … the coexisting ego … *in the mode There*", (CM, §54, p 119/148). The Identical referent of the transcendental ego refers "all-embracing structural forms in which I exist as ego… identifiable again and again, in respect of all its parts and moments", (§46, p 103/133). Despite the observation of connection and universal

similarity, self and other are not confused. "Consequently my entire primordial ownness… has the content of the Here… not the content belonging to that definite There", (§54, p 119/148). The interrelation of perspectives of possible and actual experience about a cultural object, first occurred in conclusions concerning Objectivity, where what "we experience of the thing… has reference to the experiencing subject. All these appear in changing aspects, in the change of which the things are present as sensibly changed also", (Id II, §18f, p 88/83). In *Ideas II*, the perspective of *Leib* with the givenness Here, is referred to in wording like the "Body … has … the unique distinction of bearing in itself the *zero point* [*null punkt*] of all these orientations", (§41a, p 166/158). Textual support for such thinking is abundant in *Ideas II*. In 1907 Husserl had written that "every thing in the whole world can escape from me, except for my own Body. In relation to a seen part of my Body I can approach or recede … but only to a very limited extent", (TS, §83, p 241/280). These remarks discuss the constitution of the sense of *Leib*. This perspective in *Meditations* is not explained in the text but is rather reported from previous research (Id II, §41a, p 166/159, §46, p 176/168, §52, p 212/202, p 216/205).

It is an important prior conclusion that one referent can be seen, across a number of profiles or instances, that comprise the sense of the whole gained so far. There are Identical referents of self and other, or the otherness of the other, as found in the own world. This idea of the Identical referent is defined in *Ideas I* as: "the "*Identical*" the "determinable subject of its possible predicates"", (§131, p 313/271). The identical nature of the constancy of self and other is a discernible eidetic form whereby the primordial otherness of the other is a carrier for higher forms of presentation. This attention to The Same Object is clearly repeated in 1929 as an "identifying synthesis connects them in the evident consciousness of "the Same" – which implies the same, never repeated temporal form, filled with the same content", (CM, §55, p 127/155). This is Husserl's way of stating that the mental processes refer to objective content in a regular way.

The conclusion about Identicality is observable despite the fluctuations of each instance. It first arose in relation to comparison across specific examples of what can be classed as identical, in consideration of "relations between the noetic and the noematic, between the mental process of consciousness and the correlate of consciousness", (Id I, §97, p 239/205). The Identity of the ego is that it is Identical with itself and maintains its uniformity. "The ego grasps himself not only as a flowing life but also as *I*, who live this and that subjective process, who live through this and

that cogito, *as the same I*", (CM, §31, p 66/100). What is being referred to is a phenomenon of self-givenness and self-recognition. "Since, by his *own active generating*, the Ego constitutes himself as *identical substrata of Ego-properties,* he constitutes himself also as a "fixed and abiding*" personal Ego* – in a maximally broad sense, which permits us to speak of sub-human "persons""", (§32, p 67/101). Where "sub-human "persons"" refers to presence of the primordial being of other persons, because they are considered as being part of the immanence of the universalised and necessary own world: In other words, self and other are identical in their fundamental being and this is evident through a process of comparison. One aspect of the transcendental ego is that it brings itself into being. It is a phenomenon, for people without a mental illness or brain damage, that there is a conscious phenomenon of a persisting sense of self. Husserl debated this point (Marbach, 2000).

P8   The reduction to the own world, the "novel epoché," is to "abstract… from all determinations of the phenomenal world that refer to "others"…and… presuppose these … all cultural predicates … everything "*other-spiritual*"" and "the *characteristic of belonging to the surrounding world*", (CM, §44, p 95/126-7), produces the phenomenon of the abstracted irreducible own world (P8) where "the sense "Objective"… *vanishes completely*", (p 96/127). Because intersubjective influence remains for P6. The phenomenon P8 requires a variation to force a comparison that needs to be evident in the imagination.

> Thus we abstract first of all from what gives men and brutes their specific sense as, so to speak, Ego-like living beings and consequently from all determinations of the phenomenal world that refer by their sense to "others" as Ego-subjects and, accordingly, presuppose these. We can say also that we abstract from everything "*other-spiritual*," as that which makes possible, in the "alien" or "other" that is in question here, its specific sense.
> p 95/126-7.

This means adopting an interpretative position in a variation of the conditions concerning what is necessary and universal, what must be the case. The own world, despite its name, is an independent whole of intersubjectivity even after the forced reduction in a specific way. Even after the novel reduction to the sphere of ownness

"what is mine in my world-experience, pervading my world-experience through and through" is that "my actual and possible experience *of* what is other, is wholly unaffected by screening off what is other", (p 98/129). Hasty readers miss this point and so find Husserl's text nonsensical and supportive of solipsism which is entirely the opposite of what he intended to show. "Within this "*original sphere*" …we also find a "transcendent world," which accrues on the basis of the intentional phenomenon, "Objective world," by reduction to what is peculiarly the ego's own", (§48, p 104-5/135). Meaning that it is impossible to remove intersubjective senses from what is empathised as the perspective of others.

In sum, the phenomenon of specific, nonverbal expressive meaning of the other is constituted according to specific gestures of the body of the other, which make sense because of the interrelation to the phenomena noted above. The final result is the lifeworld and its intersubjective intentional implication. The ""empathising" of definite contents belonging to the "*higher psychic sphere*" arises. Such contents too are indicated somatically and in the conduct of the organism toward the outside world – for example: as the conduct of someone who is angry or cheerful", (§54, p 120/149). The immediate understanding of other persons is the phenomenon of empathy: "mentally representing another mind's point of view in an activity of empathy (*Einfühlung*) … for example, a perception that someone else has of the x that I see", (Marbach, 1993, p 91). Common sense objects in the world, that appear perceptually to self and other, are a telling case for all types of Objectivity including the higher intentional forms of speech, writing, thought and reasoning.

The senses of the objects self, other and perspective of the other, reveal transcendental intersubjectivity. This can be used as a guide to understand its psychological consequences as a means of justifying the practice of psychotherapy by limiting its theorising through an accurate view of intersubjectivity and meaningfulness within it.

Chapter 7

A transcendental interpretation of the *Fifth Cartesian Meditation*

Aim: This Chapter provides an interpretation of Husserl's *Fifth Cartesian Meditation -* a central research question of transcendental phenomenology is posed in a polythetic manner and a polythetic answer is provided. The success or failure of this theory of necessary conditions can be judged in relation to the function of a minimally adequate theory of human understanding and interrelationship. A minimally adequate theory should be able to distinguish differing represented senses, of two or more persons, each with their own perspective on the same referent, a mutual cultural object and so be able to relate one perspective to the other. If this criterion of minimal adequacy is not met, then intersubjectivity has not been correctly understood. If a less than adequate understanding of intersubjectivity were existent in therapy, then there would be difficulty in doing the work because a false understanding would have been accepted that would not help therapists meet clients. Despite problems and critical remarks in Chapter 8, Husserl's account in this Chapter is claimed to be a success on this criterion. Diagrams are inserted in order to explain the referents in addition to the verbal explanation.

7.1.1 The elucidation of empathic presentiation

Understanding another person requires a theoretical statement about how other people have their perspective, with respect to the same referent of a cultural object that is apparent to all concerned. Empathic presentiation is similar to picturing presentiation (Id I, §99) or the imagination of a picture, mentioned in *Ideas I,* as distinguishing what appears in "the realities presented "in the picture"", (§111, p 262/226), for the consciousness and perspective of the other appears "in" or "through" their body. Husserl's account is parallel to transcendental argumentation but concerns teasing apart gradations of sense in relation to forms of intentionality.

But Husserl's text makes few asides concerning how to understand the comments that are made. Accordingly, explaining the account requires a detailed understanding of the intentional analysis of intentional implication, noted in sections 4.2.1 and 5.2.4. The text concerns: (1) empathy, (2) Objectivity as intersubjective with respect to the mutuality between the perspectives of self and empathised other, and (3), being in a shared world. In order to make a clear analysis, specific elucidations are stated in full. Then the portions of interest to the thesis are given a further sustained attention. The type of analysis in the *Fifth Meditation* is a phenomenology of equiprimordial conditions. It functions on several levels. Chapter 8 appraises the interpretative stance. The specific type of reading of the *Cartesian Meditations* made below is one that sees it as a series of conclusions that are repeated and thereby detract from their clarity. The eight phenomena stated in section 6.3 should be born in mind, as should the overview of the *Fifth Meditation* in section 6.1 that provides details of Husserl's repetitions. What is present in the *Fifth Meditation* is a major focus on the elucidations of intentional implication between noesis and noema, drawn from prior working. In order to make this Chapter logical, the elucidations are numbered in their logical order to identify the claims made. Given the clarification of the reduction to own world provided by Kern and Ströker (section 5.2.4) and the phenomena for elucidation in section 6.3, what follows is a study of how the elucidations arise when the noesis-noema correlations are considered transcendentally. Also, in the *Fifth Meditation* there is an omission of the exhortation of sections 34 and 36, to use eidetic imaginative variation and how it applies in this case. Such detailed working is not present in any of Husserl's English language translations and a worked example of imaginative variation would have further clarified how Husserl reasoned. It is important to attend to detail. So German terms are restated where necessary. See figure 3 for an overview of the first series of intentional implications.

The body of the other is visible to self and self empathises it in a number of ways even after the reduction to the own world has taken place. Even this reduction cannot remove the most basic shared senses. This, the initial significant point of the elucidation that Husserl made, is repeated with more detail when he added that the "being there in person" of the other means that "properly speaking, neither the other Ego himself, nor his subjective processes or his appearances themselves, nor anything else belonging to his own essence, becomes given originally" to self (CM, §50, p 109/139). This statement underlines the interpretation that such senses are presentiated. They are 'second hand' not first hand and as retained associations they

Self

P1: P2b Other's mind and body
P1: P2a Expressiveness

Other

Cultural
Object

P5 Social whole

P3 First
sense of
other

P6 sense
of self

P4 First
sense of
self
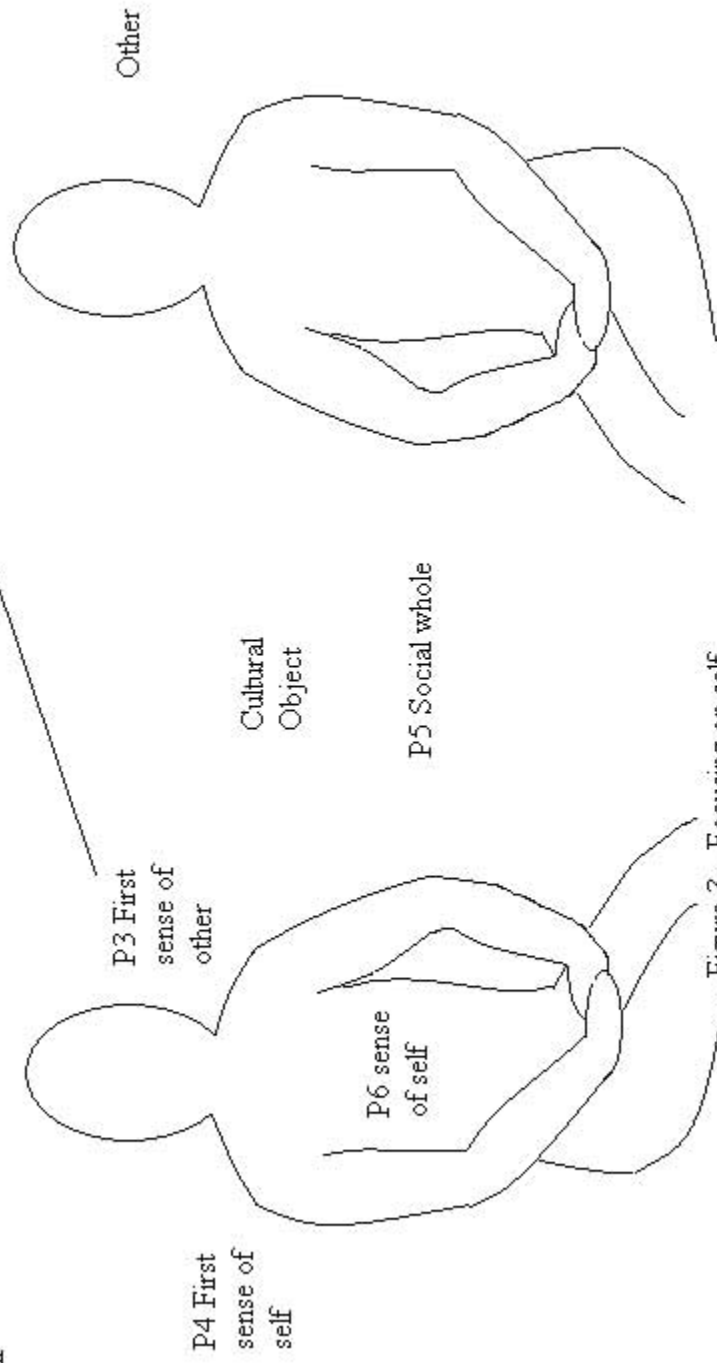
Figure 3 – Focusing on self.

are awoken when the *Körper* of the other is perceived (or otherwise represented). Furthermore, self and other are not identical because they occupy different perspectives. For "if what belongs to the other's own essence were directly accessible, it would be merely a moment of my own essence, and ultimately he himself and I myself would be the same", (Op cit), and that does not occur. In a different wording that is added in a later clarification, the mutual exclusiveness of the *null punkt* of self-Here separates self from the other-There.

The first major distinction for understanding empathy and its role in the constitution of the world, is that a double noesis is working to constitute two Objective senses. The phrase the "body [*Körper*] over there, which is nevertheless apprehended as an animate organism [*Leib*], must have derived this sense by an *apperceptive transfer from my animate organism* [*Leib*]", (p 110/140), means that there is a pairing by association, an associative overlapping of sense taking place. Husserl claimed he could distinguish the human body of the other in several ways. Firstly, it is *Körper* prior to it being empathised. Secondly, after empathising, it is an expressive *Leib* with its own perspective, a living other self. The meditator in the own world contemplation observes the expressiveness of the other as *Körper*; whereas the sense *Leib* occurs when the first of its higher associations are considered. Right away this means that the first elucidation of sense concerning the Objectivity of the human body (*Leibkörper*), for self and other, is that the *Körper* indicates multiple senses of otherness (P2a, P2b, P2c, P2d).

The other *Körper* carries multiple senses, some of which overlap and permit an addition, or make a difference, to other meanings. The *Körper* carries senses that are wholly other and only ever presentiated. The first-hand consciousness and perspective of the other can never be first-hand for self. But despite the other's first-hand givenness being out of reach to self. There is the empathised quasi-givenness of the other's perspective. This stance is paradoxical but not self-contradictory. It is an accurate reporting of how the sense of the other occurs. Because of an assumption of homogeneity about human being, all that has been stated in this distinction for self, applies to the other. The transcendental function of the living body of all selves is to amalgamate own-*Leib* with the *Körper* of others and their *leiblichkeit* and pools these senses in a specific way.

The Objectivity of the human body, and its basic commonality to all selves and others, is a specific motivating similarity that invites a pairing by association. Husserl claimed that it triggers a number of associations of sense because the *LeibKörper* is

primordially intersubjective: "It is clear from the very beginning that only a similarity connecting, within my primordial sphere, that body [*Körper*] over there with my body [*Körper*] can serve as the motivational basis for the "*analogizing" apprehension* of that body as another animate organism [*Leib*]", (p 111/140). This should be taken to mean that the higher sense of human being is intersubjective.

The similarity between human bodies is claimed to be a motivation. It is not an inference by analogy. The mental process of pairing (apperception in this sentence) "is not inference, not a thinking act", (p 111/141). It is due to a primal institution of the first-ever sense of the other (that must have occurred in infancy). Several types of pre-reflexive addition encourage and found other types of "pregivenness", (Op cit).

Specifically, in the case of the other person, it is claimed there always must have been a prior time when a first-ever constitution of another-as-other arose. It is concluded that the sense of the first-ever other is re-awakened each time a specific other person is encountered. In the case of empathy, there has been a first-ever achievement of the sense of another person. A "body [*Körper*] within my primordial sphere, being similar to my own animate body [*Leib-Körper*], becomes *apprehended as likewise an animate organism* [*Leib*], we encounter: first, the… *primally institutive original*", (§51, p 112/141-2). This specific sentence is the conclusion that when we meet another, there is the sense of them as a conscious person yet such a sense must have been constituted for the first time in infancy. Any other person's sense, to any self, is an empathic presentation of associations of meaning. See figure 4 to understand relations between the next set of intentional implications.

There is a visually perceptible separation and difference in givenness that promotes and enforces a distinction of sense between self and other. (Despite there being intimate and fundamental connection, and indeed, constitution of the sense of the other by self). At higher levels of awareness, the knowledge of the source is expunged and not directly accessible to self. What this means is that the shades of difference between self and other accrue so that the presentations of otherness and lifeworld remain separate and higher.

What selves constitute for others are two senses that are overlapped or associated: the "component of the Other which is not accessible originaliter is combined with an original presentation" of what appears visually, their human bodily Objectivity (§52, p 114/143). There is an elision of sense, an extension or deepening of understanding amongst a number of paired associations. Because of the similarity between human bodies, the expressiveness of the other's body carries a further

P1: P2d Other's perspective
P1: P2c Remains other there
P1: P2b Other's mind and body
P1: P2a Expressiveness

Other

Cultural Object

P5 Social Whole
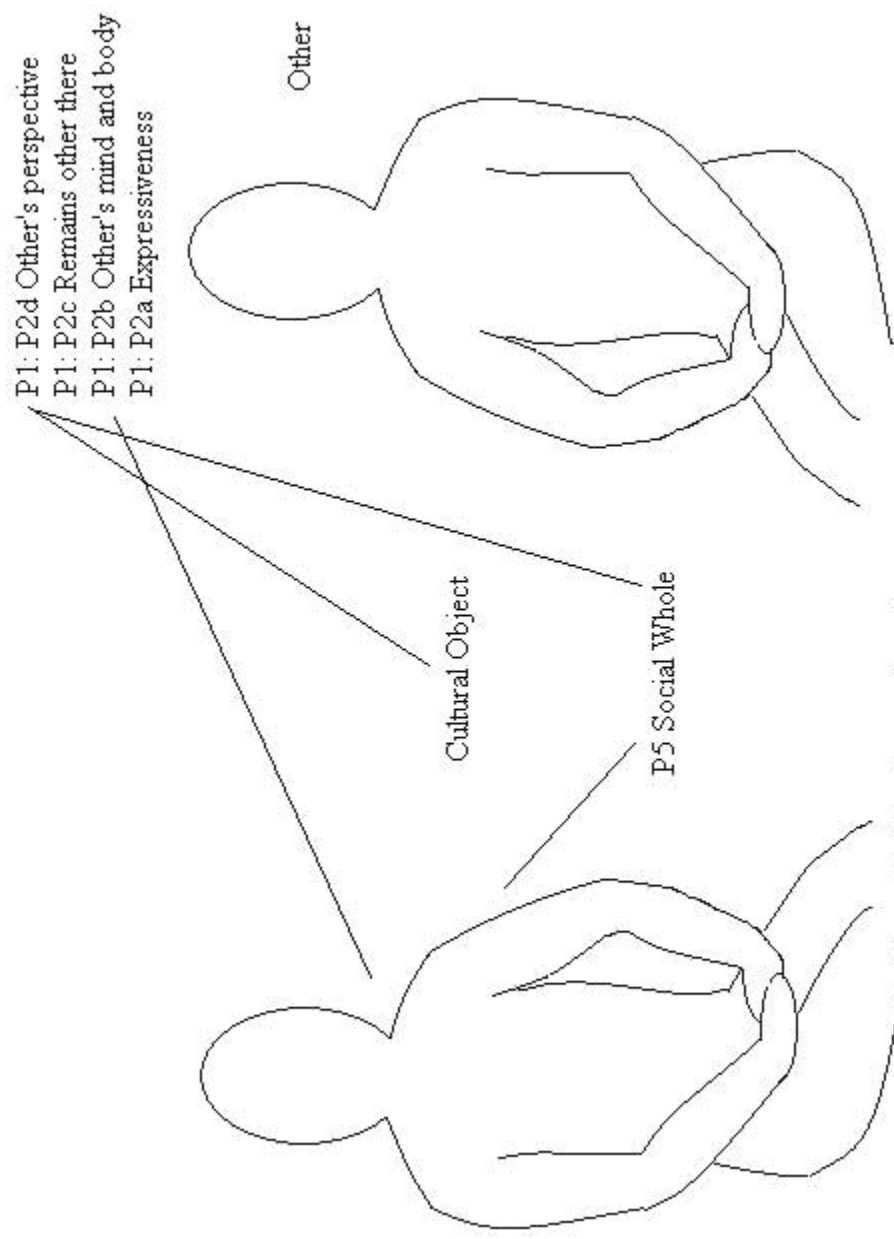
Figure 4 - Focusing on the other.

association. Each self bestows its own sense of *Leibkörper* and ego. But finds that the sense of the other is always of the form *other*.

There is next an important junction of events. A vicarious verification of the otherness of the other occurs because the sense of the other is only ever presentiated and appresented to the perceptual object of the other's body: the presentiated sense of the other remains an intentional modification of the *leibliche* self. The sense of the presentiated other is derivative, constituted. It can never be first hand. The "transcendental clue" of the givenness of the other (§21, p 53/89) is that harmonious intersubjective experience verifies or nullifies what is the case concerning the relations of meaning between perceptual and presentiated senses of the other's *leiblichkeit,* according to their *Körper*. This is the role of intersubjective life as 'reality testing'. "The experienced animate organism [*Leib*] of another continues to prove itself as actually an animate organism [*Leib*], solely in its changing but incessantly *harmonious "behavior"*", (p 114/144). What Husserl meant was that there is an overall congruence between the senses that accrue. Some senses are impossible whilst others are utterly necessary for meaning and interrelationships to exist as they do.

But just where clarity is required, Kern notes that at the time of writing, Husserl provided a poorly worded commentary on the vicarious verification of the sense of otherness. Kern writes that the "corresponding passage in the Cartesian Meditations seems to me to be corrupt", (BKM, p 261). He continues: "other psychic determinations are proven or confirmed by the fact that they stand together with the originally perceived corporeality [*körperlichkeit*] in a nexus of continuous, *reciprocal* motivation", (p 162). Where "psychic" is used in a general sense of meaning-for-consciousness. Therefore, to provide the sense that is most accurate, the wording of *Cartesian Meditations* is replaced by the earlier rendition:

> When I apprehend an external body [*Leibkörper*] similar to my bodily
> organism [*Körper*], as bodily organism [*Leib*], then, in virtue of its
> similarity, this [alien] bodily organism [*fremde Leibkörper*] exercises
> the functions of *appresentation in the mode of "expression"*
> [>*Ausdrucks*<]. This requires that a manifold inwardness also be
> posited that develops progressively in typical fashion, [an inwardness]
> that on its part demands a corresponding outwardness, which actually
> does then arise in accordance with the anticipation [*Vorerwartung*]
> from within. Wherever the appresenting apprehension thus ensues, and

is confirmed in this manner within itself by means of the continuance of corresponding expressions, there the appresentation is maintained.

Hua XIV, p 249.

Cited in BKM, p 162, translation altered by reintroducing the original terms.

What the quotation means needs to be teased apart. Firstly, there is a statement of intent that is an emphasis on the manner of empathic presentation: "When I apprehend an external body [*Leibkörper*] similar to my bodily organism [*Körper*], as bodily organism [*Leib*], then, in virtue of its similarity, this [alien] bodily organism [*fremde Leibkörper*] exercises the functions of *appresentation in the mode of "expression"* [>*Ausdrucks*<]", (Op cit). This means that the recognition of the motivating similarity of the human body, as expressive and primordially intersubjective *Leibkörper*, is further verified through intersubjective experience in the lifeworld through time. Because the visual perception of the other's physical body is empathically presentiated with connections to the manifold senses of the other, and those senses are verified within the harmonious whole of similar experiences of the region intersubjective reality. It is the case that "manifold inwardness also be posited that develops progressively in typical fashion, [an inwardness] that on its part demands a corresponding outwardness, which actually does then arise in accordance with the anticipation [*Vorerwartung*] from within", (Op cit). The manner of this is made clear in sections 52 to 54 of the *Meditations*.

Perceptions and presentations are overlapped: fused but not confused in that the otherness of the other is vicariously verified. The otherness of the other is part of primordial 'Nature' because it is retained by consciousness although it is never first-hand for self. This last claim is extended because in section 53 it is explained that the congruence and regularity of cultural life is the means of maintaining specific meanings across time concerning the senses of past, present and future human behaviour. Husserl went on to claim that the non-verbal substrate of human bodiliness, and the pairings by association, are part of a larger eidetic structure involved in the maintenance of all forms of higher meaning (§§55-63).

Twice Husserl repeated that the difference in sense, between self and other, is maintained despite it being the case that self has added a modified form of its own sense to the other (§52, p 114-5/144, p 115/144). Husserl embellished the point concerning the separation of self and other again with a new type of phrasing that clarified the previous remarks on the difference between the givenness of self and

other: "As reflexively related to itself, my animate bodily organism (in my primordial sphere) has the central "Here" as its mode of givenness; every other body, and accordingly "the "other's" body, has the mode "There"", (§53, p 116/145-6). This is all part of the same set of assertions concerning the regular eidetic structure between self, other, cultural object and world.

However, the extent of pairing by association is incomplete. Cultural objects exist in a constant relation to the Identicality of self and other, for the overlapping of senses between self and other. Through movement, self could occupy a manifold of perspectives with respect to the same object. Indeed, cultural objects act in co-relating the manifold perspectives of self and other. This is a conclusion that underlines the reciprocity and mutuality of intersubjectivity. The reciprocal motivation is immanent, for each self within reflection and intersubjectivity between selves. The mutual cultural object is visible to both self and other:

> …the "other's" body, has the mode "There". This orientation, "There," can be freely changed by virtue of my kinesthesias… By free modification of my kinesthesias… I can change my position in such a manner that I convert any There into a Here… I should see the same physical things, only in correspondingly different modes of appearance … my current perceiving "from here," but other quite determinate systems, corresponding to the change of position that puts me "there," belong constitutively to each physical thing. And the same in the case of every other "There"… these instances of belonging together … [are] quite essential to the clarification of the associative performance, experiencing someone else.
> p 116-7/146.

What this means is that mutuality and reciprocity exist between any self-Here and any other-There perspectives. Others empathise selves as selves empathise others. The elucidation of intersubjective intentionality is furthered because it concerns the possibility of being able to occupy different perspectives on the same cultural object. Husserl could have added to the last sentence above that not only are "these instances of belonging together … essential to the clarification of the associative performance, experiencing someone else," (Op cit) but also that they are experiencing a manifold of perspectives about a cultural object.

Because self has a potential accessibility to verify others' perspective, and through its potential to move and become fulfilled, any phenomenologist could see the same perspectives on cultural objects as others can. "I should see the same physical things, only in correspondingly different modes of appearance, such as pertain to my being there. It implies… that not only the systems of appearance that pertain to my current perceiving "from here," but other quite determinate systems, corresponding to the change of position that puts me "there," belong constitutively to each physical thing", (p 116-7/146). What this means is that reciprocity occurs around the publicness of the cultural object and it's manifold of senses. The cultural object is co-associated through corresponding manifolds of self-Here, self-there, other-There and other-here. Similarly, these distinctions concerning Objectivity and the human body apply to all selves who constitute senses of others. To repeat, there is a reciprocal and mutual relationship between self and other. So that all that applies for self to the other applies for other to self.

The co-relation of the perspectives of self and other, with respect to the mutual cultural object, is pertinent to the full phenomenon of the other because the potential overlappings of the multiple senses of self-Here and other-There are sufficient to create the empathically-imagined perspective of what the other can experience. This is the case whether the perspective of the other has ever been apparent to self or not. Through the achievement of the series of pairings by association and empathic transposal so far, the sense of the other is constituted as the sense of an existent person:

> ...as we find on closer examination, I apperceive him as having spatial modes of appearance like those I should have if I should go over there and be where he is. Furthermore the Other is appresentatively apperceived as the "Ego" of a primordial world [*Lebenswelt*], and of a monad, wherein his animate organism [*Leib*] is originally constituted and experienced in the mode of the absolute Here, precisely as the functional center for his governing. In this appresentation, therefore, the body in the mode *There*, which presents itself in *my* monadic sphere and is apperceived as another's live body (the animate organism [*Leib*] of the alter ego) - that body indicates "the same" body [*Körper*] in the mode *Here*, as the body experienced by the other ego in *his* monadic sphere. Moreover it indicates the "same" body [*Körper*] concretely,

with all the constitutive intentionality pertaining to this mode of givenness in the other's experience.

p 117/146.

What the above means is that the other is empathised with their perspective There. In choosing a different form of expression, the conclusion above, deduced through eidetic necessity about intentional implication, is an assertion concerning intersubjective co-constitution. The quotation means that between any two instances of consciousness, there is an interrelationship of perspective. Empathic presentation quasi-presents the perspectives of others.

A third pairing by association occurs that verifies the on-going continuity of difference between one's own *Leib* and the visual object, other *Körper*. Written as an 'equation' it can be expressed by stating: the self's *Leib* plus the visual object of the other's *Körper* comprise a phase in the overall presentiated sense of the other that concludes in being able to 'imagine' empathically what other people are able to understand. The self's Here co-appears with the other's There. Such an equation expresses empathic transposal and "puts me "there"… And the same in the case of every other "There"", (p 117/146). In a metaphorical sense, empathy binds communities together. It is a medium through which understanding occurs and communication is enabled. What follows the transposal is a fourth pairing of the sense that has been empathically 'imagined'. Empathic presentation extends further than empathising oneself into the perspective of the other.

Husserl added a mutual event that can be expressed metaphorically as 'looking into the eyes of the other and seeing oneself'. For the other *Körper* has a potential indication of oneself-Here, which is a further emphasis on reciprocity and mutuality because the self's-Here co-appears in the other's There. The other "body in the mode *There* … indicates "the same" body [*Körper*] in the mode *Here*, as the body experienced by the other ego in *his* monadic sphere", (Op cit). What is being discussed is mutuality with respect to understanding that the other empathises self. For Husserl, all selves are capable of meta-representing any other and their perspective. Empathy has a transcendental function because representing the other's perspective is a universal and necessary occurrence for intersubjective Objectivity for all and a condition of possibility for a meaningful world.

The other is in the primordial world with self, a concrete *leibliche* monad. The perspective of the other's 'here' can only ever be empathically given. The other is a

governing self in a world with other selves. It is through the commonality of the human body, and the shades of sense above, that this co-occurrence of perspectives is possible. Each self provides empathised sense of others. Now at a higher level, there is the fourth pairing concerning how "my body would look "if I were there"…":

> *…Thus the assimilative apperception becomes possible* and established, by which the external body over there receives analogically from mine the sense, animate organism, and consequently the sense, organism belonging to another "world," analogous to my primordial world.
>
> …With the associative overlapping of the data founding the apperception, there takes place an association at a higher level.
>
> §54, p 118/147.

The passage above concerns intersubjective reality. The reciprocal relation between the self's empathy of the other and the other's empathy of self, together constitute a shared world. The other is empathised not just as a *Leib*, but also as a *Leib,* consciousness and monad with a perspective in a surrounding world in common with self. The overall interrelation is required for shared experience and mutual objectivity.

What Husserl meant when he wrote: "It brings to mind the way my body would look "if I were there"... *Thus the assimilative apperception becomes possible*... there takes place an association at a higher level", (Op cit), is that we do not immediately transfer our sense to others but they invoke in us the sense of our own retained, having been where they are empathised-to-be. We create freshly transposed senses of being where others are empathised-to-be because of the potential for mutuality. The phrase concerning how "my body would look "if I were there"" clarifies the initial perspective of the double object of the *Körper* indicating *Leiblichkeit* and the higher pairings by association. It emphasises the role of empathic transposal of how the self's body would be if it were There. It confirms that the unity of the transcendental ego is universal for the unity of the transcendental other. This quotation clarifies the outcome that presentations of all kinds follow the association of sense, according to the empathised transposal of the self's body as it would appear in a different perspective, with respect to the same cultural object. It also confirms that the self's unity of the own world is a model for the unity of the transcendental world of meaning.

7.1.2 The elucidation of Objectivity and the constitution of the world

The above account is of worth because of the criterion of accounting for the minimum number of elements that comprise the most fundamental situation, of meeting with another and understanding them and their perspective, is fundamental task that consciousness achieves. Empathy is the phenomenon of 'imagining' or 'knowing' the other's relation to some cultural object. These comments emphasise the role of bodiliness, in the constitution of intersubjective Objectivity and world, to such an extent it would be permissable to talk of bodiliness as inter-bodily in its function as a constant and multifaceted mainstay within the whole. Intersubjectivity also means *inter-perspectivity* in that a cultural object has the motivational potential to invoke what others experience, by dint of our immersion in culture over time. Two more elucidations can be grasped as the consequences of empathy. See figure 5.

Firstly, surpassing the constitution of the perspective and sense of the other, it follows as an immediate consequence of understanding the other's bodiliness, that through the reciprocity of self and other, there occurs a form of verification that is on-going across the lifespan. The outcome is the constitution of a world. The other is always in a world with self. Together we share a most fundamental world: "so far as incompatibilities do not interfere, an assimilation, an accommodation of the sense of the one member to that of the other" occurs (p 118/147). It becomes apparent that the other is also empathic and co-intentional within the fundamental situation. The "other body there enters into a pairing association with my body here and …becomes… *an ego coexisting in the mode There*", (§54, p 119/148). After section 52, and its clarification in *Husserliana XIV*, it would have been clearer to write that human beings are co-empathic and co-intentional. Although this choice of words is not used. It is argued that such a sense is being stated.

Secondly, it is the transposed senses of empathic imaginings that are confirmed or disconfirmed through everyday life and there is the fourth pairing by association so that the other is understood with self, as sharing the higher world of Objective sense as well as the primordial world. The elucidation of the Objectivity of the mutual world concerns the specific contents of the everyday world. All higher intellectual and psychological events are understood through the "style of my own life", (p 120/149), which is held to be sufficiently common to indicate all fundamental human being. Intersubjectivity is a moment in the means of producing the overall congruence and regularity of what underpins the constancy of the Identical Object and the workings of

P8 The overall inter-relation, the world

Other and
appearance
of the other's
perspective

Cultural object

P5 Social Whole

P7 Identical
inter-relation

Self
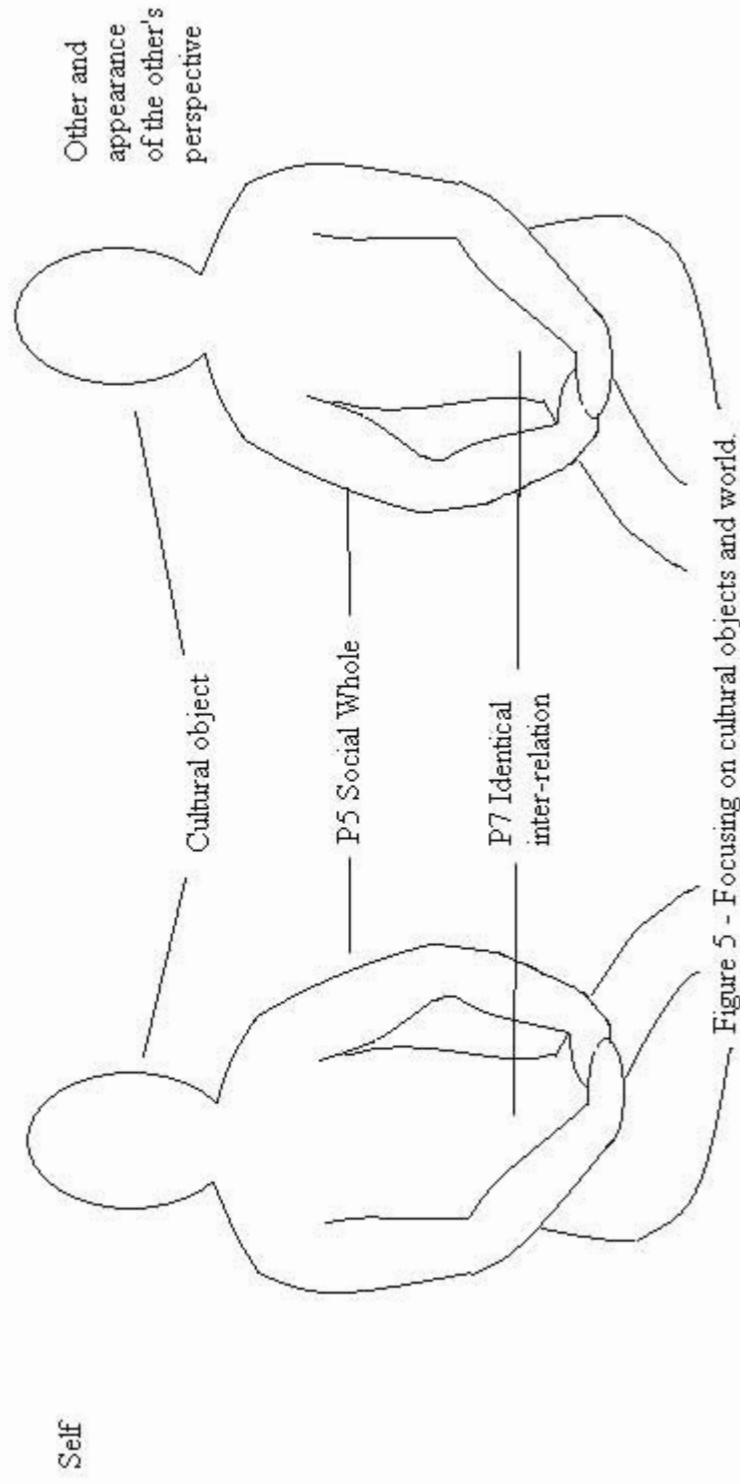
Figure 5 - Focusing on cultural objects and world.

consciousness. The manner of analysis is a priori and the type of understanding derived is of a transcendental sort. Ultimately, Husserl turned to the intersubjective accessibility of meaning as the object of his elucidations.

> It is quite comprehensible that, *as a further consequence*, an "empathizing" of definite contents belonging to the "*higher psychic sphere*" arises. Such contents too are indicated somatically and in the conduct of the organism toward the outside world - for example: as the outward conduct of someone who is angry or cheerful, which I easily understand from my own conduct under similar circumstances. Higher psychic occurrences, diverse as they are and familiar as they have become, have furthermore their style of synthetic interconnexions and take their course in forms of their own, which I can understand associatively on the basis of my empirical familiarity with the style of my own life, as exemplifying roughly differentiated typical forms. In this sphere, moreover, every successful understanding of what occurs in others has the effect of opening up new associations and new possibilities of understanding; and conversely, since every pairing association is reciprocal, every such understanding uncovers my own psychic life in its similarity and difference and, by bringing new features into prominence, makes it fruitful for new associations.
> §54, p 120/149.

Firstly, specific contents of the ordinary lifeworld arise through the lower conditions of possibility noted above. When *körperlichkeit* indicates otherness and intersubjective sense, the world begins. The first sentence concerning the "*further consequence*, an "empathizing" of definite contents belonging to the "*higher psychic sphere*" arises ... Higher psychic occurrences, diverse as they are … I can understand associatively" means that it is non-verbal communication that is the basis for verbal communications and conceptual intentionality. Secondly, human beings are sufficiently similar to understand each other and their world of meaningful objects, due to the invariant eidetic structures of mental processes and the regularity of intentional relations between all types of constituted objectivity[5]. This short passage is confirmation that,

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[5] In a different wording, the sense seems similar to "I am a human being, I hold

for Husserl, there is a good deal of overlap between the referents of empathy, Objectivity, intersubjectivity and world.

The major consequence of empathy is that it means that self, other and their cultural objects are within an intersubjective world. Through the perspective of universality, and the mutuality and reciprocity already mentioned, it is the case that consciousness and other consciousness cannot be solipsistic but only ever intersubjective. Furthermore, the senses of self, other, cultural object and world are fundamentally similar (cf CPR, p 128/A 110). One consciousness is intentionally implicated with others. More will be said of this mutual interpenetration of one consciousness with another (section 7.3).

Several necessary and universal moments constitute empathy-constitution, Objectivity- constitution and world-constitution overall. In addition to the donation of *Leib* and *leiblichkeit* to others, it is also the case that retained and current empathically-'imagined' transposals take place for any self or other. Therefore, 'imaginative' transposal is a further moment of the whole of empathy. This is why there is a polythetic confluence between Husserl's multiple declarations of what the *Meditations* are about (section 4.1). For Husserl, there is equivalence between a transcendental phenomenology of the constitution of the "*intersubjective* world … in respect of its Object for everyone", (CM, §43, p 91/123), and in relation to "so-called "empathy", (p 92/124).

Husserl concluded that the medium of presentation is the eidetic form to which all objectivity and conceptual intentionality must conform because "objective unity acquires sense and being for me through the medium of *presentiations*", (§55, p 126/155). Intersubjectivity is necessary for a world, "in the sense of *a community of men* and in that of *man*… there is implicit a *mutual being for one another*, which entails an *Objectivating equalization* of my existence with that of all others", (§56, p 129/157-8). For Husserl, all moments of the whole of intersubjective meaningfulness are necessary.

7.2 Concluding on the intentional analysis of empathic presentation

When Husserl reduced the everyday world to the own world, he reduced to a whole comprised of noesis-noemata correlations of a number of moments. He believed that

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nothing human strange to me," a panhuman view (Terence, *Heauton Timorumenos*).

this experience could not be reduced any further. In conclusion, the moments of the whole are necessary and universal conditions for the possibility of the senses self, other, Objectivity and shared world. The absolute consciousness or pure 'Ego' constitutes all types of Objective givenness. This can be understood as an ego that contains intersubjectivity; or understanding subjectivity as intersubjective, through and through. As section 5.2.4 on the reduction to the own-world showed, there is a genuine attention to empathy and intersubjectivity in the *Fifth Meditation*. Understanding empathic presentiation is a complex task concerning the meta-representation of otherness (as able to occupy a manifold of perspectives on the same cultural object) and discerning shades of difference and elisions of sense of specific types. The order of Husserl's argument is altered below, by reformulating it in a simpler manner concerning specific interrelations, constancies and differences between the phenomena.

The following statements about interrelations between perceptual and non-perceptual senses are not voiced in the first person nor do they form an explicit conditional transcendental argument. But they are 'transcendental propositions' of an oblique sort. The question is 'what is intersubjectivity?' What resides in intersubjectivity and Objectivity for it? As understood from different perspectives on the same referent? The conditions for Objectivity and intersubjectivity include empathic presentiation and defined in a number of theses below. There is one part of the elucidation of intentional implication that comprises the sense of the other. A second part of the elucidation concerns the further consequence for all forms of higher Objectivity. A third part concerns the constitution of the world as 'inter-perspectivity'. Specific assertions concerning self are numbered A1 to A7, the other, B1 to B5, then there is the Objectivity in the world, C1 to C4. Please permit a brief recap:

A1 The self is empathic, or better co-empathic, in being able to share the Objective in the world in a co-intentional way.
A2 The physical body is intersubjective in that it expresses affective and intellectual participation in meaning non-verbally.
A3 The most fundamental perceptual sphere contains the sense of self as a living bodiliness as well as visual perceptions of the body of others.
A4 The self maintains its identity. It is Identical with itself and with respect to the givenness of others as occupying a separate place There. Self is cohesive throughout

and contains its own sense. Although it also carries the first-ever sense of otherness and retained senses of specific others (and may hold beliefs about general others).

A5 The self-Here is one perspective in that it is part of 'the window on to the world' metaphorically, along with the other-There. It has verifiable and potentially verifiable perspectives on cultural objects in the world.

A6 The *Körper* of the other is visible to self. Speech and thought are predicated on the prior achievement of mutual awareness and mutual referencing at a nonverbal empathic and intersubjective level.

A7 The mutual cultural object is visible to self and other.

B1 The other appears non-verbally, with their perspective on mutual cultural objects, prior to speech, as having an expressive body. What this means is that empathy is at work in donating the meaning of the other's body. Despite self being involved in the constitution and donation of all *Leib* senses to other *Körper*, these senses are always associated with the *Körper* of others and are experienced as belonging to them.

B2 It is further entailed that the first-ever sense of another human being is always quasi-present to self.

B3 The other *Körper* is expressive of the sense of the other as a living body who is another self with their own perspective.

B4 The body of the other has a basic human similarity with the body of the self.

B5 Throughout experience, the other remains other and There, as a pole of givenness (not self Here). The other is understood as another living body with a sense that is updated through vicarious verification by virtue of life experience in the family, culture and society.

C1 Then because of B5, the other self is proven as co-empathic and co-intentional.

C2 Then the perspective of the other person quasi-appears for self with respect to the mutual cultural object: All selves represent that all others are representing the same cultural object. There is the possibility of understanding how they might be representing that object.

C3 Then the entailments of self, other and intersubjectivity are mutuality of perspective with respect to all cultural objects. Intersubjectivity is 'inter-perspectivity' in that mutual awareness and referencing are necessities of any meaningful communication between more than one person.

C4 Then overall there is one fundamental meaningful world of intersubjective perspectives because of the interlacing of self, other, object and mental processes between them.

The statements above need to be expressed in a form that relates the noesis to its noema for the conclusion to be complete. Following Marbach (1993, pp 91-92, p 130-131; 2000, pp 80-84), the empathic presentation creates the 'quasi-presence' or 'mediated presence' of the other's consciousness, for we never have a first-hand experience of other-consciousness, as those others experience their consciousness. The impressions that we do have of other persons are co-intentional or co-empathic. An overlapping of senses takes place throughout the phenomena and elucidations. The following conclusion is stated with respect to empathy as understanding the other's body as expressing the consciousness of the other because of the nature of the human being.

Marbach has set a standard for notation in phenomenological interpretation of the noeses. The closest form to empathy is pictorial presentiation. The way Marbach would express picturing presentiation (the cousin of empathy) is "I while grounded in the bodily presentation of my actual surroundings s am representing x by means of representing a neutralized perceiving of x as it appears in the picture y that I perceive", (1993, p 130). The semiotic connection is between the picture that is perceived that depicts or indicates an x; and the x itself which is not present 'in person' but pictorially represented. The point is that "the *objective identity* of the represented *x itself* is split into the *double object* of the *pictorial* object … and the x itself qua depicted object", (Op cit). Empathy is a more complex version of the same.

In brief and in the first person, I, while grounded in the bodily perception of my actual surroundings, am empathically presentiating the perspective of the other, on the same cultural object as myself, by means of presentiating a series of associations of the cultural object as it would appear from the perspective of the other, that I perceive from their perceptual presence to me.

Or again, in more detail: Empathy may be defined as a mental process in which I, a conscious separate person, whilst visually perceiving the other's physical body in my current perceptual horizon, am grounded in the sense of my own living body, *Leib*, and consciousness. My consciousness automatically re-constitutes the sense of the never-primordially fulfilled empathy of my first-ever sense of {another human being} for myself when I perceive another human body. The sense of the other is a presentiation that occurs through a series of well-habituated associations, imaginative transposals and anticipations, that are vicariously validated in cultural life through time. This is because the primordially intersubjective being of consciousness whilst producing cohesive meaningful worlds, is based on the repetition and vicarious verification of previous

senses of the correctly understood behaviour of others. Thus, my experience that the other is somewhat like me, alive and in a meaningful world with me, is constituted through a number of pairings by association that are overlappings of empathised senses. Therefore, in a way that promotes belief, my consciousness and my sense of unity are appresented to others with the appropriate perspectival senses in the empathic presentiation of their perspective on any cultural object. Consciousness automatically presentiates and appresents these senses. We each have an automatic recognition that we are both human beings because we both have human bodies. So, we find ourselves in a shared, believable and coherent meaningful world.

There are further important consequences to Husserl's analysis.

7.3 The interrelation of co-empathy, Objectivity, intersubjectivity and world

The phenomenology of empathy does not just concern the constitution of the sense of the other. It has further ramifications for the consideration of the conditions for the possibility of intersubjectivity and intersubjective Objectivity in the meaningful world. The eidetic a priori phenomenology of conditions for intersubjectivity and the constitution of the world are co-occurring. But living in a meaningful world of common sense is both the means of verification and the object that is intentionally analysed. Husserl's position is often called "transcendental intersubjectivity" but it could well be called a phenomenology of the conditions for the occurrence of a meaningful world (cf CPR, p 128/A 110). The following are theses that can be explicitly stated about the Constitution of a meaningful World and are numbered CW1 to CW4. It also has to be noted that "world" is co-extensive with "intersubjectivity" and the transcendence of consciousness to all other consciousness. "What concerns us is … *an essential structure, which is part of the all-embracing constitution* in which the transcendental ego, as constituting an Objective world, lives his life", (CM, §44, p 93-4/125). Like a moebius strip, it is true that the inner and the outer are one: the "own world" is "found as "inside"" and "when running through that world straightforwardly, the Ego" finds "himself as a member among its "externalities"", (p 99/130). The terminology of conditions that enable intersubjective Objectivity to exist needs some translation into plainer statements. One conclusion is: "The first thing constituted in the form of community, and the *foundation for all other intersubjectively common things*, is the *commonness of Nature*, along with that of the *Other's organism and his psychophysical Ego*, as paired with *my own psychophysical Ego*", (§55, p 120/149).

Therefore, empathic presentiation is a noetic form related to higher intentionality and shows the role of human being in the constitution of the world. In Husserl's parlance the body is: "*The first form of Objectivity: intersubjective Nature*", (Op cit). The following four conclusions can be drawn concerning what was claimed.

CW1. Husserl concluded that "it is no longer an enigma how … I can identify a Nature constituted in me with one constituted in me *as* a Nature constituted by someone else", (p 126/154-5). What he meant was that there is an all-encompassing communalization for all. Even the human who is "solitary, has the sense: member of a community - there is implicit a *mutual being for one another*, which entails an Objectifying equalization of my existence with that of all others," a condition for understanding, (§56, p 129/157-8). A regular eidetic structure appears despite the "changing modes of appearance pertaining to different "senses," or else as changeable "perspectives," belong to each particular orientation as here or there and also… belong to my animate organism, which is inseparable from the absolute Here", (§55, p 123/152). The reciprocal transposability of perspective and appresentations of sense between one consciousness and other consciousness, one to the other, is a pivotal element in empathic presentiation. The other "ego and I are looking at the same world", (p 124/152). There are additions of sense between two or more persons because empathic presentiation explains the phenomenon of merging two or more perspectives on the same object.

If there were no ability to achieve the other's view or an omission of this phenomenon, then the account of intersubjective Objectivity would be incomplete. Empathy has its role in constituting Objectivity and world. Husserl believed that relations between any two people follow a specific format. "I apperceive him as having spatial modes of appearance like those I should have if I should go over there and be where he is... the other is appresentatively apperceived as the "Ego" of a primordial world, and of a monad", (§53, p 117/146). It follows that the psychological phenomena of empathy is understanding the other's point of view, in affective, relational and intellectual ways. But transcendentally, what is being claimed is that an imagined vicarious experience of other people is the phenomenon that is the gateway to all higher forms of Objective understanding. Phenomenology delineates the moments of the whole. The fundamental situation of interconnection cannot be removed. It is claimed to be fundamental to all understanding.

Objectivity for all is a possibility because there is a type of merger or implication between two or more people and this means that self and other are enjoined in understanding all objects that appear. Thus, empathic presentiation serves as a kind of medium for meaningful communication. And….

> … just as his animate bodily organism lies in my field of perception, so my animate organism lies in his field of perception and that, in general, he experiences me forthwith as an Other for him just as I experience him as *my* Other… Openly endless Nature itself then becomes a Nature that includes an open plurality of men (conceived more generally: animalia), distributed one knows not how in infinite space, as subjects of possible intercommunion.
> §56, p 130/158.

When stated in the form of a transcendental statement expressed in the first person, Husserl can be expressed as having formulated two propositions: First, "*I empathise that others also understand a cultural object, and when I do that, I know that their view of it differs to mine*". And second, "*more generally, anyone understands a cultural object in relation to others who understand it differently because of their different positions in culture, society and history*". The views of others are co-empathically and reciprocally presentiated with one's own. What this means is that we are each potentially capable of acknowledging the views of others, even if we do not agree with them. Another way of expressing these propositions are to claim that mutual understanding has the condition of possibility that self and other must recognise each other as fundamentally human: "The first thing constituted in the form of community, and the *foundation for all other intersubjectively common things*, is the *commonness of Nature*, along with that of the *Other's organism and his psychophysical Ego*, as paired with *my own psychophysical Ego*", (§55, p 120/149).

Empathic presentiation is important because it is through this mental process that our own views and those of others become appresented into a whole of possibility and actuality. Empathy is the glue that ties together people's different perspectives on the same object. Empathy involves a potentially endless ability to consider the other's viewpoint and vice versa. Empathy enables the manifold of intersubjective perspectives.

CW2. Mutuality and reciprocity exist. The fundamental situation of 'co-empathy' is a two-way universal, necessary and symmetrical communion. The givenness of the other occurs according to a certain manner of concluding that distinguishes content from the form of noeses and noemata that comprise the meaningful situation. Husserl could not ignore the interrelation of consciousness and the world. "The experiential phenomenon, Objective Nature, has, besides the primordially constituted stratum, a superimposed second, merely appresented stratum originating from my experiencing of someone else; and this fact concerns… *the other's animate bodily organism*, which is, so to speak, the intrinsically *first Object* just as *the other man is constitutionally the intrinsically first <objective> man*", (p 124/153). This is a repetition of the fundamentality of the expressiveness of the *Körper*.

There is mutuality and a shared nature. "*In the appresented other ego* the synthetic systems are *the same*", (p 123/152). This end-point is best defined as the condition for cultural experience that is the relation of consciousness in the world. Fundamentally, there is One World. A cultural world of shared appresentations of cultural senses to their objects, at a pre-reflexive level. It is underpinned by the retained senses, self and other. In a transcendental formulation, "*any other person's views are potentially capable of being empathised*". Or more generally still, "*any two person's views are capable of being co-empathised, simultaneously or sequentially*". Empathy is a condition of possibility for any Objectivity: The "*identity*-sense of "my" primordial Nature and the presentiated other primordial Nature is *necessarily* produced by the appresentation and the unity that it… necessarily has by virtue of which an Other and … his concrete ego are there for me in the first place", (p 124/152).

CW3. All persons participate in the world, co-constituting its objective meaning. Both consciousness and Objectivity are intersubjective. The mystery of communal meaning is over for Husserl. There is the interrelatedness of the whole: "…*every* Natural Object experienced or experienceable by me in the lower stratum receives an appresentational stratum (though by no means one that becomes explicitly intuited) a stratum united in an identifying synthesis with the stratum given to me in the mode of primordial originality: the same natural Object in its possible modes of givenness to the other Ego", (p 125/153). The base for Husserl is a temporal consideration for "the temporal community of the constitutively interrelated monads is indissoluble, because it is tied up essentially with the constitution of *a world and a world of time*", (p 128/156). There

is the possibility of taking up many perspectives, but the superficiality of the manifold is underpinned by what Husserl has ascertained: "the *actual* perceptions and the modes of givenness actualized therein… are *not the same*; rather the objects perceived are precisely those *from there*, and *as* they are perceivable from there", (p 123/152).

Again, to sum up the above sense in transcendental language: "*Any one person's view of a cultural object or the world is a profile, or moment, with respect to the views of others*". It follows that the "*Absolute whole of perspectives is comprised of necessary and universal moments gained by the imagination of conditions of compossibility and incompossibility*". What is inherent to human being is the minimal own world, more of this in section 11.3.

CW4. Finally, the research question concerning the constitution of the world, and empathy's role in it can be addressed: The question concerning "Ego-acts, pooled in a sociality – whose transcendental sense to be sure, we have not yet brought to light," in section 38 (p 77-8/111), has been answered. An early reporting of the result was that the "*community of monads* … (in its communalized intentionality) constitutes the *one identical world*", (§49, p 107/137). In everyday experience, each person has their own individual perspective and an illusion of separation, because of their bodily separation from each other and the world. This separation is revealed to be a paradoxical sense, a false alienation because really there is connection between people. Husserl concluded that people are enjoined in an all-embracing mutuality and intermixing that occurs through their common psychophysical 'Nature'. Or put in the transcendental form: "*All individual views are inadequate for understanding the world and all its contents across time, place and difference in perspective*". Such inadequacy emphasises points CW1, CW2 and CW3 above. The common form of knowing and the commonality of our bodily and intersubjective 'Nature' enable us to inhabit the shared human world.

What is important is to realise that transcendentally "*the common form of empathising is meta-representation. The commonality of our being enables us to inhabit the shared human world*". Meta-representation is part Husserl's interpretation of intentionality. A number of eidetically necessary, common human capabilities are concluded on, which, it is alleged, must be occurring in order for us to experience meaning and others in an intersubjective context in any way. What are inferred are ideal conditions of synthesis that must be at work. Husserl explicated the syntheses in consciousness that must be at work for all persons. His final explicit transcendental proposition can be summed up as "*if consciousness is fundamentally co-empathic, then*

there are intersubjectively accessible Objectivities and the manifold of real cultural instances and perspectives exist because of the primacy of co-empathy".

The position made in this section will be employed in making further distinctions in section 11.3.

7.4 Empathic presentation, intersubjectivity and the meaning of the lifeworld in *The Crisis*

The final section of this Chapter on *The Crisis of European Sciences and Transcendental Phenomenology* indicates the maturity of the position of the *Cartesian Meditations*. In order to make brief remarks. rather than opening up more philological concerns. It is necessary to mention only the following confirmations. For the reason of not overburdening the thesis with complexity, it is not possible to continue with a lengthy analysis of an incomplete swan song. Without a doubt, for transcendental phenomenology, the dream is not over. It is still the case that "*reflection is required*" but now "[*e*]*very philosopher* "*takes something from the history*" of past philosophers", (Crisis, App IX, p 392/510). Where "history is from the start nothing other than the vital movement of the coexistence and the interweaving of original formations and sedimentations of meaning", (App VI, p 371/380). *The Crisis* is a major text with new emphases. It has conclusions for this thesis and it raises more new questions that are not of concern.

In the unfinished work, *The Crisis*, intersubjective implication is mentioned in passing a number of times. It is synonymous with empathy in respect that the sense and perspective of the other is always implied when self turns to understand the other. One early mention of intentional implication is in *Ideas I* in an aside concerning an "essentially possible plurality of consciousness-Egos and consciousness streams standing in <mutual> "exchange" for which *one* physical thing is to be intersubjectively given and identified as the same objective actuality," (§135, p 323/279), which is a statement of the desire to explicate modifications and implications of noeses correlated with a noema. Furthermore, with respect to the inclusion of speech or rather "an association of subjects, constituted through communication," in *Ideas II* (§51, p 206/196), intersubjective intentional implication reappears in *Meditations* in the following way. The mode of interpretation of the implications inherent in consciousness involves the eidetic necessity that "at any moment, this something meant … is more… than what is meant at that moment

"explicitly". This *intending-beyond-itself*, which is implicit in any consciousness, must be considered as an essential moment of it", (CM, §20, p 46/84). Intersubjective implication is a "communalized intentionality," a "communalization <of constitutive intentionality>, the transcendental intersubjectivity has an *intersubjective* sphere of ownness, in which it constitutes the Objective world; and thus the transcendental "We"", (§49, p 107/137). Effectively, meaning is a donation from self to the others and the world. But these mentions are eclipsed by the explicitness of perspective in *The Crisis*. Transcendental intersubjectivity becomes considered as a factual set of persons, concrete monads, the real community of others (BKM, p 222). An earlier version in *Meditations* is where a monad[6] is a "full concretion of the Transcendental Ego," which means that the everyday is reinterpreted in two different ways to begin either pure psychology or transcendental phenomenology (CM, §33, p 67/102). The topic of intersubjective constitution in a strong sense is mentioned in *Crisis* as the "all-communal phenomenon "world," "world for all actual and possible subjects," none of whom can escape the intentional implication according to which he belongs in advance within the horizon of every other subject", (§71, p 255-6/259).

Let us note that these themes are major ones for Husserl after 1936. In *The Crisis*, the first of an intended five volume series, there is a presentation of the accumulation of Husserl's studies concerning empathy, co-constitution and the implication of intentionality between subjects. For the reason that Husserl redefined his concept of the lifeworld in *Crisis* to refer to the pre-predicative and the predicative, the pre-natural scientific and the natural scientific corruption of the lifeworld that cannot be removed (§28), only the briefest of confirmations of the maturity of the lifeworld, empathy and intersubjective intentional implication is provided.

The lifeworld of *Phenomenological Psychology* (§§6, 7) and *Experience and Judgement* (§§10-14) is the same as the *Eigenheitssphäre* of *Meditations,* section 44. The focus is on the lifeworld for both types of phenomenology for "we must go from the scientific fundamental concepts back to the contents of "pure experience" … we must consider the world as if these [natural] sciences did not yet exist, the world precisely as the life-world", (Crisis, §62, p 216/219). Husserl upheld ontological dualism when he wrote about the "*absurdity of giving equal status in principle to souls*

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[6] Husserl placed himself close to Leibniz's belief: "it is as if there were as many different universes, which are however but different perspectives of a single universe in accordance with the different points of view of each monad", (*Monadology*, 1714/1991, §57).

and bodies as realities", (p 215/219). His position on these matters is intricate. What is clear is that consciousness, the spiritual-cultural or mental, "souls themselves are external to one another …[only] in virtue of their embodiment… Thus psychology can be the science of the general features of *individual* souls only", (§66, p 228/231). The duality of *körperlichkeit* and expressiveness, indicating other consciousness, is not overcome in psychology: "we can pay attention to his mere corporeity," or "to the other side, being interested in what is purely psychic about him", (§67, p 230/233). Clearer still is the comment that the "experiences of others are given only through the mediated type of experience called "empathy"", (p 231/234). What remains the major focus of both forms of phenomenology are the emphasis on empathy as intersubjective intentional implication and the co-constitution of meaning, or communalization of intentionality, within intersubjective groups.

The same as the motivations of *Ideas II*, and the pairings by association of *Meditations*, there is the "intentionally overlapping" syntheses that usher in the "objective universe… the world… In this regard we speak of "intersubjective constitution" of the world", (§49, p 168/170-1). Where the world is a ""world for all actual and possible subjects", (§71, p 256/259). But "everything becomes complicated as soon as we consider that subjectivity is what it is - an ego functioning constitutively - only within intersubjectivity", (§50, p 172/175). For "every straightforward understanding" of culture "as an experiential fact involves the "coconsciousness" that it is something constructed through human activity. No matter how hidden, no matter how merely "implicitly" coimplied … there belongs to it the … possibility of explication", (App VI, p 370/379). One mature comment on empathy claims that the "immediate "I" … constitutes itself in self-temporalization as enduring through "its" pasts … [and] constitutes in itself another as other", (§54b, p 185/189). The conclusion on the relation between the natural "I" and the transcendental Ego is a paradoxical one. The conclusion is that "each transcendental "I" within intersubjectivity … must necessarily be constituted in the world as a human being" and must "do justice to the absolute singularity of the ego and its central position in all constitution", (p 186/190). This remark emphasises the ego as a recipient of passive processes and still acknowledges its egoic capabilities, its agency and free will.

The point of this last section has been to argue that the concerns of *The Crisis* concur with the position on empathy, intersubjectivity and world in *Meditations* and

show them as mature. The comments of *Crisis* mentioned above show that meaning is public and arrives with the other. The thesis is in agreement with the conclusion that Husserl's stance was post-positivist and that something like this is required for therapy and that natural science must be refused in order for therapy to attend to human being as a whole and not its material character alone. The "total world-view of modern man, in the second half of the nineteenth century, let itself be determined by the positive sciences and be blinded by the "prosperity" they produced, meant an indifferent turning-away from the questions which are decisive for a genuine humanity", (Crisis, §2, p 6/3-4). And the same for therapy, for if it were ever focused on concerns away from meaning, relationship, mental process and intersubjectivity.

The thesis aims to shows how Husserl's analysis is an advance over the understanding of other consciousness and the mental processes of others by Freud and psychodynamic therapy. If it were for no other reason alone, it is the explicit inclusion of the perspective of the other in the situation to be theorised that qualifies Husserl's analysis as better than Freud's: more of this in Chapters 11 and 12. The psychological importance of these transcendental propositions is that developmentally, when infants are old enough to empathise (Appendix 1.11), not only do they meta-represent their carers they also enter the meaningful world. The term "meta-representation" means the "ability to represent the representational relation itself", (Pylyshyn, 1978, p 593). Section 12.3 offers a fuller account of unconscious communication now understood as intersubjective intentional implication because of an immersion in the lifeworld where social learning delivers what others understand.

Chapter 8

Problems and answers concerning the *Fifth Cartesian Meditation*

Aim: There are considerable interpretative problems in understanding Husserl's *Fifth Cartesian Meditation*. This Chapter discusses the *Fifth Meditation* on its own terms. Comments are made on Chapter 7 and with respect to psychotherapy in section 8.2. The first section is a critique from an interpretative stance.

8.1 Discussion: Interpretative problems

In order not to confuse phenomena with interpretations, this section lists six methodological problems in order to make the cross-references clear. Bearing in mind Chapters 6, 7 and Appendix 2, below are presented criticisms of intentional analysis which have been numbered IP1 to IP6. These criticisms are in some instances global criticisms of Husserl's approach whilst others are due to the brevity of his explanations.

Firstly, there seems to be no justification by which Husserl could have omitted speech and language from the experience of self and other. He had included it in what will be *Husserliana XX/2* (1914) and sections 21 and 51 of *Ideas II*, as already noted. The omission of higher conceptuality is for the didactic purpose of simplifying the analysis. In *Crisis* a wholistic portrayal of the verbal and non-verbal lifeworld is a more complex starting point. (But possibly the further complexity rendered the methodology incapable of doing what is was meant to do). Presumably, the intersubjective situation in *Meditations* is the context for speech and higher conceptual intentionality.

IP1   The overall unity of the appearing of the reduced object is primary to any kind of Husserlian phenomenology. Noeses do not perceptually appear to reflection and

have to be interpreted from what does appear. As already noted, this is the "interpreting" of "*intentional structures* of consciousness", (Marbach, 1984, p 210). It is permissable to assume in advance that there are "*multiplicities of consciousness*" that are "*anonymously functioning*" in making the achievements of consciousness (p 211). Consciousness is assumed as an explanation of observable behaviour and this turn to consciousness focuses on the psychological reality of affect, sensa or qualia, as tangible mental stuff indicating the substance of consciousness. In order to begin psychological research, it is necessary to do "empirical research" and "interpret such data as *data concerning consciousness*… it is the interpreting phenomenologist who… tries to understand the observable, measurable behavior from the point of view of conscious experiences as really instantiating, i.e., performing, one or another kind thereof", (Marbach, 1996, p 150-1). In the case of the other, the mental process of empathy is experienced in such a way that the other appears as other. Kern tells us that Husserl thought that his approach in the *Meditations* was "too constructive", (Hua XIII, Text No. 8, p 254, fn 3, OWW 1914 to 1915, cited in BKM, p 155).

On the contrary, it is arguable that without higher thought (that is guided by language, egoic activity and higher reasoning, hence interpretation) empathic presentiation does not show itself immediately from the nature of everyday intersubjective life. For instance, the perspectives of social anthropology, social psychology and sociology regard human praxis differently. Many writers have derived concepts directly from experience in an objective manner and have eschewed explanations concerning mental process: Hegel, Marx, Dilthey, Durkheim, Weber, Mead, Scheler, Heidegger and Boss are a few. Husserl criticised his own position at one point, stating that it was artificial to split up the object: Although having made it clear in the *Logical Investigations* (V, §14, p 565/396, Id I, §90) that meaning appears primarily, in 1922 he repeated that "it is clear that what comes first is not "I see data of sensation" but rather I see houses, trees, and so on; I hear in the distance bells, a wagon rattle, etc.", (Ms. F II 3, p 29a, the London lectures, cited in Welton, 2000, p 178). This passage means that what is primary is immediately revealed sense. Again, Husserl's view of any phenomenon varies according to the reduction performed and the attitude taken.

Criticism: Contrary to Husserl, it can be argued that logical argument and interpretation intervene when he claimed that the self empathically presentiates the sense of the perspective of the other to the *Körper* of the other. As a matter of methodological necessity, any inference concerning the nature of a mental process can

only arise after attention to the object, and its type of givenness in comparison to other objects, regions of objects and other types of givenness. When Heidegger approached the phenomenon of the other, what he discerned was that "the understanding of others already lies in the understanding of being of Da-sein because its being is being-with. This… is not a knowledge derived from cognition, but a primordially existential kind of being which first makes knowledge and cognition possible", (BT, §26, p 116/123-4, note the proper use of "existential" in this context). Husserl focused on forms of presentiational intentionality whilst Heidegger took a route that focused on what must be the case objectively, according to the practical activities of humans. Sartre also wrote that "it is never eyes which look at us; it is the Other-as-subject", (1958, p 277). Sartre was stating was that there is a pre-reflexive, self consciousness that appears in specific situations like being self-conscious in shame, where the sense of others' views of self have penetrated into the self, in a manner of speaking. So that one realizes that one is "*an* object… of *recognizing myself* in this degraded, fixed, and dependent being which I am for the Other", (p 288).

In appraising Husserl, the starting point is to remind ourselves of the focus on the elucidation of the difference of the givenness of self to self; as opposed to the givenness of the other to self, in terms of mental process. If there are any shortcomings with this type of interpretation, then they need to be exposed - they are necessary for the development of the theory of intentionality. Cairns (1972) has made such criticisms and these are discussed in IP2.

But what this criticism means is that Husserl is taking conclusions derived from intellectual work and projecting them into his consideration of the noesis-noema correlation. For instance, contrary to the distinction that *perception is not the same as presentiation*, it is not immediately apparent that appresentation of presentiations are co-occurring with presentation although these senses are given in their own way. When one looks at persons, one often sees them as immediately understandable. It is the work of reasoning that allows there to be a distinction between perception and the empathic presentation of the other, or to discern prior shades of sense and the processes that might or must have occurred.

Criticism: Sometimes the phenomenon of the other is unclear, ambiguous or absent insomuch that at times we do not understand the other or their perspective. It is a pity that there were not details of more complex social situations, where the other is not understandable or that conflict and ambiguity were not considered. Empathy might not always occur with respect to humans and there is the case of animals: "But where

does the analogy end?… Are individual [animals] not also psycho-physical, do they not also have their lived-bodies as organs of their 'ego poles'? But here the analogy reaches its limit", (Hua XV, p 173, cited in Steinbock, 1995, p 280). With these words, Husserl showed the limits of his eidetic contemplations and reasoning. The situation of ambiguity and indeterminacy of meaning is given room by Merleau-Ponty. "In the world taken in itself everything is determined. There are many unclear sights", (1962, p 6). For Merleau-Ponty, there is in "human existence a principle of indeterminacy … Existence is indeterminate in itself, by reason of its fundamental structure", (p 169). Merleau-Ponty argued that because of this indeterminacy, there is the impossibility of finding an absolute starting point in understanding meaning.

The point of this criticism is that Husserl considered ambiguity (Id I, §103, p 250/215, EJ, §21b) but never followed it through to create an explicit hermeneutic stance concerning how it is legitimate to interpret mental processes from Objective senses. In its place there is a complex account of how to compare and contrast Objective senses in order to distinguish their constituting noeses (Id I, §§130-1, 150-2).

IP2   Contrary to Husserl's intention to avoid imposing causality and natural beliefs on transcendental considerations, it can be claimed that there most certainly is a motivational 'causation' between absolute consciousness and what it forms, conscious experience. One difficulty with Husserl's approach is the presence of naturalistic assumptions which are not reduced and analysed for their influence, but are accepted and construe the results. One of the rules for inherent interpretation is to avoid reifying consciousness and to treat it as it is. Husserl knew that a 'theoretical sight' could be powerful enough to lead philosophers, academics and scientists away from the phenomena. "Thus a distinction arises occasionally, even for the judger, between the supposed objectivities *as supposed* - … - and the corresponding "*true*" or "*actual*" objectivities", (FTL, §44bβ, p 122/108-9). Because the reification of consciousness is unphenomenological, it begs the question of what is the true understanding of the being of consciousness, and how to approach it, so that it might show itself. Of course, measuring, the use of statistics and other cause-effect assumptions will perform an unwanted reification because such techniques are more in-line with material being. But how would we know when consciousness is being unfolded in the right way? This question is left hanging until Chapter 12, for the context of its answer is the provision and receipt of therapy.

In this case, Husserl has ignored his own advice to have caution with respect to the assumption of cause in the natural sense, to allow motivation to unfurl itself with respect to empathy and intersubjectivity (Id II, §56f, PP, §3e, §23). 'Causality' appears in relation to the presence of the past, "laws of causality in the maximally broad sense - laws for an If and Then," (CM, §37, p 75/109). It is held that the sense of the other *Körper* "appropriate[s] from mine," *Leib* is donated (§51, p 113/143). But Welton concludes that "Husserl thinks of these levels not only as presupposed but also as *productive*, not only as a "condition" but also as a "source," their interrelationship articulates an order of genesis", (2000, p 234). Therefore, there is confusion and Husserl failed in his attempt to keep separate his account of causality of the intentional achievement of cognised being from his account of how they exist as such (cf p 168).

Strictly, the reduced object is a "phantom," in a non-causal manner, "a pure visual spatial phantom (a form filled purely by color, not only without relation to the tactual and the other data of the other senses, but also without any relation to the moments of "materiality" and thereby to any real-causal determinations)", (Id II, §10, p 23-4/22).

What should have happened is that: "The causality of nature in the natural sciences has its correlate in the laws of nature… In the sphere of the human sciences facts mean that they want to clarify motivations" of associations, meaning and sense (§56f, p 241/229). Without a deeper emphasis on mutuality, the type of thinking the *Fifth Meditation* permits is naturally causal rather than communally 'causal,' from the intersubjective motivational influence on meaning. The relation between a posteriori constituted, and the a priori constituting, is assumed to obey a progression between 'before' and 'after'. There is the merger of consciousness, *Leib* and meaning yet the spatial and mental maintenance of difference between self and other. There is a clear statement that Husserl was researching by elucidating and overcoming the "naïve blindness to the horizons that join in determining the sense of being, and to the corresponding tasks of uncovering implicit intentionality", (CM, §41, p 85/118). Yet 'cause' and 'effect,' part and whole, are unclear. Therefore, Husserl broke his own counsel against rushing at the topic of 'causality'. On the contrary to the assumption that individual consciousness is the source of projections of meaning, Husserl claimed that the self-other correlation is co-empathic and intersubjective. Because Husserl upheld the interaction of ego and intersubjectivity, he had a theory of meaning that was both mutual and reciprocal; and contained an element that is at odds with the communal nature of intersubjectivity.

The point is that despite the intention to describe and reflect merely on what appears, there is a causative perspective within the portrayal of constitution so that, (1), pre-reflexive sensation, perception, *leiblichkeit* and temporality are portrayed as non-intentional, whilst (2) all forms of intentionality concerning meaning follow after in a projective way. This is a constant schema in Husserl's writings from 1901 until his death and is explicit in *Ideas I* (§85, p 204/172-3, §87, p 213/181, fn 2) and is repeated in *Formal and Transcendental Logic* as the next criticism shows. Two citations are as follows. "Mental processes appertaining to original passivity - …- are unable to bestow a sense," which should be read as meaning they are unable to bestow a composite sense, higher than the pre-reflexive type and temporal duration (FTL, §4, p 25/22). The presence of non-egoic intentionality occurs in the following. "If we take evidences in an extremely broad sense, as the giving (conversely, the having) of something-itself, then not every evidence necessarily has the form, specific *Ego-act*: directedness from the Ego… to what is itself-given", (§107c, p 287/253). These citations mean that Husserl broke one of his own rules for the reduction that should treat what appears acausally, without thought of what might have caused it, as already noted above (Id II, §10, p 23-4/22)

Criticism: Cairns criticised Husserl's theory of *Auffassung* (LI, VI, §5, p 685/556) as bestowal or donation (1972). These fundamental criticisms, from Husserl's translator and major English language protagonist, need to be taken seriously. Cairns made four challenges to Husserl's system.

1. Cairns asserted that all that appears about consciousness to reflection and imaginative variation is intentional (p 28). When Cairns reflected, he could find no non-intentional mental processes. He concluded that perceptual senses are intentional. Whereas Husserl held that they were non-intentional. Accordingly, Cairns disagreed with Husserl's stance that perceptual noesis, and the noemata it produces, are mutually exclusive categories, as Husserl believed.

2. Cairns agreed with Husserl that noesis is immanent but disagreed that perceptual noema are (Op cit). This is a fundamental revision of Husserl's phenomenology.

3. Cairns classified perceptual noemata as intentional because they are involved with one or more noesis (p 29).

4. Cairns held that any noesis is (a) temporally enduring, and (b), intentional-of or intentional-to some object so that all phenomenological distinctions should be formed around these classifications (Op cit). For Cairns, consciousness is awareness of past,

current and future noematic involvement that co-occurs with the noeses of other consciousness.

The theoretical perspective that Husserl held concerning *leibliche* sensation, of one's own body and the visual object of the other's body, is arguably causal and hence close to ideas of the natural attitude. What this construes is intentional analysis tied to the categories of body and mind as they refer us causally to self and other. A Cartesian position of sorts holds for pure psychology for it is clear that it is 'in the world' in that it is a "foundation for the building up of an "exact" empirical psychology… for a Nature conceivable" in an apriori form-system (P, §5, p 165-6/285). Whilst transcendental phenomenology should overcome any such contextualisation and "not just prattle about it in empty generality but to clarify it in terms of all the categorial forms of worldliness", (AL, §13, p 243/336).

IP3   The method of reduction to the own world is one of a certain type of artificial abstraction that sits uncomfortably between two absolutes. On the one hand, there is an own-consciousness absolute (that is not contrary to the intersubjective conclusion); on the other, there is absolute intersubjectivity. The world is intersubjective because the "sense-openness of the constitution in horizons is now the basis for higher formations of sense through intersubjectivity", (Hua XV, p 46, cited in Welton, 2000, p 150). Husserl had made many remarks, in the *Meditations* and elsewhere, that what appeared in reflection on oneself and one's objects was the egoic 'Cartesian' form of evidence. For the own world is found to be the source of a "founding stratum" from which both the worldly senses of self, other and the Objective world arise (CM, §44, p 96/127). But the own world contains within itself permanent associations to otherness (§50, p 109/139). That the other arises from self seems a foregone conclusion within a perspective that only focuses on the own world, rather than on the overall meaning of intersubjectivity, bodiliness and human relationships in culture and society, for instance.

The intersubjective absolute is expressed strongly in *Crisis,* as is the egoic. There is a tension between a method that argues for egology and reflection, on what appears to oneself yet has to turn off, exclude or abstract from intersubjective influence only to reassert its major finding that the intersubjective is an absolute 'cause' and a self-sufficient whole. Husserl did little to explain how this weaving together of themes can be acceptable. Husserl also asked the question of how there could be individual subjectivity when intersubjectivity is primary. He answered it in this way: "The factual

life of consciousness… in its transcendental intersubjective immanence, bears in itself as "phenomenon" the correlative fact of the world constituted in it", (KITP, p 30-1/257-8). These aspects of intersubjectivity and the other are omitted possibly due to considerations of space. Their omission makes uncertainty about the attention to the phenomenon.

Ströker explains that mutuality, reciprocity and universality operate, as a condition for transcendentally considered intersubjectivity. "As solus ipse I am not the sole ground of the world, which I set out to find with the transcendental epoché; rather it is only the transcendental "we-community"… that makes up transcendental subjectivity in the complete sense", (1987, p 78). She thereby emphasises the intersubjective. Husserl's statements such as there is "*a single community of monads*, the community of *all* co-existing monads", (CM, §60, p 140/167), also emphasise it. For this thesis, the presence of methodological solipsism and the finding concerning transcendental intersubjectivity means that it is not contradictory that there is a private window onto an intersubjective world. Merleau-Ponty made a similar remark that the "experience of others is possible to the exact degree that the situation is part of the Cogito", (1964b, p 95). This was his way of commenting on the intentional connections of empathy or co-intentionality in intersubjectivity.

The emphasis on the absolute ego sits uneasily with the declared absolute of intersubjectivity. It is also questions why there is a methodological solipsism to show the empathic constitution of an Objective world. Husserl directly contradicted himself because he did assume the Objectivity of the natural attitude in relation to 'causes' (cf IP2) of intentionality, prior to elucidating its conditions by the own world reduction. The reduction to own world has the following action:

> …all phenomena… that immediately or mediately refer to other subjects are to be temporarily faded out. This step is methodologically required because the other in my field of experience may not be simply taken for another human ego as the point of departure of constitutive analysis. Rather, the other must be traced back to an underlying constitutive level… Otherwise an objective world… would already be presupposed.
> Ströker, 1993, p 134.

This fading out is for the purpose of obeying the rule of interpreting what appears to the ego. So there is a tension because Husserl was not regarding the whole of self-other interaction but emphasizing the mental processes of self that must be participating with others.

In 1927 it was concluded that: "Transcendental intersubjectivity is the concretely autonomous, absolute ground of being [*Seinsboden*] out of which everything transcendent… obtains its existential sense", (P, §9, p 173-4/295). In 1928, the same sense was repeated: "Transcendental intersubjectivity is the absolute and only self-sufficient ontological foundation", (AL, §14, p 249/344). But in 1929: "absolute phenomenology" is the "phenomenology of the transcendental ego," where such unqualified comments without explanation can lead to confusion (CM, §35, p 73/107). The connection between the transcendental absolute whole and the dependent, natural part, is paradoxical because the 'best form of evidence' belongs to intersubjectivity. What appears to one consciousness is only a dependent moment. This takes the focus away from the individual and turns the phenomenologist towards the world of others.

Criticism: The problem is one of contextualisation and concerns how Husserl had broken his own methodological rule for analysing noesis-noema correlations by using the own world reduction which, as defined by Cairns, is a reduction "of the full intersubjective world to its status as correlate of *my* acts, including those in which I intend other selves and their constitutive activity", (1976, p 102). But concerning this point, there are a number of writers who have not agreed with what Husserl was trying to do and have found the own world reduction to be a nonsense (Appendix 2.3). Kersten's notes criticise the *eigentliche Reduzieren* because it is "impossible. What Husserl does, as a matter of fact, in the Fifth Meditation is to work out the logical implications of an intuition which was not and, as a matter of essential law, cannot be carried out", (cited in Embree, 1997, p 289). What Kersten is claiming is that Husserl is blind to his own assumptions. It is true however, that there is a tension between the claims and Husserl supported an absolute perspective in this type of idealism. On "the one hand, monads are absolute with respect to which all else is relative; on the other hand, monads are relative with respect to which all else [intersubjective] is absolute", (Op cit). The point is that Kersten is claiming that the reduction is impossible as it is not possible to confine the pre-existing sense that an object may have with respect to its sense after reduction.

Kern believes Husserl took a co-primordial view of the two absolutes. Kern points out that "not only does the originarily perceptible "outer" motivate an "inner" which is originarily not perceptible, but the originarily imperceptible "inner" motivates an originarily perceptible "outer" as well, and, insofar as the latter becomes perceptible for me, it confirms my inaccessible, motivating "inner"", (BKM, p 162). It is also Kern who concluded on Husserl's behalf that there is no "absolute starting point" for philosophy (Kern, 1977, p 133). Therefore, what can be concluded from Husserl's different assertions, and the lack of their discussion as being potentially contradictory or unclear, is that for Husserl, the two absolute perspectives were mutually inclusive. In the light of the two absolutes, this is how the closing words of the *Meditations* should be understood. "Do not go out; go back into yourself. Truth dwells in the inner man", (CM, §64, p 157/183). *Crisis* explains that "everything becomes complicated as soon as we consider that subjectivity is what it is … only within intersubjectivity" and does not find the two perspectives at conflict with each other (§50, p 172/175). This is Husserl's stance on idealism and realism.

Criticism: Contrary to Husserl the transcendental attitude is not utterly divorced from the natural attitude and hermeneutics is ubiquitous. Several writers have criticised the approach to empathy, transcendental reduction and attitude, the reduction to ownness and its methodological solipsism. Criticisms by Heidegger, Sartre and Merleau-Ponty are pertinent but they cannot be dealt with in detail in the space available (Appendix 2). Furthermore, Embree notes that the natural attitude is not utterly removed from the transcendental attitude. This thesis takes this criticism as valid and as a theoretical cul de sac: The mental is worldly: "Its worldliness, its essential intra-worldliness, is a secondary status which at bottom it has for itself by virtue of its nature qua transcendental", (notes from a lecture by Cairns in 1971, cited in Embree, 1997, p 293, fn 25). This comment obscures the distinction between worldly lack of exploration of the conditions of possibility - versus the phenomenological aim of exploring such. Heidegger also thought that the hermeneutic circle wins over any form of reduction and this thesis agrees. "Only "in the light of" a nature thus projected can something like a "fact" be found and be taken in as a point of departure for an experiment defined and regulated in terms of this project", (BT, §69b, p 331/362). That comment is similar to the "most important lesson which the reduction teaches us is the impossibility of a complete reduction", (Merleau-Ponty, 1962, p xiv). Yet intentionality (and its meta-representational distinctions) and hermeneutics are agreeable and concordant perspectives.

The hermeneutic rule of inherent interpretation of the compossibilities and incompossibilities of noesis-noema correlations applies irrespective of the natural, psychological or transcendental attitude. Rational conclusions must arise from the eidetic experience that maps and represents actuality, without doing violence to the phenomena by arguing from prior unsuitable, non-inherent assumptions. One set of distinctions that is ignored is the treatment of the body in a specific worldly way. The body for Husserl is an idealised commonality oblivious to the meanings of gender, age or race that are so prevalent and formative of intersubjective transactions in the real world. "Husserl does not take up the question…whether the other or the alien is from the very start a gendered other", (Steinbock, 1995, p 280). Some metaphysical bias stopped Husserl from attending to the phenomena as well as he could have.

Furthermore, there is a question concerning psychological reality. Reality is agreed to be cognised being. Given that empathic presentation of the sense of the other occurs non-verbally prior to speech and thought, let us reconsider the following. Firstly, "the outward conduct of someone who is angry or cheerful …I easily

understand … Higher psychic occurrences …I can understand associatively on the basis of my empirical familiarity with the style of my own life", (CM, §55, p 120/149). And secondly, understanding someone else "is not a sign and not a mere analogue, a depiction in any natural sense of the word, on the contrary, it is someone else", (p 124/153). Husserl is confused about appearances and reality. In one passage, he insisted that non-actuality of belief is possible and utterly necessary. In another passage, he insisted that even in reduced appearance, believed-reality remains.

It is also the case that Husserl argued and rationalised in terms of parts and wholes. But there is no account of how the reasoning in the *Fifth Meditation* meets history. "History is the great fact of absolute being; and the ultimate questions… are one with the questions regarding the absolute meaning of history", (Hua VIII, p 506, cited in BKM, p 265). Husserl's translated works portray a glimpse of the whole.

IP4   In a return to IP1, there are further questions concerning how to interpret what appears. This is much more difficult in the case of elucidating necessary 'anonymously functioning' processes such as the conclusion that *there must be a first-ever sense of the other's consciousness,* which by itself, is contrary to the rule that all phenomena must be given, even if only in imagination so "of moments which lie necessarily in the very possibility of such experiences and therefore must lie universally… in every *actually* occurring case", (Marbach, 1982, p 455). The actual phenomenon of the first-ever sense of the other's consciousness is not given to the adult. So whether it should be allowed to contribute to phenomenology is another matter, as it goes against the grain of being informed by givenness.

Husserl did have several other ways of understanding how consciousness constitutes the understanding of the other. The conclusion provided at the time of the *Meditations* is one way of arguing for the presence of primal institution, the *Urstift*. The *Husserliana* volumes and the *Nachlaβ* contain other workings. Kern explains that the similarity between *Leib* and *Körper*, that is the basis for the addition of sense from self to the other, was not always part of the set of elucidations: "In a number of texts Husserl makes this similarity problematical. Cf. Hua XIII, no. 9, Hua XIV, no. 33, Hua XV, apps. LXX, LXXI, LXXII, etc", (BKM, p 261). *Ideas III*, (Supp I) and *Ideas II* (Supp VIII) have a focus on the expressiveness of the human body, which is more explicit than in the *Meditations*. There is a lack of detail in *Meditations* that defeats a full understanding of Husserl's argument and method.

What Husserl did propose is a form of layering and overlapping of fundamental senses, with higher, more specific senses.

• Fundamentally, the self's transposed *Leib* is donated to the other's *Körper*.

• Next, a consciousness, like the self's, is donated to the other's *Körper* and *Leib*.

• Next, the self's consciousness in a world is donated to the other's *Körper*, *Leib* and consciousness.

The question is whether these layers are strictly identifiable in what appears. In that Husserl did not attend to empathic forms of givenness, he did not *show* how all the mental processes he interpreted work together, for instance. His text is further compromised through lack of detail. Secondly, the type of pre-reflective presence of others is not like that of inanimate things. Perhaps child observation studies and other empirical data are required for clues that can be given a new transcendental analysis.

Clearly, Husserl did have several other explorations of the conditions for the possibility of the meaningfulness of Objectivity and the other, in relation to self in the intersubjective world. The other brief overviews in the English language translations are *Ideas III*, (Supp I, §1) where *Leib* appears immediately. This is argued as being a better starting point. (*Formal and Transcendental Logic,* §96a, gives little away concerning how the other approaches vary from the one described in the *Fifth Meditation*). One question is "how well did Husserl account for expressiveness of the human body with respect to the intersubjective expanse of expressiveness?" Another way of stating this pertinent question is to determine what a minimally adequate understanding of the other is in relation to inanimate cultural objects and their manifold of senses - a restatement of the difference between *Geistes* and *Natur*. Ströker remarks that expressiveness is better than what is presented in the *Meditations* (1980, p 86). She muses about what would have happened if Husserl had focused on "sensuous-mental unity of the human, as it presents itself in a peculiar inter-twinement of seeing and understanding the other" calling for an "exact description" and "analysis of the immediate understanding of expression, which is different from a hermeneutical understanding of language", (1993, p 131). The theme of expressiveness of the human body is one of fascination for Husserl since *Phenomenology as Foundation of the Sciences* (Supp I) and *Ideas II* (Supp VIII).

What are missing from the text of *Cartesian Meditations*, the published writings of Husserl as a whole and his expert commentators are detailed worked examples that would clearly show how Husserl reasoned. It is not clear from the text

itself what Husserl did to provide the answers he presented in summary fashion in the *Fifth Meditation*. For example, despite the exhortation to use eidetic imaginative variation, with the aim of concluding on the universal and invariant form of a noesis, there is no precise example of this. Therefore, Husserl did not follow his own exhortations to vary essence or show how he derived elucidations from experience in detail. Without such explicit guidance, readers of phenomenology are thrown into confusion.

What this means for the analysis of the *Fifth Meditation* is that the details of the choices and interpretations, in selecting and elucidating the phenomena, are absent. For instance, when Husserl defined *Urstiftung*, primal institution, in the example where a child visually perceives things and understands them, it is stated that "the final sense of scissors has occurred from now on he sees scissors at the first glance *as* scissors … the manner in which apperceptions arise… varies greatly", (CM, §50, p 111/141). There is no further discussion of how presentation or appresentation can vary greatly and the translated works do not give details and only speak in the abstract. To explore these other ways of interpreting the current understanding and the role of the retained past paired with it. It would be necessary to provide examples of precisely how "the manner in which apperceptions arise… varies greatly" (Op cit).

There is a question to what extent Husserl agreed with Pavlov that conditioning exists. To answer this question requires a detailed understanding of the contents of the *Nachlaß*. The work of Pavlov and Skinner is called behaviourism and is part of a strongly natural attitude way of interpreting what appears. This interpretative stance is almost antithetical to pure psychology or transcendental phenomenology in that it refuses consciousness altogether and formulates two major types of conditioning. Namely the classical conditioning of Pavlov (sic pairing by association) and the operant or negative reinforcement of Skinner. This version of natural psychological science permits the hypothesising of what does not appear, all the same. It permits the pairing by association between an initial fear and an object. It permits the maintenance of the fear by reward of its avoidance through negative reinforcement that creates temporary relief. Insomuch that the fear remains, and the negative reinforcement maintains the fear, there occurs a behavioural problem. It is not at all clear what a Husserlian view of conditioning is and how that exists with other experiences that are not conditioned.

IP5   If the pairings by association do not appear to consciousness, then perhaps Husserl was being guided by the German language in its distinction between *Leib* and *Körper* rather than attending to the phenomena. If a transcendental reduction, and reduction to ownness are in play, that consider what appears for self, then these senses should appear to any person who follows the same procedure. For phenomenology, theory should never impose on what appears. Let us consider the basic empathic situation though: "Let us assume that another man enters our perceptual sphere. Primordially reduced, that signifies… a body [*Körper*] is presented … the body [*Körper*] over there, which is nevertheless apprehended as an animate organism [*Leib*], must have derived this sense from an *apperceptive transfer from my animate organism* [*Leib*]", (p 110/140). To repeat the theme of IP1 once more, there is a major difference between explicating from what appears; and explicating by what can be interpreted about what must occur, but does not appear. A primary problem is that of treating the human body in the same way as the perceptual object of an inanimate thing.

Husserl claimed that no confusion arises between these allied yet distinct senses. The other's *Körper* has multiple senses. It is a visual object within the primordiality of the own world. Yet its presentiated senses are "combined with an original presentation (of "his" body [*Körper*] as part of the Nature given as included in my ownness)", (§52, p 114/143). But Ströker tells us that Husserl's main focus was the "purely sensuous perception of the body-thing [*Leibding*] and the imputation of the psychic life of the other that is supposedly mediated by it", (1993, p 131). She is stating that Husserl set his course by presupposing this duality about the whole phenomenon {otherness} that has an immediacy that his stance cannot meet. She is pointing out that if he had been more wholistic and attended to pre-reflexive social experience in society, across history or some such, then his work would have gone in a different direction.

IP6   Guidance from Marbach's account of *Husserliana XIII* and *XIV* has to be included in order to understand the role of eidetic imaginative variation in exploring the a priori connections between self and others. Marbach cites *Husserliana XIV* which emphasises the place of *leiblichkeit* and non-verbal communication: "Since empathy is indeed founded in the apprehension (*Auffassung*) of the animate organism, we can "legitimately" … only empathize in such a way … based on "the indications which we have"", (citing Hua XIV, p 116, Marbach, 1982, p 462). It is necessary to follow eidetic imaginative variation in this respect. The brief mentions of it in *Meditations*

must be spelled out as an attention to varying aspects of self and world[7] in order to conclude on them (CM, §34, §37, p 77/110-111, §41, p 84-85/117). What Marbach makes clear is that the variation of self and world can be genetic. This means exploring the constituent elements of empathy and forcing the issue of thinking when empathy is no longer empathy. Imagination is useable because it produces experiential data which Husserl was confident that it would unravel the history of associations and presentiations that occur when empathising children, animals or people with a mental illness, for instance. But the problem is that genetic eidetic variation is missing from the English language publications.

There is dissatisfaction with some of Husserl's claims. The thesis prefers hermeneutics. In conclusion, Husserl's phenomenology was not as inherently interpretative as it could have been.

8.2 What the analysis of empathy in the *Fifth Cartesian Meditation* reveals for psychotherapy so far

This section comments in a pure psychological attitude on what in the *Fifth Meditation* reveals as opportunities and warnings in interpreting various phenomena. The comments below are furthered in Chapter 12. Some conclusions are now provided. These are ordered in the following manner. The first set of comments concern the implications of the hermeneutic intention with respect to colleagues, the work of therapy and supervision. The second are comments to clients and the third are comments in general.

Many writers have claimed to be interested in hermeneutics and intersubjectivity but few have actually investigated Husserl's contribution as a way of at least starting to specify the fundamental lived experience of the relation between self, other and object. There is the necessity of accounts of empathy and intersubjectivity that are more applicable to conscious life than the sort stated by Aitken and Trevarthen (1997), for instance. This is because this influential paper focuses much more on neurological development than the occurrence of intersubjective meaning, although the same paper is in accord with intersubjectivity in the Husserlian strong sense. The point is that neurological developments may well occur and be relevant, but they are not as relevant as clearly stating what

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[7] Details are found in every definition of method (AL, §8, p 232/324, §11, p 240-

intersubjectivity is and what it means in understanding the interactions in current interactions and human development. What can be noted about the consequences of understanding intersubjectivity is that: (1) such processes are shared and require mutual participation. (2) The therapists' conclusions need to be shared with clients. (3) It becomes possible to account for personal perspectives within intersubjective situations. The necessity of interrelating self and others in relation to the cultural object is a stance that attends to the conscious whole of what resides in experience with respect to mental processes, (cf CPR, p 128/A 110, TS, §40, p 119/141-2). When this attention to the other is applied in therapy it means the profession can attend to the intimate inter-responsiveness of human beings.

First for therapists in discussing cases and assessments, there is the need to make reference with respect to the legacy of Freud. The *Fifth Cartesian Meditation* lends itself to the moments of the conscious whole in that unclear assertions of unconscious communication are not permitted to be considered without recourse to what does appear for clients or therapists. Ultimately this means that transference can be properly understood by therapists as an interpretative belief about a part of the whole rather than a precise reference to intersubjectivity (details below). In short, the ideas of transference and counter-transference are insufficiently intersubjective. There are the three factors of cause that need to be taken into account that entails specifying what it means to understand the perspective of the other and its relation to self in the context of there being a manifold of perspectives that are possible with respect to any cultural object. On the contrary, intersubjectivity is representative of the whole of what resides in all communal experience, the shared meanings and human relationships that follow on from there being an intersubjective world. Transference mis-empathies and counter-transference mis-empathies could only ever be small aspects, small parts of this whole. The psychodynamic model following Freud, only accounts for two small parts of the whole situation and could never explain or predict how clients will respond to the therapeutic relationship or any intervention offered them. Nor could it hope to account for how a therapist should respond with any degree of certainty, as it has no accurate picture of the whole.

The influence of the past has to be explicit with respect to the actual details of what happens in the intersubjective lives of clients. This means that it is still possible

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241/334). This method is also confirmed in *The Crisis* (§55, p 187/191).

that unconscious communication could be explicated (intentionally analysed). But only when it is more adequately defined with respect to conscious communication. Fink's appendix in *The Crisis* states the case well. The ""unconscious" can be grasped and adequately expounded upon in a methodical way only after the prior analysis of "being conscious"", (App VIII, p 385/473). Without naming psychoanalysis specifically, the problem is that "it engrosses itself in interesting phenomena which are pregiven in everyday life, undertakes an inductive inquiry, proposes constructive "explanations," and is tacitly guided all along by a naïve and dogmatic implicit theory about consciousness", (p 387/474). Because beliefs gained through understanding and interpretation lead to action, there is a further question to be answered concerning to what extent pairing and conditioning exist in the everyday life. Experimental psychology and behaviourism have gone down the path of assuming that conditioning and pairing account for a great deal of what causes psychological problems (Walker, 1984, 1987). But that position entails much to do with natural psychological science. This question must be noted and left hanging, because it can only be answered through further research and discussion.

Freud would claim that there is unconscious communication between therapists and clients so that when A speaks, what is mostly true about A's communication is not communicated through any conscious referent. According to Freud, what really counts is unconscious communication which is made by derivatives of the unconscious that allude to what A really means. Therefore, for B to understand A, requires B to free associate to what A says and shows non-verbally, and to listen 'in between the lines' of what appeared. For what is allegedly and more reliably implicated is still unconscious. This aim is now deemed unworkable.

Starting from the proposition that there has been an observable or recordable occurrence, no matter how well it is remembered and initially interpreted on either side of the relationship, it is always the case that mental processes are interpretable within the actions and experiences of the other. There are senses that do not perceptually appear: It has meaning in some context as the sense of a referent. This is a general case that could specifically be a concern to interpret depression, fear, an eating disorder and intersubjective events in the everyday life of clients. It could include the specifics of a self's reaction with respect to others and another's reaction with respect to self. The question of how it has this sense requires an answer. The answer of the thesis is that non-perceptual senses are learned intersubjectively (CM, §52, Hua XIV, p 249).

The following more contemporary definition of transference is in some ways acceptable to the thesis in some respects. The following definition takes into account the observable elicitations of each person's mutual responses in relation to how they are interpretable from a specific perspective. The client is…

…selectively attentive to certain facets of the therapist's behavior and personality; that he is compelled to choose one set of interpretations rather than others; that his emotional life and adaptation are unconsciously governed by and governing of the particular viewpoint he has adopted; and… that he has behaved in such a way as to actually elicit overt and covert responses that are consistent with his viewpoint and expectations.

Hoffman, 1983, p 394.

The above is clearly an intersubjective and hermeneutic view of the interrelation between clients and therapists. As a definition of transference it is incoherent with Freud's original thoughts on the matter as the transference of imago, affect and relational style, from one family member to the contemporary social scene. In addition to Freud's original remarks, the view of Hoffman adds a hermeneutic dimension. For the thesis, as long as it is clear that an interpretation of perceptible events is being made, it is acceptable to believe that clients can wrongly interpret the actions of others. But this does not mean that transference exists or that it is ubiquitous. Transference may be better construed as a part of social learning in family, culture and society. It is acceptable to interpret how clients can, at times, mis-empathise others in a specific way and use that to help them overcome this trend. But that is not to agree with Freud's original definition nor is it to subscribe to any psychodynamic definition of transference. Rather, the method of making conscious the mis-empathic style, of believing, thinking, feeling and relating, is better construed as interpreting their explicit or implicit beliefs about others. This has the benefit of side-stepping the other unacceptable entailments of Freud's position and its influence on the current manner of interpreting clients through transference: It means staying clear of the entailments of impossible distinctions about the actions of others in childhood, the unconscious and unconscious communication and other unclear matters (as defined in Chapters 2 and 3).

If concepts do not fit their region of experience, then theory will be off course. The sense, meaning and non-verbal behaviour of others is a constant focus and these meanings adhere to all cultural objects. The immediate socio-cultural reality relevant to therapy could be intentionally analysed. Husserl defined such tasks as belonging "to a higher level of phenomenological analysis of the constitutional origin of the Objective world – as the Objective world existing for us and by virtue of our own sense-producing sources, a world that can have neither sense nor existence for us otherwise", (CM, §55, p 125/153). A further consequence is that because people live according to social constitutions that constitute meaning. The social structures that create, maintain, change and destroy meaning, include a necessary set of complex interrelations that structure the meaning of any cognised being:

> …the necessary communalization of his life and the lives of others, he [all persons] has fashioned into a *cultural world* in his individual and communalized living and doing – a world having human significances, even if it belongs to an extremely low cultural level… and accordingly constitute different surrounding worlds of culture, as concrete life-worlds in which the relatively or absolutely separate communities live their passive and active lives.
> §58, p 133/161.

The thesis finds the above agreeable but the reader is left with no guidelines on how to develop phenomenology in this direction of understanding the "communalization" of intentionality and meaning. The consequence of this realisation is similar to that of the group analyst Foulkes who located the psychological problem of the group and its individuals as occurring "*between persons*…it can never be wholly confined to one person in isolation", (1984, p 127). The "individual, properly understood, is an abstraction", (p 10). The point is that if an intersubjective stance is adopted, the interactions of self and other must always be accounted for as a whole. A focus on one person alone would be contrary to the contribution of the other who is part of the context of self. An excessive focus on individuals alone will lead away from the social reality of shared values, events and the world of others.

Second, when therapists address clients, they should adhere to the overlapping not fully distinct relation between theory and practice. A self-conscious ability to

account for one's own position is required in understanding how conscious communication about psychological events makes sense.

It is further noted that what is said by therapists needs to be understandable and of potential worth, both in making sense of clients to themselves in sessions and in everyday life. Intentionality presents itself as part of everyday discourse in connection with different senses of referents. Through intentionality, it is possible to explain how sense and reference occur in various ways. For instance, a fixation on one mental process that produces only one profile of the same referent can be used to gain different senses of it in other ways.

Husserl would claim that conscious communication between two persons is such that when A speaks, what is mostly true about it is immediately apparent because meaning is publicly accessible (given various qualifications). According to Husserl, what counts is being immersed in a common lifeworld - and the making of judgements concerning such experience. The common sense of a culture provides the end product: that A understands B, as B understands A. The whole phenomenon of any two people in intersubjectivity entails there being a meaningful world between the two. No matter how little these people actually have in common. The culture, including language and traditions of thought and action, teaches its participants the rules for speaking, listening and understanding in general. This is a whole situation. One that cannot be broken down into parts, somehow outside of meaning (CM, §41, p 84/117).

When given a blank sheet of paper, how is it best to understand clients? The promise, which is seen in the *Fifth Meditation*, is the consideration of co-empathic relationship in an adequate way, thus making an adequate interpretation of clients. But the *Fifth Meditation* is not wholly relevant to therapy. This does not detract from its ability to interpret the psychologically real. What is important is that self and other are understood as empathically and intersubjectively co-related, within a meaningful world of shared cultural objects. Despite empathic presentiation and its role in underpinning intersubjective Objectivity, the focus is on the relation between self and other, and whether the eidetic forms that Husserl concluded on are enlightening for understanding the intentionality inherent to the therapeutic relationship understood as empathy and intersubjectivity. It is claimed that Husserl's notion of empathy may help to prepare the ground for understanding therapy in relation to social reality. The ideas of transference, countertransference, and the two-person relationship, understood as a system or intersubjective field, will be broached in an introductory manner (Chapter 12). But the full exploration of this topic exceeds the limits of the thesis.

Meaning is the product of consciousness and this thesis takes these topics as a cue to overcome "naïve blindness to the horizons that join in determining the sense of being, and to the corresponding tasks of uncovering implicit intentionality", (§41, p 85/118). The "naïve blindness" is the purposeful blindness of the natural attitude and natural scientific approaches to meaning. The topic of culture is important:

> We see that in this fashion the cultural world too is given "orientedly," in relation to a zero member or a <zero> "personality". Here I and my culture are primordial, over and against every alien culture. To me and those who share in my culture, an alien culture is accessible only by a kind of "experience of someone else," a kind of "empathy," by which we project ourselves into the alien cultural community and its culture. §58, p 134-5/162.

This should be read in the same way as section 45 of *Phenomenological Psychology* where the emic and the etic are two key ideas. There is a primary hermeneutic difference held in the passage above. It endorses a move away from the already known parameters of etic interpretation. It proposes a move towards the parameters of inherent interpretation. The meta-representative stance entails differentiating between the etic view who are ruled by received wisdom - and the emic views clients have of themselves. The concepts of the emic and the etic are closest to what Husserl concluded on. This attention to the other sharpens the difference between: "authentic [*eigentlich*] and inauthentic [*uneigentlich*] empathy"…

> ...our inauthentic experience of the other… is actually presented in intuition, while that which pertains to his soul is but emptily awakened … in mere association … This… is the foundation for the consideration of human beings … from the standpoint of the sciences of nature … In contrast with this, the subject in an authentic experience of the other … lives as if [he were] within the other, in that he intuitionally transposes himself into the motivations of the other's situation (fulfilled appresentation). This authentic experience of the other is the foundation for a consideration of the human being from the standpoint of the human sciences…

BKM, p 165.

What the passage above urges for any psychology is not to begin with a dispassionate natural scientific view but to start with a transposal into the shoes of the other, to their position in their understanding of the world. What this means is that the Objectivity of the same event is understood differently by clients and therapists. Of course, there is no assumption of equivalence or the hope that therapists can always grasp the meanings of clients entirely. But adequacy of empathising is expected. Manners of understanding that ignore the perspective of clients do not account for their different views. They corrupt the mutual encounter through preferring theoretical illusions and delusions. Through Husserl's meta-representational position, such tendencies are to be identified and minimised. Yet there is no guarantee of accuracy. Sullivan remarked pessimistically that "it would in fact be one of the great miracles of all time if our perception of another person were, in any greatly significant number of aspects, accurate or exact", (1953, p 167).

As regards the relation between self and other, Husserl focused on the mutual implication of intentionality that occurs and the sense of any cultural object that connects the senses for self and other. The ability to understand self, other and world is of the same type that concerns the cultural object…

> Objects with "spiritual" predicates belong to the experienced world.
> These Objects, in respect of their origin and sense, refer us to subjects,
> usually other subjects, and their actively constituting intentionality.
> Thus it is in the case of all cultural Objects (books, tools, works of any
> kind, and so forth) which moreover carry with them at the same time
> the experiential sense of-thereness-for-everyone (that is, every
> belonging to the corresponding cultural community, such as the
> European, or perhaps, more narrowly, the French cultural community,
> and so forth).
> §43, p 92/124.

Despite the insight concerning the public openness of cultural objects and the public comprehensibility of them, it has to be noted that other conditions for meaningfulness exist. Specifically, "why did Husserl disregard the other and their codes of meaning in order to find intersubjectivity?" Husserl was focused on leaving behind specific

meanings and discussing the intentionalities at play by making an abstract account. Husserl insisted that it is possible to experience the own world reduction and be unable to remove permanently the senses of otherness that still persist after the transcendental and own world reductions. Social psychology and social anthropology, to name two disciplines, discuss the real signals and codes that circulate within intersubjective groups but do not employ a theoretical contemplation of a priori requirements as a pure psychology would.

Third, the further consequences of the thesis are as follows. The role of explicit beliefs, or implicit-interpretable beliefs, is the outcome of hermeneutic work. Those beliefs that permit an ontological interpretation of what appears, need to be clearly understood. Of course there is a conformity between what is interpreted and the manner of making the interpretation, for clients and therapists. Following Kant, "the *Critique of Pure Reason* must sketch the whole plan architectonically, that is, from principles, with a full guarantee for the completeness and certainty of all the parts which enter into the building. It is the system of all the principles of pure reason", (CPR, p 44/B 27). It is this aim that keeps the thesis at an introductory level.

In relation to Kern's 1986 comments on cause and effect in the psychological sphere, further work is required in specifying in assessment and treatment, as well as research into psychopathology, how various conditions of possibility apply. Freud assumes that natural, material causality is the overriding force at stake. For a natural causal event, there is an irreversible specific effect. The effect has no counter-effect on the cause. There is no reversibility of effect. Following Kern, there are two further influences to be taken into account. There is egoic 'cause' as habit, mixed with intersubjective 'cause' as a further influence on meaning. These two aspects are mixed together in a way that makes it difficult to tease them apart. There are no clear distinctions and there is a reversibility, mutual influence and a reciprocal whole that the term intersubjectivity tries to capture. For the hermeneutic stance proposed here, the therapists' manner of interpretation co-influences clients and they are interpreted as a result of therapists' influences on them - and vice versa.

What does occur currently is the received wisdom of what are probable and improbable causes of specific effect for clients. It can be interpreted (not observed) how choices and events lead to a single 'place' for a clients. Whilst in others cases of movement into the future, there can be diversity, change and growth. These are the vexed questions of equifinality and multifinality in psychopathology (Richters, 1997,

pp 205-207) and these need further work. However, the point is that there are conditions of possibility that need a theoretical account of how relations within one sphere impact on another. For instance, precisely how do the wider intersubjective spheres of history, society, culture, family and specific occurrences impact on personal choice, conscience, style and other matters within the sphere of free will? Whilst there is also the question of the relation to material cause in the proper sense, to "heritability", (Plomin et al, 2000). For it is precisely assumptions of this sort that exist in informal discussions and within the technical justification of practice. The question is "how do the parts of the whole fit together into a cohesive theoretical account in order to differentiate concepts about complex processes?"

What is required is being able to think cohesively about what is, and is not, relevant to intersubjective phenomena. What the *Fifth Cartesian Meditation* reveals for therapy so far is:

1 A priori conceptual analysis of intersubjectivity as a universal phenomenon is required in order to co-ordinate the work of the many disparate traditions in the fields of theory, practice, supervision and research of therapy.

2 Cultural objects are intersubjective and entail a manifold of potential perspectives for self and other. This co-relation of perspectives must be noted if their intersubjectivity is not to be lost or corrupted.

3 Human relationships are intersubjective and give rise to a form of influence or 'cause' that most often appears in the therapy situation as the traumatic presence of the past. The traumatic presence of the past must be treated as intersubjective.

4 Fundamentally, therapy is about meaning and relationships in an all-embracing sense. Meaning and relationships of all kinds are dependent abstract senses of composite intentional objects and interpretable composite mental processes.

5 Fundamentally, therapy works through therapists who empathise clients and use that living sense in understanding, reasoning, communicating and relating with them.

6 Fundamentally, therapy works through therapists who understand themselves in relation to clients and that all individuals are within a pool of common experiences, manners of expression and intentional significations of different sorts.

The above are of primary importance to the work of therapy and delineate its overall character.

The remainder of this section serves to explore thinking about therapy as intersubjective.

One point that arises from Husserl's stance as a whole is that appearance should not be confused with reality although there is no sharp distinction between them. For therapists who reflect on their own actions, and how their contribution effects the therapeutic relationship, it is interesting to note that what is 'psychologically real' is an open question, not a fact that is the sole territory of client or therapist. Rather, there is a struggle to understand therapeutic topics and what happens in therapy. It is a struggle through confusion and the discarding of illusion and delusion, on the way to more accurate understanding. Psychological 'facts' begin with appearances and even if two or more people saw the same thing happen, it does not follow that other persons will have seen it the same.

Because what was sketched acts as general guidance, the findings of the transcendental attitude also apply for the psychological attitude: "every analysis or theory of transcendental phenomenology … can be produced in the natural realm, when we give up the transcendental attitude", (CM, §57, p 131/159). Where the "natural realm" means the everyday psychological world. However, this context requires further delineation. What also occurs in a psychological account of empathy is speech that is included in meeting others. The personalistic attitude of pure psychology is "the attitude we are always in when we live with another, talk to one another, shake hands with one another in greeting, or are related to one another in love and aversion", (Id II, §49, p 192/183). For pure psychology, for instance, first must come the theoretical contemplations of "Apriority" and only "subsequently does it proceed to the explanation of psychological facts", (PP, §4, p 33/46).

The meaning of Husserl's transcendental a priori investigation of empathy, intersubjectivity and world for pure psychology can be expressed as follows. The major impetus is that we "do not ask how experience arises…but what "resides" in it" in terms of interpreting how the noeses work in conjunction with their noemata (TS, §40, p 118/141). The answer is that the theses concerning the constitution of the world (section 7.3) showed how experience about any cultural object has a manifold of interrelated perspectives so that any two or more people can understand the others and their own perspectives and potentially relate them to the same object.

The *Fifth Meditation* does permit thinking about how to meet clients in a more adequate way - in a parallel to how Kant's *Critique of Pure Reason* tries to discipline thought and keep it from being over ambitious. The term "meet" means to meet clients in understanding and in person. To understand clients is to aim to get close to understanding them as they understand themselves yet includes an account of how

consciousness and intersubjectivity work. People belong to family, culture and larger orbits of social praxis. To understand clients may well also mean understanding their reference group, in psychological and affective senses. For therapy, the 'research attitude' is largely related to practising itself. Theoretical research in therapy concerns itself with practice. It is necessary to make contact with clients and set them at ease, in order to understand their lives and empathic relations with people around them, past and present. Hopefully, and through self-reflexive a priori means, it will be possible to minimise reifying and distancing tendencies that remain firmly entrenched in the bias of the professional group; to minimise the incorrect selection of theory and felt-senses that do not accurately represent specific clients. Therefore, it would be poor theory, practice or research to only have a small set of theoretical terms that would miss the most important facets of understanding how clients attach and empathise others and how therapist empathies meet them. Methods that are pre-formed in all manner of ways, that help naturalise and reify empathic intersubjectivity in therapy, will need to be identified and avoided if possible.

It follows from the *Fifth Cartesian Meditation* that there is one "psychophysical reality" comprised of "the corporeality over there, or rather only one aspect of its surface," plus "what is grasped originaliter is the body of a psyche essentially inaccessible to me originaliter", (CM, §55, p 124/153). Which means that the consciousness of the other in its givenness to the other, can never be given to self as the self's consciousness is given to self. Consequently, we only ever have a presentiated understanding of the other that must make therapists beware and act with caution due to uncertainty. This is an interpretation of the human situation of intersubjectivity in which every self is turned empathically towards every other and mutual worlds.

Solipsism is an illusion for phenomenological approaches. Solipsism is a natural, naïve position because "transcendental solipsism is only a subordinate stage philosophically", (§13, p 30-31/69). The illusory gap between the immanent and the transcendent for Husserl concerns overcoming a gap in natural thinking. Any gap or presumed isolation between subjects is unfounded. "Two intersubjectivities are not absolutely isolated", (§60, p 140/167). Others are "inseparable from me myself", (§55, p 121/150). These comments are reminiscent of *Ideas II* where human being has been noted as an "altogether ... intersubjective being", (Id II, Supp XII.II, §7, p 363/352). In other words, the naturally presumed 'gap' between the inside and outside of consciousness is a false one for transcendental phenomenology and pure psychology.

Therefore, theoretically construed gaps between the individual and others are mistaken. An a priori phenomenologically informed therapy or psychology would also understand the continuity between the individual and community. 'Overcoming the gap' between individuals and others is overcoming a false problem. They are always already enjoined. The genuine problem is how to explore this intentional implication, theoretically, hermeneutically and empirically:

> …it is evident that the whole of modern psychology and epistemology has failed to grasp the *proper sense* of the problems to be set here, both *psychologically and transcendentally* – their sense, namely as problems of (static and genetic) *intentional explication* …Those are quite exclusively problems of intentional constitution that concern phenomena which are already given us beforehand as "clues"… which must now be interrogated for the first time according to the intentional method and *within the universal complexes of psychic constitution.*
> CM, §61, p 143-4/170.

When Husserl wrote "*psychic constitution*" he meant the general processes by which meaning is made for the everyday lifeworld. These processes can be clarified by turning to other texts where Husserl urged that the false problem, of a distinction between individual and community, should be properly understood as what appears to the ego "on the basis of this immediacy of my self-experiences … is founded, pure experience of what is strange or other [*Fremderfahrung*] as well as of the community", (AL, §5, p 221/311). Psychological life in the everyday attitude is mutual because "every successful understanding of what occurs in others has the effect of opening up new associations and new possibilities of understanding" for self and others (CM, §54, p 120/149). This sets an agreeable theoretical direction and more work is required to produce cohesive empirical practice that follows these thoughts in that they honour mutuality and reciprocity.

Let us take the following phrase: "none of the *appropriated* sense specific to an [other] animate organism can become actualized originarily in my specific primordial sphere", (§51, p 113/143). What it means for therapy is that we make sense of clients in some way 'despite' their actions. They may behave in some way to us but there is no guarantee of any single outcome between their action and speech - and the sense we

make of it. Intersubjectivity is in part motivational and not wholly causal in the natural sense.

All that applies about the transcendental constitution of the sense of the other and meaningfulness also applies to real persons. Ultimately, the preparatory theorising from the armchair will have to focus on the psychological life as it appears in therapy. The mutuality between self and other is universal yet Husserl's view focused on the abstract manifold of essence. In therapy there is reciprocity and universality between self and other of specific sorts and the relationship on both sides are lived. Husserl stated nothing about the many types of reciprocity that there can be. "Co-empathy" could describe the intentional implications between subjects. Because "I apperceive him as having spatial modes of appearance like those I should have if I should go over there and be where he is", (§53, p 117/146). This means that psychologically people gain a store of imagined experiences and the possibility of placing themselves into the perspective of others. This is an important alternative explanation for knowing the other that explains the "unconscious" in Freud and psychodynamics without resorting to oxymorons such as "unconscious feelings" and "unconscious beliefs" that confuse interpretations about mental process, intention or desire with conscious experience. The promise is to have a better way of explaining the phenomena of implicit or tacit relational knowing. Contrary to Freud, who held that unconscious communication exists unclearly; this thesis accepts Husserl's stance that some mental processes are outside of consciousness but have a role of our immersion in a shared lifeworld. A good deal of intersubjective mental process are outside of awareness. But some mental process are capable of egoic control. The focus on the lifeworld at the time of the *Meditations* concerns starting afresh, in order to develop psychology away from natural science and Cartesianism.

A warrant is seen in the potential to link an interpretative stance concerning mental process to all semiotic processes in the expression of positive and negative mental health. The aim to "get outside my island of consciousness and how what presents itself in my consciousness as a subjective evidence-process can acquire Objective significance", (§41, p 83/116), means elucidating meaning through different forms of intentional analysis.

8.3 Close

Husserl's inexplicit hermeneutic stance requires further development. However, what the analysis of empathy in the *Fifth Cartesian Meditation* reveals for therapy so far is the central role of hermeneutics in any psychological situation. An explicit stance is preferred for reasons of the coherence of attending to conscious objects and interpreting those from thinking through the necessary conditions of possibility of the potentially plural experience of understanding anything. The theoretical clarification of the remainder of the thesis follows three steps.

• The constitution of the Objective world through intersubjective empathy is accepted as a general principle despite the shortcomings noted in this Chapter. Phenomenology deals with "the *world as intentional correlate* of corresponding subjective and intersubjective mental activities" and finds the invariant forms of mental process of "*intentional implications and modifications*", (Marbach, 1984, p 223). Ströker (1980) has called pure psychology in *The Crisis* "non-Cartesian", (p 84). A good number of non-Cartesian features were also present in 1928 as the *Amsterdam Lectures* show.

• A meta-representational interpretation of the real psychological world is provided in Appendix 1.11. The point is trying to understand the empathic presentiation of clients (Id III, §9, p 47-8/55).

• The understanding of clients, empathies about them and their view of the world is the ultimate arena for the evaluation and refinement of theory. The therapeutic situation is part of being immersed in the relationship yet reflecting in or after the session, to try and gain some understanding of clients-in-relation. The empathy of therapists also serves a major purpose of structuring the therapy and the relationship. Therapy can be defined as helping clients to help themselves, to alter their meanings and work towards new aims.

One task for a theoretical psychotherapy is to find the best vantage point to understand the interplay of suffering and cure, to understand how empathic and intersubjective habits accrue or are undone. Pure psychotherapy operates through identifying the a priori that enable the phenomena of intersubjective empathy to be revealed. Intersubjective influences are constitutive of meaning for the thesis.

The thesis takes the type of exploration in the *Fifth Meditation* as potentially enlightening for therapy. In the remainder of the thesis the transcendental perspective is modified to show its psychological meaning and to state a perspective for many

tasks including practice, the a priori research of attachment, psychopathology and other concerns. Pure psychology investigates the psychological parallel of what is considered in the transcendental attitude. The remainder of the thesis occupies itself with considerations in the natural and psychological attitudes. The answer of this thesis is in the positive: It is indeed claimed that an understanding of the objects, self and other, and the intersubjective intentional implication between them are useful - as the analyses of Chapters 11 and 12 will show. The remainder focuses on the contribution that the stance of the *Fifth Meditation* can make to theorising. Scientism and experimentalism are not the only approaches. Pure psychology shows promise to critique Freud's approach to the other and becomes a test case for both styles of interpreting. But it is not enough merely to rest with Husserl's stance, as there are shortcomings with it and because it requires practice of its manner of seeing of the evidence. It is argued below that it is best appraised after having attempted its practice. But phenomenological showing does not easily lend itself to philosophical argument. Proof for phenomenology is initially experiential and 'personal,' whereas philosophical argumentation rests on logical assumptions about referents. Logical argumentation itself is not the focus of Husserl's transcendental phenomenology or pure psychology.

Part Three

Developing pure psychology through a comparison with ontological-hermeneutic phenomenology

Chapter 9

Heidegger and Boss versus Husserl on the phenomenology of the other

Aim: This Chapter widens the scope of analysis in ascertaining how to attend to the consciousness of the other in a hermeneutic-phenomenological way. Heidegger and Boss are comparable to Husserl. Through a comparison of the three, it is possible to gain some further insight into empathy and retrieve a phenomenological-hermeneutic approach to the other and the psychological world. This Chapter sketches some aspects of the major works of Husserl, Heidegger and Boss with respect to the other. Condensed overviews are provided. All three refuted the natural attitude and the natural science approaches to consciousness, human being and intentionality. As theories guide practice, any lack of attention to the other in theory means that there can only be an unclear relation to the other in practice. A comparison is made to Heidegger and Boss by presenting their perspectives. Another aim is to develop Husserl's approach by further considering its intellectual entailments. This Chapter begins to cross from philosophical a priori preparations further towards the psychological reality of the psychotherapy situation.

9.1.1 Hermeneutics in *Being and Time* and other works

The first thing to understand about Heidegger's version of phenomenology is that he claimed his work to be more fundamental than Husserl in attending to being-in-the-world because the latter is the "foundation of intentionality", (BPP, §15c, p 161/229). His fundamentalism concerns understanding the modes of Being generally, starting with the being who understands, Da-sein and its modes of Being. In brief, he held that we already understand Being a priori in an indeterminate manner (Id I, §27, p 52/49).

"If we did not understand, even though at first roughly and without conceptual comprehension, what actually signifies, then the actual would remain hidden from us … We must understand actuality, reality, vitality, existentiality, constancy in order to be able to comport ourselves positively toward specifically actual, real, living, existing, constant beings", (BT, §2, p 10-11/14). What needs to happen is reflection in the optical sense of mirroring: "Dasein gives itself over immediately and passionately to the world itself, its own self is reflected to it from things", (BPP, §15b, p 159/226). (The same sense of reflection that already appeared in *Ideas I* (§§130-132, 150-2)). Heidegger's point is that everyday un-reflected activities preconceptions (beliefs) of Being ground its higher understanding in language (BT, §§33, 34). This lack of reflection and hermeneutics must not happen in philosophy or a philosophically inspired therapy. The major assertion of hermeneutics is that nothing is given outside the web of references (§17). Rather, everything is interpreted from a specific position within a pre-existing order of referentiality (§18, p 78/83-4).

Heidegger appropriated some aspects of Kant's transcendental philosophy. Heidegger's interpretative stance was not empirical in finding an "unequivocal and ontologically adequate answer to the question of the *kind of being* of this being that we ourselves are", (§10, p 46/50). The method is ""*A priorism*" that "has nothing to do with construction… The nearest horizon which must be prepared for the analytic of Da-sein lies in its average everydayness", (n10, p 401). What this means is that psychology and the attention to consciousness is a surface affair that requires an understanding of the being of everyday life, prior to philosophical understanding. But *Being and Time* must not be read as a psychology text for therapy, as a replacement for empirical psychology or as learning from the practice of therapy. It is a priori analysis of what resides in human being, a hermeneutics of facticity of Being in the world, where "world" means the totality of references that enable understanding[8].

For instance, in the case of there being a context of useful things, of tools for Da-sein, "with this totality the world makes itself known", (§16, p 70/75). Heidegger applauded Dilthey and Yorck's approach to *Lebensphilosophie*. A hermeneutics of facticity for Heidegger was to be an inherent interpretation of life following its contours: "one goal is to understand "life" philosophically and to secure for this

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[8] Nothing will be made of the theft of the world from Husserl apart noting that it was Husserl who had been thinking about the relation of consciousness to the meaningful world (Id I, §27), and to the myriad cultural objects within it, for many years prior to Heidegger borrowing a copy of *Ideas II* in 1925 (Id II, §§50-52, Appendix 1.9). The

understanding a hermeneutical foundation in terms of "life itself"", (§77, p 363/398). Simply put, understanding is demanded by living.

Some of the major aspects of the development of hermeneutics can be grasped in three key points.

• For Heidegger, even pre-predicative or pre-reflexive[9] 'understanding' or presence is already interpreted in some way as something. Being is understood in a pre-reflexive way: "The essential feature in every science, philosophy included, is that it constitutes itself in the objectification of something already in some way unveiled, antecedently given. What is given can be a being that lies present before us, but it can also be being itself in the pre-ontological understanding of being", (BPP, §20b, p 281/397).

• Officially, the perspective that is occupied in interpreting Da-sein's Being is temporality as the ultimate horizon or perspective. Temporality is the most fundamental context for understanding Da-sein. The title of part one of *Being and Time* says as much: "The Interpretation of Da-sein in Terms of Temporality and the Explication of Time as the Transcendental Horizon of the Question of Being", (p viii). But, it has to be noted that history is a second proper ultimate horizon from which Da-sein's Being should be interpreted. Heidegger argued in a historical manner, time and again, in comparing the contemporary with the ancient understanding. "The question of being attains true concreteness only when we carry out the destructuring of the ontological tradition. By so doing we can thoroughly demonstrate the inescapability of the question of the meaning of being and so demonstrate the meaning of our talk about a "retrieve" of this question", (BT, §6, p 23/26, Kocklemans, 1977). The meaning of the intention is clear - a comparative historical approach is being urged, one that clearly shows how being has been understood differently across the centuries.

• Despite what is written concerning the pre-reflexive nature of human action, when it comes to philosophical analysis prior to a psychology or therapy, historical comparisons of reference are the most important topic: It is necessary to show contemporary inadequacies by making evident the ancient Greek meanings of current words and actions. This always privileges the ancient Greek over the contemporary.

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residuum of the world is mentioned in *Ideas I* (§50, p 113/94).

[9] Husserl would fully agree with all these comments about the importance of pre-reflexive syntheses. He had been working on them since 1905 (Time, App V).

As a consequence, *Being and Time* urges a form of hermeneutics of the manner of existence, starting with human existence and the manner of others, things and ideas for humanity. Being is always interpreted in some way and the hermeneutic circle must not be avoided but entered "in the right way", (§32, p 143/153). For Dilthey the first epistemological problem is differentiating between significant understanding and background experience. Hermeneutics is precisely the answer demanded by this conundrum. "The whole must be understood in terms of its individual parts, individual parts in terms of the whole. To understand the whole of a work we must refer to its author and to related literature. Such a comparative procedure allows one to understand every individual work … more profoundly… So understanding of the whole and of the individual parts are interdependent", (Dilthey, 1976, p 262, cf LI III). For Heidegger this means that a hermeneutics of Da-sein requires circling, a repetition of interpretations, and cannot settle on first impressions. "And just as praxis has its own specific sight ("theory"), theoretical investigation is not without its own praxis… it is by no means obvious where the ontological boundary between "theoretical" and "atheoretical behavior" really lies!", (BT, §69b, p 327-8/358). The historical perspective Heidegger argued for is one that claimed to be most fundamental.

This thesis agrees that no reduction is wholly successful at removing the everyday nor the natural attitude that may contaminate understanding the co-intentional relation within culture and history (Merleau-Ponty, 1962, p xiv, Gadamer, 1975). The higher understanding of thematised explicit thought, or any understanding expressed in language, is a derivative form that follows social rules for interpretation. This is because fore-conception, that which exists as understood before a hermeneutic act has begun, is "always also contained in the statement remains mostly inconspicuous because language always already contains a developed set of concepts", (BT, §33, p 147/157). Grammar and other rules must be obeyed. "Any simple and prepredicative seeing of what is at hand is in itself already understanding and interpretative …It contains the explicitness of referential relation (of the in-order-to) which belong to the totality of relevance in terms of which what is simply encountered is understood", (§32, p 140/149). Taken "in its broadest sense, "seeing" regulates all "procedures" and retains its priority", (§69b, p 328/358). These comments are all expressions of the same basic thought.

Assumptions occur in all types of understanding: "what is initially "there" is nothing else than the self-evident, undisputed prejudice of the interpreter", (§32, p 141/150). "Interpretation is never a presuppositionless grasping of something

previously given", (Op cit). Even the action of hammering is argued to be an archetypal pre-reflexive form of understanding: "The primordial act of interpretation lies not in a theoretical sentence, but in circumspectly and heedfully putting away or changing the inappropriate tool "without wasting words". From the fact that words are absent, we may not conclude that the interpretation is absent", (§33, p 147/157). Such understanding is a revelation. This latter point is a separate strand to the temporal, ontological and hermeneutic claims made above. When Heidegger wrote that using a hammer involves pre-reflexive understanding of Being, ""without wasting words"," what he meant was that human being is immediately practically involved in all that exists, even prior to thought and speech.

It is disappointing that these points were not taken forward in the philosophical work of determining what are, and are not, acceptable elements in interpreting intentionality for therapy or psychology. Despite *Being and Time* being the major work that has been most influential in setting the tone of hermeneutic understanding in therapy, there is little improvement over the work of Jaspers in the *General Psychopathology* who held that "all phenomena are open to *unlimited interpretation and reinterpretation*", (1963, p 356). Once again, because there is negligible contact with the details of Husserl's texts, the opportunity to provide a detailed critique of them was lost. There is no connection to the treatment of the doxic act of belief in relation to existent being in *Ideas I*, for instance.

9.1.2 The special hermeneutic of the other in *Being and Time* and other works

Let us now turn to Heidegger's treatment of the other within his phenomenology. Sections 25 and 26 of *Being and Time* contain brief mentions of Heidegger's perspective and some seeds of a critique and development of a pre-reflexive account. Heidegger wrote along analytic, object-related lines not idealist, noetic ones. In section 26 it is possible to discern what a hermeneutic and ontological phenomenological approach to the other would be. The aim of a "special hermeneutic" of empathy, to overcome ontic understanding of others, concerns not to mistake others as things but to treat them as specifically human. The aim of the special hermeneutic is to disperse semblances that may surround the other. To offset non-ontological inappropriate ideas, Heidegger called for a "special hermeneutic" that "will have to show how the various possibilities of being of Da-sein themselves mislead and obstruct being-with-one-another and its self-knowledge, so that a genuine "understanding" is suppressed",

(§26, p 117/125). This requires an ontological inquiry because judgement is required to compare how different manners of "being-with" are occurring: which is a way of stating that the focus is on the human ability to relate and for understanding to be expressed or suppressed.

The specific vantage point to adopt is to observe what can be revealed or mistakenly covered over. This is not made clear in section 26 but can only be the same as noted in section 9.1.1. The proper contexts are temporality and history as the transcendental horizons for understanding the conditions of possibility for Da-sein to understand the Being of other Da-sein. The following remarks lay out what Heidegger asserted in section 26, where there is an analysis of the modes of *Fürsorge*. The attitude taken toward other Da-sein is called *Fürsorge* and translated as "concern" - it is not explicitly an "existential", (p 113/120). It is the mode of being-with others that enables cultural life to exist. "The being to which Da-sein is related as being-with… is not taken care of, but is a matter of *concern*", (p 114/121), means that Da-sein has solicitousness as part of its Being. What Heidegger was stating was that "leaping in" is allied to a natural attitude treatment of the other in patronising or otherwise dis-empowering others. "Leaping ahead," on the other hand, attends to the manner of existence of the other and so enables the other to be free for the potential of Care as a possibility of Da-sein of "*authentic* alliance", (p 115/122). This means that understanding should help set people free to bear a burden of responsibility for their own being and understand themselves and their situations.

For Heidegger, it is important to focus on what must exist at the ontological level, *before* any possible consideration of any specific interaction at an everyday superficial, psychological or 'empathic' level. A transcendental argument of a kind is being put forward when Heidegger asserted the nature of Da-sein's Being in its "*essential moments*", (BPP, §15, p 154/219). What is asserted is that any non-ontological emphasis on the consciousness of difference and distance, between self and other, is a wrong ontological understanding. Such a mistake should not form the basis for any philosophy, human science or therapy. Of course, Husserl had been stating this since 1901 (LI III).

Heidegger's interpretation of "empathy" begins by taking the word to mean the everyday ontic understanding as incorrect and not representing the genuine understanding of "being-with" others. The pre-reflexive experience of others is existent, revealed, just there. Heidegger emphasised its motivated nature: ""Empathy" does not first constitute being-with, but is first possible on its basis, and is motivated

by the prevailing modes of being-with in their inevitability", (BT, §26, p 117/125). Such a remark is tantamount to a causative hypothesis or a *hypothesis*, in a literal Greek sense, a fundamental underlying quality. But for this thesis, on the contrary, Heidegger took up a Husserlian position to the degree that he considered the constitutive being of Da-sein as enabling 'surface' intersubjectivity to exist.

In the ontic, transcendentally-real understanding of empathy, there is a mystery about the immanence of oneself and the transcendence of the other. There is presumed to be some gap between any two persons' consciousness. For Heidegger, this is an ontologically mistaken and unjustifiable belief that remains based on an ontic understanding blindly accepted from inauthentic Da-sein, the they, the alienated and alienating mob of others. The surface perspective of scrutinizing instances, accepts those that conceal telling problems. For the ontic attitude, there is no understanding of the true mode of *Existenz* of Da-sein as pre-reflexive being and understanding or of its world with others. For the ontic, it is oblivious to the ontological structure of being-with others. Ontically, "I never *am* the other," Heidegger said in a lecture in 1924 (CT, p 11E). Ontologically: "It is from the authentic being a self of resoluteness that authentic being-with-one-another first arises", (BT, §60, p 274/298). (This is precisely the starting point of Husserl and the phenomena to be interpreted in an idealist, noetic way). The upshot is that if the natural attitude or natural psychological science stances, such as Lipps or Freud, keep their literal understanding of projection of oneself into the other, then Heidegger believed their studies will never begin on a true grounding.

Heidegger believed that people always already understand each other because there is a primordial, pre-reflexive understanding of being-with existent before conscious attention can turn to it. Da-sein is already merged with other Da-sein in its pre-reflexive Being. There is ontological, not psychological merger, primordially in human being. The starting point in understanding other Da-sein is to note that they are not separate from the Da-sein who understands them:

> Da-sein in itself is essentially being-with... others of my kind also are ... Being-with existentially determines Da-sein even when an other is not factically present and perceived. The being-alone of Da-sein, too, is being-with in the world. The other can be *lacking* only *in* and *for* a being-with ... Da-sein as being-with lets the Da-sein of others be encountered in its world.

§26, p 113/120.

In the above, an a priori ontological-hermeneutic view is being asserted as a prerequisite for all further understanding and proper action. What the above means is that at the level of pre-reflexive being, we are already with, or in, the being of the world with others. For Heidegger, this is part of the ground for beginning any phenomenological analysis prior to any understanding for therapy. Indeed, Heidegger mentioned something like a reduction. His interpretative approach to understanding others is as follows:

> The others are not encountered by grasping and previously discriminating one's own subject, initially objectively present, from other subjects also present. They are not encountered by first looking at oneself and then ascertaining the opposite pole of a distinction. They are encountered from the *world* in which Da-sein, heedful and circumspect, essentially dwells. As opposed to the theoretically concocted "explanations" of the objective presence of others which easily urge themselves upon us, we must hold fast to the phenomenal fact which we have indicated of their being encountered in the *surrounding world*.
> p 112/119.

The above is tantamount to stating there should be a reduction of ontological assumptions concerning the phenomena of the other. A genuine attention should turn towards understanding social life, as it exists pre-reflexively before conscious egoic attention turns to it. Furthermore, Husserl is implicitly criticised in the following remarks concerning the shortcomings of epistemology and the preference for a first attention to epistemology: Any epistemology neglects "the existential analytic of Da-sein in general, they do not even attain the basis for a phenomenally secured problematic. Nor is this *basis* to be attained by subsequent phenomenological improvements of the concept of subject and consciousness… idealism constructs the interpretation of reality in a vacuum", (§43a, p 192/207). What Heidegger is criticising is what he claimed to be the superficiality of any non-ontological approach. (Husserl would have counter-attacked with the statement that all meaning of Being is cognised.

But apart from the points above, it is difficult to ascertain how being-with should be interpreted from how social life appears, because ontological phenomena are non-perceptible: When Heidegger gave the *Zollikon Seminars*, he confirmed that interpretation involves the "necessary circle of all *hermeneutics*", (ZS, p 125). Seeing Being is an interpretation of the ontic. Appearances show the ontological in the phenomena. Because no details of how to interpret are provided, it seems that Heidegger suggested that therapists can feel free to read off what is there and that this is not problematic.

Let us look at what instructions are given to readers about encountering Being: "Nonsensory, imperceptible phenomena, for example, the existence of something, are *ontological* phenomena", (p 6). "We also "see" [phenomenologically] that existence is not a quality of the table as a table; nevertheless, existence is predicated of the table when we say it *is*. This is ontological evidence", (p 7). These sentences show that Heidegger is interpreting Being as an object of the intellect in Kant's sense, a thing in itself (Gardner, 1999, p 201).

> I see the existing table immediately, but I do not see existing as such. There are two kinds of phenomena: ontic and ontological. The phenomenon of *being* is the condition for the possibility for the appearance of the ontic, for the appearance of beings as beings… only when "existing" as such has somehow become evident to us without being apprehended explicitly has the nonperceptible phenomenon of existing dawned upon us.
>
> ZS, p 187.

The ontological is dependent on the ontic: "When understood historically, the relationship between ontic interpretation and ontology is always a correlative relationship insofar as new *existentialia* are discovered from ontic experience", (p 207). What Heidegger claimed is that higher interpretative stances need to be made explicit in order that inaccurate understanding can be identified with respect to better understanding. For instance, when the remarks on the deficient modes of being of *Fürsorge*, concern, are the focus of the special hermeneutic they are not obvious (BT, §26, p 114/121), and must be understood in the context of temporality or history if he is being coherent with his own policy. Yet what he does not do is enable the precise correlation of what is tangible with its intangible meaning.

In making these remarks, Heidegger requested others to follow in attending to the alleged proper understanding of the moment of Da-sein's Being he called being-with and concern. Heidegger refuted natural psychological science[10]. Heidegger was against conceptualisations involving body, soul and spirit as guiding notions and asserted his own analysis. The philosophical problem to be solved is Da-sein's everyday understanding of itself as a separate person, a thing, an undifferentiated, alienated, self-ignorant being who blindly lives alongside others. What Heidegger analysed is active, involved participation with others. Appendix 3.2 provides further detailed exposition and criticism of Heidegger's stance in *Being and Time*.

A fundamental ontological approach to the surface appearance of empathy would have to circumvent all the ontic references and assumptions made by the eighteenth century writers on this subject, including the work of Lipps and Freud. A reduction of some sort would have to remove the majority of corruptions, in order to reveal other Da-sein as part of the immanence and transcendence of being-in-the-world, *Zeit* and history. Heidegger claimed his perspective is entirely without bias, a "theoretically undistorted interpretation", (p 112/119). This remark is a logical mistake going entirely against the grain of his other remarks on the hermeneutic circle and indicates a point at which he felt he had found apodicticity. Heidegger recapped the same insistence of gaining the right research attitude:

> …along with understanding there is always already projected a *particular possible being with the others* and a *particular possible being toward intraworldly beings*... it is equally wrong to suppose that the problem is seen in principle and progress made toward answering it if the solipsism of the isolated ego is replaced by a solipsism en deux in the I-thou relationship. As a relationship between Da-sein and Da-sein this has its possibility only on the basis of being-in-the-world.
> BPP, §20a, p 278/394.

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[10] Despite it being the case that it was Husserl who had the insights concerning context, temporality and intersubjectivity (Id II, §§48-53). Heidegger criticised Husserl because his senior colleague was allegedly blind to his own assumptions, "phenomenology is *unphenomenological*!", (HCT, §13f, p 128/178), meaning Husserl presumed and projected but ignored the whole point of the investigation into Spirit and Nature. "Nature is the X and in principle nothing but the X… The spirit, however, is no X but is that which is itself given in spiritual experience", (Id II, §64, p 316/302). On the contrary, Husserl explored the different aspects of consciousness, body and intersubjective culture.

What he meant was that the everyday experience of social life should be understood as a precondition for philosophy or human science of any kind.

There are many types of surface experience of self and other - these are constituted and interpreted. But when it comes to the details, Heidegger is unclear and only focused on leaping in and leaping ahead which can only be an introductory comment (BT, §26, p 114/122). On the one hand, interpretation should occur according to moving around the hermeneutic circle. On the other, there should be an attention to appearance in some relation to other types of contextual influence in the world. Heidegger asserted a need to attend to ontology. Inaccurate, non-ontological conceptualisations must be kept at bay through a process of the repetition of interpretations.

Before closing, there is one final point to be made. The problem with the above is that section 26 states the problem of interpreting the other but does not specify the special hermeneutic with respect to intentional processes nor with respect to the senses of self and other in detail. Therefore, the reader is left without an answer. To state that the pre-reflexive presence of the other is always already present is not an answer to the question of how it is there or how it is constituted. Without such an answer, the special hermeneutic of the other cannot go ahead.

9.2 Daseinsanalysis and the other in the work of Boss

The psychotherapist who was closest to Heidegger's critique of Freud, was Boss who pioneered Daseinsanalysis in the German language world (PD, EFMP, ZS). But the major theme of hermeneutics is not followed and even Daseinsanalysis would need serious revision because it does not attend to the key points of *Being and Time* sufficiently. Furthermore, such Heidegger-inspired criticisms of Freud miss a number of key points.

Firstly, the difference between Heidegger's ontological viewpoint and Boss's Daseinsanalysis were clarified in the *Zollikon Seminars*. Heidegger was at pains to point out that his philosophy is not a "psychological" or "anthropological" ontic analysis. His focus is ontology and the "analytic of Da-sein" which means "the actual exhibition of the determination of Da-sein as thematized" and so finding "*existentialia*," as they are "limited by the fundamental task of the question of being," which involves interpreting "Da-sein as temporality", (ZS, p 125). He continued to

explain that his analytic of Da-sein, as expressed in *Being and Time,* was not sufficient for "laying the foundation for a philosophical anthropology", (ZS, p 125): meaning that it cannot be read as a guide for therapy. There are three major distinctions.

1. The a priori analytic of Da-sein finds the ontological essences or *existentialia* of Da-sein. This follows the aim of determining the "characteristics of being of Da-sein", (BT, §9, p 42/44), such as finding its dimensions or character as taking-care, worldliness, de-distancing, making room, concern with others, the inauthentic mode of living in "the they," attunement, understanding, projecting a world, meaning, discourse, truth and temporality. This is the ontological equivalent of pure transcendental phenomenological philosophy. The terms "existential analysis," "fundamental ontology," "phenomenology of Da-sein" and "hermeneutics of facticity" are equivalent terms for an analytic reading of Da-sein's modes of Being and "prepares us for the question of being", (ZS, p 125).

The application of the analytic of Da-sein does permit the interpretation of specific ontic phenomena, of actual experiences of persons that show the *existentialia.* This type of showing occurs in *Being and Time*. But it "is not an analytic of Da-sein that can satisfy the completeness required for laying the foundation for a philosophical anthropology", (Op cit). It is for the purpose of delineating, limiting or shaping categories, and the *existentialia* of Da-sein.

The other two distinctions he made on page 125 of the *Zollikon Seminars* do not concern philosophy but various forms of human science related to an a priori analysis of human Being.

2. Daseinsanalysis is a theory for understanding human beings such as in the case of the Daseinsanalysis of Boss. It functions at two levels of the pathological and non-pathological because "anthropological Daseinsanalysis" features both "normal anthropology and a Daseinsanalytic pathology", (Op cit). This uses the e*xistentialia* that are "the content [of the analytic of Da-sein]. They exactly co-determine the concrete description of a state of anxiety in a particular human being", (p 205).

3. Actual case histories and specific applications of Daseinsanalysis will show normal and abnormal examples. Such will be an "entire future discipline with the task of delineating the demonstrable existentiell [*existenziallen*] phenomena of the sociohistorical and individual Da-sein in the sense of ontic anthropology", (p 125).

The point of these distinctions is that Binswanger's reading of *Being and Time* is disparaged and approval is given to Boss. But it is not explained as to why a discourse of the fundamentality of Being is appropriate to therapy and any better, for instance, than Freud's interpretations concerning the unconscious, drives, transference and unconscious communication. Freud, Heidegger and Boss use hermeneutic strategies. Yet it is unclear from the perspective of Husserl, why empathy and the perspective of the other is allowed to be omitted from philosophy and therapy. In this way, the major phenomena of empathy and intersubjectivity are omitted and not tackled in a hermeneutic of Being or in a manner concerning intentionality.

The form of therapy created by Boss includes the following omissions of Heidegger:

• Boss was permitted to psychologise *Being and Time* and produce a stance without any mention of hermeneutics or a proper attention to the other and intersubjectivity in the therapeutic relationship (PD, EFMP).

• The English language books and papers do not make sufficient reference to the hermeneutic circle despite recent comments in this area (Holzhey-Kunz, 1997, Jaenicke, 1997). The hermeneutic circle is omitted and meta-representation is absent. The phenomena of the other and their perspective are not mentioned.

It is difficult know how to take the introductory remark that "phenomenology" is "to let what shows itself be seen from itself, just as it shows itself from itself", (BT, §7c, p 30/34) when Boss writes that "human beings are inherently engaged in relatedness to whatever phenomena address them from their locations in the human world and exist as these receiving and responding relationships", (EFMP, p 271). The non-hermeneutic comment from *Being and Time* (§7c) seems to become permission to ignore hermeneutics and the self-reflexivity that it brings. The hermeneutic naïveté of simply revealed understanding of what is there is repeated in the *Zollikon Seminars* as some form of breakthrough when it is anything but the case. "What the phenomena, that is, that which shows itself, require from us is only to see and accept them as they show themselves. "Only" this", (ZS, p 62). What is required is a precise statement about beliefs that would be sufficient to state how to interpret what appears (cf section 11.2). These comments were made in the middle of a discussion of the phenomena of temporality yet the hermeneutic stance of 1927 remains, and so it is difficult to understand the division between hermeneutics, 'finding the right way to see things' - and 'seeing things just as they are'.

Heidegger stated that consciousness assumes some fore-conception of the being of Da-sein. Therefore, Da-sein's being-in-the-world must be ascertained first. Any ontic knowledge is "always already" formed within the openness of Da-sein's transcendence towards Being of all kinds. However, in Heidegger's ontological-hermeneutic phenomenology, it is not at all clear how to interpret what appears.

However, one consequence is that transference and counter-transference are given short shrift. Boss criticised transference along the line that it is impossible to transfer affect in the manner that Freud claimed and that "such shiftable feelings or affects are merely constructions and do not actually exist", (PD, p 122). This is because Boss challenged the idea that affect can ever become split off from its whole: "Only if we assume such thing-like, isolated, and independent feelings is it possible to imagine… that hate for a father can be detached from the father, pent up inside, and transferred to the analyst", (Op cit). Boss concluded that Freud never supplied any convincing evidence to support his theory of shiftable emotions in connection to relating to others. As a consequence, like the critique of section 2.4, "Freud is not able to distinguish convincingly the nature of transference love from that of the genuine love of one partner for another in a normal love relationship", (p 123). This thesis agrees on the conclusion but not the manner in which it is reached by Heidegger and Boss.

Boss provides a more detailed criticism in the next major text. First, there is the real value of the attention provided by therapists to clients: "Among adults is there any other human relationship so gratifying, any other in which one person is even half as helpful and unshakeably benevolent toward another, as that of analysts to patients?", Boss asked rhetorically (EFMP, p 268). Again, a non-hermeneutic naïveté is asserted. Boss concluded that it is the intimacy of the therapeutic relationship that Freud was caught in and trying to explain: "No mere theory can alter this in the least, for the human relationship of physician and patient remains the very core of therapeutic action, its basis and arena, whether or not the people taking part in it are aware of its therapeutic significance", (Op cit). In 1965, Heidegger concluded that any…

> …talk about being-related… is misleading because it seduces us with the idea of two polar [merely] present-at-hand subjects, who subsequently must establish a relationship between their respective ideas, in their respective consciousness to one another. Thereby, this concept of "relationship" obstructs the engagement of our true

> relationship to others… The often-quoted psychological theory of empathy rests on this obviously incorrect concept. This theory starts by imagining an Ego in a purely Cartesian sense… thus discovering that the other is a human being as well in the same sense of an *alter Ego*.
> ZS, p 111-2.

What Heidegger was stating was that the lived experience of being-with others indicates the ontological nature of Da-sein. Concepts that do not grasp this stand in the way of encountering others rather than promoting contact. Furthermore, the…

> … traditional, psychological theory that one perceives another human being through "empathy" and through "projection" of oneself into the other does not mean anything because the ideas of empathy and projection always already presuppose being-with the other and the being of the other with me. Both already presuppose that one has already [existentially] understood the other as another human being; otherwise, I would be projecting something into the void.
> p 162.

For Heidegger and Boss, the above can only be made when the interpreter puts Being before meaning-for-consciousness[11]. What is entailed in the "non-cognised" Being perspective is the leaving out of consideration the work of intentionality and its different modes of givenness. Only when intentionality is omitted can Being come first.

Finally, Heidegger and Boss agreed that the orthodox concept of transference should be replaced by the genuine understanding of human relationship as "specific attunement" where this "ontological disposition [*Befindlichkeit*] or attunement [*Gestimmtheit*] is a basic character of Da-sein and belongs to every comportment. Every comportment is always already in a certain attunement beforehand", (p 165). Heidegger neatly omitted any reference to the source of these remarks in *Ideas I* (§27) or *Ideas II* (§§50-2). Also, the idea of comportment is the same as that of Husserl's

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[11] For Husserl, this should read that actually and pre-reflexively we are co-intentional with others but the specific parts of the whole need to be elucidated in an a priori manner like Chapter 7. The means of arriving at a conclusion is different. Yet Heidegger and Boss are similar.

"attitude", (PRS, see next section). Husserl and Heidegger agreed with Dilthey how important a hermeneutic stance is for understanding. The differences lie in their attention to how contexts for understanding are self-reflexively understood.

9.3 Hermeneutics and transcendental rationality

The basic argument of the thesis concludes with some pointers towards further development of a hermeneutic pure psychology. But first some comments must be made on the relationship between hermeneutics and transcendentalism. Let us return to the beginning in being able to know how well people understand other persons and arrive at discerning what perspective they have on mutually available cultural objects, and hence on themselves as well, in relation to those objects. It begins with showing the important role of interpretation in everyday life. Informally, interpretation is often introduced by mentioning a milk bottle and asking "is it half full or half empty?" "It depends on how you look at it," is the often cited reply. This informal introduction argues that in the psychological life of relationships, beliefs, emotions and thought, interpretation is making sense of any intersubjective event. One case of interpretation by clients occurs when they make sense of their lives and themselves in relation to others, through what appears in some way, for example, as interpreting themselves as depressed and others as uninterested in them.

Hermeneutics, that is interpreting how anything appears, occurs for everyday persons and therapists. Heidegger is taken as supporting something like the hermeneutic circle in the traditional sense although Dilthey, Betti, Gadamer, Rickman (1979, 1981, 1988, 1990, 1995, 1997) and others could be appropriate because what is at stake is the nature of hermeneutics, a fundamental vantage point. Heidegger (BT, §33, p 147-8/157-8, §34, p 153/163-4) and Gadamer (1975) have argued for the appreciation of revelation. Heidegger's terminology expressed the role of revelation in terms of the "existential-hermeneutic as" (as opposed to linguistic apophantical-as). Dilthey (1976, p 262), Betti (Palmer, 1969, pp 46-59) and Rickman (1998, p 302) have argued for the appreciation of rationality in hermeneutics. What the thesis argues for is the appreciation of the co-occurrence of hermeneutic rationality and hermeneutic revelation.

Accordingly, it is acceptable to conclude that Husserl's manner of arguing in the *Meditations* is supported by an explicit account of how it rationalises what is revealed to it. Furthermore, it is possible to extend its domain of application by making

explicit how any therapy position could construe intersubjectivity by rational procedures and revelatory experiences. In this way, there could be new ways of addressing Husserl's shortcomings on the relationship between transcendental rationality and revealed immediate sense as inter-related modes in his own writing. This implies coming to a conclusion on how to interpret mental processes in others in a variety of settings.

The answer provided by the thesis is that it is an acceptable principle to reflect on prior understanding that shapes current interpretations of what appears. This remark is asserted as a guiding principle (BT, §32, p 140-1/149-150, p 143/152-3, §69b, p 327-8/357-8). Hermeneutics is fundamental and present in *Being and Time* and *Basic Problems of Phenomenology*. The right way to deal with understanding is to enter the hermeneutic circle and show how one understanding is more accurate than another. Such discrimination has a number of tensions. One tension is between the immediately perceptible and the precise decoding of what is rational as opposed to irrational or less rational. A second is between the perceptible and the art of understanding as part of human life. The stance of the thesis is to conclude that there is a commonality of hermeneutic perspective between Dilthey (1976, p 262), von Brentano (1975), Heidegger's work in 1927, in that there is both *hermeneutic revelation* and *hermeneutic rationality*. What is meant by these terms is in addition to the hermeneutic circle as it is acknowledged in Figure 6.

There is the part and the whole or context, the appearing perception and its possible contexts for interpreting it. One interpretative belief makes possible a specific understanding, if a context of understanding is 'projected' or otherwise supplied (BT, §26, p 117/124-5, §31, p 136/145, §44b, p 203/220). Projection is ontological and constitutes the ontic (§31, p 136/145, p 138/147). This also applies to alternative beliefs that make possible different understanding, if a different context of understanding is supplied. The specific situation to be understood could be one in which specific people interact or one concerning how people interact in general. There is always an observable, that is an audiovisually recordable occurrence, and the set of acceptable readings of what occurred. Husserl's transcendental rationality is not opposed to hermeneutics as revelation. But it is an account of its meaning as immediately experienced, a conscious understanding it. Whether redrafted as hermeneutic rationality in some future work or not, the conclusion of the thesis is that rationality, perception, bodily sensuousness and immediate meaning co-occur with respect to shared understanding in intersubjective spheres.

Old
understanding

Cultural object

Old context

New
understanding

Cultural object

New context
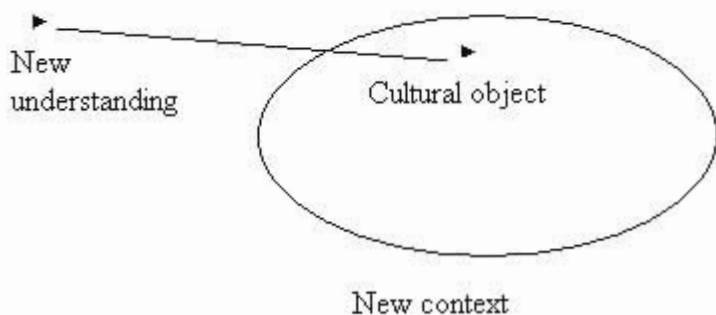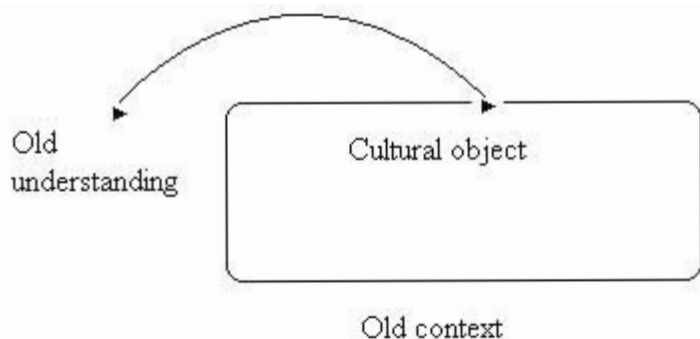
Figure 8 - The hermeneutic stance of Heidegger's early work.

Let us further consider the issues at stake. The introductory remarks on the commonality of the hermeneutic circle so far do not address the actuality of how to bridge the gap between hermeneutics generally (whether rational or revelatory) and Husserl's rationality of conditions of possibility as a mode of argument as derived from the *Fifth Cartesian Meditation*. What is presented is concluded as being a form of cohesive argument concerning interlocking perspectives. Although the *Fifth Cartesian Meditation* is a useful starting point for further inquiry, it does not mean that such a rationality is the one that must be adopted to the exclusion of revelation altogether. On further inspection this question becomes a consideration of the interpretation of the phenomena of the *Meditations*. For the thesis, the text refers to intersubjectivity in the strong sense, as in everyday life, which is theorised by therapy, psychology and philosophy. Everyday life is a set of phenomena about meeting people and gaining conscious interpretations about them and their interests or dislikes plus the whole gamut of conscious experience. Without a detailed knowledge of what lies in the *Nachlaß* concerning hermeneutics, it would be wisest to make no guesses on what Husserl wrote. What he did write in *Philosophy as Rigorous Science*, concerned the possibility of considering that he compared interpretations and did so self-consciously (PRS, p 169/9, p 188/45, p 189/47, p 192/53-4). But in that paper and his English translations so far, it is not possible to conclude that Husserl had an explicit understanding of hermeneutics at all.

The terms hermeneutic revelation and hermeneutic rationality describe the co-occurrence of two interconnected aspects of interpreting in Heidegger's sense. The interlocking of the "existential-*hermeneutical* as" and the "*apophantical*-"as"" of higher referentiality (BT, §33, p 148/158). This maintains the core sense of the hermeneutic tradition. Let us not lose sight of what is at stake: All therapies and all persons interpret mental processes in others and themselves. The questions to be answered are (1) in what ways do they do this? And (2) how might these be compared as hermeneutic strategies?

In the tradition of highlighting hermeneutic revelation in interpreting are arguments for the immediacy of understanding an object, process, person or event. This ties therapy (philosophy and psychology also) to the context of everyday life and the contemporary effects due to temporality and history as the means of experiencing spontaneous understanding (§63, pp 290-292/314-6, §83, p 397/436).

Highlighting hermeneutic rationality in interpreting are those arguments for rules, clear argument and principles for making explicit in language what are, and are

not, justifiable concepts, schemata and processes (n10, p 401). A prior set of concepts may, or may not, be an article of received wisdom (§6, p 20/22). Its existence and manner of existence could be rationally concluded as being 'found in' what can be interpreted, "emically," as an interpolation (§7c). The counterpart, which would be less revelatory, would be the occurrence of fitting phenomena to received wisdom of not necessarily accurate pre-existing perspectives, "etically," from an external frame of reference, an extrapolation (§7a, p 25/28). However, in the case of hermeneutic rationality the deciding point is formulating and arguing for explicit rules concerning what are, and are not, acceptable interpretations. One of the ultimate contexts for rational hermeneutic procedures is the creation of agreed bodies of evidence, in addition to agreed bodies of interpretative principles.

It could even be argued that a third term could exist for a new discipline that would dedicate itself to the interpretation of mental processes within and between persons, in specific actuality or in general. A third term of hermeneutic reduction could exist because it is acceptable to believe that to some extent, it is possible to consider more than one sense of any referent. For a hermeneutically-inspired pure psychology of therapy, there is the necessity of comparing one sense with another - be it more due to revelation of sense in the moment, or whether it be more due to rationality of sense, in that one sense is argued as being more accurate than another for some reason.

To bring back into focus what is of importance: There is a major tension between hermeneutics as revelation and rationality. It is not acceptable to this thesis to prefer one at the expense of the other. Instead, both co-exist as do poetry and philosophy, the everyday understanding and that of therapists. For the thesis, beliefs, rules, rationality and precise definitions co-exist with the more immediate, lived and situated forms. It is possible to argue for acceptable ways of interpreting and state why they are better than others. Understanding can be wholly 'received' as in spontaneous being there. Yet on further reflection, there can be the dawning of rational understanding of what has occurred in a way that overcomes an initial semblance (§7a, p 25/29).

Understanding as part of human life and its contexts is hermeneutic revelation as an imprecise 'art' of receiving what is the case for the interpreter. In revelation, the phenomenon of conscious understanding does 'pop' into the mind. Explicit contexts for acceptable understanding can be determined later. In the case of rationality, the phenomena of conscious understanding are argued intellectually. This case always requires the weighing up of interpretations that refer to the same referent. It entails

explicit argument of specific sorts. Following Merleau-Ponty on the inability to reduce away all influences (1962, p xiv) and Gadamer on the domination of historical influence (1975), it is acceptable to this thesis that not all the influences of history on understanding can be removed, prior to any research. It is a re-search and will never be outside of the circle. In addition to there being revelation and rationality in the interaction of parts and wholes, there is the role of the interpreter's own individual history and contexts. However, despite challenges that would refute their own ability to conclude, it is possible to conclude rationally how understanding is better or worse (Rickman, 1998, p 302).

The point of hermeneutics in therapy is that evidence is interpreted in some way. (The same applies to the allied fields of supervision, teaching, research and other matters in the human sciences). What the thesis actually addresses are fundamental concerns. It could not possibly address itself to specifics. The aim of creating a hermeneutic pure psychology for use in therapy sessions, supervision or research in any realm, needs to be addressed concerning the intentional relation between observable objects and intersubjective mental processes, argued as interpretable.

What appears for discernment is the phenomenon of other persons in an interpreted relation to selves and cultural objects of all kinds: that is - all conscious referents and any topic of discourse. The phenomenon is a challenge to the ability to understand. Lived experiences are explained within the everyday life as well as therapy. Lived experiences are the basis for interpretative beliefs and competing justifications concerning how to act and relate. The desired outcome is creating a clinical reasoning for practice.

By way of closing this section, let the following remarks suffice. It is concluded that:

• Husserl's position on pairing and consciousness places hermeneutic pure psychology closer to cognitive behavioural therapy than psycho-analysis in terms of the attention to conscious mental objects.

• Husserl's ideas concerning intersubjective intentional implication in the lifeworld are interesting and posited as the 'cause' of immediate meanings in hermeneutic revelation whilst the mass of his writing was broadly concerned hermeneutic rationality of transcendentalism.

• For Freud, hermeneutic rationality was preferred and an unclear set of interpretative principles were supplied that mixed ideas of the unconscious and natural cause alongside instructions to ignore phenomena.

• Much further work is required in order to specify the relations between hermeneutic rationality and revelation, in any therapy context. It would need to address itself to various tasks such as specifying which beliefs apply to which intersubjective events and why. It should specify how the past influences the present on occasion and state how psychological problems are maintained. Still further conclusions are required on how general and specific speech acts can help in which situations and why. There are further questions concerning how to understand how well clients are using the help supplied and how to pre-empt any failure to use what is being supplied. It is of interest how best to achieve some therapeutic goal in the number of sessions available. These overlap with the consideration of work experience and supervision.

In summing up…

• There is little explicit mention of the transcendental philosophical requirement to attend to conditions of possibility except when Heidegger concluded that philosophy should interpret human being in "terms of temporality and the explication of time as the transcendental horizon of the question of being", (BT, p viii). Such a position emphasises the connection to Kant. Boss did not consider human development as being caught in conceptualisations of Being across the centuries: "As for the future, it begins to stamp the present with increasing force for children as their curiosity grows, while in old people this future-directedness more and more declines", (EFMP, p 214): A psychologisation of temporality.

• The conclusion is that intentionality and cognised being are interpretations of observable events. For Boss, the details of providing and receiving therapy are represented as forms of world-constriction, a lack of freedom. World-openness stands for psychological well being which seems little better than the vocabulary that ordinary citizens have for describing their distress.

In conclusion, there is a great deal of difference between Heidegger's method of philosophical "*A priorism*", (BT, n10, p 401) and the Daseinsanalysis of Boss. Heidegger noted the difference in the *Zollikon Seminars* but did nothing to dispel the psychological reading of his work. Meta-representational distinctions between sense and referent are not properly developed in *Being and Time*, the *Zollikon Seminars* or any of the works of Boss.

9.4 Conclusion

The answer of this thesis is to keep the transcendental philosophical impetus to consider the conditions of possibility, in order to think through areas of certainty and difficulty, prior to any action in the real world: the execution of transcendental philosophy in the service of psychotherapy. It may well be possible to further state how it is permissable to interpret mental processes in relation to observable aspects and sequences within any relationship between client and therapist. Further work is required on the details of the intersubjective phenomena.

It is concluded that a hermeneutically-aware phenomenology of act-object correlations is necessary, if the transcendental turn of Husserl is upheld. But intentional idealism is no replacement for reflection on the full field of the practice of therapy. The major therapeutic concern is to engage clients to work on a shared task, that requires knowing how they understand their problem in relation to how therapists understand it, and how both parties contribute to the overall relationship.

Heidegger sidestepped the intentional analysis of noesis-noema correlations in order to ascertain the a priori conditions of possibility for Da-sein to manifest the meaning of Being with other Da-sein in history. He claimed it is possible to hermeneutically refine one's approach to meaning, in the sense of attending to Being as Being. His perspective relates the transcendence of Da-sein's being in its everyday world, to historically accruing senses of the meaning of Being. A good deal of Heidegger's phenomenology is due to the influence of Husserl. However much he tried to dilute it by adding other philosophers' voices. Appendix 3 shows how his criticisms of Husserl on intentionality are invalid.

Husserl sidestepped hermeneutics in order to ascertain the a priori conditions of possibility for consciousness, to constitute meaning with other consciousness. He claimed it is possible to understand intersubjectivity as absolute because it relates the founding whole to specific perspectives on the same cultural object. For the thesis, the hermeneutic circle is accepted as having intrinsic worth. What is taken of worth from the picture of the hermeneutic circle in *Being and Time* is that it is a necessity to enter the circle the right way when working towards a theoretical psychology for therapy. Acceptance of it means there is an attempt to take into account the relation between the phenomena-as-interpreted and the hermeneutic stance taken. Clients too have their own stance with respect to themselves and others. The usual nature of this is often to

judge themselves and others as bad, useless, unworthy and all manner of variations as they exist in the psychological world. It is further claimed that Husserl's route is against interpretative stances that deny the relevance of the hermeneutic tradition and believe that it is possible to stay outside of the circle. Such a lack of self-reflexiveness about the manner of holding beliefs is not acceptable. It can give licence for mistakes to reign in the place of attention concerning how to think. Therapy, as well as the everyday life, interprets the behaviour of other people as intentional. For the everyday life such interpretation is incidental to some of its tasks. For the psychotherapy profession - as in the human sciences - it is a central concern.

Between Husserl and Heidegger, it can be seen that transcendental philosophy is still about limits and freedoms, possibility and constraint. In order not to be too ambitious, a discipline must limit itself by not promising concepts that point to illusions or delusions that are unjustified. Heidegger and Boss did not mention how self and other are interconnected, so it is concluded that they failed to theorise the other sufficiently and cannot state what is a minimally adequate understanding of meaning with another human being. As a consequence of this inability, it is held that if there is no sufficient conscious understanding of the sense of, nor the relation to the other, among non-meta-representational theories, then such theories will inevitably entail more confusion than those which keep empathy and intersubjectivity in sight.

Husserl's theory of transcendental intersubjectivity, taken to the psychological attitude, is a branching off point for several future aims. Seven of which cannot be broached in this work. The thesis proposes that further work is required to create conceptual tools for a hermeneutic pure psychology:

1 Interpretation, in the hermeneutic sense, of intentionality and co-intentionality of conscious affective experience, could lead to understanding 'unconscious intentionality' and delineating it from conscious intentionality. There are complex concatenations of affect, relating and intersubjective context.

2 Children become adults. Developments in attachment style across the lifespan are 'causes' of distress and manners of relating. They need further theoretical attention.

3 Ego inconstancy and insecure attachment can be improved through the talking and action therapies. The precise details of the processes involved need further thought with respect to actual cases.

4 The static and genetic eidetic variation of childhood security and insecurity of attachment could benefit from further understanding of how interpretations are drawn from this type of data.

5 Adult attachment appears in the axis I disorders and axis II personality disorders. Persons with these problems can benefit from being treated through understanding them as forms of intersubjective problem.

6 Social context is also a form of 'cause' and perhaps, like cultural theory suggests, only specific forms of thought and affect can exist in specific forms of social context (Douglas, 1978).

7 Personal choice is also a 'cause'. A theory of personal choices, about how people under stress move between social contexts, is required (cf Sartre, 1958, Kern, 1986).

None of the important topics noted above are explored in this thesis. Instead, the theoretical research and development of Freud's thinking for practice.

Part Four

Towards a hermeneutic pure psychology

Chapter 10

Phenomenological criticisms of natural psychodynamics

Aim: The next three Chapters concern how to occupy a suitable vantage point. They do not attempt to attend to the specifics of actual therapeutic relationships or attachment; psychopathology; the change from dis-ease to cure; or specific forms of providing and receiving psychological help. This Chapter makes Freud's inheritance within contemporary psychodynamics a hermeneutic problem by employing the same strategy as Chapters 2 and 3. What Freud should have done, since Chapter 7, part (F), of *The Interpretation of Dreams*, is that he should have established the conditions of possibility for clearly delineating the conscious, preconscious and conscious forms of meaning. But he did not. This Chapter completes the criticism of the psychodynamic approach of Freud and prepares for the intentional-hermeneutic approach in Chapters 11 and 12. The charges brought against Freud are theoretical incoherence and lack of attention to conscious meaningfulness because in this Chapter it is made clear that Freud finally put his trust in the natural attitude as defined in section 4.2.2. Not even the difference between perception and presentation that is clear to Husserl, is made distinct by contemporary therapists. The argument below draws out confusions and coherent entailments.

What is championed is that intersubjectivity cannot be understood through natural cause and effect. It concerns motivation, belief, habit and free-willed choice as these fit into social contexts. The development of hermeneutics for therapy, begun in the last Chapter, is continued in Chapter 11. This Chapter works by considering the coherence of Freud's attention to the psychological and the 'unconscious' when he actually preferred working towards a grounding in the natural which disrupts his unclear relations defined in Chapters 2 and 3. Furthermore, all therapy theories are

considered as interpretations of what appears. Previous accounts such as "*idée fixe*," "constant attitudes," "internal working models" are now held as equally credible in a hermeneutic reduction.

10.1 Introduction and overview

One of the key therapeutic tasks is for therapists to reflect on the therapeutic relation as a whole and to use what is felt to intervene with clients by word or deed. One of the elements of such an aim would be to think about the extent of either party's influence on the relationship. If therapists are passive, then the contributions of clients might be more noticeable yet that does not mean that therapists are no longer contributing to the interaction. What needs to be distinguished are the extents to which conscious events are 'caused' by unconscious means; the nature of the contributions of both persons towards the meeting; and overall, there is an interaction occurring so it is difficult to identify specific 'causes' and effects.

In the remaining Chapters, it is useful to note two important terms. Firstly, that which is 'metaphysical' in Freud (or any therapy) is a basic conceptual framework for the future empirical project of practice: A set of a priori commitments, beliefs or assumptions, a conceptual scheme or 'map of the world,' that by power of its justification, is sufficient to judge between justified and unjustified concepts for practice. Such metaphysical commitments are the stuff of belief in that they are not forms of "given," perceptual difference - but, rather they are invisible higher, conceptual intentionality about what is given in awareness about feeling, affect and perception.

Secondly, there is the Kantian term of "synthetic a priori," a mixture of intellectual reasoning and induction about what is "given," what appears perceptually, but provides rational justifications or interpretations that are necessary and difficult to doubt. The importance of these two terms is noted at the outset because the next three Chapters including this one, are focused on non-apparent ideas. These conclusions are rival beliefs, concepts and intellectual stances that do not appear and can only ever be justified according to what can be seen, heard and felt. The point is that a great deal of discussion about how to practice concerns invisible belief and little can be consensually justified as being a necessity of the psychological situations themselves. For instance, there are no consensually agreed theories of causation or classification and speculation abounds.

Also by way of introduction, there needs to be a taking stock of the type of argument that counts and the positions occupied in this work. Firstly, what counts for this thesis is the difference in hermeneutic stances between the psychodynamic insistence on attending to the unconscious and then material being as priorities - as opposed to the phenomenological requirement of starting with conscious senses. Freud never explicitly made clear his perspective on the 'intentionality' between unconscious mental processes and the conscious or unconscious end products of sense. If he had done so, and clearly designated the context that goes with them, we would not be in a situation that means that it is necessary to start at the beginning, in showing his inconsistencies that make his position incoherent. If psychodynamics does not make the domain of the unconscious clear with respect to the conscious, there will never be a coherent starting point for its project. Phenomenology does not run into this trouble. Starting with conscious intersubjective objects, it is coherent to interpret the universal and necessary nature of mental processes - by making one's hermeneutic position clear to oneself.

Beres and Arlow summed up the problem when they wrote that: "Neither intuition nor empathy are mystical phenomena based on some kind of innate capacity to comprehend or experience," (1974, p 46) where intuition in this context means the sixth sense of understanding the intentions of others without knowing how one does so. The problem with the Freudian inheritance is that it makes a number of wrong assumptions because it takes natural scientific assumptions to a region of being that is entirely different.

10.2 Freud's natural science

By defining the preference of Freud for natural science, this section gathers together his most explicit comments that affirm his treatment of the therapeutic relationship and meaning within a context of the natural attitude. Freud portrayed psychological 'cause' as psychic determinism. Ultimately, he believed that material being causes the present in the mould of natural cause that forces effects that cannot be otherwise than they are. (Section 12.4 provides a counter-argument that 'cause' in the psychological sphere is multiply 'caused,' and that things can be otherwise than there are - or there would be no free will and no egoic ability to change in life or therapy).

As Smith noted in Chapter 1, despite some attention to meaning and relationships, "Freud was a dyed-in-the-wool physicalist from 1895 until his demise in

1939", (1995, p 151). Let us take note of Freud's stance because it mis-understands 'cause' within therapy. It is unchallenged that there are causes in the material substrate but these lie outside of the dominion of speech and action, the domain of free will and habit that can be influenced by therapy. It is the *Project for a Scientific Psychology* of 1895 where Freud first announced his metaphysical commitment concerning the nature of consciousness. It is these comments that shape how psychodynamic theorists have come to characterise meaning and human relationship. The opening lines are: "The intention is to furnish a psychology that shall be a natural science: that is, to represent psychical processes as quantitatively determinate states of specifiable material particles, thus making those processes perspicuous and free from contradiction", (Freud, 1950a, p 295). His overall thesis was that consciousness and the unconscious are both emergent properties of the material brain. Furthermore:

> We have been treating psychical processes as something that could dispense with this awareness through consciousness, as something that exists independently of such awareness. We are prepared to find that some of our assumptions are not confirmed through consciousness. If we do not let ourselves be confused on that account, it follows, from the postulate of consciousness providing neither complete nor trustworthy knowledge of the neuronal processes, that these are in the first instance to be regarded to their whole extent as unconscious and are to be inferred like other natural things.
> p 308.

The above is a declaration that even if there is not enough conscious experience to support interpretations concerning mental process, it is still possible to hypothesise about unconscious or neurological processes as causative, and that it is admissible to treat the unconscious in the same way as natural inanimate being. In 1895, Freud made his focus clear. He wanted to postulate unconscious neurological processes which, he claimed, can be treated as natural being. What the above means is that the rules of natural science are being followed. Consciousness is sidelined as an epiphenomenal end product. Explanatory zeal is applied to look past it for something that can never consciously appear. Freud confirmed these early intentions in expressing his hope to "replace the psychological terms by physiological or chemical ones", (1920g, p 60). Freud's hermeneutic stance in 1938 was:

Reality will always remain 'unknowable'. What yield brought to light by scientific work from our primary sense perceptions will consist in an insight into connections and dependent relations which are present in our external world, which can somehow be reliably reproduced or reflected in the internal world of our thought and a knowledge of which enables us to 'understand' something in the external world, to foresee it and possibly alter it… We have discovered technical methods of filling up the gaps in the phenomena of our consciousness, and we make use of those methods just as a physicist makes use of experiment. … we infer a number of processes which are in themselves 'unknowable' and interpolate them in those that are conscious to us. And if, for instance, we say: 'At this point an unconscious memory intervened,' what this means is: 'At this point something occurred of which we are totally unable to form a conception, but which, if it had entered our consciousness, could only have been described in such and such a way'. Freud, 1940a, p 196-7.

The quotation above is telling when it becomes clear what the referent is. Firstly, the consciousness of clients is never apparent to therapists. Secondly, unconscious mental processes and referents are not apparent to clients or therapists. What Freud wished to understand is a putative object that is capable of interpretation *'between the lines'* of the conscious experience of therapists. It is only intellectually visible from the hermeneutic vantage point of therapists in a way that is unfocused - partly attending to self, to clients and to the telling mistakes of self and clients. The preference is to 'look past' conscious experience and interpret causes of reality underneath, or in between, such superficial material, the mere manifest content. Freud's stance is that despite mental processes being outside of consciousness, the adequate means of interpreting them is to occupy an abstruse and distant intellectual perspective.

There have been several contenders for the most favoured types of cause. Within psychodynamics practice, Freud favoured a series of unconscious causes across the years. These include traumatic memories (Breuer and Freud, 1895d), latent content (1900a), adolescent memories (1905c) and universal sexual process and symbols (1912-3). Whereas Bowlby (1969, 1973, 1988) favoured attachment as a model of affiliation and its lack; and Kohut (1977, 1978, 1984) favoured ego-object inconstancy

as most causative. Within the writing of Freud, there is a tendency to follow the aim of finding the head of the Nile in locating the origins of current problems in putative events in infancy. This line of reasoning states that there always must be some precursor to current adult problems. It prefers to explain current effects in terms of past causes. So it will argue that anything that is problematic now, originally had its roots in infantile relating to the mother or carers. Ferenczi is the originator of the explicit idea, for instance, that adult problems are due to infantile hallucinations of omnipotence and wish fulfilment. In 1913 he had a paper published that made explicit Freud's belief that adult psychological problems could be traced back to their source. ("Traced" in a geographical metaphor. "Excavated" in an archaeological metaphor). The general belief is that it is permissable to reconstruct what must have been happening in childhood by attending to what clients currently can and cannot do, think or feel (Ferenczi, 1950). Many thinkers have agreed with this strategy and their toll includes M. Klein, Winnicott, Fairbairn, Erikson, Lichtenstein, Kohut and Kernberg to name a few. Whether the psychological problem is seen as developmental delay (requiring a regression and re-living of the original situation) or not.

Basch is one who has criticised this form of causal inference concerning the nature of stasis, repetition and deterioration, through reference to the findings of neuroscience. Basch points out that the brains of infants are insufficiently well developed to support reflection and hallucination of the satisfaction of instinctual aims and wishes. Therefore, there cannot be developmental delay in hypotheses concerning infant mental process (1976a, 1976b). Put bluntly, Freud and Ferenczi were wrong to initiate the trend to theorise about the mental processes of infants. One person has called such attempts to reconstruct the infant in this way "never feasible", (Gedo, 1993, p 185), and the thesis agrees. Whether the temporal focus is on the unconscious as current (cf Langs) or as infantile or in later childhood, it is still the case that the region of interest for psychodynamics is the unconscious.

What is explicitly problematic about the psychodynamic stance is that consciousness and the unconscious are reified and interpreted without a self-reflexive understanding of such a position. Despite the hypothetical and abstract interpretations of clients, some observable intersubjective behaviour (in its context of meaning) must be within view. Freud was not focused on the interactive features of relationship as a whole. One that evolves through successive meetings. But rather he intellectually postulated the unconscious with some unclear relation to what is capable of being empathised about conscious senses. In interpreting the unconscious, the preferences

that guided Freud can be observed in the following passage. Freud believed it was permissable to make remarks to clients that do not meet their conscious experience. Furthermore, he believed that unconscious processes can be identified and this belief was in place throughout the course of his work. Freud's attitude to positions contrary to his metaphysical commitment, was to give it no house room from the start:

> … patients themselves accept the fact that they thought this or that, they often add: 'But I can't *remember* having thought it'. It is easy to come to terms with them by telling them that the thoughts were *unconscious* … It remains… a fact deserving serious consideration that in our analyses we can follow a train of thought from the conscious into the unconscious… that we can trace it from there for some distance through consciousness once more and that we can see it terminate in the unconscious again, without this alteration of 'psychical illumination' making any change in the train of thought itself, in its logical consistency and in the interconnection between its various parts.
> Breuer and Freud, 1895d, p 300.

What the above means is that when Freud insisted that clients must have thought something, that they came to accept it intellectually. They told Freud that they could not remember having thought so and this did not prevent Freud from supporting his hypothesis, when it should have achieved its rejection. Forty two years later Freud still noted that his clients did not always agree with the interpretations of unconscious cause that he offered them. "It appears … that the direct utterances of the patient … afford very little evidence upon the question whether we have been right or wrong", (1937d, p 263). He was not dissuaded by the lack of conscious agreement from clients. Freud as natural scientist might appear to be open to refutation because the "speculative superstructure of psycho-analysis, any portion of which can be abandoned or changed without loss or regret the moment its inadequacy has been proved", (1925d, p 32-3), which could be read as an invitation to empirical testing of hypotheses if it were not overruled by the metaphysical commitment to assumptions that made him ultimately prefer a natural context to interpret the unconscious. Even worse, there is evidence of a blatant disregard for conscious phenomena.

We seek not merely to describe and to classify phenomena, but to understand them as signs of an interplay of forces in the mind, as a manifestation of purposeful intentions working concurrently or in mutual opposition. We are concerned with a *dynamic view* of mental phenomena. On our view the phenomena that are perceived must yield in importance to trends which are only hypothetical.

1916, p 67.

Here Freud wrote from a position antithetical to that of Kant, Husserl and Heidegger. When Freud commented on his own work, he described it in the following terms.

In our science as in others the problem is the same: behind the attributes (qualities) of the object under examination which are presented directly to our perception, we have to discover something else which is more independent of the particular receptive capacity of our sense organs and which approximates more closely to what may be supposed to be the real state of affairs. We have no hope of being able to reach the latter itself, since it is evident that everything new that we have inferred must nevertheless be translated back into the language of our perceptions, from which it is simply impossible for us to free ourselves.

1940a, p 196.

So Freud was groping towards the hermeneutic-causative truth, but the path he took was unclear in that it rejected conscious experience in favour of a position which is natural yet hermeneutic, which disliked the conscious and insisted on inferring the relation of unconscious mental process to 'unconscious objects'. In overview, Freud's position above is an expression of transcendental realism where the place of Kant's noumenon is occupied by Freud's unconscious (cf Gardner, 1999, p 200). Section 12.5 provides the details of this critique.

Therefore, it is not possible to show the 'unconscious phenomenon' to oneself or clients, so it cannot be possible to infer the nature of the 'intentionality' involved. But on the other hand, if it is possible to start with conscious phenomena, it becomes possible to interpret mental processes and senses that are apparent to clients. But this is not to follow Freud's tenets and preferences.

10.3 Against naturalism as a hermeneutic strategy

The aim of this section is to show that a natural attitude towards mental life can never capture its nature and only serve to misconstrue it. The problem with contemporary psychodynamic therapy is that it makes interpretations of unconscious mental processes, without stating how it permits itself to make such interpretations. Freud's hermeneutic strategy can be summarised. It is a specific sort of idealism concerning interpretation but it is ultimately a type of transcendental realism because of the value placed on making connections to Darwinian thinking and natural science:

• Everyday human cognition cannot know itself or its source. So interpretations about unconscious mentation are the proper scope of psychodynamic research. Human cognition is caused by drives, neurological and biological-instinctual forces, plus cultural taboos (repression) on the limits of acceptable pleasure, that inculcate the experiences of unpleasure, guilt and anxiety. The ultimate focus is naturally understood meaning. The contents of the mind can be influenced by other unconscious minds that are quasi-present to it. Cultural praxis occupies the background in comparison to the importance given over to making these interpretations.

• The objects of unconscious mentation are immanent to the unconscious. Reality testing is important, but telling mistakes and derivatives of the unconscious in speech and behaviour can be deciphered to infer causes. Immanence in this case entails the unconscious of one person who is in contact with the unconscious of another; and less influenced with its own higher levels of preconscious and conscious processes and objects. "The more we seek to win our way to a metapsychological view of mental life, the more we must learn to emancipate ourselves from the importance of the symptom of 'being conscious'", (1915e, p 193). This includes the attention to the other, the cultural world and all surface constitutions.

• There is a need to interpret unconscious processes. Transcendent others are ultimately interpreted through a natural scientific metapsychology. The focus is on what necessarily must be governing, the instinctual-material nature of human being.

To return to what this means for transference, psychodynamic therapists focus on how they are being mis-empathised by clients. But in order to understand this

situation, it would be necessary to have had similar or identical experiences oneself, or have concepts that would enable successful identification of how clients mis-empathise. For this thesis, the type of research this problem begs is a discussion of the conditions of possibility of mutual understanding, empathy or 'mind reading'. If unconscious communication is possible, there would have to be a means of telling if what was in one's own consciousness about the other is the same as what they experience, which could only occur through discussion at least. Any approach that claims to know the contents of another consciousness lays itself open to the criticism that mind reading is impossible. Such an approach that entails correspondence in this way is non-phenomenological and entails a focus on truth and falsity which is inappropriate. It is inappropriate because clients are entitled to their perspective irrespective of whether it is true or not. Memory and other factors mean we are all stuck at the level of a manifold of senses if we are without the means of distinguishing their forms.

The therapeutic situation is a difficult one and clients need help to understand it. For clients, strong affect and lifelong tendencies to see others as potential abusers or rescuers, and to see oneself as a hapless or 'compliant' victim are influential, for instance. The point is that there is a problem concerning how to understand the phenomena of the other that is susceptible to its immediate environment, the therapist. If it is true that in the human situation, self and other are affected by how they are being appraised, it means that the specific contributions of the intersubjective pair will have to be taken into account. Thus, what is a difficult situation is made worse by the obfuscation of the boundary between conscious and unconscious senses, concerning two insufficiently specified types of communications. Some contributory factors are (1) clients' empathy of the therapist, (2) the sense of themselves in relation to the meaning of part or all of their life and self-worth, and (3), the influence of their empathising of the intention and attitude of the therapist in relation to self. The fundamental activity, whether it be listening to free associations or taking part in spoken communications within sessions, is to listen and make sense of the spoken material of clients alongside their non-verbal presence. There must be a clear delineation of conscious and unconscious, in order to know when to interpret any unconscious processes. For if the psychodynamic tradition is to embrace this form of rationalisation, it will have to state its case more clearly.

The conclusion is that the presence of the past is at work and it is permissable to adopt a hermeneutic vantage point from which to make sense of clients' lives. But,

transference is not the way to do this because of the way in which the distinction is made. In conclusion, one aim of any talking therapy is providing self-knowledge whereby clients learn more about their motivations and make sense of themselves, make links of understanding cause between feelings and potentially linked problematic situations across the years.

Naturalism sits with an attention to conscious and unconscious phenomena in an uneasy way. Natural accounts prefer the evolutionary, neurological, inherited, developmental and experimental approaches. These devalue meaning, consciousness, the sense of the other and the intersubjective relation. Naturalism prefers theorising about the capabilities of the neonate and naturalising these abilities. Natural interpretation ignores the observable phenomena in favour of what is naturally causative of conscious phenomena. If Freud were coherent throughout then the consequence would be that natural justifications exist with respect to natural being and inferences about inanimate material. He should ignore the unconscious, meaning and relationship altogether. On the contrary, natural justifications do not apply to the region of consciousness and any out of awareness mental processes that could be interpreted from conscious mental contents (Id I, §118, p 284/246).

If a natural psychological position is to be coherent, it should not lay claims to work with relationships and meaning but prefer medication, psychosurgery and other physical means of providing constancy for the material substrate of the human body. For the natural attitude, all evidence concerns natural being. Natural approaches justify themselves according to a set of methods and preferences that have no place for empathy, Objective meaning, hermeneutics and relationship - and justify themselves through measurement, falsification of hypotheses and the consequent reification of consciousness and human being. When taking the natural route, consciousness is by-passed and the meaningful intersubjective world is lost.

With respect to the psychodynamic preference for interpreting unconscious mental processes, the "computational level" of interpreting cause and effect: The thesis argues that the psychodynamic position is unclear and therefore more liable to interpretative error than interpreting conscious experience. It is argued that because natural scientific psychodynamics uses concepts and assumptions of a natural sort, to infer causes in non-conscious mental processes of the brain. Therefore its inferences are more open to interpretative error because they fall in an unclear relation to the conscious phenomena. The inheritance of Freud eschews a more reliable form of evidence and a more reliable hermeneutic strategy. The referents of these inferences

cannot be experienced and can only ever be inferred by clients who come to agree with their therapists. Consciously observable occurrences are in an unclear position because all the previous emphasis on the unconscious was ultimately dropped in favour of a belief in the investigation of the natural.

Contemporarily, in relation to empathy, Book is one who makes two clarifications of the psychodynamic view of empathy. It is "a spontaneous, intrapsychic, preconscious, and temporary experience, having affective/cognitive components, that occurs within the therapist, whereby he or she comes to know and comprehend what the patient might be experiencing consciously or unconsciously". It entails "gathering data about the internal experiences of another" whilst being "within the therapist", (Book, 1988, p 421). Again, it is unclear what is the means through which a method for this could work: how one person could reach the "internal experiences of another" is not mentioned in Book's paper nor others. His comments are paradigmatic of the problems of psychodynamics.

10.4 Conclusion

Any approach to therapy needs clarity when it delineates unconscious processes in an 'unconscious intentional' relation to out of awareness 'objects'. Any such assertions are about intersubjectivity but can never be experienced yet still require a statement on unconscious meaningfulness in order to delineate causes of a specific client's problems in relating. Fink made this distinction well in Appendix VIII of *The Crisis*. The point is that Freud and psychodynamics prefer naturalised unconscious because of pre-existing beliefs that are brought to bear on meaning and intersubjectivity.

In conclusion, the thesis is prioritising the theoretical contextualisation of the conditions of possibility for conscious, perspectives on the Objectivity of speech and non-verbal presence. There are multiple views of the same contribution to a relationship with another human being. How to begin to understand a shared relationship is at stake. The type of metaphysical assumptions that are necessary for the unconscious requires further development that cannot take place in this thesis. The way of phenomenology is to make reference to the given first, in establishing a set of shared rules for interpreting mental processes and their objects. The delineation of conscious sense occurs before being able to establish what 'unconscious intentionality' is towards 'unconscious objects'. The first phenomena that Husserl attended to are the

differences in givenness between perceptual givenness, in the current moment, with respect to empathic presentation and intersubjective senses.

If there is a confusion of conscious senses and interpretations concerning the 'unconscious causes' and material causes of the conscious senses that oneself must have, then the rules for interpreting transference are confused. This is because Freud claimed to be able to interpret the unconscious. Yet there is no precise account of how conscious awareness of the other indicates their unconscious. What readers are provided with in *The Unconscious*, for instance, is a focus on internal processes that can never be felt, but only intellectually accepted as being the case (1915e, p 193) - which is in stark contrast to the emphasis on speaking in order to execute the central task of therapy which is making conscious the unconscious or preconscious (pp 201-2).

Despite the criticisms of Husserl's account in section 8.1, it is more adequate than Freud's because it contextualises theory and includes the intersubjectivity of meanings in *Ideas III, Ideas II*, *Phenomenological Psychology* and *Cartesian Meditations* and justifies itself. There are two sides to psychology and therapy currently: the natural-quantitative and the cultural-qualitative. This thesis is a fundamental qualitative account that, through future work, might ease the tension between them and enable some sort of juxtaposition of these opposed traditions. For instance, a psychophysics of the ocular system can never come close to the meaning of what we see. Part of the purpose of the thesis is to offset Freud's focus on naturalism and provide an adequate account of the nature of meaning and perspective taking. The thesis explores how such a claim might oppose an excessive reliance on individualism, transference and naturalism wherever it arises in therapy and natural psychological science. It is hoped that hermeneutics and a meta-representational theory of mind will enable a sufficient approach to psychological meaning and relationships. The natural approach has its day in court also (Appendix 4).

There is a long tradition of opposition between natural science and cultural-hermeneutic inquiry. (It is argued the claim that cultural-hermeneutic experience is an alternative for the natural ones to exist). It sees good reason for altering the natural guiding assumptions. But perhaps in the future there can be some further rapprochement between the two traditions rather than a stalemate. Meaning is the fundament and hermeneutics is the all-embracing perspective that can join derivative natural science to the fundament of meaning. It is utterly necessary to investigate the nature of the other and relating to them in order to represent 'therapy as such,' which is

a focus on the type of theoretical understanding and interpretative stance that is taken to the therapy situation. The preferred stance is that human being does contain a duality because it is both meaning-oriented in intersubjective contexts and has a material aspect (Appendix 1.12). The natural emphasis needs to understand itself adequately with respect to the work of therapy as a genuine attention to meaning and psychological influence between persons. In order to begin an adequate understanding of the psychological, a first attempt at understanding intersubjective relations and meaning need to be established. This assumes that there are identifiable patterns and structures that are regular and 'coded' in some way.

Freud's attempt at occupying an intellectual stance of interpreting something that can never appear, lacks intellectual legitimacy. There are necessities involved in interpreting mental process. Lay people of the everyday world also interpret mental processes as well as therapists. Emotions, speech and behaviour indicate when a person is angry, happy or depressed. Intentionality, as a more precise way of specifying how cognitive processes are occurring, is a more differentiated way of designating how meaning appears for human beings. If intentionality is not furthered, then people are not being treated as sentient beings. It is necessary to account for the manner of their relationship to others, self and the world.

An alternative account of how to understand clients and the relationship with them is provided in section 12.3. It considers the place of implicit knowledge of the lifeworld, of cultural assumptions and the role of accrued knowledge over the lifespan as important.

Chapter 11

A hermeneutic theory of consciousness

Aim: The Chapter argues that only when the conditions of possibility of conscious meaningfulness have been agreed can the conditions of possibility of unconscious meaningfulness be determined. One aim is creating a clear account of hermeneutics that can form a basis for future work that follows the inherent contours of intersubjective consciousness. It would represent the different forms of intentionality and the inter-relation between the perspectives of selves and others. The purpose of a priori conceptual analysis is to disambiguate intentional form and intersubjective function towards the end-point of being better able to reflect on practice. The Chapter shows the advantage of the interpretative stance of von Brentano, Freud and Husserl in permitting an understanding of human being that includes all forms of intentionality in the relation to cognised being. Without intentionality, there is an attention to Being alone or a behaviourism that circumvents messy consciousness.

11.1 For pure psychology as a hermeneutic strategy

The aim of this section is to differentiate intentionality in a precise and self-reflexive way. A specific type of hermeneutics requires development. Furthermore, any criticism of interpretation potentially applies to Husserlian phenomenology. This begs two questions: (1) how to make sense of psychological life specifically for psychotherapy? And (2), how does psychological life make sense to clients? The route taken in answering these questions is to open up the possibilities for an a priori means of investigation. A Husserl-inspired approach to understanding the sense of the other can be determined as follows. The difference between a transcendental phenomenological investigation and its consequences, for a psychological or psychotherapeutic justification, need to be maintained. Whereas the natural attitude construes others, the relationship with them and meaning in general, as caused by

material occurrences. The pure psychological approach to interpreting meets the phenomena as they present themselves as intersubjective Objectivity, where a manifold of perspectives could be taken.

So far the thesis has argued that confusion abounds in what Freud claimed and how he claimed it. Husserl implied the following principles:

1. The phenomena of the empathic sense and intersubjective behaviour of other persons are potentially understandable. Clearly designated phenomena are observable and demonstrable. The way to interpret them is according to the inherent nature of their region of being, understood as noesis-noema correlations.

2. A theory should not be confused with its conscious phenomenon however difficult that distinction is. If it is the case that a theory is not about a phenomenon, then psychological help could only ensue in a random manner.

3. Accurate representations of phenomena should promote effectiveness of theory, practice, clinical reasoning, supervision and research.

4. It is permissable to interpret the intentionality of the ego, and anonymously functioning processes that are associated with an ego, through explicitly adopting a hermeneutic stance that follows from Kant's transcendental turn, Dilthey's hermeneutic circle and Husserl's development of the turn to intersubjective consciousness. It is permissable to interpret meaning or what must take place in consciousness, and with adequate caution, interpret what must have occurred because of the presence of the past. The means of making these interpretations starts with conscious experiences and refuses to conflate an interpreted outcome in the actual world, with an interpretative belief or stance.

But Freud or contemporary psychodynamics does not follow these four steps. Like Kant's *Critique of Pure Reason*, the *Fifth Meditation* explores the contours of what is thinkable about intersubjective sense and relationship. It would be possible to alter the transcendental attitude of the *Fifth Meditation* to make its psychological counterpart, and take a developmental approach to the childhood acquisition of trauma, and shows how that can influence insecure attachment and reduce constancy of the ego and increase security of attachment.

The worth of Husserl's perspective is clear meta-representational differences in intentional relations between seeing and hearing clients and empathising them as persons (Appendix 1.11). The presentiated senses of others are radically different types of givenness than just seeing their non-verbals and hearing their voice. Others are unique individuals with a unique history and personal development. Their ego is a

potentially identical referent yet the style of intersubjective relating changes across the lifespan. Human beings share a potential to have perspectives on the meaningful world that therapists may, or may not, be able to experience or understand. Clients and their perspectives appear within an intersubjective empathising of people in the world. Because therapists are in the business of carefully weighing up the senses and perspectives of other persons. They are able to further differentiate the immediate sense of clients that they empathise. Therapists hold such senses not too tightly, and reflect on them as being a constitution of clients, in their intersubjective world. The sense that is gained, of an imagined transposal into the perspective of the other, is something that quasi-appears and needs to be discussed with clients. The specific sense of clients overall, in the moment, can also be discussed and form the topic of on-going discussions. For professionals, it is necessary to compare and contrast theories and practices in the many schools of therapy.

Perhaps, positive changes occur through talking about something which has never previously been said and being accepted by the therapist who does not scold or moralise. Clients can be helped to understand themselves better and feel better. This in itself means they may value the therapist and the meetings. In this situation, the therapist is bestowed with esteem and even awe because they are the one who enables amelioration. This is another explanation of why clients may like therapy and speculate positively about their helper.

11.2 The hermeneutic task

The answer is that there is an acceptable mode of interpretative stance. Husserl's *Fifth Cartesian Meditation* can be read as indicating that it is acceptable to make an argument about necessities and universals that are ubiquitous. (Yet this amounts to rationalisation and is not a revelation, an immediate insight or comparison concerning things already known). The argument that the thesis re-creates is to overcome an obscure text. The *Fifth Cartesian Meditation* can be read as conditions for the possibility of psychological Objectivity: that means determining how there are a number of credible perspectives on a psychological event or process. (It has to be noted again that it was written as concerning any meaning whatsoever within any world whatsoever, in the transcendental attitude consideration of thought experiments concerning the conditions of possibility: P, §4, p 165/284, §8, p 171/291, AL, §8, p 231-2/324, §11, p 240-1/334, CM, §41, pp 84-7/117-120). Husserl believed that

observable events can be interpreted as noesis-noema correlations (Id I, §88, p 216/183). What this means is that there is mental implication, in that consciousness creates the sense that multiple senses of a single referent exist, within an infinite set of perspectives, on a cohesive and recognisable object.

Children learn to behave in the family (a frequent place of abuse), or other social environment of early care, in a way that helps them to survive there. The preferred hermeneutics stance is as follows: On leaving the family and attending school or leaving the home, the map of the world that helped them now hinders them. The effect is easy to see in the case of traumatised children who 'get into trouble' with the outside world when they leave home. The world outside is not as harsh as the home. Hence, they get into trouble and find that their own behaviours, anticipations of others and ways of getting care and attention from others, do not fit the world. Therapeutically, the good news is that most people in the world are less abusive than their parents (or the home) have been.

Explicitly, the hermeneutic stance is that severe neglect, rape, sexual, emotional and physical abuse, death threats and other invalidating home environments or other trauma prior to the age of three, are pernicious. No wonder children who receive these types of treatment at the hands of their carers are 'externalising' (cannot take responsibility) and are masochistic and 'narcissistic' in the broad senses of these terms. The evidence for this statement comes from Tulloch and Murphy in their paper, *The Forensic Perspective*. They commented that personality disordered clients often appear developmentally delayed at the ages of seven or eight. It was a personal observation on their work with clients in severe distress (Tulloch and Murphy, 2002). This comment can be interpreted from a position that makes sense of the general tendency to be awkward, angry and stir up strong feelings in therapists, as though clients were still children who are testing their carers. Following Husserl, this phenomenon indicates belief, habit and fixity.

For the psychotherapeutic attitude, hermeneutics concerns the accumulating senses of the abuser for the child who becomes a client as an adult. The child may go on to attack and be attacked by others but may be partially unable to reflect on self, in addition to mis-empathising general other persons in a specific way, perhaps as fearful or aggressive, for instance. With further work, it would be possible to regard the types of mental process and their retained senses, that may become habituated and influential. The aftermath of repeated anxiety, verbalised worry, preparation for new attacks, devaluation of self after attacks and empathising new others to be similar as

the abuser, could ensue. The function of such inaccurate empathising would have the purpose of protecting self and coping with anticipated attacks and anticipatory anxiety. Therefore, a psychological proposition for empirical investigation is that attacks on children less than four years of age persist in the production of adolescents and adults who are ready to blame others and may lack a sense of responsibility. Or alternatively, clients may feel excessively culpable and blameworthy for events around them. Tulloch and Murphy have provided evidence to support this conclusion. But the data needs to be reflected on from such a position that it makes general sense of the lives of adults who have been traumatised as children, and who proceed in remaining traumatised for decades after the initial events.

Husserl, Dilthey and Heidegger are used to challenge Freud and move towards an account of providing and receiving psychological help. Although there are many accounts of Husserl's work. Similarly to therapy and psychology, there is little agreement on content. However, Husserl's theory of intentionality includes a theory of the interrelation of the perspectives of different people (PP, §3e, p 26/37, Crisis, §57, p 202-3/206-7, §71, p 256/259, §72, p 259/262). It is not possible to withdraw from intersubjective implication of intentionality in the lifeworld with others. Intentionality is situated, contextual, enmeshed with others (Id I, §151, Id II, §50). The territory of meeting other people is a lived experience that is reflected on in the everyday world. Common sense does not seem to hide anything. Sometimes 'nothing is obscure' in that people have accurate 'second hand' feelings and thoughts concerning what the intentions of others are. This can be found to be accurate through discussion or other means. Yet sometimes such attitudes can be demonstrated as being inaccurate with respect to the overall experiences and behaviour of a person. The key distinction to grasp is that interpretative beliefs represent some part or whole, as something in some way, with respect to the lived experience of the part or whole. Senses are believed, doubted, found more or less credible, and many other shades of believing and disbelieving (Id I, §139). The official beliefs of each therapist make some map or model of the conscious psychological life: intersubjectivity as it is lived and then reflected on. In this view, beliefs concern consciously desired outcomes in action on things and in relationships with people. Thoughts, emotions and physiological changes follow what is believed. In the case of empathy and intersubjectivity, the following assumptions determine who wins.

• Objects have a manifold of perspectives. Each profile giving its own sense of the referent (§97).

- A manifold of perspectives are existent and concern the senses that others have (PP, §3b, p 20/28, 9c, p 58/78).
- Conscious multiple senses of one referent can be compared and distinguished in a reliable way (Id I, §101, p 247-8/212).
- The Objectivity of cultural objects can be conscious in different ways for the same person, through the differences between recollection, anticipation, perception, speech and writing: the different forms of mental process (§§100-1,130-132). The importance of empathy is such that it alone is credited as being the medium of the quasi-given perspective of others (§151, PP, §16, p 86/114).

Such topics above are conscious experiences that are read in a specific way, according to some beliefs about what counts and what indicates what. Husserl is read as providing an alternative account to Freud's about interpreting mental processes that explain the way in which conscious referents are experienced. Husserl's explanation of the social meaning of others for us, and ourselves for others, is that there is an interrelationship of senses in a version of Pavlov's learning theory (CM, §52, Hua XIV, p 249). The manner of learning extends to understanding inanimate cultural objects of all kinds. When it comes to animals, babies and other human beings, there appears a learned association, a conscious sense that is due to a number of interpretative beliefs. Empathy is the mental process that quasi-gives the perspective of others. It plays a major role in constituting the common sense Objectivity of all cultural objects, that is all meaningful life (Owen, 2004).

The promise of Husserl's reflection on communal meanings of all kinds is to be able to account for the interrelation of the senses and perspectives of self and other, in relation to their different views of the same cultural object. A cultural object is any public object such as materials, relationships or intellectual objects. Husserl focused on the conditions for intersubjectivity in a wide sense, of accounting for the complex interrelation of self, other and communal objects in general. This perspective can be put to work in helping researchers and theorists recognise and interrelate phenomena. Husserl's stance is an intellectually-obtained prediction of these interrelations. For instance, when Aitken and Trevarthen mention "joint awareness" and "joint referencing," (1997, p 669). They are stating that they believe there is a process of sharing intentionality between persons. One term in Husserl is "intersubjective intentionality" or what could be called the intentional implication between subjectivities. This terminology accounts for self and other as permanently

interrelated. Empirical research shows that in intersubjectivity, there appear to be different kinds of interrelationship between others for selves according to age and developmental phase (Perner, 1991, pp 132-135).

Interpretation by therapists can concern the provision of systems of belief that structure the service provided to the public. Therapists interpret clients in specifying relationships, attitudes and naming events or feelings that are cited as evidence to suggest their mental processes. Interpretation occurs when any relationship with other persons is begun. Interpretation happens when one *reads others' minds* in making any immediate or more formal understanding of the perspectives of others. It also occurs when others understand ourselves which occurs simultaneously as we understand them. The expectation is that the therapy profession can go further than the public in being able to show how accurate interpretation can be demonstrated.

Everyday life and therapy can be understood as credible and justified - or dubious and unjustified - with respect to understanding the mental processes of others. The lack of accurate understanding about observable sequences in the behaviour of others needs to be identified. Lack of understanding the other can be an experientiable event and the topic of theoretical concern. If therapy were to mis-understand its clients on a regular basis, then there would be evidence of a poor fit between the beliefs of therapists and clients: Each having different understanding of themselves and their actions and with no theoretical consensual account of how this occurs. The conscious experiences of others are a 'first hand,' lived experience for them, a 'second hand' one for us. As a consequence, if therapy theory had any difficulty in adequately understanding the conscious experiences of others, then there might be the promotion of depression instead of helping clients decrease it. Low self-esteem might be increased rather than encouraging the ability to know oneself more accurately with respect to one's strengths for a change.

In the everyday life, if there were a problem of poor understandings of the perspectives of other persons, it might end in disappointment, talking at cross purposes or maybe trading insults and criticisms. For practising therapy, there should be some means of judging how credible, accurate and justified are various beliefs and actions. Again, with respect to everyday life and the understandings of its citizens, there are a manifold of noteworthy understandings of all who inhabit the earth. Therapy could go further in explaining itself to colleagues and the public. Mis-understanding should not be admitted to the realm of how practice follows theoretical beliefs. This bar requires

being able to explain acceptable from unacceptable guiding beliefs to oneself, colleagues and society. Accountability would be increased through clinical reasoning.

Let us consider what a lessening in the potential to mis-understand, and hence falsely believe and act, would produce. If it is not possible to identify regularly and speak about observable referents, then practice would remain obscure. In the case of the inability to judge acceptable from unacceptable, the mental process (or intentionality) is in an unclear relation to the manifold of possible understandings of 'the same event'. This is a problem of varied understandings because visual perception *gives* the bodies of others as present here and now. Recollection of others re-calls how they were. Anticipation fleetingly presents what might happen at some future time. Better still, if it is possible to show clients, supervisors and trainees what does appear, and how to understand it and why, then beliefs and their phenomena are open to accountability.

11.3 Transcendental propositions about the psychological world and intentionality

What are covered in this section are abstract moments of a larger whole, the life world and its intersubjective intentional implication, sometimes called "communalization" of common sense. The conclusions of section 7.3 can be taken to the psychological attitude, indeed, the psychotherapeutic attitude of trying to provide care that restores relations to others and self, and the worth that can be found in these relations. The Psychological World and its concomitants are described through the following statements, PW1 to PW4. The four theses are abstractions and moments of a whole. The theses below concern its parts. The theses are universal statements that require empirical application in order to check their usefulness.

PW1: Selves empathise others as understanding a psychological object. Their views of it differ from those of selves. And more generally, anyone understands a psychological object in relation to others who understand it differently.

The mental states of others can be presentiated, quasi-experienced by oneself. They can also be interpreted intellectually or discussed. Empathy leads to psychological mindedness in life: frequently being an accurate judge of character and situations. Hence being able to place oneself accurately with respect to others. Fundamentally, there is congruence and commonality in intersubjective psychological

life that is already understood and capable of being further understood. Changes in one person, influence or motivate changes in another. Instances between different times, places and perspective can be understood due to the commonality of the basic psychological nature of humanity, its being. There is an intersubjective interrelation between all selves and others through the meaningful interplay of intentionality (of object, perspectives on objects, speech, affect behaviour, intention, etc). Selves empathise others and their perspective throughout life. There is an ability to share intentionality through empathy and intersubjectivity.

PW2: Any other person's views are potentially capable of being empathised. Any two persons' views are capable of being co-empathised, simultaneously or sequentially.

There is a form of influence between persons that is a tendency of 'cause'. Whilst it is not true that another makes one believe something or feel it. It is also not true that people do things on their own. There is an immersion with others, collaboration and merger. One person contributes and responds to others.

PW3: Any one person's view of a psychological object or the world is a profile, or moment, with respect to the views of others. The absolute whole of perspectives is comprised of moments and is related to the whole of history.

There are manifold diverse perspectives on the same psychological object. Cultural objects have different senses according to the perspective adopted (cf according to their "belief," "position," the "thesis held," the "attitude taken"). Any interpretative stance is a selection of one out of a number of stances. Some stances may not be appropriate to the nature of the phenomena. In the therapy situation, it would be interesting to understand how positive, long-lasting change can occur. Also, there is no end-point on the ability to re-interpret the same phenomenon according to some new perspective. For an empirical psychology, or the practice of therapy, the actual determination of real possible types is gained in contact with psychological reality and the hermeneutic circle applies. Strictly, eidetic variation should be employed to think through psychological compossibility and incompossibility, prior to acting according to theory. Any assertion of 'cause,' for instance, has to have sight of the observed outcome, for reasoning about it to be certain. Assertions of 'cause' should fit specific regions of phenomena and be open to refutation and replication.

The situation is made more complex because the hermeneutic circle applies. The phenomena-as-interpreted by self may well not be the same as another interprets.

But all the same, some understandings can be communicated and shared. It is still possible to show how accurate and inaccurate understanding of the same thing though (Rickman, 1998, p 302). Sometimes previous agreements need to have been established in order to make new agreements.

It is possible to interrelate specific perspectives on the same psychological object. But let us consider the hermeneutic circle once more. The attitude taken towards the phenomena constitutes the phenomena-as-interpreted in its horizon of associations. Spotting how clients attend to their problems shows how they constitute the object-profile that they have. Parts of the complex psychological whole can be understood. "Explicit understanding of representation… is required, for instance, for understanding that one and the same representation can have different interpretations", (Perner, 1991, p 102). Meta-representation concerns distinguishable differences between association, perception and presentation. A change of intentionality will create a new sense of the object.

PW4: Firstly, all individual views (even those that attempt or seek to refuse other person's perspectives) are inadequate for understanding the meaningful cohesive world across time, place and difference in perspective. Secondly, the common form of knowing, and the commonality of consciousness, enables us to inhabit the shared psychological world.

With respect to any individuals views, discussion, description, conflict and understanding of the shared whole occur. All selves and others are intentionally interrelated and capable of adopting a perspective, or perspectives, on the same psychological object. Each individual takes up a position, holds a belief or perspective on self, other and world. Therefore, there is common sense about psychological life in each culture and society as a whole. Mental states, the experiences, wishes and intentions of others and self, are capable of being understood even if they are complex. The insertion in the pool of shared transpersonal experiences enables parts within the whole to be known. Through common sense about intersubjective psychological life in a culture, it is possible to understand how some anticipated or imagined intentionality is, or is not, capable of perceptual fulfilment. The basic ability to be a therapist requires an ordinary immersion in the social world that enables such experiences. The ability to understand cannot be subject to a technology.

When understood according to the picture of intersubjectivity defined in section 7.3, it can be seen that there are 'breaks' in empathy, metaphorically. For instance, an original trauma can be denied, negated, discounted and not attended to and that may have perpetuated the disturbance in ego constancy and insecurity of attachment. 'Breaks' in empathy are furthered through the frequent occurrence that the victims' views of the trauma and its consequences are verbally and affectively denied. It might even be the case that a perpetrator of abuse denies, manipulates or threatens the victim so that he or she does not complain or express distress. When trauma has happened, or there is current conflict for people who have been traumatised, the following can occur with respect to the perspectives of the traumatised:

They are refused or argued against.

They are understood but not agreed with.

They are devalued or destroyed.

They are unable to be understood.

These meta-representational cases are important because:

• Empathy connects people together in living in the same world, with a broadly similar set of cultural objects, conventions and taboo relations to those objects.

• Empathy appresents the profiles and perspectives of different persons. This creates the distributed understanding of the same referent. The overall distribution of views on the same referent could be understood by a phenomenology of how communities of consciousness decide.

A first ever attempt has been made at a detailed hermeneutics of intentionality analysis to appraise Husserl's understanding of empathic presentiation from the perspective of psychological reality concerning the 'real world' of intersubjectivity. The other's consciousness and our mutual intersubjective intentionality cannot be measured or predicted with any hope of certainty. They are meanings.

Traumatic memories and associations are 'causative' of the current state of clients in terms of how they relate with others and how they live their lives according to the cognitive and affective senses that they find around them. In childhood, or for adults who suffer trauma, at some earlier time, there have been harmful forms of communication that have produced insecure attachment styles. Verbal and physical violence and neglect of the needs and rights of children contribute to a tendency to be unable to re-attach securely to others. Even in those cases where it is not the carers who have been the perpetrators of the abuse. Generally speaking, the previous

violation has the continuing effect that the adult becomes unable to soothe themselves and connect with other persons (and there are a number of permutations on this theme). This factor often leads the traumatised adult to therapy in the first place as they are unable to develop without help as their ego-constancy, senses of others and ability to attach are damaged.

This Chapter sought to make clear the fundamental distinctions in the forms and functions of intentionality and empathic presentiation as they contribute to the overall complexity of psychological life.

Chapter 12

A hermeneutic pure psychological interpretation of intersubjectivity

Aim: This Chapter works to prevent theory losing sight of its phenomena despite the need to remain at a level of abstraction.

12.1 On empathy and intersubjectivity

The transcendental phenomenological philosophy propositions of the constitution of the world, in section 7.3, and their further development for therapy in Chapter 11, extend some general propositions that are hard to deny. Contrary to the natural psychological ideas of empathy, Husserl's elucidations are now taken to the psychological sphere and should encourage greater accuracy concerning the distinctions between the types of intentionality involved.

In synopsis, Chapters 2 and 3 argued that transference fell from grace because it is unclearly related to what is conscious, namely - speech (Freud, 1915e, p 202), affective communication (p 177) and observable expressiveness in non-verbal gestures of all kinds (Jones, 1955, p 200). Chapters 6 and 7 argued that all meanings are intersubjective and can only exist in relation to a complex interrelationship between the moments of the whole of intersubjective meaning. Chapters 8 and 9 are a basis for an alternative view of intersubjective intentionality of the conscious perspectives of others according to social learning. Chapter 9 disagreed with Heidegger and Boss, that Da-sein in its relation to being (in contexts that are historical, temporal and being-with) is sufficient for understanding Da-sein. On the contrary, there is nothing to be gained by considering being as anything other than cognised being that is in an intentional relation to consciousness that avoids the question of how to interpret the different forms of intentionality. In addition to Chapter 9, is the fact that intentionality was always contextualised for Husserl (at least after 1914, Hua XX/2, cited in Bernet, 1988, pp 2-3). The material presented to the reader so far is made to converge, by

differentiating the types of intentionality involved in relating to objects of different sorts in different ways.

On the contrary to Freud and psychodynamics, the felt-senses of the quasi-givenness of the other and their perspective are the starting points for phenomenology. These topics demand a prolonged justification of how to interpret intersubjective meaning. The thesis concludes that empathy is best understood as co-empathy in the context of intersubjective influence in culture, society and history. To follow Husserl is to agree that the phenomenon of empathy does extend to the ability to transpose oneself imaginatively into the perspectives of clients, in empathising their view on the same cultural object that appears to self. But for them, the object appears from a different perspective. The ability to change or extend one's own perspective, contains the possibility of understanding clients, their sense of a specific or general other and understanding their sense of the cultural objects and the psychological world.

But care is required to be attuned to the felt-sense of others because such senses can be flimsy in their givenness. To quasi-experience or interpret the other of the other is to work with fleeting experiences. The senses of others are presentiated ones that clients may not have identified in their lives. Such senses are fragile presentiations on the edge of conscious awareness. They are easy to set aside, forget or ignore. These senses do not cause anything directly but rather influence. There is no naturally caused outcome by itself that could be predicted and falsified. Popper's falsificationism does not apply to the human sphere that encompasses free will, the adoption of societally endorsed roles and meanings. These understandings of self and other occur rapidly.

What is under consideration are the problems that derive from naturally interpreting the intersubjective and co-empathic that entails 'ignoring' the conscious sense of clients, in favour of inferring the senses of the relationships that they must have had in order for them to feel, act, relate and interpret others in the way they do. It is accepted that such unconscious senses can be interpreted through concepts and assumptions. But psychodynamic received-wisdom comes from a belief system and a set of preferences that are unjustified. Clients do have problematic and disturbed intersubjective relations and their ability to empathise may be askew. But these senses vary over time and do not entirely preclude the possibility of a more accurate empathy and the possibility of co-operative relationships with other people. Therefore, to claim that transference is ubiquitous is false because it would entail chaos and permanent conflict.

There are a number of constraints on the practice of therapy. Therapy has to find its freedom to influence and act within its constraints. For instance, memories of being traumatised cannot be removed. The affect associated with the attacker concern how the person who has been attacked, thinks and feels about themselves. In other ways clients may be potentially closed to re-evaluation. Living with the after-effects of psychological trauma means adopting a position with respect to the whole of one's personal past in the context of intersubjectivity. Clients take up perspectives. They hold a thesis and maintain their beliefs in a semi-permeable manner. Often to the exclusion of contrary evidence. The process of change occurs when it becomes possible to hold different perspectives on the same referent. Therapy cannot prevent recollective presentation of course. But it can help clients gain a new perspective on the same referent. With the attainment of a new perspective, there follows the possibility of change of affect, belief, thought, relating, values in life and the senses of self and others. The good life is to adopt new perspectives and to get around the intersubjective and meaningful world without too much personal distress and harming others. Poor 'mobility' in this sense 'causes' distress to self and others.

The interpretative context created by therapists concerns spotting the influences motivated by damage from the past, and how that continues unabated, in contributing to the problems of the present. Therapy proceeds by providing understanding of the nature of the damage. It makes self and other understandable to clients in order for change to occur.

12.2 Critique of counter-transference as a means of understanding intersubjectivity

Not all the story of Freud's influence has been told. One last piece needs to be made explicit. Although counter-transference has been mentioned in section 3.2, and a consensus position on the phenomena of making mistakes has been accepted (Sandler, 1976). There is a further lack of consensus on what counter-transference is and how it should be worked with. The means of appraising this situation is to attend to conscious Objectivity, as a mixture of perceptual givenness and empathic quasi-givenness in an instance - and the need is to relate it theoretically to the conceivable, thinkable, whole. Counter-transference is still a major part of working out how to respond to clients.

As section 3.2 noted, the most well developed terminology for understanding the pushes and pulls of intersubjectivity is the style of thinking originated by Freud

and developed by many psychodynamic theorists. One aim of this section is to appraise the psychodynamic school of understanding intersubjective interrelationship as 'counter-transference'. It eschews conscious communication in favour of interpreting unconscious communication. Let us be clear about what is at stake. The intersubjective relation between two people is being portrayed by the ideas of transference, from clients to therapists, and counter-transference, from therapists to clients. A short reminder is in order.

In sum, transference is the alleged re-actualisation of the past in the session. It allegedly results in displacing senses of conscious or inferred unconscious past other persons 'on to' therapists. The original definition is that the response of counter-transference is "a result of the patient's influence on his "unconscious feelings," and we are almost inclined to insist that he shall recognize this counter-transference in himself and overcome it", (Freud, 1910d, p 144). The comment defines counter-transference as an oxymoron. The quotation means that counter-transference should not be acted on by therapists, but used to help clients. To a degree, counter-transference is a hindrance, in that it may confuse therapists and elicit a non-therapeutic counter-transference enactment (a comment that is a mistake, hurtful or derisory, for instance). But when understood in the light of it being a manifestation of problematic past influences from clients, such an enactment can offer itself as a useful guide for what needs to happen in the therapy. The enactment should not be understood 'personally' but professionally and therapeutically. This point is accepted. But the history of counter-transference after Freud is confused. And this is where an overview of its history is required to note how many ways in which Freud's comments have been furthered.

It is necessary to make some short statements concerning the way in which psychodynamic therapy has understood the achievement of empathy and intersubjectivity. What follows is an account of the orthodox manner of hermeneutic interpretation of the dynamics of a therapeutic relationship. Counter-transference, the co-influence of clients on therapists and vice versa, should not interfere in a damaging way to the therapy. But in what light is it understood? If counter-transference is real and unreal, conscious and unconscious, then it is ambiguous. It would be difficult to determine the unconscious aspects from the manifest conscious parts which are not of central significance. Freud noted two things. Firstly, that "the possibility of the attribute of unconsciousness would be completely excluded as far as emotions, feelings and affects are concerned", (1915e, p 177). In other words emotions are

always conscious between people. Secondly, there is the statement concerning the effect of "the patient's influence on" the "unconscious feelings"," of the therapist (1910d, p 144). In effect this is an instruction to disregard the conscious.

Because a meeting is occurring, there is a question of justifying the ability to distinguish the contribution of clients. Empathy as a felt-sense is neither an interpretation nor a simple projection of meaning onto clients. Clients behave in some way. It is the observable occurrence that gets given meaning through empathy, as a form of lived interpretation of the other and cultural objects for them.

In one analysis of the field of counter-transference, Orr concluded that when it comes to counter-transference, the literature is divided between three stances concerning "(1) the analyst as "mirror" vs. the analyst as "human being"; (2) the question of whether the analyst stays out of the analysis as much as is humanly possible … (3) when inevitable countertransference feelings or situations develop, whether or not to communicate these to the patient, together with a partial or complete analysis of them in order to mitigate or undo their effects", (1954, p 662-3). There are conflicting parameters that need to be balanced. Therapists need to stay focused on client material and not be aloof; they are involved in the work and use their emotional presence. Yet they are not the focus of the meetings. Therapists should not be talking about their personal material. Yet some form of self-disclosure is inevitable because of being in the same room as clients. The original problem that Freud identified, in creating counter-transference, was that the unresolved problems of therapists intrude because of their reaction to the transference of clients. Let us take note of some of the disparate comments on this important topic.

Glover argued for flexibility on the part of therapists with respect to clients: "We cannot go far wrong if we always know not only why we intervene or are silent, but also what effect we hope to produce by so doing… These considerations allow us ample latitude to alter our procedure in difficult or exceptional cases, the criterion being that we are fully aware of the significance of our change in technique and the effects it may produce", (1927, p 513). In other words, it is therapists who should justify themselves and alter their approach to meet specific clients.

Reich encouraged therapists to deal with their own problems with clients outside of sessions in their own therapy. His advice was: "It should be clear that one approaches an aggressive patient unlike a masochistic one, a hyperactive hysteric unlike a depressive one, that one changes one's attitude in one and the same patient according to the situation, that, in brief, one does not behave neurotically oneself, even

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always conscious between people. Secondly, there is the statement concerning the effect of "the patient's influence on" the "unconscious feelings"," of the therapist (1910d, p 144). In effect this is an instruction to disregard the conscious.

Because a meeting is occurring, there is a question of justifying the ability to distinguish the contribution of clients. Empathy as a felt-sense is neither an interpretation nor a simple projection of meaning onto clients. Clients behave in some way. It is the observable occurrence that gets given meaning through empathy, as a form of lived interpretation of the other and cultural objects for them.

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though one may have to deal with some neurotic difficulties in oneself", (1933, p 139). For Reich, counter-transference only comes from the shortcomings of therapists.

Sharpe wrote: "'Counter-transference' is often spoken of as if it implied a love-attitude. The counter-transference that is likely to cause trouble is the unconscious one on the analyst's side… We deceive ourselves if we think we have no counter-transference. It is its nature that matters. We can hardly hope to carry on an analysis unless our own counter-transference is healthy, and that healthiness depends upon the nature of the satisfactions we obtain from the work", (1947, p 4). She was pointing out that therapists should understand their own motives. But there was no comment on how to identify the difference without incurring mistakes.

Gitelson wanted therapists to distinguish between responses that are either with respect to a part, or the whole, of the client: On the one hand, "total reactions to a patient are *transferences* of the analyst to his patients … These may be manifested in the over-all attitude towards patients as a class or may exacerbate in the 'whole response' to particular patients… They …determine the tendency of the analyst towards the whole case", (1952, p 6). On the other hand, counter-transference is comprised of three things, "the analyst's reaction to (1) the patient's transference, (2) the material that the patient brings in, and (3) the reactions of the patient to the analyst as a person", (Op cit). For Gitelson, counter-transference is a reaction in part or whole to clients and includes the unresolved problems of therapists.

In a different vein, Heimann repeated the general directive to use counter-transference positively. But her thesis is that the therapist's "unconscious perception of the patient's unconscious is more accurate and in advance of his [the therapist's] conscious perception of the situation", (1950, p 82). What she claimed is that unconscious perceptions are more accurate than conscious empathy, reasoning and conscious access to the meaningful world. But note the reification of the unconscious and the mistaking of an interpretation about a cause, for an oxymoronical 'perception' of a hypothetical and completely unavailable sense. From the phenomenological perspective, Heimann takes psychodynamics into a reliance on unsupportable theory. Consciousness can only make interpretations in a manner that is open to mistake, through the processes of rationality and perception. But for Heimann, the unconscious has the ability to know spontaneously the meaning of others and the consequences of their intentions. For Heimann, all aspects of counter-transference are creations of the influence of clients. It is they who make therapists express conflicts and unconscious

wishes of clients. It is testament to the accuracy of therapists that they are able to be sensitive to such nuances. She wrote that:

> Freud's demand that the analyst must 'recognize and master' his counter-transference does not lead to the conclusion that the counter-transference is a disturbing factor and that the analyst should become unfeeling and detached, but that he must use his emotional response as a key to the patient's unconscious. This will protect him from entering as a co-actor on the scene, which the patient re-enacts, in the analytic relationship and from exploiting it for his own needs… the ensuing changes in the patient's ego include the strengthening of his reality sense so that he sees his analyst as a human being, not a god or demon... pp 83-4.

Heimann's perspective is representative of the general advice to therapists, that they should use their responses to do the work of creating a new, corrective experience and not re-traumatise clients. A consensus position is that doing therapy occurs by varying one's focus on clients, and the distance or closeness to them and their meanings. Such advice is acceptable to the thesis.

One strategy in dealing with counter-transference is that the "therapist must be close enough to the client's experience to taste some of it and to react experientially, but maintain enough distance so as to not confuse his or her experience with that of the client", (Bohart and Greenberg, 1997, p 429). Counter-transference is a necessary problem that must be dealt with. For Tower (1956, p 238), counter-transference feelings are "reality-based" and bring "a resolution to the countertransference problem" when they are therapeutically understood.

To dispel the confusion noted above, one writer is selected as a person who has defined intersubjectivity in the consulting room. Counter-transference enactments are rendered as the evocation of certain feelings, thoughts and intersubjective responses in therapists, as a result of meeting with clients. For this work, the "compromise formations" of Sandler is an interpretation of intersubjectivity. Let us note what Sandler wrote concerning its nature. In terms of transference and counter-transference, the immediate meaningfulness and responsiveness of human encounters are due to a "complicated system of unconscious cues, both given and received… This is the same sort of process that occurs not only in the aspects of transference and

countertransference… but in normal object relationships", (1976, p 47). This thesis concurs. Telling mistakes do occur and clients are influenced by the past. What is being objected to is the idea that anything can be claimed by merely invoking the word "unconscious" to hypothesise oxymoronic 'intentionalities,' 'objects' and 'experiences' that can never be experienced but only intellectually accepted, if clients accept the same hermeneutic position of therapists. But therapy that is built on concepts of an oxymoronical character will not suffice. Many of the psychodynamic and other interpersonal forms of therapy focus on allowing clients to 'use' the therapist, in the habituated and automatic manner of clients. They believe that intersubjective problems stem from just such unwitting treatment of other persons in a stereotypical manner. Other types of therapy and interpersonal analysis also take clients' behaviour, thoughts and emotions as a starting point and then interpret how they behave towards others as if they had "interpersonal schemas", (Sandler, 1994, Young and Klosko, 1994) or "internal working models" of how to relate (Bowlby, 1969, 1973, 1988). These are all similar in their approach to the other and indicate the significance of the topic of hermeneutics in therapeutic practice.

The preferred means of psychodynamic interpretation is to employ the concept of the unconscious to infer something not knowable consciously. Namely, that unconscious communication is occurring from clients who influence the unconscious of therapists. But why reason that this route exists? It is achieved because Freud made a demarcation between unconscious and conscious, and cut himself off from making clear *how* he can make rational conclusions about his preferred territory. Therefore, it is unclear as to how the two registers can be distinguished in relation to the 'unconscious' senses of others.

There is a lack of consensus on what counter-transference is and how to understand, and hence work with, the response evoked by clients. Ever since Freud, there has been a problem in understanding transference and counter-transference and how these two halves of the whole fit with the actualities of client and therapist perspectives. Freud altered his definitions of transference and counter-transference in order to reflect his deepening practical experience of providing help. Since Freud's death, a whole host of writers have muddied the waters. Section 12.3 theorises the whole of the pushes and pulls between two or more subjectivities.

12.3 A phenomenological response to transference and counter-transference

This section makes a final statement on why Husserl's stance on intentionality is better than Freud's stance on 'unconscious intentionality'. This section employs the ideas of intersubjective intentional implication and the lifeworld to argue that pairing by association in social learning, an unconscious mental process, constitutes felt-senses.

Husserl was sufficiently bold in the *Fifth Cartesian Meditation* to create a position that can act as a basic model for psychological understanding. What is currently called "transference" and "counter-transference" can be understood differently following the *Fifth Meditation*. Transference as a term becomes obsolete. The central phenomenon concerns clients inaccurately believing, empathising and behaving towards others and therapists. As a distinguishable sense, it requires therapists to imagine and transpose themselves into the position of clients to ascertain how they make sense of oneself, and how clients generally mis-empathise others. Empathy in Husserl's sense is necessary to identify inaccurate belief and mis-empathy due to the presence of the past. They key is to work out how clients beliefs concerning other persons make them experience and act in a specific way.

At least part of the problem in the standard interpretation of empathic implication is that intersubjective intentional implication is understood as transference and counter-transference. This involves ignoring the conscious empathic sense of the other. There is an ensuing lack of clarity concerning the medium of communication between two or more instances of consciousness. The thesis prefers Husserl's account that intentional implication constitutes meanings, intuitions, feelings, vague but insightful thoughts and hunches. This occurs because pairings of sense are at work but this does not necessitate conditioning in a Pavlovian sense. The processes are unconscious but the outcome is always conscious, however fleeting or weak.

'Transference' is more adequately understood as the learned beliefs and senses of the others of clients that are part of a greater whole where an inaccurate manner of relating cannot be split away from a specific style of living and creating a specific sort of psychological life. Counter-transference is explained as a phenomenon of co-implication. An immediate response that might be a telling mistake, a faux pas, an anxiety or fearfulness, a sudden tendency to be uncharacteristically patronising for instance, on the part of therapists, demands explanation. The explanation is that the manner of clients can be influential and 'counter-transference' occurs when therapists find one sense is incompatible with another. For instance, a man who talks in a deadpan manner about the death of his father influences the therapist to ask an

intellectually-influenced question "are you upset about your father's death?". The influence was such that it 'caused' the therapist to ask a stupid question. Of course, the client was upset at his father's death. The point is that the therapist was over influenced by the deadpan manner of communicating about it, because it was spoken about in a non-emotional manner.

For psychodynamics and the talking therapies, counter-transference is definable as feelings, actions and non-therapeutic behaviours uncharacteristic of how therapists work, that occurs through 'unconscious communication'. The thesis proposes "co-empathy" as a better explanation. There is an implication of intentionality between client and therapist. Following a reading of Husserl's pure psychology, 'transference' and 'counter-transference' are both learned capabilities. There has been a myriad of influences in each person's life. 'Transference' and 'counter-transference' represent moments within the two halves of the co-empathic whole. Therefore, there is difficulty in naming a specific cause of clients' 'transferences'. The way in which clients are behaving inappropriately towards therapists and mis-understanding them, may well be significant. Such values, defences, habits, attitudes and resulting intersubjective occurrences may not all stem from childhood, but might easily occur due to more contemporary events in adulthood (such as relationship breakdown, stress, problems at work and other social influences). Therapists work from a position of tolerance and the need to keep on working in a positive and fluid manner with distressed persons.

An intentional formulation of counter-transference is that therapists are emotionally and cognitively open to the perspectives of clients. Phenomenologically influenced therapists know that with intersubjectivity there is mutuality, reciprocity and complementarity. It is intellectually possible to hypothesise unconscious connections between clients and therapists. But a better way of interpreting is to recognise there is a common pool of experiences, of self-other interactions that make psychological and emotional situations generally understandable.

A greater attention to conscious experience on both sides of the relationship would show how the mistakes of therapists' hurt clients. Clients may have a tendency not to express their criticism and hurt. Also, clients are exquisitely sensitive to certain situations and are able to evoke the same problematic implications with therapists as they have done with others, in everyday life. In the session, specific types of actions from clients can motivate specific re-actions, feelings, thoughts and memories in the therapist, and vice versa. The difference is that therapists do not always immediately

respond or act on their thoughts or feelings. Their emotional self-control, self-awareness and therapeutic role helps them reflect on what has happened and contain their own reaction in order to consider it and decide to act therapeutically in some way.

Accordingly, an intentional formulation of the presence of the past is that when clients have been hurt, they may become fixated on their own pain and so reify and generalise the sense of those others who hurt them. Implicitly or explicitly, they come to hold beliefs. With respect to themselves, clients may reify their sense of self at that time and so produce a quasi-fixed manner of relating: Moving between a fixed sense of self and a fixed sense of others. Because the problematic manner of relating is quasi-fixed, it will be inappropriate to most new situations. The empathic accuracy about new others, is poor due to the fixation on that self-other situation, the painful experience and its aftermath. The complex of anticipations, recollections, interpersonal behaviours and attitudes that are awry, can become retained and habituated over time. The still-painful thoughts and feelings from the traumatic past are used incorrectly to interpret current events and experiences. Specifically, the problem is that the reified sense remains the same. In the fixation, empathies of other persons are based more on memory, automatic retention of sense, and the imagined and anticipated senses of others, than on the immediate actuality of others. Accordingly, accurate empathic understanding of current others does not occur for clients, if they cannot make these distinctions concerning their own tendency to mis-empathise.

To sum up, transference is a hermeneutic stance that opens up the possibility of discussing empathic and intersubjective 'cause' and effect in relationships, sensitivities and fixations with respect to self and others. Transference is out of step with thinking about human development in terms of equifinality and multifinality and appreciates the complexity of 'cause' (Richters, 1997). The point is to create an explicit vantage point for understanding relationships and meaning.

12.4 Association as 'cause' or motivation

Causes of the sort noted in therapy occur across time and between people. Any assertion of cause entails a relation to what is given and what is not. The thesis concludes that there is no single cause that constitutes an adult psychological problem. The nature of causes are at least threefold (Kern, 1986). The forms of cause interact in an as-yet unknown manner that cannot be teased apart. No pure factors can be quantified without doubt. The situation is made complex because the interpretation of

psychological 'cause' overlaps with the hermeneutic stance taken. Psychological events cannot be 'caused,' by some universal occurrence in the past. (Which is not the same as stating that meanings exist on their own without 'causes'). The point is that generalised beliefs about 'causes' in childhood can never have explicit evidence but can only ever be an abstraction that concludes on the evidence. In some cases the evidence of memory may be false. Causal hypotheses concerning the traumatisation of adults can never be tested empirically.

After section 11.3 traumatised adults and their child-like abilities remain 'frozen' in a state of panic, inability, despair and fear of attack from others (paranoia). The thesis accepts that human being is caused in three different ways (Ibid). Firstly, human being is 'caused' by intersubjectivity by being situated in culture and history. Secondly, human being is 'caused' through personal choice in relation to the culture and reality of social context. Thirdly, human being is caused in the natural sense, through its material and biological substrate. However, the three types of 'cause' must not be conflated yet they cannot be separated. Plus causality needs to be distinguished from meaningfulness: intersubjective Objectivity needs an account.

What operates within the orbit of the human is material cause plus personal and intersubjective 'causes'. These forces may oppose each other as well as coincide. There can never be certainty about the specific causes of outcomes in the human sphere where the inputs are empathic, motivational and meaningful intersubjective influence and personal or cultural belief. The empathic nature of meeting with others needs to be understood in terms of habit and choice; inertia to change and ability and willingness to change understanding: A clash between personal inhibition and permission versus the constraints and freedoms of social context. One form of 'cause' is when distress has been induced through psychological trauma. It seems to remain, even when the trauma ceased decades before and the current human environment is supportive and non-threatening. One type of 'cause' that occurs between people is one of a tendency that something might happen. Another is that like a habit, some specific types of relationship have been established previously and that these have a greater likelihood of occurring once more.

The topic is accounting for other persons' perspectives. In some areas of therapy, there are excessively general of hypotheses about the motivations of adult distress. But psychological 'causation' not only begins with disturbed intersubjective relations in childhood (or in the past). Psychological damage can happen at any time

due to the death of a loved one, trauma or repeated stress which help to exacerbate inconsistencies in the senses of self and other. Some theories insist there are highly specific causes of specific problems. These precursors are over and above the usual frustrations and learning of limits about one's own capabilities. They are precursors to present vulnerabilities and disturbances in intersubjective abilities and the current sense of self in relation to other persons. Because of potential repetitions of difficulties in intersubjective life, there may have been the repeated experiences of trauma in relation to others and self, that help perpetuate the problem rather than 'solve' it. It is a possibility that recent traumas can decrease object-constancy and security of attachment. Whilst satisfying relationships can increase them. There is assumed a plasticity of the sense of ego and other throughout the lifespan.

Following Chapters 7, 8 and 9, the psychodynamic process Freud called 'unconscious communication,' of the unconscious state of the other, can be reinterpreted in the following way. Many mental processes are out of awareness yet their objective constitutions are capable of entering consciousness and of becoming objects of reflection and interpretation. Gaining an immediate empathic understanding of others is one instance of this. It does not require the positing of a special mental process of communication that can never come to awareness. Two writers have noted that therapy works by employing an inherent human ability: "we rely heavily on the process of intuition, that is, on the immediate knowing or learning something without the conscious use of reasoning", (Beres and Arlow, 1974, p 28). "Intuition," in the sense here, of knowing that something is the case with a person without knowing how it is so, means that implicit or tacit out of awareness processes are occurring.

These processes are descriptively unconscious but their end products are conscious. Because of subliminal processes, therapists can become caught up in an unwitting manner if they permit themselves to leave their fixed role. This can be understood as enacting something complementary for specific clients. Momentarily, or for longer periods of time, therapists enact the intentional implication of the meaning of what clients present: Therapists can participate with clients in a characteristic way that is one of the responses clients elicit from others. Such events provide therapists with something of what clients must evoke in others in their home and past contexts.

Whilst not wishing to refute the possibility of unconscious communication, this thesis acknowledges that it is permissable to interpret how people behave according to an intellectual 'position' or belief. This is a resort that avoids the oxymorons of 'unconscious feelings,' 'objects' and 'communication'. The problem is both

philosophical, a matter of how to interpret human being and relationships, and it has practical consequences about how to conduct therapy. The position of the psychodynamic approach is defined as allowing "oneself to be guided… by one's own counter-transference reactions, which in this perspective, are often not distinguished from emotions felt. This approach is based on the tenet that resonance 'from unconscious to unconscious' constitutes the only authentically psycho-analytic form of communication", (Laplanche and Pontalis, 1985, p 93). In this definitive remark from a dictionary of Freudian terms, it is clear that there is confusion between conscious and unconscious. Explicitly, and in challenging this account, it is unclear how conscious emotions in therapists relates to unconscious communication as opposed to the conscious sort. In the fervour to understand human behaviour, care must be taken not to mistake the map, the concepts and practices that permit the hypothetical inference of the psychodynamics of consciousness, for the territory - the actuality of the therapeutic instance.

When understood via the *Fifth Meditation,* the empathised sense of the other co-occurs with an automatic elicitation of a response in self. The influence of others on selves can be understood as a current effect of past intersubjective influence. Wherever individuals roam in life, they take with them a habituated way of relating to others: what the thesis names as beliefs concerning the other's other. Therapists also have their general sense of others either through theoretical belief or through life. Through life with others, the individual develops as a personality having a certain egoic style dependent on the 'causative' actions of prior intersubjective encounters. The parts of the whole called 'transference' and 'counter-transference' occur when we can feel that others treat us in a specific way and desire us to respond in a specific way. But intersubjective influence is not caused in the natural sense. It could be otherwise than it is.

Intersubjectivity works in part through empathic implication and might be enacted without reflection or pause for thought of its consequences. Thus, egos are styles of intersubjective influence. An ego is an ego-in-relation, between self and another. If it can be shown that the contemporary behaviour is inappropriate to the current situation, then it might be understood correctly by finding its precursors, understanding its development or by recognising its origins in a traumatic past occurrence. Current relations may be shaped, developed, repeated and altered a number of times before. Influence through the pairings of meaning is a passive lived occurrence. It is semi-permanent. The out of place character of counter-transference

responses in therapists, marks out a need therapists to understand themselves and their participation in the relationship. There are further needs for both persons to meet each other in current intersubjective situations in a more accurate way.

Therapists and clients are two halves of an intersubjective whole. From the therapist's perspective, there is social reality and clients make sense within intersubjective experience as a whole. The immediate sense of clients, and whatever intentional processes that can be interpreted in them can be taken as what is currently occurring for clients. The immediacy of the situation and the strong affective current contribute to the overall encounter: The relationship exists with contributions from both parties. The evoked affective, cognitive and immediate real response is the specific receipt of understanding.

12.5 The necessity of a clear account of 'unconscious intentionality'

If self and other form an intersubjective whole of rapid responses, and potential sensitivity to the other, then it becomes difficult to delineate the influences from self with respect to the influences from the other. If the supporters of the unconscious wish to continue, then it is beholden on them to show how unconscious objects can be determined among the conscious objects. Let us return to the Kantian background with respect to understanding Husserl's transcendental approach to psychology.

One way of reading what Freud meant is to understand the unconscious as reference to an ontological or metaphysical commitment, to a thing-in-itself (Gardner, 1999, p 201). What Freud seems to have meant when he insisted on intellectual interpretation of the unconscious is that conceptual intentionality is at work, a form of belief, rationality or hermeneutic stance provides an intellectually-derived understanding of clients. If that were all that happened, then there would be nothing to complain about. But whilst speculation might be innocuous, taking inaccurate action with clients can lead to disaster. Unjustified speculation becomes inaccurate reification when there are no intellectual means of showing justified and unjustified conclusions. But there is the court room of transcendental philosophy to sort the evidence and pass sentence on the guilty. Given that Kant established the thing-in-itself as an intellectual object that can only be thought (cf CPR, p 19/B xxvi, Gardner, 1999, p 205, p 281, p 290). And that the supplementary term "noumenon," a conceptual object, cannot appear to the senses but only as a rationalised product for an ego or group. Husserl called this sort of intentionality empty intending (LI VI, §8, p 695/567, fn1). It further makes Freud's position unclear when he held that there are a whole set of most-formative processes and universal unconscious products that are causative of the semblances of conscious life.

Gardner explains that there are two gradations of the seriousness of offence according to Kantian law. The first offence is to establish non-sensually based inference. It is an offence if the outcome is not adequately justified. But prosecution is due when the inference becomes detached from what is given and is allowed to float free across any territory (Gardner, 1999, p 200, p 204). This is precisely the crime that Freud committed in *The Interpretation of Dreams* and all subsequent works. It is a bad inheritance that needs to be expunged.

The thesis agrees with Freud that all mental processes are unconscious. But because two radically different types of object are being posited, with the entailments

of different types of intentionality. A good deal needs to be stipulated about how to interpret the processes. In the closing pages of *The Interpretation of Dreams,* Freud wrote that inference, an intellectual act, determines the unconscious. (There is an immediate parallel to Husserl's intentional analysis of conscious objects that are given and conceptual reference to the perceptually not given). Freud and Husserl agree that unconscious processes exist and that it is legitimate to interpret them. Freud concluded that he had "an unshakeable conviction that the most rational thought-processes, which can surely not be denied the name of psychical processes, can occur without exciting the subject's consciousness. It is true that the physician cannot learn of these unconscious processes until they have produced some effect upon consciousness which can be communicated or observed", (1900a, p 612). But between pages 614 and 615 an incoherent point is made that is challenged as unacceptable. If the consciousness system provides the given, and what is preconscious is possible of becoming given; quite clearly Freud stated that the unconscious is "*inadmissible to consciousness*", (p 615). From 1900 onwards, it is unclear what the means are of establishing something that can never be given itself, and can only appear through thought alone.

A few pages later, the lack of definition becomes even more apparent. Freud claimed that dreams and conscious imaginings could be correctly deciphered to show what must have happened in the past. The question is how would anyone know if a dream or an imagining had been correctly understood, when the original cause or event can never appear. Still the hypothesis remains: the original causative events are unconscious and incapable of being given; yet their forces return to create conscious effects. If there was a careful justification of precisely how the unconscious can be determined then all would be well. But there is not. All of Freud's analyses of speech, dreams, psychopathology and the effects of psychological trauma, do not overcome this lack of precision. Freud's interpreting of the unconscious, with its special form of 'intentionality' characterises it as a passive and involuntary. It is never given to consciousness and is never adequately qualified.

For Husserl, the confusion begins when Freud mistook the perceptual or presentational types of givenness with what must exist according to belief and higher conceptuality. Freud: "we fill in the omissions by plausible inferences and translate them into conscious material. In this way we construct …a sequence of conscious events complementary to the unconscious psychical processes… There is no need to characterize what we call 'conscious': it is the same as the consciousness of

philosophers and of everyday opinion", (1940a, p 159). What is not capable of being brought to mind is that "there are other psychical processes and psychical material which have no such easy access to becoming conscious, but must be inferred, recognized and translated into conscious form", (p 160). Freud did not make sufficient distinctions between the types of mental process he interpreted, with respect to conscious senses. This tendency has been passed on as a bad inheritance.

Following Husserl, the intellectually interpreted cannot be a more certain starting point for theory and practice than the conscious, for the simple reason that the conceptually inference never adequately appears. "Unconscious experience," "unconscious communication," or an "unconscious transferential" sense of generalised other persons, are intellectual oxymorons where conscious phenomena should be. Indeed, to use a spurious concept to indicate an 'anti-phenomenon,' an object that never appears, is to use a concept to permit an interpretation concerning an absence. There are mental processes that are descriptively out of awareness or unconscious. There could be communications that are indirect, unintentional, metaphorical, confused or partly repressed or difficult to understand. But interpreting oxymorons is a theoretical position that creates intellectual corollaries.

The thesis offers another reading of the therapeutic relationship: the utility of the therapeutic relationship is that clients are attached to their therapists because of the succour and help they provide. When the quality of the therapeutic relationship is positive, clients anticipate they will be helped. Then therapists and the therapy will be bestowed with value according to the hopefulness of clients. Clients may get some sort of resolution of their problems. A corollary is that if clients feel their needs are not being met, or doubt the ability of therapists to understand or help, then a negative valuation will occur (something similar to what Shlien (1987) has suggested). In this latter situation, clients might be angry, critical and withdraw if they interpret the therapeutic relationship negatively.

Perhaps there are unconscious empathic senses, as attachment research would seem to indicate. For the moment, it is alleged that the stance of psychodynamics is insufficient to illuminate them because it mixes together too many strands. Rather than making the shortcomings of its own position clear. The therapist is consciously aware yet looks for signs of mental process in clients and their own counter-transference enactments. It is part of the challenge of the thesis that there has been an insufficient attention to these conscious experiences and a lack of conceptual clarity.

There might well be therapeutically unhelpful client and therapist aims and inaccurate empathy on both sides of the relationship. This latter possibility is not transference but more likely the contribution of incomplete communication between both persons. (This is not to rule out all possible combinations nor is it to make a hypothesis about inevitable causes and effects. It is also possible for clients to work out how they feel they should be relating to therapists - but that is not the current focus). Mis-understanding could be remedied by further discussion on how to meet, what to work on, and discussion and agreement concerning how to achieve better mutual understanding. Indeed, as clients are bidden to tell every thought that comes to their conscious mind, their monologue is very different to the silent posture of listening adopted by therapists. No wonder there is an interest in the person of silent therapists. Particularly when that interest does not get satisfied.

The charge against psychodynamics is that it has failed to differentiate between perception and presentiation. To include a host of different types of mental process under the umbrella term "perception," can only lead to confusion in theory and practice. Some psychodynamic writers use the word "perception" to mean empathising another person. This is a failure to distinguish two radically distinct types of phenomenon. We can see the other's face, body and hear their voice - but we empathically presentiate all understanding of their consciousness, their perspective and profile on intentional objects, their intentions and their bodily presence.

Presentiation and perception co-appear in intersubjective communication and they are hard to grasp with clarity. The understanding formed is never outside of the hermeneutic sphere. The "event necessary for initiating the process is perception through ordinary sensory receptors. Perceptible cues must be provided by the object to the empathizer… empathy must be a complex process rather than the simple experience it subjectively seems to be", (Buie, 1981, p 284). Husserl would concur. Such a statement refers therapists to conscious experiences and seems to be advice to listen to the tone of voice and body posture of clients, in order to further awareness of what and how they are communicating. The consequence is that phenomenological justifications are with respect to conscious intersubjective being and interpretations about conscious experiences of it.

A further charge arises against the psychodynamic approach because a focus on individually-oriented thinking about what happens in one person's mind prevents a focus on conscious perspectives. It would befit 'unconscious communication' and 'unconscious perception' of the sense of others, if there were more details about the

phenomena that showed precisely how these forms of communication work. Unconscious communication in Freud's sense should not be confused with inexplicit implied communication by non-verbal communication, mood, and subtle reactions between two or more persons. Particularly the family is a site of influence for children who model themselves on their parents or in reaction to their parents.

12.6 Conclusion

In comparison to Husserl's treatment of empathy and intersubjective Objectivity, psychodynamic therapy offers a truncated account. There is no self-reflexive relation to the topic of the constitution of intersubjective meaning in therapy. This is odd as all of life is meaningful. In psychodynamics, there is little credible account of the ways in which social processes create, maintain, permit, destroy and alter meaning. The comparison of Freud's writing to the phenomena of the *Fifth Cartesian Meditation* show that Husserl's work takes conscious senses seriously and works to find the freedoms and limitations of meaning for a community. Thus informing what can and cannot be included in a view of human interrelationship.

The problems with interpretations concerning the unconscious, unconscious communication and unconscious co-empathy are that (1) concepts, and (2), therapeutic procedures arising from these, occur in haste. For the thesis, any epistemological, ontological and hermeneutic lack of clarity between theory and phenomena should be lessened. Even though theory and practice are closely related. Imprecise concepts help define therapeutic practices that can, at best, promote random occurrences. The lack of clarity about what is conscious as opposed to unconscious, and the means of consensual agreement of the relation between conscious and unconscious is required. Its absence will inevitably lead to ethical blunders and poor practice. Because any therapy interprets mental processes in the individual. It must not miss the psychosocial reality of the phenomena. Therapists claim to be able to identify and cure psychological suffering. But from the analysis above, any such claim is in doubt. Any amelioration through therapy is the result of happenstance and not skill.

For pure psychology, to interpret out of awareness 'objects' of mental processes is potentially acceptable but only through careful reference to the conscious end products of consciousness in their intersubjective matrix. Conscious Objective senses cannot be ignored. But it is the reverse for Freud: Consciousness should be

discounted because it tells psychodynamicists little of worth (Smith, 1987, p 314, Chapter 1). In a self reflexive account, it is not permissable to interpret mental processes that must be 'causing' humanity to act as it does without relation to the conscious.

Following Husserl means that it is not acceptable to ignore consciousness and the conscious experiences of others. For phenomenology, it is good theorising to begin with conscious senses and elucidate intentionalities by avoiding assumptions and attending to the type of evidence of the region. Husserl's approach has been championed but it has not been accepted without criticism. The cultural-hermeneutic *geistige* approach to understanding the working of consciousness through understanding, *Verstehen,* is an important tradition that is accepted. In answer to Freud and psychodynamic therapy, the thesis offers alternative readings of the major phenomena associated with transference as a representation of what is important in therapeutic relationships.

Natural science predominates in that quantitative psychological research is the exemplar for all forms of counselling and psychotherapy in the UK, as practised within the National Health Service and outside of it. But even empirical quantitative research into therapy outcomes (or qualitative research into therapeutic processes) require interpretation. The phenomenon of understanding the consciousness and perspective of the other is argued as being a more fundamental starting point.

Therapists' empathic awareness of clients occurs through their life experiences that have been reflected-on through their personal therapy. A wide set of life experiences, confidence in their ability to help and knowledge of the nature of the therapeutic process, enable them to engage clients from a wide range of backgrounds. The body of psychological knowledge that they employ is a mix of the emotional and the intellectual, the specific and the general.

Practice shows that there is both a form of inertia and the possibility of change. Further work is required to make clear how the lack of self-soothing can occur in the inability to find one's own direction in life, that produces the therapy profession. Perhaps intersubjectivity is akin to habits, in that relating is slow to change and not fully within egoic control.

Consequently, Freud and psychodynamics are found incoherent. Psychodynamics is causative and materialistic in direct contradiction to its own partial consideration of meaningful associations. The emphasis on the neurological and intellectually interpretation is in direct opposition to listening to clients and using

one's conscious thoughts and feelings about them. It is not cohesive to state that meaning is caused by neurological process, or an unconscious computational level of mentation, and focus on the meaningful level temporarily only to discard it in favour of oxymoronical intellectual constructions. For the thesis, it is clear that the material being of humans is not the same as the meaningful cultural world.

Phenomenology does not tread the path of natural logic and science, where the latter has the ability to delineate causes and inevitable effects. In the realm of empathy and intersubjectivity, there is every possibility the outcomes could be otherwise than they are. The difference is: to follow natural science in psychotherapy means that the proper warrant and justification can only be for natural remedies to natural problems. To follow Husserl or hermeneutics is to propose meaningful remedies to meaningful problems. In these pages, the elucidation of the conditions of possibility for the everyday whole of meaningful experience becomes food for thinking the elucidation of the conditions of possibility for psychotherapy.

Chapter 13

Conclusion

This thesis is research and development of the justificatory basis for understanding psychotherapy. To challenge Freud through Husserl is a complex task that requires a complex answer. It is concluded that a suitable philosophical psychology for therapy would be a hermeneutic approach that self-consciously thinks about the possible practical outcomes that specific beliefs permit or discourage. What follows below are short statements concerning the major points made above.

13.1 The phenomena of empathic presentiation

The phenomenon of understanding the other is a spontaneous occurrence that can be interpreted by Freudian, Husserlian and other perspectives. It is concluded that the phenomenon of the other is rich in meaningful motivations are intentionally implicated between two persons sharing common cultural experiences. The phenomenon of understanding other persons is an immediate occurrence. It may need no reflection to clarify it, if communication with them proves itself to be clear. However, there are more complex cases where it is not possible to gain either an accurate or sufficient understanding. The thesis explored the phenomenon of empathy because the perspectives of others, and our interrelation with them, are of central importance in therapy and other areas in psychology and the human sciences. The philosophical and practical problem of therapy is understanding the sense and perspective of others, and their view of the common topic of conversation, and interrelating both halves of the therapeutic relationship. The thesis is a development and application of the concept of empathy as presentiation, and associated themes from a Husserlian perspective, are a positive help for talking therapies.

It is argued that the spontaneous interaction between therapists and clients in relation to common points of reference, are primary items for interpretation. But

questions arise. What is a better form of interpretation than another? And, what can be argued by attending to conscious experiences of other people when oneself contributes to their response? In order to attend to client experiences accurately, the type of analysis that is employed is a comparison of two forms of theorising concerning out of awareness cognition that constitutes conscious and potentially descriptively unconscious objects. However, it is not possible to predict intersubjective relationships. Husserl's view is sufficient in comparison to the actual complexity of thought, affect and relating, even though there are difficulties in attending to psychological reality. The psychological real world of what people experience is very complex. Like Kant's idealism, phenomenology serves the function of setting a context for thought, but only from the safety of the philosopher's armchair.

The research question concerns how the sense of the other may be interpreted in a suitable way and distinguished from unsuitable interpretation: the case at stake is a critical appraisal of Freud from the perspective of Husserl. The attention is on the conscious phenomena of the interrelation between self, other, cultural object and world. Freud's approach is to interpret oxymoronical 'unconscious experience' but it entails a lack of clarity about how the alleged 'unconscious experiences' of another are unconsciously communicated to therapists.

13.2 Freud and psychodynamics as a problem

A solipsistic focus on the 'individual unconscious' is unacceptable when it is also held that the unconscious is relational: the two beliefs are incompatible. The unconscious-as-interpreted intellectually is not the same as the felt-sense of the other and their vicarious perspective. It is good that psychodynamic practice does not take transferential experiences personally but treats 'transference' as a necessary obstacle to the cure. But the psychodynamic therapy view of the relation of the consciousness of therapists to the conscious and unconscious experience of clients is unclear. Without the ability to make basic distinctions, the differences in perspective cannot be accounted for. Any understanding is the outcome of a hermeneutic stance. Indeed, it might be the case that there are unconscious processes, which means that oneself or another can interpret them only after they have become manifest, by adopting a certain type of hermeneutics and idealism. Only then does humanity become understandable in some way. If unconscious communication exists between the unconscious of clients and the unconscious of therapists as Freud claimed, it is still the case that: "Both the

empathic and the intuitive responses which arise in the mind of the therapist have to be subjected to disciplined validation", (Beres and Arlow, 1974, p 47). This aim has been achieved.

The point of the thesis is to show that transference could never be related to the reality of the past as such referents are never capable of being present. Rather, there needs to be a change in the self understanding of the talking therapies. Specifically, the change in self-understanding is to move from the idea of transference about the past; to the self-aware hermeneutic analysis of the relations between mental processes and their conscious objects in the present. Namely, that people can be understood as having beliefs about current others and meaningful situations. This avoids the problem of mistaking a belief (that is used to interpret what may exist) for an actuality. The necessary change in the theoretical self-understanding is distinguishing meta-representationally (and intentionally), between contemporary referents that are interpreted in some way.

13.3 Husserl as indicating an answer

Rather than positing specific unconscious causes, the phenomenological explanation of the phenomena of transference and counter-transference is that there is the presence of the past in intersubjectivity and meaning. The specificity of Husserl's analysis is a fuller representation of empathy, Objectivity (public accessibility to the manifold of sense of differing perspectives of the same cultural object) and the mental processes he interpreted as necessary. Husserl's manner of rationalising the meaningful whole is through the consideration of the conditions of possibility for a residuum of manifold perspectives, as explained in the *Fifth Cartesian Meditation*.

Husserl's understanding concerns the irreducible situation of the interaction self, empathy of the other, cultural object and world. Husserl's transcendental phenomenology and pure psychology consider how the constitution of the sense of the other in a world is possible through considering the range of conditions of imaginary and exemplary cases as these develop over time (Id II, §32, ACPAS, p 624/336, Marbach, 1982, p 458). These can shine some light on the universal and necessary assumptions that define the relation between consciousness and other consciousness, in relation to the intersubjective whole. Intentionality is a useful concept for understanding the interrelation within the living whole of intersubjective life.

Ultimately, what the analysis of empathy in the *Fifth Cartesian Meditation* reveals for psychotherapy are points for comparing competing forms of clinical reasoning about mental processes in relation to conscious, and ultimately, even unconscious objects and 'unconscious intentionality'. A concern with reasonable manners of argument is judging between understanding and mis-understanding. The malaise of mis-understanding in everyday life is the possibility of failing to understand the mental experiences and relations of others. Everyday occurrences of it include mistaking a sarcastic comment for praise or hearing boasting as someone's exciting achievements. However, if ordinary citizens were the only ones who mis-understood each other, we could conclude that mis-understanding is just part of life. But if a profession claims to know how the mind works, and that were to suffer the malaise of inaccurate understanding, then there would be a problem for that profession and its clients. The thesis remains abstract and not addressed to a specific situation such as the details of practice or the role of attachment phenomena within adult life.

What the analysis of empathy in the *Fifth Cartesian Meditation* reveals for therapy is that it is not acceptable to make theories about unconscious objects that can never appear in their own right. Two cases are acceptable. Firstly, it is acceptable to make theories about mental processes in connection with conscious objects. Secondly, it is acceptable to make theories concerning interactions between conscious objects that indicate unconscious mental processes. Since Freud, psychodynamics has asserted that 'unconscious intentionality' quasi-appears because there is something that is 'perceptible' or 'tangible' to the unconscious mind of others and ourselves, that is decodable through understanding how universal mental processes work. This type of Freudian reasoning is not supported.

Future work is required in developing a hermeneutic or semiotic form of pure, theoretical or philosophical psychology as a form of clinical reasoning that attends to the details of practice, assessment, attachment relationships and other practical concerns. The guiding thread is to remain with the commonalities of Dilthey and Husserl, exemplified in the developmental research of Perner and colleagues. The field of therapy includes practice, training, supervision, empirical research into therapeutics and psychology as empirical research. There is the manifold of real instances that comprise empirical situations that can be differently represented. In addition, there is a manifold of acceptable interpretative stances concerning such situations. Only actual practice and experimentation of some sort ultimately prove anything when interpreted

from an acceptable interpretative stance. It may be possible to further develop the explicit role of hermeneutics in therapy.

Developing a hermeneutics for therapy means being explicit about how the beliefs of therapists or clients can better reflect the changes in mental states of clients and show them changing their minds about themselves, their self-worth and the behaviour they employ to be acceptable to others. Further work could make explicit how changes in the beliefs of clients can forward their changes in action and relationship. Nevertheless, the foci on intentionality, meta-representation and hermeneutics are theoretically concordant. Even experimental child development can occur in this vein (Perner, 1991). Husserl's intentionality is meta-representational because it makes clear distinctions between mental processes as they present or quasi-present the same or different referents. Such accessibility of meaning occurs in relation to the terms 'emotional intelligence' and 'psychological mindedness'. Again, the ad hoc means of knowing the relations between mental processes and their objects in the everyday life is not under scrutiny. Therapy needs to go further in explicitly stating how persons may occupy different types of relations to any object (in thought, deed, motive, to the past, to multiple psychological trauma).

What the thesis begins is a meta-model, a model about models, that can distinguish inaccurate beliefs as they mis-model the same referent and produce ineffective or random outcomes, with respect to the aims of the believer. If there are subsequent failures of action and understanding, these will need to be rectified through further explanations and actions. On the other hand, accurate beliefs mean skilful action and satisfying relationships that lead to mutual satisfactions. The conscious referent, the Objective phenomenon, needs to be clearly distinguished. Unintentional error, too strongly held belief, and inaccurate belief - can be shown to mis-represent the conscious referent, each in its own way.

Husserl wins over Freud because of the worth of "a priori argument," a selection of intellectual premises to theorise how there can be the 'second hand,' quasi-experience of the experiences of others. We can never have 'first hand' experience of others, as we have ourselves. This rules out the possibility of the literal belief in the ability to experience what others' experience. The argument of the thesis is to show in detail how Husserl's style of reasoning wins over Freud's.

Classed as a first attempt at interpreting mental processes, in a universal and ubiquitous way, an idealism, Husserl wins because his position is cohesive in discussing the landscape of what does appear, in distinguishing elements of it that are

argued to be appearing through it. The thesis appraises opposing claims. When meeting others there is the possibility of multiple understandings of the mental processes of any one person, or between people, in informal intersubjective events or formal social processes. The general problem is that there are a number of interpretative stances. When empathy and intersubjectivity are delineated, stances can be shown to have unacceptable entailments.

The work of concepts is to point to what exists. The work of theory is to justify a better means of pointing than a worse one. The point of clarifying therapy concepts is to make sure they work by fitting their referent experiences and are interpreted within an accurate understanding of their proper domain. But the nature of the region is open to multiple interpretations. One conclusion of the thesis is to urge a theoretical appreciation of the other in a meaningful context. It is claimed that human existence is adequately understood as co-empathic and meta-representational.

If therapy does not have a more adequate account of how we understand other people, over and above some idea of transference and counter-transference, then it will remain focused on individual accounts of a solo consciousness, and thus, will not be able to account adequately for the interactions of two or more people. The work of a hermeneutic pure psychology is to judge according to the differences in our intentional relations to others and their meanings.

13.4 Conclusions

A major conclusion is to follow the idea that there are many ways of interpreting the other and the meaningful world. The point is that the criterion for working out how to attend to consciousness is especially important. Rather than confusing the issue by attending to unconscious mental processes that have unconscious objects; it is more acceptable to attend to mental processes that have conscious objects. Specifically, confusion occurs when the conscious sense of others is rejected by a tradition that requires the 'inappropriate' relating of clients to be distinguished and fed back to them, yet has no means of specifying how its requirement can be achieved.

This thesis concludes that transference and counter-transference are unworkable as concepts. What is preferred is a hermeneutic position that includes the presence of the past, the influence of others as meanings and meta-representation. The talking and actions therapies should reconsider how they can overcome difficulties of various sorts: epistemological, hermeneutic and hence ethical. Practical and ethical

blunders will follow if there is no justified cohesive stance and no ability to differentiate natural being from meaning-for-intersubjective consciousness. The way forward is attending to conscious psychological reality; understanding the interrelation of people and meaning; and putting psychoanalysis on hold until consciousness is consensually understood.

The therapy profession needs to have more accurate concepts than the lay population's view of matters psychological. Further contact with the human sciences may help rescue therapy from the tendency to ignore the social world. Disciplines like anthropology, sociology and social psychology have a good deal of relevant findings to add.

There is an infinite set of actual combinations of people in human contexts and it is that whole that needs to be theorised in a justifiable way to make concepts. These concepts refer to the part-whole relation and can focus on the relation between any two instances of consciousness. One problem of therapy is the infinite amount of variation in human activity and the great number of unknowns concerning the specific relation between client and therapist. It is agreed that attending to the infinite variation in the novel instance, between self and other, is a necessity. In this work, the relation between any two persons is assumed to demand specific understandings of psychological distress and the therapeutic relationship, in order to address the other person, their perspective and distress. Thus, it demands a definition of psychological understanding, its 'rationality' or 'psyche-logic'. An allied aim is to meet the psychological needs of clients in their social context, their specific set of problems, specific personality type and general manner of relating to others and themselves. Once clients are understood more suitably, the actions of therapists could create actual 'relationship conditions of possibility,' that might re-orient clients into more helpful ways of living and relating.

To summarise: For everyday common sense and therapy, when people make psychological explanations they are employing their beliefs, their interpretative theory of mind. The task is to interpret the actions of self and others in terms of mental processes and states. The everyday world employs the common sense manners of interpretation: the culturally approved manners of explaining the observable behaviour and speech of others. To empathise another is to understand their body and speech as expressing their mental process of consciously experiencing the same cultural object, or conscious referents as another self from their perspective. Sometimes called psychological mindedness, empathy is a lived experience accounted for by Husserl's

form of transcendental argument, a type of rationalisation for why it exists as it does. For this author, a psychological reading of *Fifth Cartesian Meditation* leads to an interpretative stance that brings into sharp relief some of the most relevant factors for the theory, practice, research, teaching and supervision of therapy.

13.5 A future project of hermeneutics for psychotherapy

The thesis concerns itself with theoretical psychotherapy, a hermeneutic pure psychology about mental processes in relation to cognised senses of a referent. A key concern is how to understand adequately conscious life - as opposed to what can be identified as insufficient forms of understanding. In respect of intentionality, co-intentionality and 'unconscious intentionality,' it is unfortunate that Husserl did not explore hermeneutics in his published works. Husserl believed that the everyday senses of others is provided with the sense - a living other person with their perspective - by oneself in relation to the intersubjective whole.

Husserl's approach opens the possibility of further reflection on a complex set of themes pertaining to the receipt and provision of therapy. Husserl's answer is championed because others are understood as having a perspective on the same cultural objects, that are capable of being understood in manifold ways. Such a theoretical representation is concluded as being an adequate understanding of human being as co-intentional, co-relational, meaningful and contextual.

The point is that thought can guide action. It is necessary to find concepts for therapy according to its own contours. Therapy should have an account of the experienced phenomena to which it attends. An approach adapt Husserl's transcendentally-inspired pure psychology for therapy. Praxis, concepts and practices obey the hermeneutic circle.

What the thesis means for theory, practice, supervision and research is an argument for the creation of accounts that compare interrelations between multiple perspectives on the same object and multiple contributions to the same intersubjective relationship. Psychotherapists should be better than everyday citizens in being able to recognise what people mean and how it is possible to understand. It is necessary to have justified interpretations of mental processes concerning conscious, publicly accessible meanings and experiences. To avoid negligence and fulfil the duty of care

means being able to justify one's actions and decisions concerning alternative possibilities.

What the analysis of empathy in the *Fifth Cartesian Meditation* reveals for psychotherapy

Volume 2, Appendices

Ian Rory Owen

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City University, London.
Regent's College School of Psychotherapy
and Counselling, London.
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2003

IAN RORY OWEN

Appendix 1

Interpreting intersubjectivity and Husserl

Aim: The point of Appendices is to add material that is necessary but is not of the utmost importance so as to place it in the main body. The Appendices position the thesis and appraise some of the relevant literature. Unfortunately, due to the very intricate topics that surround the work of Freud and Husserl, there is a very great deal that could be written at this late stage and not everything can be discussed but still some comments are necessary. It does not help to bore the reader and add material that does not argue. This Appendix provides an account of the supporting literature in phenomenology and psychotherapy. To achieve the interpretation of this thesis, it has been necessary to explore a number of themes that are not recognised as being central within the English language secondary literature. Some readings need to be affirmed as being close to the text whilst others need denounced because of their inaccuracy with respect to the pertinent issues. There are many writers who would claim to be phenomenological. But once Husserl and Heidegger are understood (Moran, 2000a), it is possible to identify key themes that define this area. There are no other doctoral theses on Freud and Husserl in *Dissertation Abstracts International*. The specific reading made in this work owes a debt to the expositions of Fink (1933/1970, 1934/1972, 1939/1981), Sokolowski (1964, 1968, 1981), Kern (1977, 1988), Biemel (1970, 1977), Embree (1996) and the work of Marbach and Ströker, listed in the references. The thesis contends that Husserl's work on the intentionality of consciousness has never been fully presented despite the agreeable contributions made by Marbach such as *Mental Representation and Consciousness* (1993), which is argued as the leading idealist reading of Husserl. There is a genre of Freud studies and this work is a critical and appreciative contribution that sees deep positive worth in free association and free floating attention, yet it is important to think how meaning exists. Specific works consulted on transference include Carotenuto (1991) and Prokoris

(1995) and Gardner on the interrelation of thought and emotion by the unconscious (1993).

1.1 Interpretative problems

There are numerous interpretative problems for the thesis and its allied areas. Commentary is required concerning how they are treated. There is no consensus concerning Husserl and Freud, nor are there agreed accounts of relations between Kant, Husserl and Heidegger or scholarship concerning Freud, psychodynamics or therapy. Consequently, the interpretative problems in Husserl studies and therapy are addressed in the following ways.

Firstly, a dilemma appears because when I think of the field of relevant literature I have read in compiling this thesis, mostly it appears incoherent. Generally, strongly felt, negative comments are not expressed in academic work. Such comments would win no new friends and do not serve the purpose of scholarly work. Therefore, the comments expressed below are with respect to the content of the work, not its author. The imperative is to create an independent critical position and make argument, where some stance is championed and others challenged. Some comments are made in positioning Freud and Husserl to other writers. Freud and Husserl are claimed to be central to the topic of interpreting mental processes.

In overview, there are five 'axes' or 'directions' within philosophy, psychotherapy and psychology that need to be related to Freud and Husserl. 'Axis one' is to understand the relation of Husserl to his phenomenological philosophy peers of Scheler, the early Heidegger and Merleau-Ponty. Axis one comprises the core phenomenological writers. This group would also include Sartre to some extent. It is obvious that Husserl had an oblique and elliptical style of writing. Half a sentence can be very significant when understood in the proper context. He also employed irony and rhetorical devices, so that what might appear to be stated directly on one page was actually overturned on the next. To further complicate matters, he could use the same term on the same page in two entirely different senses. Therefore, Husserl's terms can only be defined by great care and attention to the small details of the work. Reading Husserl is similar to practising phenomenology. Both require an attention to the letter and spirit of the text, in order to find invariant aspects and interrelations between aspects of the whole. Close reading is a version of reflecting on a textual object and requires thinking and reconsidering the text and the experiences to which it points.

Logical Investigations, Ideas I, Formal and Transcendental Logic and *Cartesian Meditations* were the only books over which Husserl had full editorial control and these do not present the full set of essences of Husserlian phenomenology (Embree, 1993, p xiii). Overall, it is decided that Sartre cannot be included in this grouping because he shared too much in common with the broader contingent of continental philosophers.

A second axis would compare Freud to phenomenological therapies of the sort initiated by Boss, Atwood and Stolorow. Lacan could also be placed in this grouping because he was influenced by Merleau-Ponty on the importance of language. But he did not follow phenomenology despite having been influenced by Heidegger. Lacan is noteworthy for his "schema L" which could be read as bearing a parallel to the work of Husserl. But it is enormously difficult to get sense out of his writing after about the year 1953.

A third axis moves from Husserl's influence as it has been adopted by American 'phenomenological' psychology that is argued to be a mistaken rush headlong into non-a-priori experimentalism entirely against the instructions of the phenomenological philosophers. This is dubbed pseudo-phenomenology and briefly mentioned in Appendix 3.4.

A fourth axis of interpretative problems lies in the direction towards hermeneutics. This path includes the contributions of Ricoeur, Derrida and Gadamer, for instance. The latter is important as it is the stance of the thesis. Received wisdom says that Heidegger is relevant for the purposes of psychology and therapy. The thesis disagrees because Heidegger's stance is not intentional (nor meta-representational). But it should follow the hermeneutic circle. This is why Husserl is more relevant when the connection to hermeneutics is made.

There is a fifth axis towards ethics and the work of Levinas (1986, 1987, Gans, 1997). (Assoun (1998) is one who has written on Lacan and Levinas but it is not possible to discuss his paper because it contributes nothing relevant).

There could be a more philosophical approach that would follow the trends from the Ancients, through Descartes to Kant, and towards the developments by Hegel, Nietzsche, Kierkegaarde, Sartre, and Foucault - or towards Levinas and Buber. The philosophy of science and the relation towards natural science could also be explored in more detail but it is not. It would be possible to take phenomenology to make broad comments on psychology and therapy and not just psychoanalysis. Comments specifically on the *Fifth Cartesian Meditation* are placed in Appendix 2.

However, because of the need to make a focus, the main exploration occurs in a critique of Freud from the position of Husserl, in order to better understand the relation between Heidegger and Boss with respect to the phenomena of others, meaning and intersubjectivity. All other considerations are set aside. All of these axes entail major interpretative problems. In summing up so far, it can be seen that the literature is diverse and much comment on the *Fifth Meditation* has been misguided. Detailed discussions follow below.

First, let us consider the axis of phenomenological and continental philosophy. There is an outstanding lack of consensus in Husserl scholarship. Several of the important concepts in Husserl's writings are interrelated and defined contextually in an abstract terminology. Rare are the passages where clear examples of the method and its results are stated. Occasionally, concrete passages supply examples of what Husserl exhorted his readers to achieve. For instance, there are only a few pages on what it means to vary an essence of a visual object-sense (Id II, §18b, p 67/62). There is little or no consensus among Husserl scholars on the stance, central concepts and full practice of phenomenology. Even Directors of the *Husserl Archives* emphasise different aspects of the noema[12]. Among English language publications by philosophers who are familiar with the German language texts, there is little or no agreement on Husserl's methodology. Indeed, Husserl defined his approach as a method to be practised and that others might come to replicate what he had experienced and concluded on:

> If the right attitude has been won, and made secure by practice… if one
> has acquired the courage to obey the clear eidetic data with a radical
> lack of prejudice so as to be unencumbered by all current and learned
> theories, then firm results are directly produced, and the same thing
> occurs for everyone having the same attitude; there accrue firm
> possibilities of communicating to others what one has himself seen, of
> testing descriptions, of making salient the unnoticed intrusions of empty
> verbal meanings, of making known and weeding out error by measuring

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[12] Bernet has it that the noema is an object of belief (BKM, p 50, p 176) and Kern writes that it can be used in a very general sense (pp 95-101). Marbach writes that the noema is real (1982, p 223, fn). Ströker writes that only the transcendental approach entails the noema and that it has no connection to the natural attitude (1987, pp 57-60). In 1993 she wrote that many noematic moments comprise a noema of identity, despite differences that appear (p 100).

them again against intuition - errors which are also possible here just as in any sphere of validity.

Id I, §87, p 212/180.

Part of what Husserl claimed in the above is that elucidations arise from the phenomena themselves, considered as conditions of imagined possibility, essence, in both pure psychology or the transcendental contemplation of conditions for any world: a modal logic. What Husserl claimed above is that this elucidation is not logical imposition or argument, but a direct revelation gained from appreciating the similarities and differences in what appears. It would be possible to write a good deal about the close relation between Kant and Husserl and interesting to compare Kant and Freud and Kant and Heidegger. To do these things well would require a great deal of space. The proximity between an idealist reading of the *Critique of Pure Reason* (version A) and an idealist reading of Husserl is juxtaposed with a possible hermeneutics of lived experience. Since the publication of Gardner's *Kant and the Critique of Pure Reason*, (1999), there is a text that makes plain a reading of Kant. These works support the reasoning of the thesis and sit well with Marbach's *Mental Representation and Consciousness* (1993). Husserl's *The Idea of Phenomenology*, some sections of *Ideas I* and *Ideas II* and the *Fifth Cartesian Meditation*, are texts that make the consideration of the conditions of possibility for intentionality to reach the transcendent world, most clear. Once this is understood, it becomes clear that Husserl is the intellectual heir of Kant. Husserl did not duck the problem of intentionality nor turn to an analytic reading of Kant, as did Heidegger in his turn to Being without intentionality or co-intentionality. Specifically, most of Husserl's philosophy is a reply to Kant by radicalising the Copernican turn to epistemology and transcendental philosophy concerning an ideal sociality of intersubjective consciousness (Id III, Supp I, §5, p 116/128). But it is argued that Husserl is not entirely without hermeneutics and early claims about presuppositionlessness amount to nothing. (Work by Meinong (1972) and Pfander (1967) have been read as alternative approaches to phenomenology and a means of further understanding the whole).

The second axis of phenomenological developments of Freud includes the contributions of Boss, Atwood and Stolorow, and could make reference to Lacan (Appendix 3.3 for details). There are a number of interpretative problems in assessing the current conceptual basis of therapy.

In the third axis of phenomenological therapy and psychology, is an alleged corruption of phenomenology. The work of Wertz and Giorgio is singled out as being faulty in Appendix 3.4. (Axis four, towards hermeneutics, and the fifth axis towards ethics are omitted from detailed inquiry. It would have been possible to explore criticisms of psychopathology and psychiatry but this was not pertinent either (Grob, 1991, Gaines, 1992, Parker et al, 1995)). There was no point in providing analyses the literatures on empathy in therapy and child development, as this would merely show how non-phenomenological they are. Therefore, no use has been made of Berger (1987), Guy on the trails and tribulations of practice (1987), nor Marris (1996) who has done much to relate attachment and child rearing to economics, in a neo-Marxian way.

The answer to interpretative difficulties is to employ the hermeneutics of Rickman (1997, 1998) who is accepted because he is a senior figure in the UK who has pioneered hermeneutics for over three decades. He holds that there are such things as identifiable criteria for a better or worse interpretations of an author's work. He maintains that such criteria are rationally identifiable. "Interpretation is not a guessing game. There is something to be interpreted that also limits the range of reasonable interpretations. Even if final, incontrovertible interpretations elude us we need to look constantly for better interpretations and, therefore, for criteria to judge their superiority", (Ibid, p 302). Obeying the hermeneutic circle means reiteratively recontextualising the part and the whole. The part informs the whole and the whole informs the part. Because of Norris (2000), it is decided to give Derrida (1973, 1974a, 1974b, 1978, 1991) the benefit of the doubt despite his failure to attend to the genuine details of what Husserl was trying to do as seen in *Formal and Transcendental Logic*, *Cartesian Meditations* and *The Crisis*. Palmer has provided extra tips on hermeneutics (1969). A similar introduction by Phillips (1996) and Maddox (1983).

The thesis is not against empirical research but shows how a priori reasoning is potentially useful in deciding between theoretical positions. The manners of drawing conclusions, justifying guiding concepts and inferring clinical reasoning are important. It is an a priori hermeneutic and epistemological concern. Psychological reasoning is a fundamental activity for clients and therapists. This thesis begins thinking about the other, and relating with them, in an overall context of understanding psychological meaningfulness.

1.2 Existential phenomenology and the other

The writings of Sartre and Merleau-Ponty need some detailed discussion, as these two thinkers have been some of the most influential in existentialism or existential phenomenology. It is asserted that a central difference between Husserl, Binswanger, Heidegger, Sartre, Merleau-Ponty and Boss is the acceptance or rejection of Kant's transcendental philosophical approach of considering the conditions of possibility. Despite their differences, Husserl, Binswanger and Heidegger focused on ascertaining the conditions of possibility for concepts, by finding universal and necessary a priori, through a rational analysis of how Objectivity appears and makes sense in various contexts. The classifications of existential phenomenology, transcendental phenomenology and ontological-hermeneutic a priori phenomenology are difficult and would take the thesis too far afield from its task of appraising the understanding of intersubjectivity as Husserl defined it. The stance of existential phenomenology, or existentialism, is held by this thesis to be the commonalities between Sartre and Merleau-Ponty in their work during the 1940s where they reinterpreted Husserl and Heidegger (Owen, 2004). Briefly, existential phenomenology did not make an a priori analysis and neither does the work of Boss, which, although heavily influenced by Heidegger, omitted all mention of the consideration of conditions of possibility in Boss and Heidegger's two most influential works. It is argued that Husserl's attention to empathy, and co-intentionality with respect to being, is more relevant than the approach of Heidegger and Boss in the English language translations. It is judged that where Husserl fails is the omission of hermeneutics and this is not acceptable for the thesis.

Heidegger's *Letter on Humanism* of 1947 makes it clear that Sartre is incorrect in claiming that existence precedes essence, which has the sense that actuality precedes possibility. "But the basic tenet of "existentialism" has nothing at all in common with the statement from *Being and Time* - apart from the fact that in *Being and Time* no statement about the relation of *essentia* and *existentia* can yet be expressed, since there is still a question of preparing something precursory", (1993, p 232). Heidegger distances himself from Sartre's "humanism" because it still does "not realize the proper dignity of man. To that extent the thinking in *Being and Time* is against humanism", (p 233).

The writing of Sartre in *Being and Nothingness* is without details and references. Because he indiscriminately commented on Descartes, Kant, Hegel,

Husserl, Freud, Heidegger and others, the reader has to know the work of these writers in order to understand what is being stated. Accordingly, it becomes possible to mistake when Sartre is voicing his own beliefs, criticising others, agreeing with a point and so forth. Two things are clear. First, Sartre refuted some of the beliefs of the Kantians because they were "preoccupied with establishing the universal laws of subjectivity which are the same for all, [and] never dealt with the question of *persons*", (1958, p 225). Second, *Being and Nothingness* is not an acceptable critique or development concerning the *Cartesian Meditations* because Sartre failed to understand some of the basic points of Husserl's stance. So Sartre criticised beliefs that Husserl never held. The comments on the other as self-reifying and self-deceiving can be gleaned from the account of the young girl and the waiter (pp 50-64) and the culmination of the existential psychoanalysis (pp 557-616) that reaches a peak in trying to understand humanity as a "totality", (pp 567-9).

Yet there are some novel elements to *Being and Nothingness* and these are similar in spirit to the hermeneutic difficulties mentioned by Jaspers. For instance, intersubjectivity cannot provide "universal knowledge" because of the "ontological separation" between self and other. For Sartre, any two persons are free to act and do not influence each other, nor bear any relation to the other in any way of being able to control, stand against or for, or in other ways communicate or share meaning: "between the Other-as-object and Me-as-subject there is no common measure, no more than between self-consciousness and consciousness *of* the Other… No universal knowledge can be derived from the relation of consciousnesses. This is what we call ontological separation", (p 243). The other is other. Their perspective is never given to me as it is to them.

For Sartre, for-itself inanimate being cannot have intentional relations. (It cannot be open to the world in Heidegger's terms). "The Other is first the permanent flight of things toward a goal which I apprehend as an object at a certain distance from me but which escapes me inasmuch as it unfolds about itself its own distances", (p 255). In making these comments, he was arguing that the other 'takes' the self 'outside itself'. The other de-centres the self and takes it towards that which is not. Sartre made three initial basic claims:

> [1] The realist who believes that he apprehends *the Other* through his
> body considers therefore that he is separated from the Other as one
> body from another body, which means that the ontological meaning of

the negation contained in the judgement, "I am not Paul," is of the same type as that of the negation contained in the judgement, "the table is not the chair"… [2] The knowing subject can neither limit another subject nor cause itself to be limited by another subject… [3] Only a witness external both to myself and to the Other could compare the image with the model and decide whether it is a true one.

p 231.

Let us take these points one at a time. Firstly, to understand the other through their body is classed as a realist position and that ordinary logic applies. This was not the case for Husserl. Secondly, freedom and the inability to constrain human being are assumed. This is clearly not the case from the cases of slavery, inculcating fear, manipulation and the sexual abuse of children. Thirdly, Sartre precluded the possibility that it is possible to adopt a new perspective or the perspective of another. Again, this is clearly untrue. If clients could not grasp their freedom to understand and act differently, there would be no possibility of maturing or therapy.

The hermeneutic of the sense of the other in Sartre begins with the idea that a human totality or world never appears (p 225). He has a point here in that the human totality is a difficult set of positions to grasp and that the human sciences are based on subtle evidence. Sartre also agreed with Heidegger: Arguments concerning empathy "do not put the debate on its true ground: that is the Other is first *perceived* or he appears in experience as a particular form before all habitude; and in the absence of any analogous inference the fact remains that the object, signifying and perceived, the expressive form refer purely and simply to a human totality whose existence remains purely and simply conjectural", (p 225). Sartre did not like inquiry into the conditions of possibility.

For Sartre, the other frustrates and defeats the desire to know: "I apprehend the relation of the green to the Other as an objective relation, but I can not apprehend the green *as* it appears to the Other. Thus suddenly an object has appeared which has stolen the world from me… the Other in the world corresponds …to a decentralization of the world which undermines the centralization which I am simultaneously effecting", (p 255). The otherness of any specific other person is a whole, a gestalt: My "apprehension of a look turned toward me appears on the ground of the destruction of the eyes which "look at me". If I apprehend the look, I cease to perceive the eyes", (p

258). In conclusion, Sartre keeps readers guessing what he was arguing for and against.

The writing of Merleau-Ponty lacks references but replied in more detail to Husserl and Heidegger mainly, and the reader has to know their work in order to understand if he is agreeing or disagreeing, recapping or developing. Generally, the writing style is less bombastic and more to the point than Sartre. Although introductory, the comments are often more accurate. The general tendency to think that Merleau-Ponty is a better phenomenologist than Husserl is created by the fact that Merleau-Ponty is a better writer who recapped portions of *Ideas II, Cartesian Meditations*, *Crisis* and *Being and Time* in a relevant and accessible way. But two points need to be observed. First, Merleau-Ponty refuted Kant because the criticisms of intellectualism and "objective thought" that he deemed unacceptable for an attention to being in the world, the being of others and consciousness. Second, *Phenomenology of Perception* (1962, pp 348-364) is in broad agreement with the *Fifth Cartesian Meditation* and accepts hermeneutic openness or re-interpretability. As shown below, Merleau-Ponty differed in the view of the other with respect to Sartre.

The place to start with Merleau-Ponty is his treatment of meaning as a self-sufficient whole, which follows on from *Ideas I*, section 49, where Husserl argued that meaning and being exist for consciousness as cognised being. The starting place is to attend to the manifold of ways in which consciousness intends the world and being with other consciousness. Merleau-Ponty quite rightly asserted that "it is clear that no causal relationship is conceivable between the subject and his body, his world or his society", (1962, p 434): in the sense of there being natural cause-proper occurring within the sphere of meaning. He correctly recognised that 'causal,' motivational, associations of sense occur. Merleau-Ponty agreed with Kant and Husserl that considering the world is an absolute perspective: "the whole universe of science is built upon the world as directly experienced", (p viii). "To return to the things themselves is to return to that world which precedes knowledge, of which knowledge always *speaks*, and in relation to which every scientific schematization is an abstract and derivative sign-language, as is geography to the country-side", (p ix): Meaning that one should not mistake the map for the territory - or a moment (language) for the whole of senses that it can be about.

Merleau-Ponty believed that phenomenology involves indeterminacy and openness of perspective. As a consequence, descriptions potentially defy rational thought and are connected to ambiguity: "Thus there is in human existence a principle

of indeterminacy… Existence is indeterminate in itself, by reason of its fundamental structure, and in so far as it is the very process whereby the hitherto meaningless takes on meaning… chance is transformed into reason", (p 169). But if we agree with Kant that description without argument is not philosophy. The philosophy begins with transcendentalism.

There is a treatment of the hermeneutic problem concerning how to catch experience before egoic reflection can turn to it. It concerns how human experience can be caught in a pristine way. This possibility is investigated in "finding out how to steal a march on myself and experience the unreflective as such", (p 360). Merleau-Ponty showed his scholarship in understanding the close relation of perception, bodiliness and temporality - as portrayed in *Ideas II* and *Cartesian Meditations*. Consequently, he explained Husserl's position by stating that the human body is a third type of being, neither wholly natural nor of-consciousness. The "body withdraws from the objective world, and forms between the pure subject and the object a third genus of being…", (p 350). Human bodiliness is lived and material. *Leib-Körper* is a part of a new whole, an intercorporeal one, just as in *Ideas II* and *Cartesian Meditations*: "Henceforth, as the parts of my body together compr[om]ise a system, so my body and the other's are one whole, two sides of one and the same phenomenon, and the anonymous existence of which my body is the ever-renewed trace henceforth inhabits both bodies simultaneously. All of which makes another living being, but not yet another man", (1962, p 354). The word "comprise" makes better sense in the last excerpt although "compromise" is what appears in the book. Therefore, "compromise" must be a typesetting or translation error.

For instance, an interesting part of the stance of Merleau-Ponty for this thesis is to agree that, to a great extent, the region of meaning for consciousness is governed by association of meaning, which is the nature of 'cause' or motivation of sense between people - and that such a region does contain within it ambiguity and a multiplicity of perspectives on the self same (1964, p 169). Meaning is co-extensive with culture and history. To a degree, all understandings for Husserl are historical ones (BKM, p 265).

Besides the tendencies which proceed from other individual persons, there are demands which arise in the intentional form of indeterminate generality, the demands of morality, of custom, of tradition, of the spiritual milieu: "one" judges this way, "one" has to hold his fork like this, and so on - i.e., demands of the social group, of the class, etc. They

can be followed quite passively, or one can also actively take a position

with regard to them and make a free decision in favor of them.

Id II, §60c, p 281-2/269.

It is a weakness of phenomenology that Husserl did not go further into the details of specific psychological analyses of tradition, affect, child development, context, history, class and culture. This shortfall is set right by Chapter 12 in a preliminary way.

Finally, as concerns the other in relation to self, to be embodied is not a form of intellectual knowledge but a mode of fundamental existence: "Our bodily experience of movement is not a particular case of knowledge… My body has its world, or understands its world, without having to make use of my 'symbolic' or 'objectifying function'", (Merleau-Ponty, 1962, pp 140-1). "Solipsism would be strictly true only of someone who managed to be tacitly aware of his existence without being or doing anything, which is impossible, since existing is being and doing in the world", (p 361). Human beings cannot escape one another. Meaning is social and historical. The region of meaning and being for consciousness is governed by association of meaning, which is the nature of 'cause' or motivation of sense between people - and that such a region does contain ambiguity and a multiplicity of perspectives on the same object.

1.3 British continental philosophy's mis-understanding of phenomenology

The following roll call of writers are claimed to have done harm to Husserl studies by spreading misinformation. Alweiss (2003) is challenged for being unclear and unjustified in the *World Unclaimed*. She is right that bodiliness is one way in which Husserl surpassed Heidegger in *Being and Time*. A. Smith (2003) is off target in his book on the *Cartesian Meditations,* but that will be dealt with in Appendix 2. Finally the comments of Mays are an example of the authoritative statement of the meaning of Husserl that are not shared in this work.

Mays in an interview expressed as series of wrong claims and it is because of his seniority that time is spent challenging his views. Mays said that "Husserl took over Brentano's concept of intentionality", (Mays and Hamrick, 2001, p 24). The most charitable reading of this remark is that it could be approximately correct if he meant that Husserl developed Brentano's work a great deal. But as it stands, it is untrue. Husserl criticised Brentano's concept of intentionality from 1905 (Time, §§3-6). By

1913 Husserl had developed phenomenology a great deal in attempting to work out how mental processes are involuted - in his concept of "intentional explication," or sometimes "implication," (which is a play of logical implication) but these remarks are brief and can be misunderstood (Id I, §§105, 114, 117). Closely connected to "intentional modification" is the belief that all forms of conceptual intentionality and presentation are referred back to original experiences of fulfilled perception.

When Mays stated that Heidegger's concept of *Mitsein* succeeds "in a way that Husserl's notion of empathy did not", (Mays and Hamrick, 2001, p 25), he made a contentious remark that is not justified for either transcendental or psychological phenomenology. It is not justified because within the transcendental phenomenological perspective, Husserl made it clear how the process of empathic presentiation constitutes at once, a mutual interrelation between self, other, cultural object and meaningful world. In a pure psychological perspective, Husserl did account for the possibility of actual affect, and ease of understanding of specific other persons, on the basis of empathic presentiation.

The next bone of contention is that it was Husserl in 1919 who gave a lecture on the understanding of a hammer as a cultural object, a meaningful object in the world. There is no mention by Mays of Heidegger who borrowed a copy of *Ideas II* for six years between 1925 and 1931 and who obviously took heavily from its ideas on pre-reflective presence and contextuality, a debt which Mays does not explain.

Temporality is most fundamental for Husserl, as anyone who has read *Ideas I*, *The Idea of Phenomenology* and *Time* will know. Heidegger broke Husserl's copyright in his writing on temporality in *Being and Time*.

Furthermore, all remarks by Husserl about his method being "descriptive" are misleading. Husserl misrepresented his own stance with introductory remarks harking back to Brentano's position that Husserl had surpassed. The imaginative variation of essences was at work from at least 1907 and Husserl had worked with variation in mathematics since 1890. It is incorrect to state that intentionality is a "conscious attitude", (Mays and Hamrick, 2001, p 25). A conscious attitude is only one type of intentionality. This is wrong.

With respect to the remainder of the interview, the thesis agrees that the natural science, which Husserl criticised, has evolved. Since the advent of quantum physics, finite element analysis and the digital computer, the nineteenth century natural science mould has been broken and science has been challenged by the strange material phenomena is it has interpreted. Therefore, to state that: "One ought … not hold *a*

priori views which conflict with such findings", (p 28), is to disrupt philosophy's domain of rational thought that prepares for contact with the real. Given that Husserl's and Heidegger's positions are greatly influenced by Kant, it is not at all clear how phenomenology should evolve from its original critique of psychologism, biologism, anthropologism, etcetera that clearly make it an exploration of a priori concepts that might underpin future empirical work. It is this movement from the theoretical to the empirical, and reflection on any new empiricism that has not transpired in fulfilling what Husserl planned.

The way to read Husserl is with eyes like a hawk and a memory like an elephant. The interpretative problems in reading Husserl involve having to surmise his true intentions. This is because it is not possible to infer them from texts without understanding how he is addressing his reader. There are few asides to let the reader know what problem is being tackled, how the current comments are to be taken and precisely what analysis of lived experience is being attempted. Husserl left behind a patchwork quilt of research papers that have been edited and translated, yet still do not provide an adequate account of the terminological and methodological changes that occurred over an output that spanned five decades. Some major concepts and practices are hard to define because there are no clear definitions or worked examples of the whole process of reflection and variation that was often referred to, but never included as full workings. The fragmented writing style in *Ideas I,* for instance, produces different readings from those who have been interested in what Husserlian phenomenology promised: a revolutionary account and justification from the very contours and dimensions of lived experience itself. Passages within *Ideas I* could be read as a call to arms, to storm the universities and destroy all corrupt concepts and conceptualising practices. The problem is that the influence of the past is corrupting and this spreads into the present and the future - that a historical process of hearsay and intellectual misdirection prefers the received wisdom of remarks that do not get close to the meaningful world, as discussed by Kant, Husserl, Heidegger and company. In terms of overviews of the whole of phenomenological philosophy, Moran (2000b) is quite sound although his paper on Husserl and Heidegger (2000a) is more pertinent and makes a number of points that are accurate.

1.4 Intersubjectivity in the therapy literature

Among some psychodynamic writers (Modell, 1984, Mayer, 1996, Stolorow, Renik, 2004) and attachment researchers (Aitken and Trevarthen, 1997), intersubjectivity is a watchword for representing the immediate inter-responsiveness of communication of all kinds. Psychodynamic therapy contains several portrayals of intersubjectivity and has taken it up as watchword for thinking about therapy and the human situation. Therapy "is pictured here as a science of the intersubjective, focused on the interplay between the differently organized subjective worlds of the observer and the observed. The observational stance is always one within, rather than outside, the intersubjective field… the observer is also the observed", (Atwood and Stolorow, 1984, p 41-2). Stolorow has made an agreeable statement but did not provide the details: "transference and countertransference together form an intersubjective system of reciprocal mutual influence", (1994, p 10). Similarly, "each participant's reaction is a product of his/her construal of the cues communicated by the other", (Eagle, 1993, p 102, fn). These are prior attempts to get away from individual, non-relational thinking and may even try to take into account the effects of changes in empathic ability. Often empathy is merely understanding emotion or being influenced by the emotions of others (Shapiro, 1974).

Therapy has many pictures of the other. Overall there is no consensus. Two therapists from the same school may use the same concepts. But what they refer to, and their interpersonal style with clients, may be quite different. There have been estimated to be 400 therapy theories (Karasu, 1986). But whether there are 400 styles of practising and theorising or more likely, an infinite variation of practice and thought, the therapeutic relation has long been noted as central:

> The key to the influence of psychotherapy on the patient is in his relationship with the therapist. Wherever psychotherapy is accepted as a significant enterprise, this statement is so widely subscribed to as to become trite. Virtually all efforts to theorize about psychotherapy are intended to describe and explain what attributes of the interactions between the therapist and the patient will account for whatever behavior change results.
> Bordin, 1959, p 235.

The quotation clearly indicates that the therapeutic relationship is the medium for improvement or deterioration. It is agreed that any relationship is an empathic, or

better, a co-empathic one. The quotation means that in individual therapy, the relationship between two persons is the medium of communication. Any lack of focus on it as a conscious relation is a concern. Most stances feature a personality theory concerning the nature of the self or ego but few have a theory of the relationship with the other or of the overall meaningfulness of the cultural world. It is strange that the phenomena of the other and social life are taken for granted in therapy. Sometimes, the immediate experience of the other is taken as a 'fact,' a 'reality,' yet it falls within the hermeneutic circle. For everyday psychological experience, the other person is known or not known. Liked or not liked. And may appear as immediately understood or not. Often, the lack of reflection that occurs for the everyday includes taking for granted that the other is unambiguous in appearing the way they do. No other possibilities are considered.

There have been previous attempts within therapy to create a stance that views the therapeutic relationship as intersubjective as well as empathic. Early attempts can be subsumed under the heading 'object relations' but these often miss the phenomenon of the intentional relation. Some are inspired by a study of infant development where the infant is understood as "interiorized interaction: not simply the environment's response, but the mutual influence between the two", (Beebe and Lachmann, 1988, p 8). The beginnings of a contextual understanding are found in comments such as the human "field that is observed, of necessity, includes the observer", (Kohut, 1984, p 41). In an overview of these developments…

> …this vision of the basic unit of study is not the individual as a separate entity whose desires clash with external reality, about an interactional field within which the individual arises and struggles to make contact and to articulate himself. Desire is experienced always in the context of relatedness, and it is that context of relatedness, which defines meaning. Mind is composed of relational configurations … Experience is understood as structured through interactions.
> Mitchell, 1988, p 3-4.

What Mitchell means is that individualism is a wrong turn. Contextualisation of the individual and their intentional relations is preferable. Fairbairn is often cited as the first post-Freudian to set psychodynamics on the path to understanding human nature in a worthy fashion. For him it was "impossible to gain any adequate conception of the

nature of an individual organism if it is considered apart from its relationship to its natural object, for it is only in its relationship to these objects that its true nature is displayed", (Fairbairn, 1946/1954, p 139). Where the use of the word "natural" means genuine rather than material. What Fairbairn warned is not to decontextualise clients or their thoughts, feelings and relationships with others, for risk of misrepresenting the fact that human beings live in a socio-historical habitat of other people. Such writers try to revise psychodynamic theory in terms of stressing a developmental perspective. Development is agreed by the thesis as being important. For instance: "The origin… of individual psychic life… is a transindividual field, represented by the mother/infant matrix, not an individual unconscious and instincts residing in an individual", (Loewald, 1988, p 50-51). These relational perspectives are argued as being accurate descriptions of the lived meaningful and relational situation.

Empirical researchers and therapists alike use "intersubjectivity" to capture the inter-responsive interconnection between people (Diamond and Marrone, 2003, Bott-Spillius, 2004, Renik, 2004a, 2004b). But intersubjectivity could be misconstrued. For instance, Aitken and Trevarthen (1997, p 669) note that "joint awareness" and "joint referencing" exist as part of affective and non-verbal communication. Joint awareness and joint referencing occur in the type of conceptual intentionality inherent in speech and non-verbal communication. Aitken and Trevarthen note that psychological theory generally "does not adequately address… both cognitive (individualist) and intersubjective (communitarian) aspects" despite both being "necessary in the formulation of an adequate theory of the emergence of human mental functions", (1997, p 655). This entails an account concerning how such phenomena can be recognised within observable interactions themselves. For Husserl, the intersubjective situation is familiar and his portrayal of it is in broad agreement with parts of Aitken and Trevarthen's view.

1.5 Intentionality, reduction, noema

There are many intricate parts to the Husserlian whole and to omit any of the central elements is to misrepresent its Gothic twists and turns of plot and argument. Consciousness is intersubjective, pre-reflexive, and concerns the universal absolute rationalisations of necessity of there being Here and There perspectives that are given through the empathic, Objective and cultural-historical conditions for meaning, as defined in the *Cartesian Meditations*. Phenomenology is fundamentalist and has a co-

ordinating purpose of finding the types of intentional relation for a community of thinkers who address themselves to regions of being. Great care is required to stick to the letter and spirit of the texts. This thesis claims that the proper reading of *Meditations* is to understand that what resides in all intersubjective experience (TS, §40) is something that can be called "inter-perspectivity". The new word emphasises that intersubjectivity co-exists with the possibility of gaining another perspective on the self-same cultural object.

The term intentionality refers to all types of intentional relation between consciousness and object and to the object of other consciousness. An introductory contribution has been made on intentionality by Hall (1982), which rather misses the point that all meaning is an achievement and that there are many types of intentionality. Pre-reflexive 'intentionality' works together with egoic intentionality-proper to create all types of object and meaning. De Murault is fairly accurate in overview (1974). There are other texts in the bibliography which have been read and found to be of assistance including a two-part paper from Husserl in 1939 (1975) which helps to set the scene, as well as making comparisons to *Ideas III* and what is printed in English as the "Epilogue" to *Ideas II*, which was first published as the "Author's Preface" to the 1931 Gibson translation of the 1913 version of *Ideas I*.

Something needs to be made of the abundance of papers on the transcendental reduction. "Reduction" means taking back to an original trustworthy type of givenness. It is argued that only Fink (1970), De Boer (1978) and Ströker (1993, p 60, fn 34) get it right. The transcendental reduction produces an attitude of withholding judgements concerning the existence of any object of attention. The transcendental reduction suspends both belief and disbelief to produce neutrality and disinterestedness towards what appears, a state that Freud called "free floating attention". Papers on the transcendental reduction generally sketch aspects of the full stance. Schmitt (1971) is quite accurate but sketchy. Ricoeur (1978) is introductory. Hartmann (1971) stresses links to Kant, as the reduction aims to prevent jumping between false *metabases* (CPR, p 338/A 458), false foundations, but otherwise he is not accurate on method. There are contributions from Ballard (1972), Bossert (1974), Küng (1975) and Mirvish (1995) where the latter is only introductory in scope. The transcendental phenomenological stance is given a brief characterisation in Landgrebe (1970). Philipse (1995) and Kates (1979) discuss transcendental idealism and the presence of ideals and the empirical in Husserl's thinking, as does Marbach (1982, 1984, 1994). A full attention to Husserl's stance between idealism and realism would prevent any confusion on this account (cf

IP, Id I, CM). Spiegelberg's 1974 paper is noteworthy for its lack of understanding of basic issues. Notable additions to these most trustworthy pieces are those comments on the reduction by Boehm (1965), van Breda (1977), Drummond (1975), Elveton (1970), Keirby (1997), Scanlon (1972, 1981), Seebohm (1989) and the brief characterisation given by Ricoeur (1967).

There are other works specifically on the noema such as the edited collection by Drummond and Embree (1992). Atwell (1969) clarifies the differences between ideal objects and moments of the whole of signification in-line with *The Idea of Phenomenology*. Sokolowski (1984), Tharakan (1998) and Holmes (1975) contribute readings that lend themselves to my interpretation of the noema as membership of a set of variants about a core of constant identity. All these papers are insightful and paint a picture of the noema as a polythetic concept and a basis for an "eidetic science" with colleagues. The thesis takes the objective side of the noema as a focus on the object, similarly to Boolean algebra, where multiple views of the noema 'overlap' to indicate an area of commonality and agreement across time. Worthwhile interpretative help comes from some early writers such as Salmon (1929) who provided details of the basic aims of Husserl's work and Fink's papers from 1934 and 1939 are helpful. There is an area of debate concerning whether a noema is an ideal concept of higher intentionality or whether it is the givenness of imagination, recollection or an exemplary occurrence of any object or synthesis of consciousness. Because this thesis follows the leadership of Marbach (1992) on the noema, whilst taking into account comments by Bernet, on noema as belief (BKM, p 50, p 176) and Ströker (1993, p 95-111) on the identity and difference of noema as constancy. The writings of Langsdorf (1984), Larabbee (1986), Sokolowski (1984) and Drummond (1990) appear to be the most reliable. These all portray the noema as both a given or a conceptually given object, according to the type of object and the manner of interpretations that are being carried out.

1.6 Eidetic method and worked examples

Mohanty's (2003) paper on Husserl is decisive in that it argues that Heidegger's critique of Husserl was "never convincing". But his (1991) chapter on the imaginative variation is noteworthy for being inaccurate and misleading. Generally, there are so few detailed accounts of eidetic variation that they can be concluded a very short space.

It also has to be noted that Husserl used "seeing a priori essences" as a form of research rather than a means of hypothesis creation or testing, or as a means of drawing final conclusions. In his unpublished work he explored different eidetic possibilities that become expressed in the conceptual changes within the published work. In this effort, he continually developed his conclusions on the essences of consciousness and objects-for-consciousness. This exploration of essences is understood as a parallel to the concept of mathematical determinacy in the natural sciences of physical nature.

The character of eidetic phenomenology is generalising what is the case and what must be, as a series of thought experiments (PP, §§9, 10). The literature on eidetic variation is most deficient. Spader (1995) makes a barely adequate contribution that is at least preferable to Kasely (1997) who has not appeared to have read the definitive texts of *Ideas I, Phenomenological Psychology* and *Meditations* where the process of variation is made abundantly clear. Despite the details given on essences in *Ideas III* and *Ideas I*, this topic reaches maturity in *Phenomenological Psychology*. It is the case that the text of *Ideas III* also provides many clear details of the nature of eidetic exploration and variation. Of the leading texts on Husserlian phenomenology, none give overall details of the full set of procedures and reasons for each of the fine twists and turns, according to the first principles by which Husserl sought to establish his eidetic approaches. Although many English language works in psychology and psychotherapy claim to introduce Husserl from the perspective of professional philosophy, they are seen by this thesis to be introductory or inaccurate. Despite the many unreliable partial introductions to the whole, a search of the literature has produced only one short replication of Husserl's actual practice of reflection (Smith, 1977), and one description of what appears to the transcendental attitude (Salmon, 1929). The thesis is an attempt at a conclusion on Husserl's reflection and the seeing and variation of essences.

Furthermore, the books and papers I have read on Husserl have not one accurate worked example of a step by step definition of Husserl's method of seeing, eidetic explication and variation or any significant execution of seeing, in-line with Husserl's instructions. No authoritative manual of Husserlian practice is in existence with the exception of Marbach's conclusions on noetic analysis (1992, 1993, 1999) and other notes on method (1982, 1988a, 1994). As far as I can ascertain, no detailed replication of the full process of seeing and concluding has been achieved. Sokolowski

provides a largely accurate introductory sketch but he provides no workings to guide readers nor any references to originals texts (2000).

Levin (1968) is the only person to have commented on induction in the method of variation and therefore is a person who supports the 'empiricism of essence' view I have made clear (section 5.3). Others have made contributions to the major focus on method and have shown Husserl to be proposing methods as answers to the conceptual grounding of any empirical praxis (Kersten, 1989). One claim is that there is no phenomenological method that is entirely against the letter of Husserl (van de Pitte, 1977). Strasser (1977) provides an excessive focus on phenomenology at the time of *Logical Investigations*.

1.7 *The Idea of Phenomenology*

There are few English language works on *The Idea of Phenomenology* that provide an intimation of the complexities in this important statement. One paper by Taminiaux (1988) covers the issues reasonably well and there are other reliable commentaries by Kern (1977), Bernet, Kern and Marbach (1993) and Ströker (1983, 1988b, 1993, 1997) that are helpful in clarifying terminology and its various developments in an authoritative manner. The most helpful overview of phenomenology in relation to the acts of consciousness and intentionality is Marbach (1993) and the preparatory overview on essence by Null (1989). Other background comments on the term "absolute" are given by Boehm (1970). Welton (1983, p 123) is accurate in his brief introduction of the terminology of *real* (natural and worldly) and *reell*, concrete parts of an act or synthesis, and the *irreell* eidetic sphere. There are brief comments by Trân (1954/1986) on this text and *Ideas I* that are accurate.

The type of phenomenology that is being proposed in *The Idea of Phenomenology* is an early version of transcendental phenomenology (cf Husserl, 1974). A transcendental reduction is in use and is implied as being statutory for transcendental phenomenology before the eidetic reduction ("eidetic abstraction") can begin. What this means is that these lectures begin the work of comparing and contrasting the objective manners of givenness, thereby ascertaining the implications between different types of cognitive processes that occur in different ways, and the nature of those processes. The direct seeing of the constitution in an all-embracing immanence of worldly meaning, reveals that it has various moments. Meaning

includes the introjection, maintenance and projection onto the world, of its objects, ideas and persons.

Phenomenology in 1907 can be classified as that which concerns the accumulations of sense. It becomes a basis in the 1920s for properly "genetic" seeing of the sedimentations of sense for a transcendental ego. Although the method of reflection focuses on what appears for self. Meaning is always intersubjective, cultural, societal and historical. These communal aspects are constituted by an intersubjective community (Langsdorf, Watson and Bower, 1996) in connection with processes common to each transcendental ego and consciousness[13]. The term "transcendental ego" or "transcendental I-pole" has to be approached with caution because it includes absolute consciousness which is a form of self-presence that produces the natural I that is felt and described as oneself (Salmon, 1929, BKM, p 216). Contrary to many readings of Husserl, particularly those influenced by Heidegger, it is clear that consciousness is considered as immanent and transcendent, private and public. There is no gap between mind and matter, subject and object, for Husserl.

As regards the development of the method, Sokolowski (1964, p 144) renders phenomenology in 1907 to be an example of the static phenomenology of static constitution. This is true insomuch that Husserl did not consider the whole process of the accumulation of sense. But it is not true that phenomenology is not concerned with temporal accrual of the object (IP, p 67/11) or not concerned with history in the early years (PRS). Generally, the genetic phenomenology of genetic constitution did not begin until 1917 to 1920 and can be seen in a more developed form in the papers of *Experience and Judgement, Formal and Transcendental Logic* and in *Analyses on Passive Synthesis*.

1.8 *On the Phenomenology of the Consciousness of Internal Time*

For English readers who have no access to the *Nachlaß*, or the *Husserliana* volumes on passive synthesis and the finer points of Husserl's analyses (Hua VIII), the *Time* book is not a good source for analysing what he actually did, or how he classified and

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[13] Eventually, the overall perspective on this constitutive source relates to a community within the overall history of civilization. Although it is not stated in *The Idea of Phenomenology*, the overall picture of consciousness in 1907 is an intersubjective and temporal one (Bernet, 1994a) as can be seen from the comments on layers of sense in *Time*.

reasoned according to what he saw, because its words hint at what is being commented on and this gives the text an inexplicit quality. All dates of specific papers within the main text are accepted according to Bernet (1985, cited in Brough, 1991, p xvii) and not according to those given by Boehm, the editor of *Husserliana X* in 1966. The only dependable overview of Husserl's conclusions on temporality in English is provided by Kern (BKM, pp 101-114). However, even this account is brief and possibly badly translated, so it does not provide sufficient details of the full picture of consciousness that can only be gained by a focus on Kern (1988). When the latter paper is read with the account in Bernet, Kern and Marbach, only then does the temporal picture fall into place.

There are other notable papers on parts of the temporal whole by Bernet (1982, 1987, 1993a) and Sokolowski (1964). Both of whom have studied the original manuscripts in the *Husserl Archives*. Other noteworthy papers on Freud and Husserl are those by Seebohm (1992) and Mishara (1990). Some of the papers from the period before 1910 keep the image of linearity of the absolute "flow". This image is misleading and should have been fully edited away because the "flow" is immediately in contact with all aspects of consciousness. Papers from Part B are writerly comments and show the presence of his argument by eidetic necessity (cf Id III, §9). Something unusual occurs in consciousness because there is a complete simultaneity of cognitive interaction between all aspects of absolute consciousness, in connection and organisation with retentional consciousness, and the constituted present awareness. This finding is contrary to the natural attitude assumption that there is only a linear flow from the future into the present, and from the present into the past. For the natural attitude, material from the past is assumed to be out of awareness and has no influence on the present. Such a linearity of temporality, a 'time line,' is a wrong understanding because it does not pay attention to the phenomena that appear and must be interpreted. The equi-primordiality of absolute consciousness is important because it co-occurs with the constitution of the senses, self and other.

1.9 *Ideas I*

The Kersten translation has been altered after a paper on the translation by A. Smith (1997). *Ideas I* was the first part of an intended trilogy that was never published in Husserl's lifetime. In some ways it extends and clarifies the project of the intentional analysis of the processes of affect and cognition, via the focus on objects-for-

consciousness in the world. In other ways, it gives a purposefully false impression, as Husserl refused to discuss temporal constitution, bodiliness, and the analysis of cognition and made no clear argument concerning how he had appropriated Kant's project. The influences in *Ideas I* include those of the part and whole ontology, from the second of the *Logical Investigations*, which are reapplied in the eidetic investigation of the many manners of constitution of any object (LI II, §§36-39; Id I, §§2-17, §§70-75). The point being that the whole, of the manners of constitution, shines light on a specific manner of constitution.

Although *Ideas I* was intended as a basic manual of phenomenology, because it introduces so many fine distinctions, often by synonyms, it is hard to distinguish the main points and emphases that Husserl intended without the help of expert commentators. Consequently, Marbach's work has been consulted to define the method of comparison of the objective manners of givenness. Also, it needs to be noted that the method is still not yet fully mature at the time of writing and the marginal revisions and annotations do not improve its clarity. The task of defining the transcendental reduction is not sufficiently complete until *Cartesian Meditations*.

The noteworthy literature on *Ideas I* includes all those perspectives that agree with Marbach's leadership in pointing out the role of the noematic character of objects. Other helpful explanations come from Bernet, Kern and Marbach (1993) although their presentation omits some points and is condensed. The most insightful comments are those from Ströker (1987, 1988a, 1993), which help set the context alongside other comments from Bernet (1987, 1988b, 1994a, 1996) and Marbach (1992).

1.10 *Ideas II, Phenomenological Psychology* **and pure psychology**

There is little written on pure psychology as Husserl intended it to be. Embree (1994) makes only general comments between a phenomenological and a natural approach. Davidson makes sound comments on the constancies within Husserl's writing but does not go as far as interpreting noeses, using eidetic variation or arguing in terms of a priori propositions or for that type of interpretation (1988). D. Smith (1995) uses the idea of parts and wholes to investigate the differences between consciousness, *Leib* and *Körper* adequately in-line with Husserl's comments (Id II, §62, p 294-5/281-2, PP, §15, p 83/109, CM, §58, p 135/162).

There is a small literature on *Philosophy as Rigorous Science* including a chapter by McCormick (1981) but the lack of commentaries on it is a serious shortfall,

considering its parallel relation to the introduction of *Being and Time*. For instance, there are comments in *Philosophy as Rigorous Science* that have been adopted by Sartre and Merleau-Ponty. Among the reinterpretations of Husserl by later writers, including Heidegger, Sartre and Merleau-Ponty, the frequent omissions of the 1911 manifesto mean that misguided accusations are made against Husserl. Husserl is accused of reifying consciousness or ignoring the other and history. Such accusations are clearly not the case. The comments towards the end of the manifesto concern the implications of eidetic science for the praxis of the everyday. Therefore, *Philosophy as Rigorous Science, Ideas III* and *Ideas II* are close to ontology and existential-phenomenology, but are not classifiable as such because they do not focus on the themes as laid down by Jaspers (1963) and developed by the French writers including Sartre (1958, 1960, 1970) and Merleau-Ponty (1962).

Sound overviews of existential-phenomenology are provided by Howarth (1991) and Keat (1991). But for Husserl, existential-phenomenology, Heidegger's phenomenology, pure psychology, and all other sciences and philosophy, remain in the natural attitude. Allegedly, nothing of the natural attitude is acceptable for the project of transcendental phenomenology that must have rid itself of all such contamination.

Ideas II is another major text that is not covered sufficiently well, except for notable exceptions by Elliston (1977), Montes (1990), Scanlon (1989, 1993, 1996), Smillie (1971) and Hall (1979). The literature has some papers on empathy and consciousness (Drummond, 1996, Makkreel, 1996, Nenon, 1996). The comments by Merleau-Ponty on bodiliness are accurate in portraying Husserl's notion of empathy and bodiliness (1968). Steinbock discusses the role of the world at this time (1996). *Ideas II* represents a loose collection of research papers on the constitution of the sense of the regions of nature, and individual and intersubjective objectivity, written during the years 1913 to 1920 mainly. My reading of *Ideas II* is one that stresses the facets of the phenomenological understanding of contextuality and bodiliness.

Gurwitsch (1964, 1965, 1974) is one of the few writers to focus briefly on the core theme of appresentation. Gurwitsch commented that *Phenomenological Psychology* is concordant with respect to the content of *Ideas II* and *Crisis*. He also wrote that *Phenomenology* and the *Amsterdam Lectures* are both "addenda" to the lectures of 1925. This is largely correct. A commentary on *Phenomenology* is omitted in favour of some clearer points on the two perspectives of pure psychology and transcendental phenomenology in the *Amsterdam Lectures*. In comparison to later comments in *Cartesian Meditations* (§43), the approach in 1929 to empathy is a static

phenomenology (§7, p 43/59) although there is much discussion of seeing the "originary sources of sense" within a whole concrete surrounding world (§6, p 39/53). It is not mentioned until section 43, that both static and genetic approaches to constitution can occur, but there is insufficient detail in the *Meditations* by itself, to define phenomenology.

There is a shortage of papers that explicate the stance of pure psychology. Buytendijk (1987a, 1987b) provides two general overviews. Armstrong (1977) is one of the few people that realises the importance of intersubjective implication across the years from *Ideas II, Paris Lectures, Meditations* and *Crisis*. He also focuses on the early constitution of the object in *Time*. All these remarks are pertinent to pure psychology. Scanlon (1989) sketches out a portion of the research attitude of pure psychology but does not spell out the stance or method. Therefore, there is a lack of interest in pure psychology amongst human scientists, social scientists, philosophers, psychologists and psychotherapists, which is lamentable. It is worth putting together some of the key ideas from Husserl's definitions. In 1927, Husserl lectured that:

> (4) The term "I" [or "ego"] designates a new direction for investigation (still in abstraction from the social sense of this word) in reference to the essence-forms of "habituality"; in other words, the "I" [or "ego"] as subject of lasting beliefs or thought-tendencies – "persuasions" – (convictions about being, value-convictions, volitional decisions, and so on), as the personal subject of habits, of trained knowing, of certain character qualities.
> P, §5, p 166-7/286.

The earlier text makes comments in a similar vein:

> 1) The title Apriority means: this psychology aims first of all at all those essential universalities and necessities, without which psychological being and living are simply inconceivable. Only subsequently does it proceed to the explanation of psychological facts, to theory, precisely their eidetic explanation, which is *for us* the first interest.
> PP, §4, p 33/46.

The following is a general definition.

> (2) The exploration of single forms of intentional psychic processes which in essential necessity generally must or can present themselves in the mind; in unity with this, also the exploration of the syntheses they are members of for a typology of their essences: both those that are discrete and those continuous with others, both the finitely closed and those continuing into open infinity.
> P, §5, p 166/286.

The above is a comment concerning interpreting mental processes. Frequently, Husserl made misleading statements that are not at all representative of what is method fully entailed: "2) The title of intuition or description designates for us then the source of this a priori…", (PP, §4, p 33/46). What the method really entails is the following: "(3) The showing and eidetic description [*Wesendeskription*] of the total structure [*Gesamgestalt*] of psychic life as such; in other words, a description of the essential character [*Wesensart*] of a universal "stream of consciousness", (P, §5, p 166/286). But even this statement is not clear in how the aims can be achieved.

> 3) …intentionality… consciousness… personality as such, and objectivity as objectivity of consciousness… this twofold centering of conscious life… furnishes every inner psychology… the task …of descriptively pursuing… Every category of possible objectivities designates an index for a methodic regularity of possible psychic life; every possible real world, a regularity of possible intersubjective life.
> PP, §4, p 34/47.

> 4) …as psychologists we do not want to be philosophers… Each can begin only as a natural, unphilosophical human being.
> …We want to remain in the natural attitude; we want actually to be nothing else but psychologists, directed in a natural, human manner toward the objective world as actuality, and endeavoring to investigate it insofar as it is a world of mind.

Op cit.

One comment is that: "(1) The description of the peculiarities universally belonging to the essence of an intentional psychic process, which includes the most general law of synthesis: every connection of consciousness with consciousness gives rise to a consciousness", (P, §5, p 166/286). The same sense occurs in: "5) …the pure essential theory of the mental, of the individually psychic as well as of the socially psychic, and of the productions of society, is *eo ipso* simultaneously a knowledge of the world, with regard to the mentality which factually permeates it", (PP, §4, p 35/48). The object of pure psychology is…

> 6) …The psychic province … has a multiplicity of immediate essential insights which continually grows with analysis and is never to be limited. Here, mere immediate intuition delivers already a quite endless science, an intuitive and descriptive a priori …The mediate, concluding and deducing procedure is not lacking at higher stages, and it leads to higher level a priori; but by no means is the entire science of the type of a mathematics.
> pp 36-7/50-1.

What the above makes clear is the development of Kant in Husserl.

Finally, it would be possible to take phenomenology into a more semiotic direction that would be in-line with many of Husserl's constant themes of signs and expressiveness of the living body (EW, p 20-51/340-373). This direction would have to consider moments of the whole and stay true to the full picture of the moments of synthesis, egoic intentionality and cultural intentional implication that together comprise the meaningful world.

1.11 On meta-representation

The distinctions Husserl made in the *Fifth Cartesian Meditation* can be further embellished in the following way with respect to retrieving some of the core themes that show a meta-representational hermeneutics is relevant to psychotherapy. Meta-representation is the "ability to represent the representational relation itself," a representation about representations and specifically to represent how others are

representing a cultural object (Pylyshyn, 1978, p 593). Husserl's distinctions among the different forms of intentionality in relation to different senses of the same object is a meta-representational theory of mind. The aim of the section is to show the value of a meta-representational theory of consciousness that discerns specific sorts of relations to objects of different kinds. Meta-representation is: "Explicit understanding … that one and the same representation can have different interpretations" or perspectives and this is compatible with hermeneutics (Perner, 1991, p 102).

Meta-representation in this context means being able to account for the overall empathic phenomenon of appreciating that another person is turned towards specific objects in specific ways. Others have their views of a cultural object that are quasi-given to selves. Selves have their view of the cultural object that is given first-hand to selves and quasi-given to others, when they empathise selves. Intersubjectivity needs to be teased apart so that action and reaction can be interpreted. It is claimed that Husserl's *Fifth Cartesian Meditation* has provided a suitable template to discern the givenness of the other and meaning, that will support a useful understanding of the quasi-givenness of the meanings of others, the communal or public meanings that individuals can make their own.

Husserl's work is interpreting the human intentional situation as a *meta-representational theory of mind* (LI I, §15, p 293/60) of the sort that has made its mark in developmental psychology (Perner, 1991). In empathy meta-representation is representing that another person is representing. What quasi-appears is their perspective on an object in some way. The outcome of empathy is admitting and organising the totality of the cosmos of shared meaning to consciousness. Husserl's perspective on intentionality and co-intentionality shows such distinctions in the experiencing of others. Any failure to acknowledge or portray the other's perspective can be understood as a less than adequate understanding of human being in relation to the world (and does not involve meta-representation). Transcendental philosophy begins with the discussion of conditions of possibility and the *Fifth Meditation* is a statement of the conditions of possibility for meaningfulness of any situation. The stance is to consider noesis-noema correlations where different forms of intentionality pertain with respect to the givenness of specific types of appearance. From 1912, Husserl's pure psychology considered how mental processes "as such" could represent cognised being (Id III, §§8, 9). The question is how to establish differences among the forms of intentionality.

The topic under discussion is the difference between appearance and being as intentional forms. Perner writes that representations that "serve that function" of "close causal contact with the world" are "*primary representations*", (1991, p 6). The same sense of intentional distinctions and similarities occurred in Husserl. Perner continues:

> Misrepresentation occurs when the system is not functioning properly … *secondary representations* are purposely detached or "decoupled" from reality and are at the root of our ability to think of the past, the possible future, and even the nonexisting and to reason hypothetically … metarepresentation [is] ... the ability to represent that something (another organism) is representing something. Since the distinction between what is represented (referent) and as what is represented (sense) is central to the concept of representation, metarepresentation requires understanding of this distinction … Primary representation has to occur before secondary representation becomes possible, and secondary representation has to develop before the concept of representation can be represented (metarepresentation).
>
> p 7.

What the above means is that there are differences in mental process, and between different intentional relations that contribute to different perspectives on the same referent. This needs a clear example to make the assertion more tangible. Relating with others most often happens without reflection. But that can be rectified through proper clarification. In the everyday life, most often, to accept the psychological reality of clients means taking them at face value and not thinking about how they have taken up a position, with respect to their position in life and their problem. Only further reflection, reasoning and contemplation can reveal how a person has adopted a perspective. Only further interpretation can begin to understand what that perspective is, with respect to psychological knowledge and understanding in general. So, there are further ramifications of Husserl's position as expressed in the *Fifth Cartesian Meditation*.

There are many simple and compound types of being aware. Husserl's work is to distinguish the forms of being aware of objects in their basic types. Some of the types of intentionality can be listed as follows: (1) perceptual presence without identity and temporality are most basic; followed by (2), perception with identity as the next

higher; then (3), the pure presentations, such as imagination, recollection and anticipation; then (4) picturing presentiation, as the next most complex; and leading to (5), empathic presentation of the perpetually quasi-given sense of the other and their perspective; and then the move into (6) the conceptual forms of intentionality which are not given perceptually. As Chapter 7 showed, the point about empathy is to elucidate the mental activities that are hidden, in an intellectually legitimate way. Empathy works through the perceptual intentionality of the other's body carrying a number of associations of sense that signify the givenness of the other's perspective. These senses also adhere to cultural objects that can be understood in a manifold of perspectives.

Instead of stating that there are oxymoronical 'unconscious senses,' that are the obscure products of unconscious processes. It is here asserted that the psychotherapeutic attitude of providing psychological help is attending to intentional implications between self and other in a social microcosm. Theory for practice can follow a tradition that attends to the difference between consciousness and co-consciousness; rather than referring meaning and cause to inanimate being. Husserl's ability to distinguish the forms of intentional relation, the manners of reference, is more adequate than Freud's. The function of theory is to link between instances and provide direction, to point to what is important. Theoretical statements serve the purpose of commenting on any specific instance within their region of applicability.

Marbach explains the sense of 'psychological reality' that occurs in the mental processes of his own remembering of having been of sitting in a café in Venice, as follows:

> There is no second Caffè. Ontologically speaking, there cannot be an image without a vehicle of it, carrying its appearing, and since I am in no way conscious of such a carrier when I rememberingly refer to the Caffè, but am conscious only of the Caffè itself, it would seem clear that recourse to a mental image of the Caffè supposedly in the mind, cannot be accepted as an account of the phenomenon of re-presenting the event to be preferred to the descriptive account in terms of I-displacement.
> Marbach, 2000, p 86.

The point is that for empathy, it follows that there is no other current empathic or perspectival psychological reality than the one that appears for consciousness, according to the hermeneutic beliefs and attitude taken. But this does not mean that people can only gain one view of a person or object. This ontological position needs careful thought. For instance, the reality given by physics is a relevant perspective on material being. But when it comes to the world-for-consciousness, there are no pictures or schema neither in the mind nor in the unconscious.

What is required is a stance that enables the discussion of types of intentionality in relation to the enmeshment that is the shared life. It is a necessity in theorising people in general, in the human sciences or therapy. Kern and Marbach make it clear that "in a Husserlian perspective… it is a question of *understanding that a person represents* the world in a certain way, namely, that she mentally figures to herself …the world … it is a matter of understanding the *motivational connections among intentional experiences* taking their course *through time* …and [how a person] posits them as real ('believes' in them) or abandons them as merely apparent, or unreal", (2001, p 78).

Through meta-representation it is possible to understand the empathised mental states of others, so as to detect and comment on their potentially incongruous, deceitful or truthful intentions, claims, affects, portrayals of affect and thinking. Incongruity can appear currently as it happens or retrospectively, after the fact. There are different manners of signification, expressiveness and responses. It is further possible to distinguish single and complex forms of incoherent and inadequate types of communication, by taking up new perspectives in order to consider a cultural object.

Meta-representation concerning the difference between that which is attainable perceptually and what is unattainable currently, temporarily or permanently, are key distinctions in knowing what are one's own limitations, and hence, what forms part of oneself and the capabilities of others. Meta-representation appears in judging the following differences:

• Self and other can both tell the truth about their perspective on the same object and such perspectives can be true and different. It is a further step for the two people to be able to agree each other's perspectives as valid. Disagreement is the case where the other's perspective is not valued but dismissed or in other ways argued as being faulty or incorrect.

• Imagination is not the same as perception. Both fearful anticipation and psychosis seem to begin, for instance, sometimes as an inability to limit imagination to that which is perceptually based. Imagination can express wish, desire and possibility. Anticipation concerns future possibility. For instance, some wishes, thoughts, desires and imaginations can only remain unfulfilled whilst others are fulfilled eventually perceptually in experience.

• It is possible to distinguish the intersubjective function of an intentional form in various ways. For instance, with respect to affect as a cultural object, it could be defensive, maintain an existing power balance in a relationship, prevent change or make security of attachment increase or decrease. The same object could have many teleological functions among beliefs, emotions, relationships and associated experiences.

• Conceptual intentionality expressed in speech or writing, could be attempts at lying, cheating, manipulation or examples of fearful or depressive rationalisation. In other cases, thought can be about inaccurate beliefs concerning the creation of assumptions that are incorrect or about beings and states of affairs that are argued to be false. Such hindering beliefs might need to be teased out and disputed in order to provide help. Belief means that some experiences are sponsored by an adherence to an intellectual position: they occur through adherence to an intellectual stance, rather than an actual attention to phenomena.

The consequence of not adopting meta-representation is that others' perspectives cannot be accounted for. To have an inadequate account is as bad as not accepting that others have a conscious perspective at all. If it is agreed that the major phenomenon of Objective understanding is that all persons have perspectives on an Object, then theory should follow suit. If theory cannot or will not follow suit on this phenomenon, then the interrelation of perspectives will not occur. Because the perspective of the other is important, therapy should attend to meaningfulness of conscious experience as a priority. Only then will it be able to pick out the salient details in clients' lives and in their current interactions.

The phenomena mentioned above do appear in the writings of therapists but they are not brought together into any overall cognitive-affective theory of the constitution of meaning, and are not related to the interrelation of self and other. If nothing else the *Fifth Meditation* is a first sketch of intersubjectivity in a way that does not involve natural causality. The following psychological propositions are stated as

being some theoretical guidelines requiring further development. The perspective of therapists and clients are conjoined by Husserl's inter-perspectivity.

The importance of hermeneutic beliefs in therapy is that clients can be interpreted as holding beliefs that determine their behaviour, emotion and relationships with others. Furthermore, through believing one way or another, people come to hold beliefs about themselves which are related to their connection with others. Hermeneutic beliefs play a major role in the psychological life. In the professional sphere, beliefs are theoretical and justificatory with respect to the different fields of therapy. Theoretical beliefs tie together disparate aspects of practice, supervision, empirical research, the understanding of psychopathology and its cure. For instance, beliefs define cause and effect, identify specific behaviours as more problematic than others, and consequently outline the direction in which clients should move in order to decrease their problems. In short, beliefs indicate the area of movement and future progress.

A guiding thought in this analysis is the assumption that beliefs guide actions. Indeed, by observing actions, it may be possible to discern what beliefs are manifest. The content of belief is that they can vary in their accuracy with respect to the same referent. This can be demonstrated when the nature of the experience of clients is put back to them as a form of statement that is easily accessible to them, concerning the pushes and pulls of what they have experienced. For instance, pointing out that a bullying boss is similar to a tyrannical stepfather, and linking that to the anger and fear felt in the presence of the current boss. Furthermore, rationality or fearful emotion, for instance, can govern the link between belief and action. However, in conclusion a rationality of some sort is assumed to be discernible among intersubjective events. There is not chaos but a regular structure.

Rather than no link between past and present, the thesis accepts that there is an influence but that it is impossible to verify "transference interpretations" because the referent can never be re-observed. However, current relationship events, and this form of evidence, is argued as being more certain ground because it attends to recent perceptual intentionality for client and therapist. Husserl and Perner share compatible versions of the same theory. For pure psychology mental processes produce mental objects. Whilst not all mental processes are conscious. They do occur in varying amount of proximity to the ego and can be understood. The upshot is that to think psychologically is in part to differentiate intentional forms.

Belief is an important topic because it is interpretable in the experiences of clients. For instance, a business man and expert in his field is fearful of meetings. No one has ever challenged him or criticised him. Yet he is anxious for three hours prior to a meeting and he becomes claustrophobic whilst in a meeting room. It can be interpreted that he believes that his social performance is poor. This belief is not explicit prior to its interpretation by his therapist. Yet once mentioned it can be accepted or rejected as an explanation of why he is anxious. The course of therapy includes helping him re-evaluate his beliefs about himself and his relations to others. Eventually, he comes to accept that his social performance is good and that his belief is more coherent with evidence of the totality of his experiences in business meetings.

Beliefs occupy a hermeneutic role in that they explicitly (or implicitly) can be interpreted as providing ontological answers to the nature of the communal life. To believe and interpret what exists is to believe and represent a cultural object as understood in some way. the manner in which the beliefs accrue can be seen by experienced therapists of any sort as having occurred at a specific time. Although these explicit or implicit beliefs are accurate or inaccurate concerning the psychological cultural object as a referent in some context, they can be interpreted as responsible, 'causative,' of the problematic experiences, relationships, emotions and other aspects of clients. This means that the problematic beliefs of clients become manifest in their problematic emotions, thoughts and relationships. Therapy adopts an interpretative stance and can know that it does this in order to help alter the relation between parts and wholes, and between senses of a referent. Beliefs can be partial representations as opposed to the whole possible set of beliefs about a referent. Beliefs interpret a referent in some way. Beliefs are senses of a referent. These beliefs are socially learned through experiences in the family, abuse and in other ways.

The function of theory is to point at what is important. In this case, it is important to distinguish through universal consideration about what is co-occurring with all meaning and intersubjectivity. In Husserl's language, doxic acts of belief refer to all potentially existent referents. In other words, what is of concern is how doxic acts refer to existent or believed but non-existent psychological objects.

This distinction is redolent of a passage in the *Logical Investigations* where the image of a map as a representation for a territory is used and belief is connected to its possible fulfilment.

The real basis of fulfilment does not lie in ... [a word] at all, but in a plainly *signitive* intention intertwined with it... an intention pointing beyond the apparent object, and thereby characterizing it as a sign. The analogy of what appears and what is meant, which may be present... The outline of England as drawn in the map, may indeed represent the form of the land itself, but the pictorial image of the map which comes when England is mentioned, does not *mean* England itself in pictorial fashion... it is not the object imagined in the latter (the map), which counts as the very thing meant by the name, but the original object which the name represents.

LI VI, §20, p 727-8/XIX/2, p 74-5.

The map-territory distinction is a vivid metaphor to describe the difference between linguistic knowledge as it refers to its referent. The map-territory distinction is a fruitful one insomuch that the map is always simpler than the territory it represents yet has to be of sufficient complexity for it to function[14]. For instance, if all specific instances of the territory of consciousness were put onto the map of phenomenological knowledge, then the map would not function to guide other travellers because it would show too many details. Husserl's method of cartography for psychology is a universal one that should show the invariants of consciousness for all persons who can then 'read' in the manner he defined. The map-making process of seeing a priori essences of real conditions requires phenomenologists to see their own intentional relations 'on behalf of others'.

In terms of the 'maps of the world' that distressed persons have, it is possible to distinguish between accurate and inaccurate versions with respect to the territory of intersubjective world: This is Husserl's intentionality which is equivalent to the topic of meta-representation. In another wording, the situation of suffering is motivated by having inaccurate maps of belief about Objectivity and intersubjectivity. It is the quality of understanding, empathising, that lead to intersubjective distress. Poor reasoning and implicit or explicit beliefs contribute to unsatisfying relating to self and

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[14] This same idea occurs in another writer: "important characteristics of maps should be noted. A map is not the territory it represents, but, if correct, it has a similar structure to the territory, which accounts for its usefulness", (Korzybski, 1933, p 58). Terms such as "mapping" and "modelling" could also be used.

others, and towards poor ego- and other-constancy and affect-regulation. Bad maps and poor map reading contribute towards the inability to satisfy one's basic needs.

In the domain of understanding consciousness in its intersubjective matrix, if one phenomenologist were to follow precisely what Husserl had defined and the map produced did not show invariant features for another phenomenologist who had done the same, then the method and the map would not be sufficiently defined or generalized. Therefore, one criterion for a good phenomenological map is that it should be sufficient to enable persons to move around the same territory with ease. Accordingly, some aspects of the territory are omitted, for the reason of creating a useful representation with respect to the actual territory. The map itself is a generalised form, showing the interrelations of key features.

However, in trying to ascertain the accuracy of the Husserlian map, the knowledge born of an accurate relation to the referent, there is the question of how we use any other knowledge to relate, criticize or develop Husserl's approach to a territory. How can we judge that one map is better than another? There are many potential interpretative perspectives.

It is argued that a meta-representational picture of consciousness has advantages over other types of theorising in that it distinguishes between a manifold of senses and their referent. The advantage of a meta-representational understanding of consciousness and intersubjectivity is that there are marked differences between:
• Perception or primary representation in the five senses of what is current.
• Presentation or secondary representation occurs in empathy, recollection, anticipation, depiction or imagination, for instance.
• Mis-representation of the differences accuracy and inaccuracy, true or false, occur with respect to what is held to be the case, as opposed to what self or others might mistakenly believe to be the case.

These distinctions were explicit in Husserl's theorising about intentionality: For instance, picturing presentation involved in visual works of art occurs through a "difference between "picture" and "depictured"", (Id I, §99, p 245/210): Meaning that in the case of visual art, the canvass is perceived; whereas the scene that it is about is presentiated, depicted in the canvass. Husserl's work is a legacy of taking consciousness seriously and being able to create a theoretical discourse about how people are aware of meaning and relate to the same meaningful objects in different ways. Examples include distinguishing an instance from the generally truthful case; not mistaking the model for its actuality. Or distinguishing between perception,

imagination, speech, delusion and hallucination, and involuted cases such as imagination of perception, imagination of empathy, etcetera. Meta-representation is understood as crucial to psychological mindedness, contextualising the awareness of one's own relationship to others, and the Objectivity of cultural objects in the cultural world. Meta-representation, the representation of representations, is at stake in Freud but in an inexplicit manner because he classed dreams and transference feelings (mis-empathy) as hallucination. The proposed solution to this is that Husserl's *Fifth Cartesian Meditation* is meta-representational in nature. This stance is argued to be a criterion for the success or failure of therapy concepts and practices.

One developmental psychologist in particular has promulgated empirical work on the basis of a meta-representational theory of mind. Such a stance is acceptable to Husserl's phenomenology. Perner has done the most to establish an experimental position with respect to the referents of different types of mental process and the cognition of reality. The work of Perner and colleagues is a genuine example of applied pure psychology in developmental psychology. Perner concludes that "metarepresentation is in fact indispensable for modelling the information-gathering process and thereby understanding how it works and how one can improve it so that the model of reality reflects as accurately as possible", (1991, p 40).

One empirical finding is that three-year-old children "cannot answer explicit questions about why a person knows or doesn't know something", (p 151). Perner and colleagues also show that the adult experimenters' requirement for a verbal response from a four year old is what inhibits the ability of children to communicate their understanding. When children are permitted to point, or can answer by merely looking in the right direction, or are permitted to respond with physical activity, they point at the right answer in meta-representational experiments when they are three. The main finding was that children greater than three years old are able to make "a distinction between representing a fact and making a judgment about a fact", (Clements and Perner, 1994, p 377).

Wimmer and Perner (1983, p 103) noted that five to six year olds could tell the difference between a lie and a mistaken assumption 94% of the time as opposed to 28% of the time for four to five year old children. Peskin (1992, p 84) concluded that: the "success of the older children in concealing information indicated their new representational understanding that to influence another's behavior, one must influence that person's mental state". Botterill and Carruthers conclude on behalf of Perner that "theory of mind development cannot be explained in terms of quasi-scientific

theorising, because scientific theorising would be entirely impossible without mind-reading ability", (1999, p 94): a reinvention of Husserl's wheel.

'Mind reading' in an approximate sense, or better "empathy" in Husserl's sense, is empathising within the intersubjective world about common referents and different perspectives on them. It is a condition for rationality and experimentation. For instance, it has been shown empirically that children who have more siblings are likely to pass the false belief test earlier than those who have less siblings. One interpretation of this is to conclude that empathic ability, that employs imaginative transposal, is move adequately developed through early socialisation (Perner, Ruffman and Leekam, 1994).

The meta-representational theory of consciousness could play a wider role in therapy and the human sciences in structuring empirical work and research. Meta-representational theory enables consciousness to be understood in its intersubjective habitat. Some developmental psychologists have found a focus on the differences in perspective between self and other to be an inspiration for further theoretical and experimental work in deciding how children, during the first four years of life, gain a representational theory of mind (Wimmer and Perner, 1983, Clements and Perner, 1994, Peskin, 1992, Perner, Ruffman and Leekam, 1994). This model has been commented on and found of potential use. It is close to Husserl's position of transcendental intersubjectivity and has been presented as an explanation of psychological reality. This thesis holds a meta-representational theory of mind. Clients understand themselves and others, in relation to the whole of humanity. Therapists understand themselves and clients, with respect to the same whole, but seen differently.

1.12 Maintaining ontological dualism for psychology

People and meanings appear in there own way but interpretative stances appear linguistically. It is difficult to work out what Husserl meant by the attitudes towards the lifeworld, when the *Lebenswelt* is the ground of *Geistes* and *Natur,* and there are two other attitudes towards spirit and nature. The ground of the lifeworld would seem to overlap with the spiritual-psychological or intentional attitude, (Kern and Marbach, 2001, p 76, p 80), and it is sharply demarcated from the natural attitude of psychophysics. The stance of the thesis concurs that mental processes are never

observable in themselves because they co-occur with observable bodily and spoken communication.

The topic of the *Lebenswelt* or lifeworld in Husserl arose as a potential answer to overcoming the ontological duality of *Geistes* and *Natur*. The "pre-given world" of psychology as a theme appeared in *Phenomenology as a Foundation of the Sciences* (Id III, §17, p 79/92) and in *Ideas I,* it was clear that consciousness and the world are co-apriori: Sense-bestowing "consciousness …exists absolutely and not by virtue of another sense-bestowal … the world itself has its whole being as a certain "sense" which presupposes absolute consciousness as the field where sense is bestowed", (Id I, §55, p 129/107). What comes across during the 1920s is that the lifeworld is the genuine ground of all meaning and that it provides a specific shape to human knowledge and understanding.

From *Logical Investigations*, *Philosophy as Rigorous Science* and other works, it is clear that natural psychological science cannot occupy the role of epistemological foundation. Husserl wanted to overcome the ontological dualism of *Geistes* and *Natur* by attending to the lifeworld as the genuine ground: Because "every differentiation of the sciences which is clear about its origin must be carried out by a return to the experiential world", (PP, §7, p 47/64). The *Fifth Cartesian Meditation* is the best example of the universal a priori structure of the lifeworld that relates self to other consciousness and to the mutual cultural object, as Chapter 7 has shown. The demonstration of a concrete universal structure would bring with it "the corresponding form … for all possible sciences… We survey all its exemplary forms which are familiar to us from our experiencing life and inquire after what is typically universal, and even so universal that we find it in every world-experience", (PP, §7, p 47-8/64-5). As *Ideas II* and the *Meditations* make clear, pairing by association is the linchpin in creating habituated senses and constituting all kinds of composite meaning. Understanding speaking or silent other persons (and the case of any cultural object) occurs through pairing by association in the lifeworld and that cannot be taken away even by the most severe of all reductive abstractions, the reduction to the own world. This is Husserl's challenge to Freud. Husserl's pedigree is that he is the true heir of Kant. Husserl's advantage is that he has paid attention to the conscious givenness of the other in determining transcendental propositions about the conditions of possibility for communal intentionality to create Objective sense.

In *Crisis*, the lifeworld was given a polythetic definition and was no longer 'silent' as it was in *Phenomenological Psychology* and *Meditations*. Bernet, Kern and

Marbach assure readers that the experience of the lifeworld "is thus no longer a mute, preconceptual intuition, but rather the experience of the actually present [*aktuell*], concrete, historical world, together with its cultural products… a living participation in the cultural world", (BKM, p 222). Also, it is interesting to note the method that Husserl advocated for transcendental phenomenology in the *Crisis*. Husserl requested phenomenologists to become disinterested in everything except for consciousness, so it becomes possible to find oneself caught up in the lifeworld in order to understand the aims of others. An "absence from every attitude interested in this respect in truth or falsehood" enables such a revelation (BKM, p 227). Although Husserl did not use the word "free floating attention," the attitude is recognisable as non-participant observation on concrete human existence, to enable the lifeworld to manifest itself in its particular form of givenness.

Where non-phenomenological, natural forms of science go wrong in their involvement with transcendental realism, is that they mistake the part for the whole. What appears for natural science is dislocated from the domain of conscious meaning. For Husserl and phenomenology, meaning in the intersubjective lifeworld, in the context of history, is the proper ground. The human habitat is primarily a meaningful one. It is a perversion of thought to consider natural science as the proper representation of this fundamental situation. Natural science can only ever be derivative with respect to the qualitative ground of the lifeworld.

Let us take these topics a little further. This thesis does not believe that it is any simple concern to make assertions about how consciousness works. Accordingly, to state that there is equivalence between meaning-for-consciousness and material events within the neurology, chemistry or the physicality of the body, is to state a contradiction. On the one hand, meaning and meaning-for-consciousness - and, on the other hand, material events in the living human being - are two very different domains. For Freud or psychodynamics to claim there is a dualism is to collapse the distinction between consciousness, self-consciousness and meaning for it - and the physical substrate which cannot be conscious. Despite Husserl's efforts to overcome dualism, Ströker maintains that he was unable to do so. If she is correct, his dualism is one that takes "without question the difference between body and soul as it had been historically prefigured in a dualism of the two sides of the human subject" and attends to "different modes of givenness, which he could make transcendentally perspicuous in detail only through a number of abstract divisions", (1993, p 131). Husserl's dualism is not the same of Descartes and both identify a genuine distinction. To proclaim that all

of what Descartes wrote on dualism of the body and mind is a problem that has been overcome is to deny the differences that the *Meditations on First Philosophy* commented on. Descartes' analysis of the being of consciousness, as different to material being, is a useful counter-assertion against natural psychology which would have therapy believe that the genuine way forward is only to focus on inferable mentation (the "computational level" in Smith, 1994, p 149) or such a level in relation to the neuroscientific perspective. Naturalism means that the true ground for therapy as a natural science is to prefer natural being in order to understand meaning (sic) and so prefer natural science over hermeneutic inquiry.

What is acceptable for this thesis is the stance of ontological dualism as it applies to the two types of givenness of consciousness and the living body in psychological context, as they appear to consciousness. Descartes wrote: "It is true that I may have … a body that is very closely joined to me. But nevertheless, on the one hand I have a clear and distinct idea of myself, in so far as I am simply a thinking, non-extended thing; and on the other hand I have a distinct idea of body, in so far as this is simply an extended, non-thinking thing", (MFP, p 54). To an extent this is similar to the Husserlian account of noematic givenness of two facets of human being, the living body, *Leib*, and consciousness embodied in it. Descartes developed an account of the relation between consciousness and body:

> In fact I have never seen or perceived that human bodies think; all I have seen is that there are human beings, who possess both thought and a body. This happens as a result of a thinking thing's being combined with a corporeal thing… Also, the fact that we often see two things joined together does not license the inference that they are one and the same; but the fact that we sometimes observe one of them apart from the other entirely justifies the inference that they are different.
> p 115.

The quotation above argues that consciousness and the body are two different forms of givenness despite their interpenetration. This is a conclusion that Husserl supported for pure psychology, a perspective that works within the nexus of realism to an extent. In comparison, Freud's philosophical and psychological stance is incoherent. He is clearly *against* a dualism that attends to conscious meaning; and *for* a natural science approach of psychological energy, unconscious mentation and neurology that has

somehow reconciled the difference between meaning-for-consciousness - and the material nature of the living body. Therefore, a philosophical and psychological question is ducked rather than answered by Freud.

The point of the mass of background material presented above is to show some of the details of the relevant debates that exist within the areas of Freud and Husserl studies.

Appendix 2

Interpreting the *Cartesian Meditations*

Aim: The first section reinforces the conclusions provided by Chapters 6, 7 and 8. The remainder of the comments are on the *Cartesian Meditations* literature.

2.1 The analysis of phenomena and elucidation

This section further considers the detail of the argument and distinctions Husserl made. Phenomenon P1: Perceptual givenness is the type that appears to the perceptual senses in the current moment, the original temporal field. It is a mixed representation overall. Phenomena P2a, b, c, d: There are of several different types of presentiated givenness. They occur with forms of adding sense to a perceptual object. Empathic presentiation is one of these types that occur in the specific generation of the sense of other people, their perspective on the cultural object and world and have cultural senses. Phenomenon P2a: The givenness of the other concerns understanding other persons as *Leiben* fellow human beings who are physically separate to self yet persons who participate in the shared meaningful world with self.

Phenomena P2a, b, c, d: Empathic presentiation extends to the ability to transpose oneself imaginatively in to the perspective of the other, in order to imagine their view on the same cultural object that appears to self. But for the other, the object appears from a different perspective. It is assumed that self is able to do this successfully by Husserl.

Phenomenon P2b: The phenomenon of specific expressive nonverbal meanings of the other is constituted according to specific gestures of their body. The nonverbal expressiveness of the other's body acts as a carrier or signifier for a basic sense of meaningfulness of its movements and potential movements.

The presence of knowledge and understanding of any sort, when attended to in the attitude of analysing its genesis, show two related phenomena, P3 and P4.

Instances of understanding one object may change across time but its referent does not: Husserl's empirico-idealism. All understanding has a primal institution.

Phenomenon P3: In the case of the other, there is a first-ever occurrence of otherness. This is the result of a genetic eidetic variation and is only experienced as an imagined possibility: It can never be seen and is not remembered.

Phenomenon P4: There is a first-ever sense of self co-occurring with the first-ever sense of other.

Then there are a series of phenomena that refer to intersubjective life.

Phenomenon P5 includes all phenomena concerning the senses self, other and human reality: Intersubjective life is the whole that verifies and nullifies all senses of self, other, world and objects in the world. Specific parts of the overall intersubjective experience can be identified as Identically self and other. Therefore, P3, the Identical other in self, is modified when it applies to other persons.

Phenomenon P6: The usual sense of the transcendental ego excludes all otherness from itself even though it is the source of such sense. The transcendental ego, like the other, is empathic or co-intentional; Identical; has a paired sense to intersubjectivity through understanding itself as a *Leibkörper*; it is *leibliche* and perceptual.

Phenomenon P7: The transcendental ego has a bodily absolute givenness Here with potential verifiability. As regards its body, the transcendental ego is comprised of three elements. There is the on-going sense of *Leib*; the understanding of oneself as a *Korper* in space that is visible to others; and the amalgamated sense of oneself as *Leibkörper*. There is a transcendentally reduced sense of self that includes intersubjective senses in itself and appears to others as a cultural object.

Phenomenon P8: There is a forced reduction to ownness where only the correlates of self appears, the own world or *Lebenswelt,* and the consideration of intersubjective phenomena that remain, includes empathising other selves and their constitutive processes as inferences.

The following links occur between the phenomena and the transcendental distinctions that can be gained from considering their possibility.

The difference between phenomena P1 and P2a, P2b, provides the distinction that perceptual givenness and presentiated givenness are not the same. In connection with the cognitive assumption, which assumes it is permissable to assume cognitive activity, all senses are assumed to have been constituted by consciousness.

Phenomena concerning presentation and development of understanding over time, provide the distinction that the primal institution is the first-ever achievement of the sense of an object of any sort. This also applies for the primal institution of the sense of the other, P3. Not seen but drawn from eidetic necessity.

Phenomenon P5 provides the distinction that the observably Identical referent means that specific noeses can refer to it in different ways yet still recognise the Identical. Husserl concluded that Identical senses of self, other and their difference are maintained. (In the case of the sense of the Identical senses of self and other, both these and their Identical difference, are constituted by consciousness, because of the cognitive assumption).

Phenomenon P1 provides the distinction that the transcendental aesthetics of thing-constitution, of the perceptual object, is the lowest form of the recognition of any Identical perceptual object. Once that has been intentionally achieved, empathic presentiation is assumed to follow a similar course: that it too is a specific type of addition to human beings but at a higher level that requires there to be further additions of sense.

The remaining distinctions concern intersubjectivity and how empathic presentiation 'is with the other' that show the Objectivity of cultural objects for self and other.

The differences between various aspects of self provide the distinction that there is a first pairing between the three aspects of self and the possibility of similar perspectives on the visual object of the other's *Körper*.

Because of phenomena P1 and P2, there arises the distinction that people are spacially separate. The sense of first-hand otherness remains other to self.

Because of comparison of reflections on phenomena P2a, P2b and P2c, the distinction arises that the sense of the other is a complex modification of the sense of self, including *leibliche* and *körperlich* aspects, plus further pairings of sense still to be identified.

Phenomenon P2b provides further understanding of the nature of a second pairing that occurs between self and other, such that the other's *Körper* comes to be understood as a meaningful object that has its own living body, *Leib*.

Because of phenomenon P5, vice versa, there is reciprocity and universality between self and other.

Because of phenomenon P2c, there is an imaginative transposal of self in to the position of the other, with respect to what appears for the other, as self imagines it to be for the other there.

Because of phenomenon P2d, a third pairing occurs between the senses of self and other that are constituted by imaginative transposal. How the self empathically imagines the other to understand the cultural object, is added to the self's sense of the world for the other and the Objectivity of the object.

Phenomenon P5, the verification and nullification afforded by everyday intersubjectivity provide the distinction that what is verified are the imaginatively transposed senses of presentation constituted by self. P2d is sustained through further comparison and through a fourth pairing of senses. And so for the Objectivity of the object and understanding.

Because of the prior phenomena, the everyday intersubjective life is intelligible because of the regular elucidations of possibility for the concrete lifeworld and its Objectivity identified above. Non-verbal interrelation of consciousness for the other, and the shared understanding of the human body, is the bedrock of transcendental intersubjectivity, the conditions for intersubjective-Objective meaning.

Finally, each individual consciousness and person has a common understanding of the same cultural objects, Objectivity and world. It is claimed that the phenomena of intersubjectively understandable Objectivity, verbal communication and the socio-cultural and historically developing whole are understandable according to the conditions of possibility above.

There are problems with the interpretation (section 8.1). The remainder of this section comments on the cohesiveness of the distinctions made in the *Fifth Meditation* with respect to the overall stance of transcendental phenomenology and its intersubjective idealism. The following remarks appraise the overall cohesiveness of Husserl's stance as it might be contradictory or between the distinctions he drew. The cohesiveness between distinctions is cross-referred according to numbering. As a first criticism here, it should be noted that Husserl is positing that he has been able to identify non-self-sufficient moments of a whole that is self-sufficient. The manner of assessing the *Fifth Meditation* is to ask how well the phenomena and distinctions have be shown in the text; and if the manner of interpretation is sufficient to catch the nature of the phenomenon of consciousness. The question of the success of this account is answered in the negative for reasons of a lack of adequate detail in the text. Supporting

details may well be in the *Husserliana* volumes or the *Nachlaß*. The distinctions that Husserl made are now listed and questioned in turn.

D1: <u>Perceptual givenness and presentiated givenness are not the same. In connection with the 'cognitive assumption' that consciousness constitutes all objects, both types of senses have been constituted by consciousness</u>. But, it is not immediately apparent that presentation is an appresentation or that presentation is not the same as presentation, perception. When Husserl concluded that presentation is "not inference, not a thinking act", (CM, §50, p 111/141), he argued for inherent reasoning to occur from out of the distinctions themselves and played down his own emphasis on the workings of the higher conscious processes that occur in interpreting such forms of meaning. Distinction D1 needs to be rethought.

D2: <u>Primal institution is the first-ever achievement of any sense of an object of any sort</u>. But if the *urstift* is not experienced but forgotten and unobtainable, there is no account of how this type of distinction of the presence of the past in the present comes to be plausible within the *Cartesian Meditations*. Nor is there any account concerning how the first-ever achievement of the other gets up-dated throughout the lifespan in the text. The details of these important conclusions are simply omitted. Distinction D2 needs further showing of its basis for it to pass.

D3: <u>The observably Identical referent means that specific noeses can be Identical also. In the case of the sense of the Identical senses of self and other (P5b), both these and their Identical difference are constituted by consciousness, following the 'cognitive assumption'</u>. It is assumed that there is constancy of self and other, and there is an intersubjective relation between them, of a particular type. This makes a paradoxical finding. Self and other are clearly not the same, but their intentional interrelatedness is such that they 'face' each other. Distinction D3 implies that the whole already exists and has been at work prior to any turn to reflect on what appears for the ego. This is because if there is an *Urstift* of the other (D2), there has been an on-going whole of prior self-other experiences that has accrued over time.

Another way of summarising this distinction is to state that all monads are intertwined and co-dependent on their empathic interconnectedness. This is backed up by: "Yet every consciousness of what is other, every mode of appearance of it, belongs in the former sphere. Whatever he constitutes as non-other… is inseparable from his concrete being. The transcendental ego constitutes… the "Objective" world, as a universe of being that is other than himself - and … the other in the mode: alter ego", (§45, p 100/131). Yet the mode of givenness of the other person is achieved "in a

manner that excludes an actually direct… showing of the predicates belonging to an animate organism… a showing of them in perception proper", (§50, p 110-1/140). For their consciousness never appears to self. Therefore, the private ego co-exists with the public merger. The major finding is "what is mine in my world-experience … my actual and possible experience *of* what is other, is wholly unaffected by screening off what is other", (§44, p 98/129). Husserl is making a paradoxical conclusion. "The paradox of human subjectivity: being a subject for the world and at the same time being an object in the world", (Crisis, §53, p 178/182). Like so many theories, idealisation takes place in order to explain what appears. For D3 to stand, it would be necessary to check with psychological reality in some way: Hence empirical psychology is required to respond to the conceptual claims of pure psychology.

D4: <u>The transcendental aesthetics of thing-constitution, of the perceptual object, is the lowest form of the correlation in the recognition of the Identical perceptual object</u>. On the contrary, it can be argued that the empathising of a human being is a much more complex sort that does not rely on the identification of an Identical thing or begin with the recognition of the other's body as a perceptual *Korper*. A human being appears as one instance of a highly variegated set of human beings, nothing like inanimate things. It might be better to argue that there are types of human expressiveness and that one person is acting like one of those types or employing one of a number of cultural forms. As it is presented in *Meditations*, D4 cannot stand as it fails to attend to the pre-reflexive presence of meaning of the other and its contexts.

D5: <u>There is a first pairing between the three aspects of self.</u> <u>The self is reflected on from different perspectives</u>. There is a question concerning the extent of pairing by association generally. In "the case of experiencing a physical thing … what is there perceptually motivates <belief in> something else being there too", (CM, §50, p 109-110/139). Readers are told that specific noeses correlate with specific types of objects. But there might be all manner of non-specifiable pairings occurring. Because of the overlapping nature of meanings, it is difficult to distinguish shades and nuances of non-verbal behaviour from its meaning. If we accept that the non-verbal meaning of behaviour is posited as being the root of meaningfulness, it is the case that specific gestures, body positions and facial grimaces, taken as a whole, may mean something specific yet such meanings are not without ambiguity. There is scope for miscommunication in non-verbal behaviour as the type of signification is less precise than spoken language. D5 Cannot stand without further showing of its basis.

D6: <u>Self and other remain separate to each other, never having each other's</u> <u>consciousness first-hand</u>. It is clear that the other is an intentional modification of self, and vice versa, the other's sense of their other, is a modification of their sense of self. Both are mutual and, simultaneously, ownness is comprised of my accumulated self, but linked to, and in contradistinction to the other, the current perceptual *Körper* and their actuality in a real context. It is unclear where these nested processes begin and end. The consequence is that there is difficulty in proving by showing, in Husserl's phenomenology. D6 can stand because the intersubjective connection does not include telepathy, which would take further careful work to delineate as a phenomenon.

D7a: <u>The sense of the other, constituted by empathic presentiation, is an</u> <u>intentional modification of the sense of self.</u> <u>A second pairing occurs between self and</u> <u>other</u>. Husserl claimed that the first and second pairings must involve an *urstift*. But no sufficient account of its occurrence is given. It is entirely opaque to argue that it must happen, because nothing of the original object appears and it must be inferred or elucidated. One of the major principles Husserl held was that theoretical attention must be given to what appears. Yet presentiated senses quasi-appear and the meaning of the body of the other is immediately apparent. But to elucidate presentiated senses, that are no longer present, cannot be recollected and cannot be felt first-hand, is most difficult as they belong first-hand to the other, their motives and intentionality. Examples can be imagined and do not particularly help to set phenomenology on firm ground. Rather, such a procedure may help it stay within the limitations of the experience of one theoretician. This is perhaps why Marbach argues that pure psychology must turn to empirical psychology in order to look at exemplary cases there. Something similar could be done in the case of psychotherapy. D7a cannot stand as it is worded because it does not include the sense of intersubjective responsiveness sufficiently.

D7b: <u>Vice versa, there is reciprocity and universality between self and other</u>. When the elucidation of reciprocity and mutuality is further considered, it becomes difficult to know where to draw the line between the 'cause' and 'effect' between two instances of consciousness. Stated in another way, human intersubjectivity requires the contributions of two or more persons and is not about the predictable effect of one person on the other. Indeed, human interaction cannot be viewed as the natural causation of one thing on another thing, without the possibility of it being otherwise. In intersubjectivity, in the phenomenological view, events could be otherwise as free will obtains. D7b can stand as an accurate account of intersubjectivity.

D8a: <u>There is an empathic imaginative transposal of self in to the perspective of the other, with respect to what appears for the other, as self imagines it to be over there</u>. Empathic presentation of the other is when "I apperceive him as having spatial modes of appearance like those I should have if I should go over there and be where he is", (§54, p 117/146). Husserl asserted there is a potential interchangeability of perspectives in empathy, so much so that it could be referred to as a theory of 'co-empathy' in that mutuality and reciprocity are included. There is not just a 'one way' attention towards the other, or only one view of the world and its cultural objects. Therefore, Husserl's account warrants serious contemplation of the plurality of senses and perspectives that can arise about the same referent. The account 'contains' relativism, so to speak, because it refers all possible perspectives to the absolutes of what appears for intersubjectively related instances of consciousness. This is born out by the treatment of relativism in *The Crisis* where this thesis concurs with the account provided by Soffer: "Husserl explicitly embraces a limited version of relativism… at the level of the concrete lifeworld". He did not abandon "the absolute, or the idea of philosophy as a foundational discipline capable of attaining this absolute (…as universal intersubjectivity)", (1991, p 143). Indeed, this thesis wholly agrees with Soffer that relativity and non-relativity exist in *The Crisis*: "Every people has its "logic" and, accordingly, if this logic is explicated in propositions, "its" a priori", (App VI, p 373/382). Husserl meant that common sense is relative to the specific intersubjective group that shows some constant, universal and ubiquitous parameters.

As noted in Chapter 7, one moment of Husserl's argument rests on the truth of mutual reciprocity and mutual natures. The sense *Leib*, that one person adds to the other, is linked to prior empathising of what it would be like for oneself to be like the other, but 'over There'. Thus, in transposal a regular set of empathically imagined senses is potentially created, based on the categories of *Leib*-Here and presentiated-*Leib*-There. On this basis, it is deemed possible that one can appreciate the points of view of others. Therefore, for Husserl, there is the eidetic possibility that the recognition of the other's perspective is possible through the capability of interchanging ""from here"" with "corresponding to the change of position that puts me "there"", (CM, §53, p 116-7/146). If this were not true or faulty, then mutuality and reciprocity would fail. It would be more sobering perhaps, to consider those cases where mutual understanding fails and conflict arises rather than to only consider the optimistic view that agreement can occur. D8a can stand if it also includes the phenomena where there is failure or lack of clarity to understand the other.

D8b: <u>A third pairing occurs between the senses of self and other concerning what has been empathically imagined for the other.</u> <u>Husserl alleged that it is possible to verify the Identical self, other and their difference</u>. What is referred to in this statement is the great mass of social reality and its action of verification or nullification in so supporting or disconfirming true belief. Given that there is so little concordance and agreement in history, between cultures, the genders and the races, there is doubt about how to include these aspects. But Husserl was focused on a most fundamental situation, deeper than mere agreement or disagreement. So D8b may pass as a possibility but would better to be rethought in relation to a wider account of intersubjective reality.

D9: <u>What is verified is the imaginatively transposed sense of the presentiation constituted by self.</u> <u>Everyday intersubjective life is intelligible because of the regular conditions of possibility identified above.</u> <u>This fourth pairing seals all the moments into a cohesive whole</u>. But there is a significant problem with Husserl's wholistic stance. Husserl wrote that it is the universe of self, other, their difference, temporality and world-time form that together comprise the meaningfulness of world (§55, §56). The problem is that causation is implied: all the moments are necessary for the whole to be as it is. If one of the moments were absent or different, the explanation of its conditions would not be the same. Also circularity is present: The One World stance both plays a role in forming the solution and is proven as a result. D9 can stand as a possibility. Life is the teacher, if only we know how to learn from it.

Husserl's concept of verification of otherness is related wholly to the constancy of identity and non-identity. Identities as sameness, and non-identity as difference, refer to judgements that obey some inferable rule about their degree of sufficient similarity or difference. From the point of view of one observer, difference might be present whilst another might see similarity. For there to be constancy of self and other, one that overcomes any temporary confluence or identification, in the context of lifelong social experience, verification has to overcome temporary mistakes. In order to maintain the verification between self and other in society, requires there be a self-reflecting and self-correcting capacity, concerning how individuals maintain their own ego, over the lifespan, in relation to specific and general others. Without such abilities, Husserl's ideas about verification of otherness do not work.

Consciousness and the intersubjective intentional implication between instances of consciousness are the fundament through which intersubjective Nature enables intersubjective Objectivity to occur in an intersubjective world. In other

words, identity and difference of meaning, self and other are maintained whilst all moments of the whole contribute to the overall effect. Or in a different but equivalent language, the conditions for the intersubjective Objectivity of the world are the proclaimed result.

> It is quite comprehensible that, *as a further consequence*, an "empathizing" of definite contents belonging to the "*higher psychic sphere*" arises. Such contents too are indicated somatically and in the conduct of the organism toward the outside world - for example: as the outward conduct of someone who is angry or cheerful, which I easily understand from my own conduct under similar circumstances. Higher psychic occurrences, diverse as they are and familiar as they have become, have furthermore their style of synthetic interconnexions and take their course in forms of their own, which I can understand associatively on the basis of my empirical familiarity with the style of my own life, as exemplifying roughly differentiated typical forms. In this sphere, moreover, every successful understanding of what occurs in others has the effect of opening up new associations and new possibilities of understanding; and conversely, since every pairing association is reciprocal, every such understanding uncovers my own psychic life in its similarity and difference and, by bringing new features into prominence, makes it fruitful for new associations.
> §54, p 120/149.

The case above specifically mentions the ability to understand another who is "angry or cheerful" and that specificity is the end product that occurs when all the moments (essences, a priori) conditions are in place. Husserl is concluding that the Objectivity of cultural objects, other persons and the world, is the result of these necessary moments of the whole. This conclusion is vulnerable because of all the criticisms listed so far. The passage above could be read in many ways that would take phenomenology in other directions.

    D10: <u>Through the nine prior distinctions of possibility, cultural objects have an intersubjectively understandable Objectivity. Empathic presentation extends 'through the other', not just providing their sense, but to providing the sense of the cultural object that others have</u>. For Husserl and his structuralism, there is concordance between

the immanent and transcendent correlations between consciousness and world, in forming a basis for higher, intersubjective intellectual and cultural structures. It is assumed that the Identical in the noema appears which indicates the eidetic structure of consciousness and the Identical form of the noeses involved. A good deal of idealisation and simplification has occurred in Husserl's account and major topics like naturalising, assuming cause and effect, not attending to correlation, not attending to the signifying practices of culture and society - etcetera - have occurred thus jeopardising the credibility of Husserl's analysis in *Cartesian Meditations*. However, as an account of the phenomena of the other, there is the 'positive' or 'optimistic' occurrence when we do accurately grasp what the other feels, thinks and experiences. Objects do exhibit cultural senses, as do persons. The accuracy of understanding though, is not guaranteed by a transcendental a priori account alone. Its function is to sketch out what might be possible through thought alone.

2.2 Expert readings

Since the publication of *An Introduction to Husserlian Phenomenology* by Bernet, Kern and Marbach in 1993, it would be impossible to ignore the interpretative help that Kern provides in clarifying the ambiguities in *Cartesian Meditations*. Kern explains that Husserl's original text contained a confused terminology, something that Husserl did not realise until shortly after completing the work (BKM, p 159). Kern notes that Husserl questioned the statements in *Cartesian Meditations* in several texts that are not yet published in English (p 261). Empathy is the constitutive synthesis involved in gaining everyday senses of others and One World, as it was in 1912 (Id III, Supp I). The analysis of presentation is built on the model of perception (BKM, pp 141-154). The presentation corrects Husserl's own inaccuracy and thereby produces a reading of the text more in league with the later writings of *Husserliana* XV that do not contain such confusions.

There are only two really insightful discussions of the *Fifth Cartesian Meditation* by Kern (BKM, pp 154-165) and Ströker (1993). But even these are overly condensed and omit some of the steps and the overall significance of the work. Kern, writing in *An Introduction* points out the confusion concerns not sufficiently distinguishing that the reduction focuses on absolute consciousness (CM, §47, p 104/135) and the best form of evidence (p 105/135). Kern points out that the equivalence between the own world, *Eigenheitssphäre* and the *ursprüngliche welt* or

sphäre, is that they refer to absolute consciousness and pre-reflexive processes. However, there was a subtle difference for Husserl also discussed the role that *Originalität* or *ursprünglichst* evidence played. Absolute consciousness is that which has immediate pre-reflexive contact with the other. The ambiguity arises because the givenness of the other is by definition not that same type of givenness of self to self. Therefore, it is contradictory to claim that a pure ego contains within itself the source of all otherness. The further connection with the Leibnizian term "monad" is intended to mean that Husserl is considering general occurrences[15]. Kern points out that for Husserl, the monad, reduced absolute consciousness, is interdependent with the totality of all human beings, all consciousness. A single consciousness is not a self-sufficient whole (BKM, p 157-8). This is what is meant to be shown by the full reduction to the wholly genuine sphere of ownness, the pure own world of original givenness.

Ströker makes it clear that the full transcendental reduction to absolute consciousness shows strongly that consciousness is intersubjective, reciprocal and mutual (1993, p 136). She also emphasizes that in absolute consciousness, otherness is always already present (p 135). This is something of a paradoxical conclusion at the heart of transcendental phenomenology. She clarifies Husserl's analysis by pointing out that the role of the living body is a necessary constitutive condition in that it is engraved on absolute consciousness and the connection to retentional consciousness, through prior learning and association (p 137). The outcome for Husserl's analysis of public meaning is that the cultural world of the appresentation, of the cultural sense to the cultural object, is not achieved through the constitution of any one consciousness (p 138). The meaning of this perspective is that all intersubjective meanings, be they empathic, cultural, scientific or philosophical, are enveloped in this one viewpoint and method of analysis. The tenor of the reduction to the pure own world is a temporary thought experiment that finds that there is an intersubjective source of mutual consciousness in oneself, as there must be, for all other consciousness (p 139).

Ströker points out a shortcoming in Husserl's theorising (p 131). Namely, that he should have stayed with an attention to the expressiveness of the other's body. Thus, the semiotic remarks noted particularly in *Ideas II* (Supp VIII) and elsewhere,

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[15] Leibniz defined the interrelationship between monads in the following way in section 59 of the *Monadology*: "Now this connection or adaptation of all created things with each, and of each with all the rest, means that each simple substance has relations which express all the others, and that consequently it is a perpetual living mirror of the universe", (1714/1991).

might be sufficient to portray more accurately the givenness of the other and then link self to other in a way that perhaps focuses on the links between gesture, speech and the empathic meaning of the other. Ströker notes that this would entail an exploration of bodily hermeneutics and the constitutive conditions for understanding mutuality, empathy, bodily-meaning and public meaning. Such an approach would pick up the lead made by *Ideas III* (§2) to begin a somatology of the living body as it indicates sense.

Ströker does not like Husserl's attempt to consider the semiotic expressiveness of the body but wonders what he would have achieved if he had "proceeded otherwise than on the basis of a traditional, dualistic point of view", (1993, p 131). Husserl is further hampered by his acceptance of the Cartesian mind-body difference because it should "become clear that every synthesis of fulfillment that aims at the clarification of the sense of my transcendental ego leads back… to my bodiliness", (p 132). Ströker is correct to point out that Husserl held two opposing views: "he now sought on the one hand to dispel the illusion of solipsism… and on the other hand to broaden the absolute basis of judgement for my ego, so that this basis could become capable of supporting all those sense-bestowing achievements that are not in my power alone to perform", (p 138). Ströker remarks that Husserl held two views. Namely, (1) that the ego is identically itself, and (2), that the ego is intersubjective, mutually and intentionally implicated with the other. "It is clear then that my empathy… is not sufficient… If I am to constitute others not merely as other subjects in the world but also as a transcendental egos like mine, then I can never attribute the constitution of myself to myself alone", (p 139-140). Husserl argued by the necessities of parts and wholes. Because it follows that real community is presupposed, there is a paradoxical finding, "it can be posited and exhibited only in diverse theses that harmonize with each other, but that originate from different singular subjects, presupposes such an intersubjectivity", (p 142). "Thus there are greater and smaller, more specific and more general communities of subjects, together with their objective correlates, interwoven with each other in various ways," a cultural or group intentional analysis discerning the intentional relations between specific people and their senses (p 143). Ströker remarks that the transcendental phenomenological picture of meaning constitution is more complex that the tripartite definition of it as ego, noesis and noema. The "very thought of an objectivity that could be constituted from the solipsistic standpoint would be absurd… What is objective…refers to other subjects outside of me", (p 142).

Marbach provides some detailed background comments on the nature of the implication, or overlapping of cognitive processes, the one with the other (1993, p 85). He also focuses clearly on the One World thesis (p 91). He explains that Husserl believed that each consciousness is 'split,' in a non-pathological sense, because of pairing, the ego and empathy towards others. Marbach's clarification for reading the *Meditations* is not so much to discuss the givenness of the other, or the empathic presentiational synthesis, but to point out that sections 34 to 36 refer to the "parallelism" between pure psychology and transcendental phenomenology. Something which is not apparent in the text by itself (1994, p 197-8). In brief, Marbach emphasises that pure psychology is a natural attitude use of reflection and eidetics; whilst transcendental phenomenology is the full non-worldly procedure. But paradoxically, although transcendental phenomenology is the utmost primordial grounding, it is guided by pure psychology that comes first in exploring that ground.

Three papers by Bernet provide some background information on Husserl's perspective in comparison to others writers. For instance, Bernet (1998a) compares peripheral topics to the *Fifth Meditation* mainly in comparison to Levinas. He also discusses empathy and transference by a comparison of Husserl, Freud and Derrida on the sense of the other (Bernet, 1993b). This latter paper is helpful in terms of showing some pertinent distinctions. It has to be noted that even in 1906 Husserl was busied with the nature of empathy and its connection to the ego, for all human beings (Bernet, 1994a). From 1910 onwards, Husserl worked on "extending the transcendental reduction to intersubjectivity", (Hua XIII, No. 6, cited in BKM, p 154). In 1914, Husserl believed that empathy is only possible by way of presentiating the other's "point of view", (Hua XIII, p 329, cited in BKM, p 155).

Of the work of writers who are not Directors of the *Husserl Archives*, those whose comments are most agreeable in their accuracy to the texts include the following. Armstrong is one of the few writers to have understood the place of intersubjective intentional implication in Husserl's thought (1977, p 6). Armstrong is also correct in noting that perception, even of a simple object, involves and implies the empathic presence of others and their understandings (p 7). He agrees with Natanson (1973, p 32) and Gurwitsch on this central perspective (1974, p 231).

Cairns (1976, p 102) is important in that he provided details of the reduction to the own world and spelled out its difference to the other types of reduction. The same set of interviews with Husserl and Fink provide details on what it means to analyze the transcendental ego (p 82-3). His criticisms of Husserl need careful consideration

(1972, p 21, pp. 27-29). Embree (1992, pp 196-208) is one who follows Cairns in wanting to develop Husserlian reflection and focus more on the givenness of objects than on interpreting the intentional forms. In fact his 1997 paper demands criticism (p 289) to develop the work. Kersten (1973, p 135-143) makes critical comments which need attention and he seems to be a relevant player as he was an undergraduate student of Husserl.

Generally, a sufficient background necessary to understand the *Fifth Meditation* has been supplied by the comments in the previous chapters on intentional implication, modification and explication. The *Fifth Meditation* also stands as part of an uneasy transition from *Amsterdam Lectures* (inaccurately recapped by Kocklemans, 1967, pp 429-446) to Fink's *Sixth Cartesian Meditation* (CM VI, completed in 1932). The text of the *Sixth Cartesian Meditation* does not compare to the commentary given on the latter by Bernet (1994b) or by Fink in 1933 (1970) and later. It appears that the *Sixth Meditation* is a rough draft that was abandoned and represented Fink's own work. The marginalia by Husserl and his appendices frequently criticise Fink's approach. So, the *Sixth Meditation* cannot be used as a study to enhance understanding of Husserl's phenomenology.

2.3 Faulty readings of the *Fifth Cartesian Meditation*

The rogues gallery of repeated failures to attend to the text includes the following: Schütz (1966), Kocklemans (1994), Alweiss (1996, 2003), A. Smith (1997). Heidegger's *Being and Time* is clear in section 1 to 7 and 83 and some other places. Wertz and Giorgio carry on at the rear in some invention of their own but have laid claim to the word "phenomenology" but have created a new psychologism.

First for censure is Schütz who, although in many ways a supporter and developer of Husserl's work, provided a seriously mistaken critical reading of the *Fifth Meditation* that has unfortunately upheld for many years (1966). Schütz was correct in noting that there is a two-step reduction (p 57). But shortly after this, he stated that it is impossible to perform the procedure (p 59). Schütz is incorrect to think that there are three egos in Husserlian phenomenology (Op cit) for there is only one sense of self, the natural attitude one that has different functions according to the perspective taken towards it. The on-looking part of consciousness, and the absolute consciousness, is not egos in the same sense at all. However, Schütz only provided general comments, that there are two appresentations of sense to the other. Firstly, the addition of a sense of lived bodiliness to the other. Then the other is seen as a co-existing ego in the mode of having the givenness 'There' (p 64). This much is correct.

Schütz then moved into a series of critical remarks concerning circularities that are presupposed in judging the senses of ownness and otherness in self. Such remarks are in direct contradiction to Husserl's principle of reduction, that it is not permissable to prejudge what is self and what is other, in the transcendental reduction (p 65-6). The comments are correct in so much that the manner in which such a judgement is made is intersubjective in origin, and that it is meant to be removed by the reduction. Insomuch that he is questioning the sense of intersubjectivity for Husserl, it seems that Schütz has got a sufficient grasp on the subject and is stating that Husserl should have addressed communication between persons as well, rather than moving to consider some 'wordless' and 'culture-less' perspective (p 75-77).

Unfortunately, Schütz concluded that solipsism arises when the natural attitude intersubjective set of meanings is rejected as a ground for phenomenology. This is obviously a fault for it at once ignores the sense of the transcendental reduction and secondly fails to address the main perspective of Husserl, that meaning is a public affair (p 91). Schütz claimed this final situation is due to the ontological mistakes of Husserl (p 87). Such a comment is entirely contradictory to his own initial opening

statement that empathy makes possible reciprocal understanding within a human community (p 52). Therefore, the comments of Schütz are garbled although he made pertinent criticisms on circularity in the method and reasoning of Husserl. Schütz did not understand that there are two absolutes in Husserl's thought (p 167).

Gorner supports the reading of the *Fifth Meditation* as the work of Husserl-the-solipsist but provides some condensed and useful points in terms of emphasizing how there is a double action of the transcendental reduction (1976, p 61, citing Hua XIII, p 189). He clarifies the processes that are involved in creating the understanding of the other as a person, 'like me', with a personal perspective of their own. Gorner also confirms that the reduction produces an understanding of objects for consciousness, as appearing with a reference to other persons (p 60). Similarly, work by Crossley (1996) is part of social psychology and reads the *Fifth Meditation* as a confused failure to attend to intersubjectivity in an adequate way. This is part of the mis-information effect that abounds in understanding empathy and intersubjectivity in the secondary literature.

Elliston provides good details of the peculiar reduction (1977, p 217) and he notes that objectivity is there for all (p 213). Elliston remarks correctly that at the time of writing, Husserl believed that all phenomenological answers were to be found in the *Eigenheitssphäre* and he provides plenty of details about what appears after the full reduction (p 219, cf CM, §44, §45). Elliston is also correct in naming sections 52 to 54 as the foundation for the analysis of all intersubjective experience and knowledge, and that it involves "intentional overreaching", (1977, p 223-4). Elliston also sides with Schütz in wondering what happens to natural language and meaning, for transcendental phenomenologists. Elliston has difficulty in accepting the tenet that the natural attitude can still be analyzed, by or within, the transcendental one (p 227). So Elliston's paper is of good quality in mentioning these major themes. Cunningham (1976) misses the point generally about the tensions and inadequacies of Husserl's approach. Costelloe (1998) does not achieve much insight in understanding Schütz's picture of Husserl.

Ricoeur provides general introductory comments on the *Meditations* as a whole (1967). His comments are insufficient and do not take the reader to a deep level of understanding similar to that which is provided by Ströker and Kern. Ricoeur is quite correct to note that simultaneously, the other is constituted in me and that the other is constituted as other, different to self (p 116). He is correct in stating that both self and the other belong to each other's world of experience, and that this one world is

accessible to all persons (p 117). He is helpful in pointing out that several of the sections of the *Fifth Meditation* can be read together, and that Husserl was providing a progression which ascends from the most fundamental to the highest, cultural senses. Although many details of the alleged cognitive process are mentioned, the amount of detail provided is not sufficient in comparison to Kern's presentation (BKM, p 156). Merleau-Ponty remarked that reflection is necessary, despite his other comments on its inability to be one that wholly displays everything that the thinker wants to know. We should not be drawn away from reflection but need to focus on "the basic operation which infuses meaning (*sens*) into the sensible, and which is taken for granted by any logical mediation or any psychological causality", (1964, p 34).

As regards the remainder of the English language literature on the *Fifth Meditation*, comments are required on work from the following persons. Welton provides useful snippets from the Husserliana series on Husserl's own immediate disappointment with *Cartesian Meditations* and provides a sketch of how Husserl worked to further clarify his position (2000, pp 129, 133-8, 148, 150, 155, 222). The general tenor of these remarks is to further stress intersubjectivity. Strasser agrees that immediately after sending the typescript of the *Meditations* to the translators, Husserl no longer liked his work (1976, p 15).

Kocklemans is correct to understand the reduction to the own world as a reduction to non-verbal experience (1994, p 283) although the overall standard of his work is poor. Steinbock is correct to quote *Husserliana XIII* that shows the primacy of empathy (1995, p 53) and he correctly notes that speech has been omitted in the particular case of the *Fifth Meditation* (p 74). Some insightful comments on association in *Ideas II* and the *Meditations* are found in Lauer (1967, p 173). He is correct to note the central role of association between one's own *Seele* and *Leib* and to note the appresentation of this sense of unity to the other. Husserl believed that the presentiated or mediated sense of the other is supported by the first-ever achievement of the pair, self and other. Lauer spots that the *Kulturwelt* is the basis of the intersubjective a priori conditions for the existence of the shared world (CM, §61, §62). His comments (1967, p 169) are very much like those of Ricoeur (1967, p 117) and Elliston (1977, p 217). Elliston is correct to note layers of constitution of the sense other in the *Fifth Meditation* but he does not go as far as working out the universal essence of empathic presentation.

Downes makes an introductory comparison to treatments of the problem of other minds (1965, p 253). Downes is noteworthy in that he also realises the centrality

of the One World thesis (p 258) and he is able to realise that there is something of a contradiction between alleging that the on-looking part of consciousness is able to generalise its perspective to such a degree that it is able to take up a position of looking with 'anybody-ness' and not 'somebody-ness' (p 257). The *Fifth Meditation* could be read as an answer to the problem of other minds but its form of analysis circumvents 'the problem' as did Heidegger.

Lambert correctly ascertains that the full reduction is meant to remove all senses of intersubjectivity (1975, p 45). Yet Husserl's argument rests on the ability to judge the sense of one's ownness as being different from the sense of the other's givenness (p 47). Lambert makes a number of objections to Husserl's approach on the grounds that assumptions without evidence, let alone phenomenological evidence, are being made. For instance, Husserl assumed that one's own experience of *Leib* is like that of all other persons. This is particularly strange when the first hand, living, bodily senses of other persons are unavailable to self (p 49).

Smillie provides an interesting perspective insomuch that his comments lend themselves to a semiotic reading of the expressiveness of the connection between the *Körper* and *Leib* (1971, p 65). However, there is an over-strong emphasis on the role of the motivating understanding of the other, as having a living body like mine. This does not account for the first-ever occurrence of empathy that happens in infancy. But, Smillie is quite correct to note the shortcoming that whilst infants are turned towards the other, there is no way of being able to see their own face (p 67). However, the emphasis on argument by analogy is misplaced (Ströker, 1993, pp 130-131). Husserl's argument is much greater than just focusing on the nature of the feedback and connection between two types of expressive sign, between the unity of self and that of the other.

Further French writers need to be mentioned for their comments on the other have relevance for understanding the different readings of the same situation. The phenomenological movement as a whole influenced continental thinking about the nature of the other. Notable contributions have been made by Heidegger (Chapter 9), Sartre (1943/1958, Appendix 1.2), Merleau-Ponty (1945/1962, Appendix 1.2), Levinas (1947/1986, 1963/1987) and Lacan (1954/1978, Appendix 3.3). But a full discussion of these developments would take us far away from what the function of this account should be for the thesis. Please allow the following remarks to suffice.

Merleau-Ponty's position on empathy and intersubjectivity followed the comments of *Ideas II* (§21, p 101/95) and discussed "co-functioning" and

"intercorporeality". Merleau-Ponty wrote: "We function as one unique body", (1968, p 215). "There is not the For Itself and the For the Other. They are each the other side of the Other. This is why they incorporate one another: projection-introjection", (p 263). Merleau-Ponty accepted Husserl's position on presentation and the givenness of the other. To accept this position means to agree with the claim that the sense of the other in the natural level is the production of a connection between self, other and the totality of social life. The sense of the other is a mirage because each consciousness puts it There, *in the place of the other*, and does so in a regular way. Projections, retentions and anticipations are in an interplay that continues to attain a sense of others as the basis for all public meaning.

Of the remainder of English language works on the *Fifth Meditation*, background comments have been provided by Hall (1979) who makes generally correct comments without making any piercing insight. Embree remarks on Husserl's paradoxical findings (1997). Spiegelberg has a paper that suggests the possibility of a generally phenomenological-subjective type of analysis, in imagining what it is like to be another person (1980). This transposal approach is distinguished from empathy proper. What Spiegelberg is discussing is what it is like to move about in another person's world. Not much help can be gained from Stein's doctoral thesis that is not precise in laying out the method or the problem at hand (1989). Other background material is provided by Owens (1970) in a general piece on intersubjectivity.

Some further contributions on *Meditations* are made by Attig and Spiegelberg (1976) who discuss apodicticity incorrectly. It was not achieved at the time of writing but was an aim. Tripathy (1992) is generally inaccurate about the *Meditations*. Embree (1997) notes that the reduction to the sphere of ownness is also contradictory in that it is not possible to remove the natural attitude. He notes that the *Fifth Meditation* is an argument by logic. There are indeed confusions between the constituted and the constituting (p 289). Hall (1979) notes the tension between reducing to a sphere of ownness that correctly knows the whole world (p 15) but he does not note the 'contradiction' of having empathy within a sphere of ownness (cf CM, §44, p 99/129-130). Williams (1989) is an acceptable introductory work. Husserl's image of human beings is discussed by Stack (1974). There is a general discussion of empathy by Bello (1977) and other introductory remarks by Arp (1993). Lacklustre contributions to the literature have also been provided by Boehm (1970), Cobb-Stevens (1983), K. Hartmann (1985), Maloney (1986), Bostar (1987), Mishara (1994), Tharakan (1998) and Carr (1973, p 32-5, 1999).

Some poor papers and books have been contributed by the following persons and are mentioned here for the sake of completion rather than edification. The work of Kocklemans (1967) is lacklustre in comparison to those contributions noted above. Kocklemans fails to provide an analysis that goes into sufficient detail (1987). A paper by Marsh is noteworthy for being published at all because of its gross inaccuracy in asserting that one's own *Leib* is removed by the reduction (1979, p 463, cf CM, §44, p 98/129). Such a mistake indicates the poor state of play in the general knowledge of Husserl's work. A paper by Zahavi entitled "Husserl's intersubjective transformation of transcendental philosophy" is misleading because the body of the work is very far from the stated aim (1996). The paper jumps around a number of subjects without making any specific points or showing Husserl's development of Kant or response to Hegel.

Haney's book on the *Cartesian Meditations* is inaccurate (1994). She interprets the transcendental reduction as removing all conceptualising ability from the on-looker part of consciousness. She writes that a "pre-linguistic, pre-empathetic ego cannot" describe itself. "The primordial ego cannot speak; the solipsistic ego does not cognize the phenomenon of the other; the mundane ego labels the natural, everyday ego which constitutes itself and others as mutual reciprocal subjects/objects in the shared, intersubjective world", (p 31). Such notions are completely foreign to the text that states quite clearly that there is no such thing as a pure ego without a sense of the other. A further problem arises later, where Haney believes that argument by analogy is taking place (p 119-120). Obviously, this is not the case as Ströker points out (1993, p 130). Consequently, when Haney states it again, the same point needs to be ignored (1986, p 146, 1997).

As a closing comment on *The Fifth Meditation*, it has to be noted with respect to Levinas, that Husserl took an epistemological and not an ethical approach to intersubjectivity on the occasion of writing the *Meditations* and in some other texts, but the *Kaizo* papers are evidence to show how ethics were included during the years of writing and teaching (cited in Welton, 2000, p 260, pp 306-327).

2.4 The difference between adequate and inadequate readings

To focus on the nature of the conditions of intersubjectivity, as Husserl did, is to compare and contrast manners of givenness that comprise the whole of meaning as publicly situated and open to be understood by any person in anyway. But there are

rational limits of specific, necessary conditions of thought. The accessibility of the human world to the meanings of others and the real physicality of material and bodily being is constrained by prior understanding. An approach that focused on the manner of relatedness, could move toward ethics and epistemology or any inclusion of important topics and still remain a phenomenology, as long as it keeps the myriad of worthwhile distinctions actually made by Husserl over the years of writing.

Ultimately, the state of pure psychology in relation to transcendental phenomenology in the *Crisis* is that pure psychology is abandoned as a mistaken but useful, introductory phase in the development of transcendental phenomenology. Empathy and intersubjectivity are the most central topics, rather than a focus solely on the lifeworld that is multifaceted. There is a large body of works on *Crisis* that include noteworthy items from Ströker (1980) and Scanlon (1992). One way of considering the *Crisis* is to think of it as a defence against not being able to admit the mistake of ignoring Heidegger's ontological and hermeneutic themes.

Both Husserl and Heidegger are guilty of hubris in claiming that their positions are absolute ones. Husserl seemed unable to bring himself to give any concessions concerning hermeneutics to Heidegger and dug himself further into an entrenched position as regards transcendental phenomenology. Any possibility of a rapprochement with Heidegger is omitted to save his own project of transcendental phenomenology. The lines toward the other opened up by section 45 of *Phenomenological Psychology*, or the analysis of the expressive body in *Ideas II*, are not followed through by Husserl. If Husserl had accepted Heidegger's criticisms gracefully or re-opened the semiotic path that was so clear in 1914 (Bernet, 1988, Ströker, 1993, p 131), this direction might have opened up new avenues of thought that could have showed the reliance of Heidegger's work on Husserl's. Instead, it seems that Husserl chose to ignore Heidegger's position except for the 1931 critique (1997b) and for those remarks that insist that transcendental phenomenology of history is the only true path for all philosophy and the sciences, the dream was not over (Crisis, App IX, p 391/510).

Appendix 3

Heidegger's challenge and the other in psychotherapy

Aim: This Appendix provides material related to the psychotherapy literature and practice. Further affirmation of the genuine matter and style of phenomenology need to be opposed to inaccurate study and commentary. Heidegger's work and manner of writing must come for critique in comparison to the Kern and Marbach school of interpretation. A number of themes are covered below and should be understood as the discussion of matters that are parallel concerns of the main text. Some brief comments are made about Daseinsanalysis, the only explicitly Heidegger-influenced therapy. But a sustained emphasis on Daseinsanalysis would detract from the aim of the thesis that is to focus on the other as a whole, comprised of developmental and social understanding that enables therapists to meet with clients in an adequate manner.

3.1 Heidegger's mistreatment of phenomenology in *History of the Concept of Time*

Heidegger is generally understood as the most serious opponent of the Husserlian attention the 'superficiality' of consciousness. The thesis has opposed Heidegger's influence, in to re-writing Freud's psycho-analysis by Boss and has showed how there is a richer vein of critique and development by way of Husserl. But something needs to be shown about how at fault Heidegger was in his critique of Husserl. Two specific shortcomings of Heidegger's stance can be traced back to the 1924 lecture course published as the *History of the Concept of Time*.

• Firstly, Heidegger did not treat intentionality as intentionality but obscured Husserl's clear comments in *Ideas I* on intentional implication and modification and turned away from the phenomena to Greek philosophy. Specifically, he turned away from the phenomena of the different types of givenness and abandoned a possible critique and

development of the investigation of noesis-noema correlates and Husserl's hermeneutic stance with respect to how different types of objects appear.

• Secondly, in *History of the Concept of Time* Husserl's phenomenology is defined without mentioning the major focus on the intentional analysis of noeses and what that means (for instance Id I, §99, §111). It is not clear whether this is a purposeful mis-representation of Husserl's case or not. However, Heidegger's critique of Husserl made Heidegger's phenomenology into an object-related study in the context of ancient Greek philosophy rather than the relation of the being of Da-sein to the being of what exists and how it exists, for Da-sein.

Heidegger's critique of Husserl in *History of the Concept of Time* can be summed up as follows:

• Nature and consciousness are two ontic occurrences; whereas Being is the first phenomenon, following Aristotle. Being is the ground to be understood phenomenologically with the Being of the intentional, consciousness or Da-sein, as the first port of call: The monumental accusation put to Husserl is that he entirely evaded the call to understand the question of the Being of consciousness: "Husserl's primary question is simply not concerned with the character of the being of consciousness", (HCT, §11d, p 107/146-8). And further, "*the question of the being of the intentional is left undiscussed*", (§12, p 113/157). Leading to the conclusion: "*Not only is the being of the intentional…left undetermined, but categorially primal separations in the entity* (consciousness and reality) *are presented without clarifying or even questioning the guiding regard*", (§13f, p 128-9/178). The phenomena of the Being of self and other is described as even "Dasein's being-alone is a being-with in the world. Being-alone is only a deficiency of being with - the other is absent - which points directly to the positive character of being-with", (§26a, p 238/328). Da-sein should be understood in a double sense: "first, that of *the* entity which is to give the sense of being originally and authentically; and the other is the determination of the *right sort of access* to the entity in order to bring out the sense of being", (§16, p 146/195-6).

• Heidegger claimed that Husserl naturalised intentionality because he kept the separation between subject and object rather than overcoming it: It is claimed that Husserl's approach is no improvement over the natural attitude. The accusation is that the initial assumption, that meaning and being exist for consciousness, is named as a presupposition and so stated as being out of court: For "absolute being - …does not determine the entity itself in its being but rather sets the region of consciousness within

the order of constitution and assigns to it in this order a formal role of being earlier than anything objective… Thus this determination of being is also not an original one", (HCT, §11c, p 105-6/145). The point is that Husserl is meant to be idealising consciousness rather than attending to it as a phenomenon in the world: "The elaboration of pure consciousness as the thematic field of phenomenology is *not derived phenomenologically by going back to the matters themselves* but by going back to a traditional idea of philosophy", (§11d, p 107/147). For this criticism to stand it would have to be the case that Heidegger had circumvented the whole influence of the history of philosophy and gone further toward the nature of intentionality in the world prior any hermeneutic bias distorting his view. Clearly, he preferred argument according to the pre-Socratics.

Heidegger's hermeneutic strategy can be summed up as follows:

• There is a move to hermeneutics as referentiality[16] in the more all-encompassing horizon of historically-inspired retrievals of meaning: "When we ask about the sense of being, then being, which is to be determined, is in a certain way already understood… a *wholly indeterminate preunderstanding*… whose character can however be phenomenologically understood", (§15, p 143/193).

• Reductions of a different type show horizons for understanding of the sense of the being who understands beings of different sorts. For instance, Da-sein is the only being who understands self and non-self being and beings. Da-sein has a world. Animals have a sort-of world. Primitive Da-sein has an animistic world. Non-Da-sein being does not have a world.

• Kant's a priori is taken to the horizon of Da-sein's temporality as a finite mortality and comparative history. What is required is a return as a "genuine repetition," a "return …that goes back prior to the questions which were posed in history, and the questions raised by the past are once again originally appropriated… the repetition … must bring us to understand that the Greek formulation of the question was conditioned and provisional and… had to be so", (§14a, p 138/188). On the one hand, Heidegger clearly preferred the Greek conception and yet he also held that: "The more originally and the less prejudicially the elaboration of what is put into pre-view is brought about, the less one uses fortuitous, seemingly self-evident and worn-out concepts which are clear in their origin, then all the more surely will concrete research

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[16] More about hermeneutics in Chapter 9 (cf BT, §§16, 17, 31-3, 76).

into being attain its ground and stay rooted in its native soil", (§32, p 306-7/423). The point is that this passage does not make it clear that the majority of Heidegger's philosophical work exists as historical comparison where the earliest Greek philosophers are valued time and again over contemporary ideas.

The argument between Husserl and Heidegger is about what is valued as the genuine manner of attending to the pristine phenomena of intentionality in its genuine contexts of others, culture, philosophy natural science and history. From Husserl's perspective, Heidegger was wrong to prefer empty philosophising over an attention to the phenomena. Despite his pertinent hermeneutic criticisms, Heidegger did not do intentional analysis but made historical comparisons in works like *Being and Time* and the *Zollikon Seminars*. Heidegger's criticisms fall flat because he cuts out intentionality from his analysis. Of course consciousness does not appear directly but it does appear through the givenness of any object through one's own actions. The phenomenology of the intentionality of noesis-noema correlations and implications beats the phenomenology of being-in-the-world and Da-sein devoid of intentionality.

To summarise, a discourse about being does not help because it is an analytic reading of human being that ignores intentionality and shared meaning in favour of history. Although history is important it is not as important as understanding psychological meaningfulness and meta-representing the shared relationship with others. *History of the Concept of Time* is a particular case where Heidegger refused to attend to intentionality and possibly purposefully misrepresented Husserl's turn to consciousness, whilst turning his work to non-sensible Being. When taken to psychology or therapy, the basic stuff of affect, the presence of the past as personal history, suffering, cause and 'causes,' habits of all kinds - are the basic material that needs to be understood.

Similarly, the influence from 1924 is taken forward into *Being and Time*. Many interpretations of *Being and Time* are simply inappropriate because they do not understand Husserl's phenomenology and therefore cannot see how Heidegger placed his work with respect to the *Logical Investigations, Time*, *Philosophy as Rigorous Science* and *Ideas II*. Like Husserl, Heidegger worked to replace 'bad naturalism' with 'good phenomenology'. Heidegger provided a hurried sketch in Division One that is a blur of concepts that do not begin to make a focus until section 69 and Division Two. However, Division Two is more unclear than the first.

Unfortunately, some of the major commentators on Heidegger who have the greatest familiarity with his work are not translated into English. There are some notable exceptions including a short paper from Dastur (1996), Gadamer (1975) and Bernet (1994a, 1994b). The reading of *Being and Time* here is influenced by seeing the work as a response to Husserl (among many others) and a critique and development of his position. Lambert (1975) makes a correct comparison to *Being and Time* where Heidegger wrote that the other is encountered "from out of the *world*", (BT, §26, p 112/119, where the world is the basis of the understanding of the phenomenologically "secured problematic", §43a, p 192/207). Other sound contributions that have accurately sketched the major themes of *Being and Time*. A deficient interpretation of Heidegger is provided in the doctoral dissertation by Willbourn (1997).

The core image of *Being and Time* (§§17, 18), which is that of the semiotics of immediate understanding in relation to temporality (§69). The referentiality and semiosis through which things, persons and the gestures and speech of persons, make sense within the horizon of the world, is a temporal occurrence.

Heidegger was capable of clear writing and presentations of his thought (1997). However, in *Being and Time*, he chose not to be clear and provides readers with an exercise in style. It becomes necessary to read in between the lines, as well as along them, in order to work out what he had to say, such is the multiplicity of meanings that he called forth. With reference to Heidegger's disconsolate remarks at the end of *Being and Time* (§83), it seems that he is unhappy with his analysis, although it is not clear why. Possibly, this is because there is no balancing up of the clear emphasis for the influence of the past in Division One and the less clear emphasis on the future in Division Two, for instance. The major figure of the hermeneutic circle in Division One refers to the influence of past knowledge, or better, pre-reflexive understanding in Dasein's being. It is the influence of the presence of the past, in the present, for the future.

Heidegger's writing in *Being and Time* is polythetic. It traverses a number of introductory distinctions, before heading off on a new tack. Thus, it provides a movement of continuing clarification. It establishes a distinction early on, and then abandons it for a new term. The experience of reading *Being and Time* is similar for the struggle clarity itself. *Being and Time* is as though Heidegger purposefully wished to defy clarity for the sake of making the reader work at making the text meaningful. Reading *Being and Time* is a lesson in artful hesitation and delayed gratification.

The Husserl-Heidegger comparative literature has useful contributions from F. Smith (1970), Hopkins (1993), Stapleton (1983a, 1983b), Moran (2000a) and Maloney

(1986). Other analyses of Husserl's approach to meta-phenomenology come from Fink's *Sixth Cartesian Meditation* (1995), Prufer (1992) and Mirvish (1995), which are comparable to Heidegger's comments.

In comparison, it can be seen that for Heidegger, the method of phenomenology is developed through a preparatory procedure of finding the horizon of Da-sein's temporal being (BT, §5, p 15/17). The same investigation is repeated through increasingly more concrete and intricate analyses, by the 'description' of a selection of primordial existentials of the ontological horizon of the world, meaning and temporality (§§69b-83). Some themes within the introductory sections of *Being and Time* provide clues to the most constitutive of Da-sein's being-structures. One clue is the heading of Part One. The heading states the overall aim of *Being and Time*: "The Interpretation of Da-sein in Terms of Temporality [*Zeitlichkeit*] and the Explication of Time as the Transcendental Horizon of the Question of Being", (p viii). From this remark we would expect to see Heidegger developing Husserl's eidetic analysis of the temporal structure of consciousness. During the Introduction (§§1-6) we read that Da-sein's being is *Sorge* and that this is related to temporality in some way (§5, p 15/17, §8, p 35/39). Again, readers are given a glimpse of something of the overall project. Section eight warns, for instance, that the whole of Division Two is only an initial starting point, sufficient to sketch out a basis from which to ask questions about being overall or make explicit the relation of the *Temporalität des Seins* to the *Zeitlichkeit* of Da-sein[17]. A clue to this *Zeitlichkeit* is gained from the nature of its being-in-the-world, a form of being who transcends (§7c, p 34/38), reaches out and beyond itself, in such a manner as to incorporate the Being of other beings and being overall itself. But when so much of *Being and Time* is vague with respect to a formulation of the precise details of how temporality and the transcendence of the world fit together, it can be concluded that there is a fair amount of inconclusiveness for any interpretation.

Heidegger's claims are only the understandings derived by a single author. However, in terms of discussing pre-reflexive understanding in the passive voice, then this would be acceptable if it were explained (cf §32, p 140-141/150). The question of

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[17] It would go beyond the current scope of this work to compare and contrast Husserl and Heidegger's positions on temporality. To undertake such a task would mean working through all of Heidegger's output from about 1919 to 1934 and comparing it to Husserl's writing on temporality during the same period. In short, the two perspectives are quite similar, although both writers are neither clear nor coherent in the statements they make, even within the same text (Dastur, 1996). Heidegger's position on original *Zeit* is almost the same as Husserl's.

consciousness, and active and passive process, are ignored in favour of a discourse concerning the temporal openness or clearing of Da-sein's being. There is no rapprochement from Heidegger towards Husserl's stance which is criticized, misrepresented and ignored. Consequently, the position of *Being and Time* is that all understanding of being appears in the clearing of Da-sein's temporal being, yet the manner in which Da-sein becomes aware is relegated to a mere superficiality in comparison to the fundamentality of the manner of its being.

3.2 Criticisms of the stance towards the other in section 26 of *Being and Time*

Something like a reply to Hegel is found in *Being and Time*, section 26. Heidegger claimed that all forms of surface relating are caused by being-with and are identifiable as types between two extreme modes, of either inauthentic *leaping in* for the other; or authentic *leaping ahead* for them. The first sort, leaping in, is patronising, dis-empowering, dominating and controlling the other. Even if such attempts are subtle and unobtrusive or tacit and unnoticed. In this case, Da-sein forces itself on the other and dictates to them what they will concern themselves with: "In this concern, the other can become one who is dependent and dominated even if this domination is a tacit one and remains hidden from him", (§26, p 114/122). It is a deficient mode of being particularly occurring in the attitude of everyday, fallen Da-sein. Heidegger listed some of its shortcomings as ambiguity and jealousy, chattering and fraternising and satisfying the requirements of the they. The opposite direction is to become resolute and to leap head in comradeship: "Resolute Da-sein can become the "conscience" of others. It is from the authentic being a self of resoluteness that authentic being-with-one-another first arises, not from ambiguous and jealous stipulations and talkative fraternizing in the they and in what they wants to undertake", (§60, p 274/298).

The other end of the continuum is a positive and restorative mode of being-with of leaping ahead, where the other is given back their care, *Sorge*, returning them for the burden and exercise of choosing their own individual possibilities. Leaping ahead is an empowering form of concern that helps other Da-sein because it "pertains to authentic care; that is, the existence of the other, and not to a *what* which it takes care of, helps the other to become transparent to himself *in* his care and *free for* it" as self-possessed (§26, p 115/122). This freeing of the other occurs within "authentic being a self of resoluteness", (§60, p 274/298). Indeed, an "*authentic alliance*" is co-

operative work on the same project[18] (§26, p 115/122). In terms of the possibility of co-operation between two or more Da-sein, there is the possibility that persons can work towards the same goal according to the way each participant has 'taken hold' of their own being, in how they concern themselves in their possibilities towards others: in their attitudes towards others.

For instance, *Fürsorge* includes sharing food, the style of clothing and nursing (p 114/121). But all such mentions only show Da-sein's Being and must not be read as psychology. Such an analysis of codes of clothing, forms of caring for others and the types of sharing food are not entered into but would indicate a more semiotic style of analysis of actual instances of Da-sein of the type following what is begun by the remarks on leaping in and leaping ahead (p 114/122). Such an analysis would be focused on the power dynamic between cases of dominance, robbing the other of their burdens and responsibilities; versus freeing the other, being tolerant and considerate. But the brief sketch provided raises the question of the many themes that could be included in an analysis of the ontological structures of intersubjective praxis. From section 26, four sets of themes need to be acknowledged and noted as the full context for such an analysis of being-with, yet they cannot possibly be explored here in a full account of what they might entail. These are the themes of (1) power and self-responsibility; (2) the individual and the collective; (3) authentic and inauthentic; and (4) the associated analysis of Da-sein's being-with as alienated; fallen, thrown and so forth (§27).

It is possible that Heidegger is suggesting that a politics or an ethics would be forthcoming. Heidegger stated a case for establishing a social history of oppression and liberation, slavery and freedom or formulating a 'group analysis' of such current power dynamics in a more applied style. This type of analysis can be found in feminism, Foucault and social history. Another possibility for understanding how Heidegger's thoughts can be applied ontically is that the type of Being of others can be seen in their actions and mistakes, and it is revealed in its assumptions when they project their world and their preconceptions. But the situations addressed by the terms leaping in and leaping ahead are only a small choice among many intersubjective possibilities.

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[18] Psychotherapy has adopted the same term "alliance" to characterise the type of therapeutic relationships it would like to make with clients.

3.3 On psychotherapy from a phenomenological standpoint

Although many psychotherapists have taken the word "phenomenology" to try and explore or inspire how they work and think, the vast majority of these enterprises in thought fall far short of what Husserl and Heidegger actually discussed. The attempts at explanations by Sartre, Merleau-Ponty, Ricoeur and Levinas have not helped in delineating the original concerns.

Jaspers created his own phenomenological descriptions of the experiences of people with psychiatric disorders and this is a potentially fruitful and necessary line for phenomenology to pursue. Consequently, his approach is not Husserlian interpretation of mental processes but it is interesting. Jaspers' comments on the hermeneutic circle in the *General Psychopathology* emphasised the continual possibility of the re-contextualisation of any interpretation. It is worth noting his hermeneutic stance because it was a precursor to Heidegger. Jaspers asserted six principles that are interlocking, if not repetitive.

a) Understanding "meaning demands other methods than those of the natural sciences", (1963, p 355). All "*empirical* understanding is an *interpretation*:" Therefore, hermeneutics is ubiquitous (p 357).

b) The whole contextualises each of its non-self-sufficient moments: "Understanding therefore will push on from the isolated particular to the whole and it is only in the light of the whole that the isolated particular reveals its wealth of concrete implications", (p 356-7).

c) The hermeneut should not decide on any specific understanding too hastily. Ambiguity is a phenomenon that needs addressing. Human being contains such ambiguities and contradictions. "We should always look out for possible ambiguities", (Op cit).

d) Hermeneutic re-interpretability is forever open and not capable of being closed: "all phenomena are open to *unlimited interpretation and reinterpretation*", (p 356). Therefore, understanding is inconclusive because of hermeneutic re-interpretability. Predictions and hypothesis testing lie outside of the sphere of psychology and psychiatry. "If understanding is inconclusive, then our predictions of what someone will do or how he will behave are equally so", (p 358).

e) Although hermeneutic re-interpretability occurs, and all topics are open to it, it is possible to become more certain concerning specific understandings. "Multiplicity" of "unlimited possibilities of interpretation… does not necessarily imply haphazard

uncertainty but can mean a flexible movement within the range of possibility that leads to an increasing certainty of vision", (Op cit). It follows that rationality exists and that some interpretations can be shown to be better or worse than others. Although there is re-interpretability, there is not chaos or a loss of distinguishable criteria for making distinctions.

f) Jaspers believed that it is possible to distinguish between truth and falsity (p 359). For him, phenomenology is about "understanding which illuminates" and "makes us positively conscious of what is". The representation of the nature of the relationship is also borne out by being able to judge between different types of relations.

Phenomenology for Jaspers meant "purely an *empirical method of enquiry* maintained solely by the fact of *patients' communications*… The object of study is non-existent for the senses and we can experience only a representation of it… Description demands the creation of systematic categories, as well as demonstration of relationships and orderly sequences on the one hand and of sporadic appearances, unheralded and unforeseen, on the other", (p 55, fn). What he meant was that he wanted phenomenology to be an empirical investigation of the full range of human experiences understood as intentional and meaningful, rather than chaotic. He acknowledged that the consciousness of the other does not appear, so that only conscious communication can be studied. For Jaspers, the scope of the approach for psychotherapy practice should be sufficient to spot regular, definitive patterns and be capable of including and accounting for novel, unique and idiosyncratic occurrences. The consequence for those who accept these tenets is to agree with Jaspers in concluding that personality is *inconclusive* in a hermeneutic sense. "Personality is always inconclusive and points on to something else", (p 431). "The quality of a man can never be stated with absolute certainty as to the future and, so far as the actual manifestation has gone, can only be fixed in retrospect by ignoring the play of chance and free decision. Personalities are never whole and conclusive. If they were, they would be without life and potentiality, one-sided and stultified, grown into an automaton", (p 434). "We cannot say whether the theoretical concepts of what may underlie everything do approximate to what 'really is' or to what 'is properly there'. *There is no valid theory of psyche, only a philosophy of existence*", (p 551). This latter sentence seems to support the idea that the force of non-empirical stance is sufficient to be correct. Self-reflexively, to accept hermeneutics is to be aware of what interpretative strategy or preferences are being taken towards a specific situation in terms of making sense of it.

The point of this presentation of the early work of Jaspers is to illustrate that the influence of Dilthey was at large in the German-speaking world of mental health before Heidegger. The work of Jaspers has a contemporary hermeneutic quality to it.

Further comments below are based on the reading and an extensive literature search of the leading databases of psychological and psychotherapy literature including Ovid, Medline, SilverPlatter and PsycLIT™. The comments are drawn from an analysis of the available books and papers given in abstract on the databases. It is not feasible to give a detailed analysis with respect to this literature due to a lack of space at this late stage. The following comments concern how phenomenological topics or their equivalents are broached in the natural therapy literature that is theoretical and empirical.

The specific topic of a primordial lifeworld does not arise in the databases of the literature of course. The closest equivalents to this might be worldview, cultural consciousness or the social learning of assumptions about the cultural world. There are writers and researchers who use the natural science mindset and techniques to discuss social learning from an intersubjective and cognitive-behavioural perspective. And there are those writers who discuss themes similar to intersubjectivity under the heading of 'systems theory' but the latter writers are using an electronic and mechanical metaphor as the basis of their approach.

Another literature search using the word "empathy," produced many items of quantitative and qualitative empirical research, but no comprehensive discussions of the theories concerning how empathy occurs. It can be concluded that just about all therapies have ignored hermeneutics with a handful of exceptions (Tuckett, 1994). The constitution of the sense of the other is completely ignored within mainstream psychology. The only places where it does arise are in theorising about object constitution and in ubiquitous but nebulous remarks that the therapeutic relationship and empathy are central topics.

There is the beginning of a philosophy of psychotherapy in the work of Grünbaum (1984), Edelson (1984) and Erwin (1997). Erwin has no account of the psychological world and writes in support of logic.

In some quarters of the UK there is a rumour that Lacan was a phenomenologist, which is entirely untrue. Lacan knew Heidegger personally and translated his work. But what he took from Heidegger and Merleau-Ponty was an interest in language, which he developed in his own way (Roudinesco, 1990, p 299). Roudinesco comments that Lacan accepted a turn to language and so he was critical of

phenomenology because he sided with structuralism at the time (p 300). Lacan (1977, p 193) comments on "schema L" which is stated as being about how speech unfurls four positions. The schema is given as a Z shape in one paper and as a figure of eight in another work by Lacan and Wilden (1981, p 107, p 267). Lacan seems to be saying that what therapists receive is the unconscious. Little is explained in the presentation of the schema and because it has directional arrows in Lacan and Wilden, it makes more sense to read it as a series of 'causative' interactions.

Other→unconscious Subject (*das Es*) ~ an original trauma occurs

unconscious Subject→object ~ the trauma is held in the infant in its unconscious

object→ego ~ a paranoid and alienated sense of self arises for clients

ego→Other ~ transference in the therapeutic relationship is shown in speech, affect and behaviour.

What Lacan, Boss and Atwood and Stolorow have in common is that they work to criticise the Freudian influence that reifies and decontextualises by focusing on 'the individual'. Binswanger and Ellenberger could be mentioned but they have not added a great deal.

The work of Owen has been towards establishing the genuine relation between Husserl's phenomenology (1992, 1993, 1998, 1999a, 1999b) and Heidegger's (2000a, 2000b), and between Husserl and scientific psychology (Owen and Morris, 1999). Plomin (et al 2000) is a useful work that shows natural science at its full extent but meaning is not wholly determined by the material substrate of "heritability".

3.4 Against pseudo-phenomenology

The contributions of Husserl and Heidegger can be compared as alternative versions of phenomenology. To do so is to set a limit on the core concerns of the discipline. But the work of some 'phenomenological' psychologists and psychotherapists is far outside of the core to deserve the name phenomenological because it has too little in common with the original themes. Although Giorgio, Wertz, Ihde and Strauss have appropriated the word "phenomenology," it does not mean that any of them make a priori analyses of noesis-noema correlations or any such activity. This gives rise to "phenomenology" in the vulgar sense of it being a mere subjectivism or description of what exists. Humanistic psychology, existential-humanistic therapy, existential psychiatry and other schools have perpetrated this fault. It is a new psychologism that never understood the old a priori pure psychology.

The size of the problem is much greater than there being some psychologists who have felt that they wanted to develop some of Husserl's ideas into an empirical practice. The fact is that because so few people know what Husserl wanted his readers to do that a whole school of faulty scholarship has arisen that uses the original name but does nothing that the term stands for. Clearly, these writers have not considered the original works in any serious way. Since *The Philosophy of Arithmetic,* Husserl argued that concepts should become more valid by attending to conscious experience and mental processes should be related to sensual and intellectual meanings. For Husserl, the unrefined data are conscious, and the refined data are a priori essences, ideas. Giorgio and colleagues have only focused on lived experience as represented descriptively and understood as a focus on object-senses. Accordingly, this pseudo-phenomenology omits entirely the requisite focus on attending to the manners in which consciousness attends to its objects and does nothing to further apriori theoretical research. Marbach (1988a) is probably the best short introduction to what Husserl thought theorising in psychology should be. Giorgi and company are quite happy for phenomenology to be a science and for philosophy to be removed from psychology. The position is a new psychologism and the opposite of what Husserl and Heidegger wanted. Heidegger showed how well he understood Husserl's desire to reform psychology in his first part of Draft B, in response to Husserl's first draft of the *Encyclopaedia Britannica* paper. Contra Wertz and Giorgio, their reading is not a matter of a new interpretation of Husserl or Merleau-Ponty but a refusal to use his procedures of a priori, noetic and eidetic research before any empirical work.

Phenomenology is not about description without understanding what attitude oneself is in when turning to the objects, in order to understand the relation to the objects and the work that consciousness does.

Appendix 4

The natural psychological science evidence-base for individual therapy

Aim: The type of natural psychological science that is explored below is the standard empirical sort that applies statistics and falsificationism in making its conclusions. Such a type of thinking is close to what Freud wanted psycho-analysis to become. The purpose of this Appendix is to take stock of what has been achieved in creating a consensually agreed natural evidence base for individual psychotherapy. The aim is to ascertain if, and in what way, this evidence-base for individual psychotherapy is converging. The potential outcome would be defining in what way there is convergence about 'effective' therapy. The outcome raises questions about a wholly quantitative means for clinical reasoning and evidence-based practice. No specific comments are made concerning the use of statistics and the reliability of the means of generating the findings in the five sources that are analysed. Rather, the aim is to promote discussion and reflection on issues concerning the focus of empirical research as a whole. A guiding assumption is that there is a role for client-centred, need-oriented, useable research which would help with in-session effectiveness and other practical concerns.

The focus of the natural scientific approach is on randomised control trials and meta-analyses for justifying and providing psychological services and therapy. Generally, psychotherapy research considers quantitative evidence that show what sorts of therapy are curative. But this is only one example of what empirical research could be. Currently, psychotherapy research answers one major research question:

Research question 1. How should therapists practice effectively with specific disorders?

The analysis below is proposed as a self-reflexive step in finding out how far randomised control trial (RCT) research has got in answering research question 1. The paper compares the references for specific disorders for individual therapy, to find out how much commonality there is among the recommendations made.

The easiest form of comparison is to display the recommendations of the evidence bases in tables. Five major evidence bases are surveyed. The sources for the

comparison are taken from Gabbard (1995), Roth and Fonagy (1996), Division XII of the American Psychological Association (Chambless et al 1998), Nathan and Gorman (1998) and the UK Department of Health (2001). Four of these five works are interrelated. The Nathan and Gorman book follows the Chambless et al work. The Department of Health recommendations are a development of the study by Roth and Fonagy on behalf of the National Health Service (NHS) Executive.

Table 1 displays the recommendations of Gabbard and his team (1995) from the American Psychiatric Association's Task Force on effectiveness. The strength of this huge collaborative effort is that psychodynamic and cognitive behavioural therapies are given room. The Task Force was the first to publish and set down recommendations on what is recommended practice for psychological and psychopharmacological mental health treatments. The work has its worth in including details on good practice and it makes recommendations on how to provide services for eating disorders, for instance. Some details of the size of the research group are provided and RCT findings are listed alongside research that has had group sizes as small as n = 5 with no control group. In criticism, it is not clear which studies are of the preferred RCT format.

Table 2 portrays a seemingly authoritative work (Roth and Fonagy, 1996). But after scrutiny, some of the recommendations in the closing pages of the work are made without substantive evidence. Specific omissions of the evidence exist with respect to two claims. First, the authors claim that psychological education, motivational interviewing and interventions that focus on self-control and behavioural couples therapy were "proven" interventions for overcoming alcohol abuse (p 366). No references are made to this literature and a search of PsycLIT by this writer could find no references in the database. Secondly, the authors claim that cognitive therapy is proven to help schizophrenia but again references are not quoted. A search of PsycLIT by this writer revealed two Chinese language publications that do support this claim but they are not referenced in Roth and Fonagy's book. Therefore, it is not clear what evidence is being cited to support these recommendations made in the closing pages. Accordingly, it is not clear what evidence has been employed in making the concluding statements on effectiveness.

Chambless provides a set of recommendations that almost entirely support the provision of cognitive behavioural therapy (et al, 1998, Table 3). Chambless and her team, on behalf of the American Psychological Association, apportion the findings into gradations of the amount of proven and possible efficacy. But they do not make clear which papers are RCT findings. Furthermore, in presenting guiding conclusions, it is

Disorder	CBT	Psychodynamic	Other modality
Schizophrenia	Social skills Benton & Schroeder 1990		
Major depressive disorder	CBT Depression Guideline Panel 1993	Brief dynamic Depression Guideline Panel 1993	Interpersonal Frank et al 1990
Agoraphobia	Exposure Jansson & Ost 1982, Trull et al 1988		
Panic disorder	Cognitive Sokol et al 1989, Beck et al 1992 CBT Clum 1989, Michelson & Marchione 1991, Salkovskis et al 1991 Panic therapies Jacobson et al 1988, Barlow et al 1989, Craske et al 1991, Margraf et al 1993, Telch et al 1993 Relaxation skills Ost 1987		
Specific phobia	CBT Ledwidge 1978, Exposure Crowe et al 1972		
Social phobia	Behavioural Ost et al 1981, Wlazlo et al 1990 Cognitive Chambless & Gillis 1993 Social skills Mersh et al 1991		
Obsessive compulsive disorder	Cognitive Emmelkamp & Beens 1991, O'Sullivan et al 1991 Cognitive & exposure Emmelkamp et al 1988		
PTSD	Cooper & Clum 1989, Keane et al 1989, Boudewyns & Hyer 1990		
Generalised anxiety disorder	CBT Borkovec et al 1987, Butler et al, 1991		
Sexual aversion disorder	CBT Kaplan 1986		
Anorexia	Social skills training Pillay & Crisp 1981		
Bulimia	CBT Freeman et al 1988, Mitchell et al 1990, 1993, Agras et al 1992		Interpersonal, Fairburn et al 1993 Dietary education, Mitchell et al 1990
Borderline personality disorder	Dialectical Linehan et al 1991, Cognitive Young 1989	Waldinger & Gunderson 1984, Hoke 1989	
Histrionic personality disorder			
Avoidant personality disorder	Social skills training Stravynski et al 1982		Interpersonal Cashdan 1982
Dependent personality disorder	CBT & social skills Beck & Freeman 1990	Brief dynamic Hill 1970, Winston et al 1994	
Obsessive compulsive personality disorder		Brief dynamic Winston et al 1994	

Table 1 - Recommendations on the empirically validated therapies from Gabbard (1995).

	CBT	Other modality
Alcohol abuse disorder	Social skills McGrady et al 1986, Mattick & Jarvis 1993	
Major depressive disorder	CBT Thase et al 1991	
Dysthymic disorder		Interpersonal Elkin et al 1995
Agoraphobia	Exposure Ghosh et al 1988, Jacobson et al 1988, Cox et al 1992	
Panic disorder	CBT Klosko et al 1990	
Specific phobia	Exposure Marshall 1985, 1988, Emmelkamp et al 1994	
Social phobia	Cognitive Hope et al 1990, Chambless & Gillis 1993, CBT Scholing & Emmelkamp 1993	
Obsessive compulsive disorder	Exposure & response prevention van Balkom et al 1994, Christensen et al 1987, Steketee & Shapiro 1995	
PTSD	CBT Resicke et al 1988, Resicke & Schnike 1992 Stress inoculation therapy Resicke et al 1988	
Generalised anxiety disorder	CBT & relaxation skills Durham & Turvey 1987, Power et al 1990	
Anorexia	CBT & dietary management Chanon et al 1989, Treasure et al 1995	Brief therapy Hall & Crisp 1987
Bulimia	Cognitive Wilson & Fairburn 1993, CBT Craighead & Agras 1991	
Borderline personality disorder	Dialectical therapy Linehan 1993	
Avoidant personality disorder	Social skills Stravynski et al 1994	

Table 2 - Recommendations on the empirically validated therapies from Roth & Fonagy (1996).

Disorder	Well-established treatments	Probably efficacious	Probably efficacious other modalities
Substance abuse disorder		Behaviour therapy Higgins et al 1993, Drummond & Glautier 1994 Brief dynamic Woody et al 1990 CBT & relapse prevention Carroll et al 1994 Relapse prevention Carroll et al 1994	Social skills training Eriksen et al 1986
Schizophrenia		Social skills Marder et al 1996	
Dysthymic disorder	Behaviour McLean & Hakistan 1979, Jacobson et al 1996 Cognitive Dobson 1989 Interpersonal DiMascio et al 1979, Elkin et al 1989	Brief dynamic Gallagher-Thompson & Steffen 1994 Cognitive Nezu 1986, Nezu & Perri 1989	
Agoraphobia	Exposure Trull et al 1988		
Panic disorder	Exposure Barlow et al 1989, Clark et al 1994	Relaxation skills Ost 1988	
Specific phobia	Exposure Bandura et al 1969, Ost et al 1991	CBT Heimberg 1990, Desensitization Kirsch et al 1983, Ost 1978	
Social phobia		Desensitization, Paul & Shannon 1966, Paul 1967a, Woy & Efran 1972 Exposure Feske & Chambless 1995	
Obsessive comp disorder	Exposure & response prevention van Balkom et al 1994	Cognitive van Oppen et al 1995 Relapse prevention Hiss et al 1994	
PTSD		Stress inoculation Foa et al 1991 Exposure, Keane et al 1989, Foa et al 1991 Cognitive, Wilson et al 1995	
Generalised anxiety disorder	Exposure Butler et al 1991 Stress inoculation Saunders et al 1996	Relaxation skills Barlow et al 1992, Borkovec et al 1987, Borkovec & Costello 1993	
Bulimia	CBT Agras et al 1989, Thackwray et al 1993		
Borderline personality disorder	Dialectical Linehan et al 1991		

Table 3 - Recommendations on the empirically validated therapies from Chambless et al (1998).

necessary to make critical remarks about the quality and suitability of research but this is not done to any great extent. This aim would have take up more space than has been allocated by Chambless and company.

Nathan and Gorman's recommendations (1998, Table 4) are particularly interesting because they set a chapter on medication against a chapter on the psychological therapies for a specific disorder or type of disorders. Table 4 shows what these editors recommend and a particular focus is made on RCT research. Throughout the book, however, it is not immediately clear which papers follow the RCT standard as opposed to other 'lesser' types of evidence. This book also provides some details of the group sizes but this attention to detail is not present for all the papers cited in it.

Table 5 shows the recommendations for practising psychological therapies within the British National Health Service (Department of Health, 2001). The immediate drawback of this work is that although it does clearly show its preferences for RCT and meta-analyses of RCT work. It also makes clear the very low sample sizes that have been accepted. Given the influential nature of this document in the provision of individual psychotherapy in the UK, it seems odd to be guided by research with particularly small group sizes. Methodological evaluation could play a much greater role in psychotherapy research, but that topic falls outside of the scope of this Appendix.

Comparison of the five tables shows there is little consensus about specific papers that indicate what is effective for a specific disorder. But of the 186 papers cited by the five evidence bases, 164 (88%) are either cognitive or behavioural, eight (4%) are psychodynamic and six (3%) are interpersonal. The remaining eight papers suggest relaxation skills, social skills, brief therapy and educative approaches. The most obvious conclusion is that the preferred modality of the scientist-practitioner model, natural science cognitive-behavioural therapy is the most researched type of practice. But other conclusions can be drawn from a perusal of the first five tables of findings. But the profession as a whole has no consensus and a telling rift appears between those who think there is no evidence to suggest the uptake of cognitive-behavioural treatment (Bolsover, 2002) and those who portray cognitive-behavioural therapy and its RCT format as the winner (Chambless and Ollendick, 2001).

A second conclusion can be drawn as follows. If each agreed conclusion is permitted to count as one entry in a catalogue that totals all contributions from tables one to five, then each 'vote' that accrues indicates replicated support. Further totting up for each type of therapy for a disorder gives rise to Tables 6 and 7 below. The point is to gauge how the evidence base is converging and how a consensus is appearing

	CBT	Other modality
Alcohol abuse disorder	CBT Finney & Moos 1996	
Schizophrenia	Social skills Hogarty et al 1986, Eckman et al 1992	Supportive dynamic Hogarty et al 1974, Gunderson et al 1984, Marder et al 1996
Major depressive disorder	Behaviour Bellack et al 1981, 1983 CBT Elkin et al 1989, Jacobson et al 1996	Interpersonal Elkin et al 1989
Bipolar disorder		Medication compliance & Lithium Cochran 1984
Agoraphobia	Exposure Munby & Johnston 1980, Jacobson et al 1988, Burns et al 1986, Jansson et al 1986, Trull et al 1988	
Panic disorder	Exposure & education Barlow et al 1989, Craske et al 1991	
Specific phobia	Exposure Marks 1987, Barlow 1988	
Social phobia	CBT Heimberg et al 1994 Exposure, Donohue et al 1994, Heimberg & Juster 1995, Herbert 1995	
Obsessive compulsive disorder	Exposure & relapse prevention Solyom & Sookman 1977, Marks et al 1980, van Balkom et al 1994	
PTSD	Exposure, Brom et al 1989, Cooper & Clum 1989, Keane et al 1989, Boudewyns & Hyer 1990, Foa et al 1989, 1991	
Generalised anxiety disorder	Cognitive Durham et al 1994 CBT Barlow et al, 1992	
Bulimia	CBT Fairburn et al 1993	
Borderline personality disorder	Dialectical Linehan et al 1991	
Avoidant personality disorder	Exposure & social skills Alden 1989	

Table 4 - Recommendations on the empirically validated therapies from Nathan & Gorman (1998).

	8 rated reviews	6/7 rated reviews
Major depressive disorder		Psychotherapy & pharmacotherapy Thase et al 1997
Dysthymic disorder	Cognitive Gaffan et al 1995, CBT Markowitz 1996, Robinson et al 1990	Cognitive Hollon et al 1991, 1993, Mintz et al 1992, Stravynski & Greenberg 1992
Agoraphobia	Cognitive Hoffart 1993 Exposure van Balkom 1997	
Panic disorder	CBT & relaxation Clum et al 1993, Gould 1995, Milrod & Busch 1996, van Balkom et al 1997	Dynamic Milrod & Shear 1991
Social phobia	CBT Taylor 1996, CBT & response prevention Feske & Chambless 1995	
Obsessive comp disorder	CBT & relapse prevention Abramowitz 1996, 1997, Cox et al 1993, van Balkom et al 1994	
PTSD	Stress inoculation & EMDR Shalev et al 1996, Solomon et al 1992	
Generalised anxiety disorder	CBT Gould et al 1997	
Bulimia	CBT Lewandowski et al 1997 General Hartmann et al 1992	CBT Wilson & Fairburn 1993, Mitchell et al 1996

Table 5 - Recommendations on the empirically validated therapies from the Department of Health (2001).

concerning what are or are not acceptable forms of treatment for specific disorders. Table 6 includes some disorders that have no evidence base to suggest any form of treatment. The allocation of votes for entry into Table 6 was made in the following manner. If there are no results mentioned in the five sets of recommendations, a dash is entered in the table. If there is only one finding for therapies of different sorts, then "no consensus" is entered as a dash. If there are more than two different papers agreed by separate recommendations, then the amount of times the same paper is mentioned counts as a vote for entry into the table. Where the evidence base converges is where more than one recommendation has concluded that the same type of therapy for the same disorder is suitable. This gives rise to the following conclusions across the board.

Psychological science by itself is insufficient in that its manner of conceptualising therapy as some form of effectiveness competition, entirely focus on what type of therapy is better than another one. It is a matter of interpretation as to what the votes of Table 6 mean. Perhaps, the cognitive-behavioural therapies contain within them principles that define good practice for all forms of individual therapy. It is possible to think about tendencies that appear between the lines of what has been shown effective. For instance, encouraging clients to be self-caring, to be informed about the principles of their therapy and to be active outside of the session are general principles that might make all forms of therapy more effective. Another possibility, within the results of Table 6, is that clients may need to test themselves and their beliefs in their problematic situations. If this were accepted as a core theoretical principle for any therapy, it would mean that all forms of therapy might include some behavioural task-setting (exposure therapy) as part of the work.

One question that comes to mind is to think about reasons why there has not been any clear convergence on specific papers among the five sets of recommendations above. If it were generally the case that a specific type of therapeutic approach was suitable for a specific disorder, then more than one researcher would replicate such a finding. But this is not the case. The only cases where there is agreement on what is effective, with respect to the type of disorder, are those in Table 6.

A second question that comes to mind is the difference between the quantitative research model and the other types of research that are not given preference. The measurable and the meaningful are not mutually exclusive but there is a great deal of difference between the contingency of any set of research clients and the population as a whole. Accordingly, a note must be made of the approved types of methodology and evidence that are currently acceptable and should inform the drive towards clinical

Disorder	Consensually-agreed forms of therapy
Substance abuse	Behaviour - Higgins et al 1993, Drummond & Glautier 1994 CBT & relapse prevention - Carroll et al 1994 Social skills - McGrady et al 1986, Benton & Schroeder 1990, Mattick & Jarvis 1993
Schizophrenia	Social skills - Hogarty et al 1986, Eckman et al 1992, Marder et al 1996 Supportive - Hogarty et al 1974, Gunderson et al 1984,
Paranoid schizophrenia	-
Major depression	CBT - Elkin et al 1989, Thase et al 1991, Depression Guideline Panel 1993, Jacobson et al 1996
Dysthymia	Behaviour - McLean & Hakistan 1979, Bellack et al 1981, 1983, Jacobson et al 1996 Cognitive - Nezu 1986, Dobson 1989, Nezu & Perri 1989, Hollon et al 1991, 1993, Mintz et al 1992, Stravynski & Greenberg 1992, Gaffan et al 1995 CBT - Robinson et al 1990, Makowitz 1996, Interpersonal - Elkin et al 1989, 1995
Bipolar	-
Cyclothymia	-
Agoraphobia	Exposure - Munby & Johnston 1980, Burns et al 1986, Jansson & Ost 1982, Jansson et al 1986, Ghosh et al 1988, Jacobson et al 1988, Trull et al 1988, Cox et al 1992, van Balkom 1997
Panic	Behaviour - Barlow et al 1989, Craske et al 1991, Clark et al 1994 Cognitive - Sokol et al 1989, Beck et al 1992 CBT - Clum 1989, Klosko et al 1990, Michelson & Marchione 1991, Salkovskis et al 1991 Panic therapy - Jacobson et al 1988, Barlow et al 1989, Craske et al 1991, Clum et al 1993, Margraf et al 1993, Telch et al 1993, Gould 1995, Milrod & Busch 1996, van Balkom 1997
Specific phobia	Behaviour - Bandura et al 1969, Crowe et al 1972, Ost 1978, Kirsch et al 1983, Marshall 1985, 1988, Ost et al 1991, Donohue et al 1994, Emmelkamp et al 1994, Heimberg & Juster 1995, Herbert 1995 CBT - Ledwidge 1978, Heimberg 1990, Heimberg et al 1994
Social phobia	Behaviour - Paul & Shannon 1966, Paul 1967a, Woy & Efran 1972, Ost et al 1981, Wlazlo et al 1990, Feske & Chambless 1995 Cognitive - Hope 1990, Chambless & Gillis 1993, CBT - Scholing & Emmelkamp 1993, Taylor 1996 Social skills - Bandura 1971, 1977, Mersh et al 1991
Obsessive compulsive	Exposure & relapse prevention - Solyom & Sookman 1977, Marks et al 1980, Christensen et al 1987, van Balkom et al 1994, Steketee & Shapiro 1995 CBT & relapse prevention - Abramowitz 1996, 1997, Cox et al, van Balkom et al 1994 Cognitive - Emmelkamp & Beens 1991, O'Sullivan et al 1991, van Oppen et al 1995
PTSD	Behaviour - Brom et al 1989, Cooper & Clum 1989, Keane et al 1989, Boudewyns & Hyer 1990, Foa et al 1989, 1991 CBT - Resick et al 1988, Cooper & Clum 1989, Keane et al 1989, Boudewyns & Hyer 1990, Resick & Schnike 1992 Stress inoculation & EMDR - Shalev et al 1996, Solomon et al 1992
Generalised anxiety	Behaviour - Butler et al 1991 CBT - Borkovec et al 1987, Durham & Turvey 1987, Power et al 1990, Butler et al 1991, Barlow et al 1992, Gould et al 1997 Relaxation skills - Barlow et al 1992, Borkovec et al 1987, Borkovec & Costello 1993
Dissociative identity	-
Sexual aversion	-
Anorexia	CBT & dietary management - Chanon et al 1989, Treasure et al 1995
Bulimia	CBT - Freeman et al 1988, Mitchell et al 1990, 1993, Fairburn et al 1993, Wilson & Fairburn 1993, Agras et al 1989, 1992, Thackwray et al 1993, Mitchell et al 1996, Lewandowski et al 1997 Interpersonal - Fairburn et al 1993, Wilfley et al 1993

Table 6 - The consensually agreed results for axis I disorders between Tables 1 to 5.

Paranoid	-
Schizoid	-
Schizotypal	-
Antisocial	-
Borderline	Dialectical - Linehan et al 1991, 1993 Psychodynamic - Howard et al 1986, Waldinger & Gunderson 1987, Hoke 1989
Histrionic	-
Narcissistic	-
Avoidant	Social skills - Stravinski et al 1982, 1994
Dependent	Brief dynamic - Hill 1970, Gabbard 1994, Winston et al 1994
Obsessive compulsive	-

Table 7 - The consensually agreed results for axis II, the personality disorders.

governance, evidence-based practice and clinical reasoning. Although the wording differs among Nathan and Gorman (1998) and the UK Department of Health (2001), there is agreement that there are a small number of types of evidence that occur in decreasing importance:

> **Type I evidence** - at least one good systematic review, including at least
> one randomised controlled trial
> **II** - at least one good randomised controlled trial
> **III** - at least one well designed intervention study without randomisation
> **IV** - at least one well designed observational study
> **V** - expert opinion, including the opinion of service users and carers.
> Department of Health 1999b, p 6.

The way to deliver services that meet clients' needs is more complex than finding out what the outcome results are on average. For natural psychological science, the evidence base is the major means for designing the overall delivery of a service according to the guidance of clinical governance, a new form of management by objectives (Department of Health, 1995, 1999a, 1999b, 1999c, Parry and Richardson, 1996). One previous findings in this area was that all therapies were equally effective in providing help (Beutler, 1991).

In consideration of the type of research that is given preference throughout, it should not go without comment that there is an obvious preference for quantificatory approaches over qualitative ones. Clearly, the RCT model is narrowly focused on making comparisons of effectiveness gained under controlled circumstances. In practice, therapists are much more able to be flexible, motivate and meet clients' specific needs as they arise in sessions. Accordingly, there is a difference between *effectiveness* (what happens in real sessions) and *efficacy* (what happens in RCT research). The real situation is further influenced in an uncontrolled manner because clients have different motivations to work and different abilities to be psychologically minded. Plus there is the factor of understanding co-morbidity of multiple disorders and personality factors, rather than the 'pure' presentations of a disorder in the RCT case. The crucial point is then to assess and differentiate between false and genuine solutions to problems concerning effectiveness. The interpretation of RCT findings as indicating what has efficacy does not account for the skilfulness and the ad hoc ability to create a therapeutic outcome with a client. Accordingly, if there were more of a focus on relationship factors, for instance,

it would be possible to differentiate between helpful and hindering types of relating to clients. But this could only be achieved through qualitative means. Indeed, as effectiveness is the aim of empirical research, it would seem necessary at some point to temper the zeal to know outcome effect size, in preference for knowing more about relationship and motivational factors whereby clients can be enabled to participate in their therapy more easily. But it is still the case that clinical governance, clinical reasoning and assessment can be furthered by reading in-between the lines of standardised quantitative findings and by adding useful qualitative data concerning how well clients can differently use what opportunities are offered them.

Substantial criticisms of the natural psychological model have been asserted by some of its own practitioners who have become dissatisfied with what it studies and how it studies it (Shapiro and Elliott, 1986, Stiles and Shapiro, 1989, Stiles et al, 1995).

Another reading of the five tables presented above is to consider that other uncontrolled variables are at play. Standardisation is missing within the appliance of science in the creation of an evidence base for practice, funding and research. A future aim might be to standardise further the use of statistics, randomised control trials and meta-analyses.

Furthermore, there are substantial differences in the quality of the natural science of statistics and methodology in psychotherapy. There are fundamental differences in the quality of evidence that is used for justification and important decision-making in clinical reasoning and service delivery. The types of evidence mentioned above are used in ascertaining the reliability of any recommendations in quantitative thinking. But just because in RCT research, a number of therapeutic approaches to a specific disorder may not have been researched, it does not mean that those approaches should be discontinued. Just because a single RCT study has occurred it does not mean that a specific form of therapeutic orientation is a treatment of choice. Several writers have warned that just because a specific brand name of therapy has been researched, it should not be concluded that it is the only suitable form of therapy for a specific disorder. What this shows is the interrelation of problems and the belief system adopted in regarding the data. The hermeneutic problems of the natural approach can further teased out:

Initial observation: The excellent organisation of cognitive behavioural therapists and empirical researchers is worthy of applause. The best-organised social systems win as they can create acceptable evidence and perform well according to their own standards. But RCT research is only focused on finding what are effective therapies

from the standpoint of what is most effective of change on an averaged-out basis, where large numbers of participants and persons in the control group are required. In reality, there are no pure disorders and no pure therapies (Owen, 1999b).

Problem 1: There is poor science at large amongst natural researchers into therapy (Cohen, Sargent and Sechrest, 1986, Morrow-Bradley and Elliott, 1986, Dar, Serlin and Omer, 1994). Time and again, these researchers break their own rules.

Problem 2: There is no place for hermeneutics within natural research currently. For instance, is there chaos or order within the results? A natural researcher is not qualified to answer to this question. On the contrary to natural science, it is the place of hermeneutics to interpret results and weigh up meanings and emphases. There are no standard forms of meta-analysis, providing systematic reviews and no standardisation in creating RCTs.

Problem 3: Natural research questions and answers do not fit the nature of human being nor psychotherapy. Their approach is not acceptable. There is a further distance between RCT research and research into therapeutic process where the latter can only be investigated through a different type of question and answer. Accordingly, RCT findings are not focused on meaning and process, so cannot answer the more detailed questions that practitioners would like to know.

Problem 4: There is no consensus on what constitutes the appraisal of statistics and interpreting the findings of natural research (Holmes, 2002, Williams, 2002).

Therefore, what is 'proven' to natural researchers is that there is an evidence-producing capability.

The meaning-oriented and qualitative-research methods are not valued, and because they are not well organised, they are not able to argue their case.

One solution is to pose answerable research questions and use methods that temper the non-meaning and non-process emphasis, to pose questions that are worth knowing.

It could become possible to be rigorous about therapeutic process, relating and meaning, and so meet clients' needs.

At this stage in the quality control of research, without scrutinising each paper's methodology it is not possible to find out if the specific studies cited in the tables above have any genuine claim to statistical or methodological validity. For instance, the minimum sample size varies with the type of analysis being carried out. If the study uses an analysis of variants, the minimum meaningful sample size is 20. If a correlation study is carried out, the minimum is 30. If a factor analytic study of 10 questions were the tool, then more than 100 persons would be required in the therapy group. If there were 30 questions, then at least a thousand participants would be required. Furthermore, the protocol of meta-analysis has been heavily criticised by Erwin who finds it unacceptable to dilute the worth of methodologically sound experiments with those that are less sound. "There is no argument, or at least none that I am aware of, that demonstrates that any one of these methods is correct and that the others are all incorrect," Erwin concludes in assaying the logical consistency involved in meta-analysis (1984, p 435). What the references mentioned above do not include is any adherence to standardised forms of statistical testing. The upshot is that like is not being compared to like. Hence, the recommendations of the quantitative evidence base remain disparate attempts that do not support the aims of psychotherapy research. Following Tables 6 and 7, it is here argued that the quantitative enterprise does not comprise an authoritative set of findings. Accordingly, as the quality of the science used is dubious and not standardised, the recommendations cannot be accepted as justification for practice or service provision.

The question that appears for this Appendix is to ask why quantitative research has such a dominance in an area that is notoriously personal, subjective and is potentially resistant to clarity of thought. Again, it is argued that an attention to the perceptions and misperceptions their clients may have about how they are being helped, for instance, that may tend toward them dropping out of therapy, rather than seeing it through to a positive conclusion. There is a question raised concerning the suitability of Paul's early formulation of outcome research as: "*What* treatment, by *whom*, is most effective for *this* individual, with *that* specific problem, and under *which* set of circumstances," (1967b, p 111). Rather than accept this scientist-practitioner model of thought, it is perhaps up to researchers to be more precise about what goes into *the search* prior to any *re-search*: that if it is assumed that quantitative questions are the most apt type of question then it is no wonder that there is an omission of details concerning the process of therapy of different sorts. Stated in a different way, perhaps it is the role of RCT research to make one type of contribution that needs to be aided by contributions from qualitative, theoretical and service-provision perspectives.

There are pertinent questions concerning clients' abilities to use what is offered them, for instance. The purpose of research is to inform therapy practice and structure the services provided. One way of making demarcations is to separate services, perhaps in the following way. There can be:

a) Long-term therapists who only deal with the most severe forms of disability. Even these services may need to exclude persons who cannot use or benefit from psychological therapy. It would be interesting to know what factors make people unsuitable for any type of psychological help.

b) Medium-term therapists who specialise in working with medium disability. Some people will have to be referred to long-term or short-term work, so it is necessary to estimate how well they will be able to use what is offered them. Some will have to be re-referred when a new episode of distress ensues, so it is useful to know how to manage their therapies across the lifespan.

c) Short-term therapists in primary care who specialise in sets of techniques that help minor disability. Yet this type of help has limits and so it is necessary to know how it fits with a and b.

Qualitative research could orient itself more to the factors concerning how to place clients with widely different needs into different parts of the mental health services.

What the discussion above shows is that there is a need for research about the pragmatic concerns that face therapists. Specifically, it is not just a question of research question 1, "how should therapists practice effectively with specific disorders?" But it is necessary to consider how clients appear with novel patterns of need, ability and personal history. There is a 'research question' posed in assessment and answered by referral. Justifications of the assessment protocol and the clinical reasoning that accompanies are required.

The quantitative research whole, of all relevant RCT and meta-analytic findings, would take a great deal of diligent comparison to scrutinise their methodological quality. Yet, it is most necessary to standardise rules for RCT and meta-analytic formats. At some point in the future, it may be possible to evaluate the types of statistics used along with the sample sizes. The agreement of standards for statistics and methodology would formalize quantitative work and render it more cohesive. It is time for the creation of some guidelines for the future quality control of psychotherapy research and an appraisal of the strengths and weaknesses of research methodologies of various sorts.

In addition to the research question at the head of the section, there are self-reflexive and self-regulatory components of research, its self-understanding. With the

preference on quantitative methodology, it is not clear to what extent qualitative research can contribute to the aims of answering research question 1. Secondly, at the time of assessment, findings concerning effectiveness are used to answer a second practical question about where clients should be placed between primary, secondary and tertiary services. These questions concern where to place potential clients according to the amount of previous help they have received and estimates of their severity of disability and ability to use what is offered them. The questions are:

Research Question 2 How should the services and access to them be structured? This question could be answered according to some estimate of the severity of disability, distress and co-morbidity of the occurrence of axis I and II disorders.

RQ3 How qualitative research into therapeutic processes and relapse prevention are given a clear remit with respect to quantitative effectiveness research.

RQ4 How can clients best use which types of therapy? In addition, for what optimum length of time? The question concerns how best to place a client within a range of different services that are on offer.

RQ5 How can research findings be used to inform the therapy profession concerning how the troubled mind works and be interpreted to show how therapy helps in different forms of distress.

But this short list is not the full quota of possibilities. What practitioners want to know are general strategies from research findings of all sorts and this type of question is an interpretative and value-oriented question. There are degrees of disability, suffering, complexity of co-morbidity, attachment history and different abilities to use therapies of different sorts. Further consensus on the qualities of clients who might benefit most from specific theoretical orientations and individual, group, couples or family forms of therapy, would be helpful. A sole emphasis on effectiveness has not produced a sufficient amount of evidence for approaches other than cognitive and behavioural treatments. Perhaps the guiding research question of Paul needs to be recast. It could become: "*What* principles of treatment, for *which client needs* is most effective for *this* individual's ability to participate in *what* type of therapy in *which* set of circumstances?"

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