

Aspects of Western Philosophy
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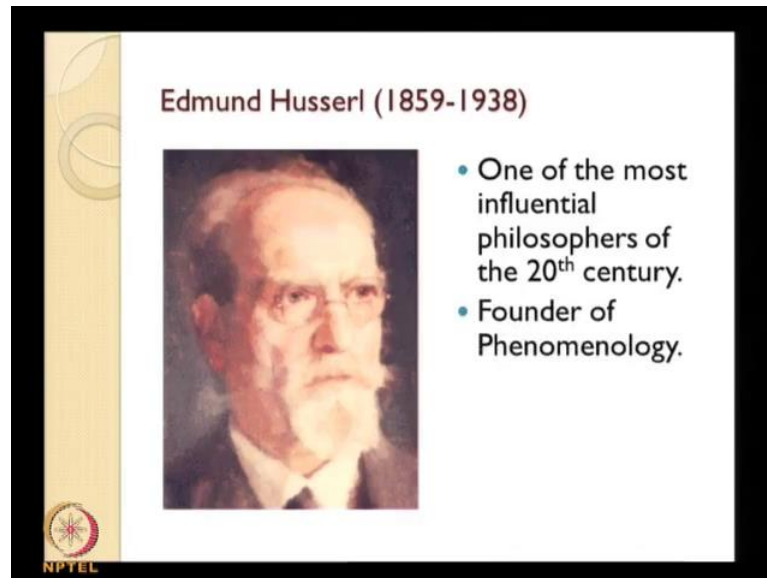
Module - 32
Lecture - 32
Edmund Husserl
Phenomenology and the Methods of Reduction
The principle of intentionality

Welcome to this lecture series on Aspects of Western Philosophy, module 32. This lecture attempts to introduce the philosophy of Edmund Husserl, which is known as phenomenology; and we will concentrate on basically on 2-3 aspects of phenomenology. Because it is a very important philosophy; which have very important sense like 20th century European thought, particularly the continental European philosophy was very significantly influence by the contributions of this philosopher Edmund Husserl particularly his phenomenology.

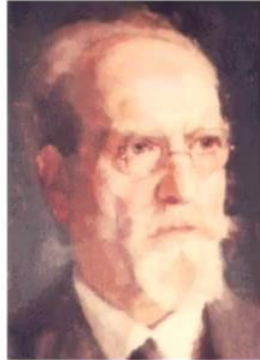
Like some of his famous decipher; one of his famous disciple is Martin Heidegger who is one of the very important and great thinkers of 20th century of European thought. And many others like Hans Georg Gadamer when he develops his hermeneutics, he still remains as a phenomenology. So, phenomenological approaches to philosophy is an extremely significant philosophical. So, a phenomenological approach to philosophy is very significant movement in 20th century thinking.

We will basically try to focus on the issues like where phenomenology talks about what is phenomenology will try to understand and then afterwards we will see the, there is another very important problem; another very important concept. The concept of intentionality and then the method the method phenomenologist approach on particularly Edmund Husserl as adopted, the method of reduction we will concentrate on these three aspects of this philosophy.

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Edmund Husserl (1859-1938)

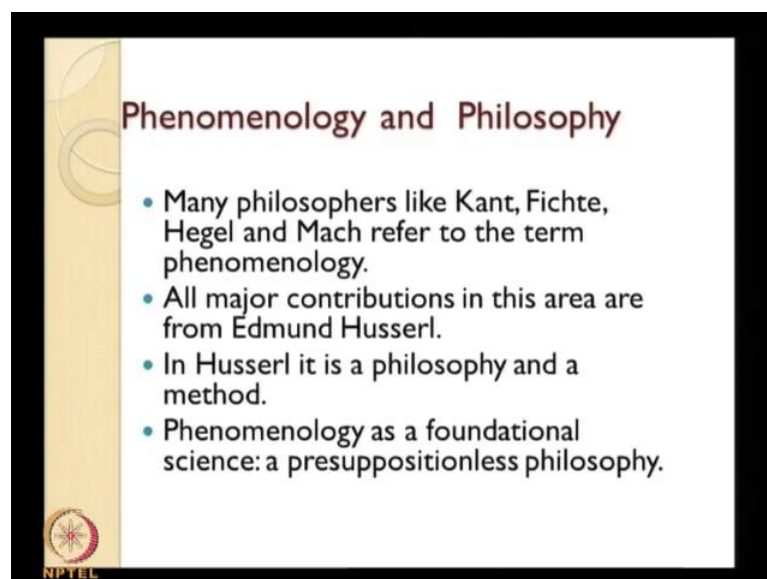


- One of the most influential philosophers of the 20th century.
- Founder of Phenomenology.

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We will start with Edmund Husserl; he is no doubt one of the most influential philosophers of 20th century European thought, and his reputation is mainly due to his contribution to the phenomenology. So, his reputation is mainly due to his contribution to the phenomenology. So, he is known as founder of phenomenology though many others many other philosophers before him had, talked about phenomenology, it was as a kind of philosophy and a kind of method it was Husserl who brought phenomenology into the four-front of philosophical enterprises.

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Phenomenology and Philosophy

- Many philosophers like Kant, Fichte, Hegel and Mach refer to the term phenomenology.
- All major contributions in this area are from Edmund Husserl.
- In Husserl it is a philosophy and a method.
- Phenomenology as a foundational science: a presuppositionless philosophy.

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And now again like as I mentioned there are many other thinkers like; Kant, Fichte, Hegel and N S Mach. They all refer to the term phenomenology in their respective philosophies; Hegel for example, has even written a book phenomenology of the geist of the spirit, credit actually goes to Husserl when it comes to phenomenology introducing phenomenology as a separate philosophy. And so, in all major contributions in this area are from him and in philosophy phenomenology appears both as a philosophy as well as a method. So, he suggested method which is known as phenomenological method which consists of several stages of reduction which finally, takes us to kind of transcendental reduction which isolates the transcendental ego.

And again, it was Husserl who conceives phenomenology as a foundational science: a presupposition less philosophy, this is again a very important and interesting aspect of his thought because 19th century philosophy or 20th century by the time it was 20th century; philosophy was gradually losing its importance as a foundational discipline as all of us know, as we have discussed in our previous lectures in this lecture series.

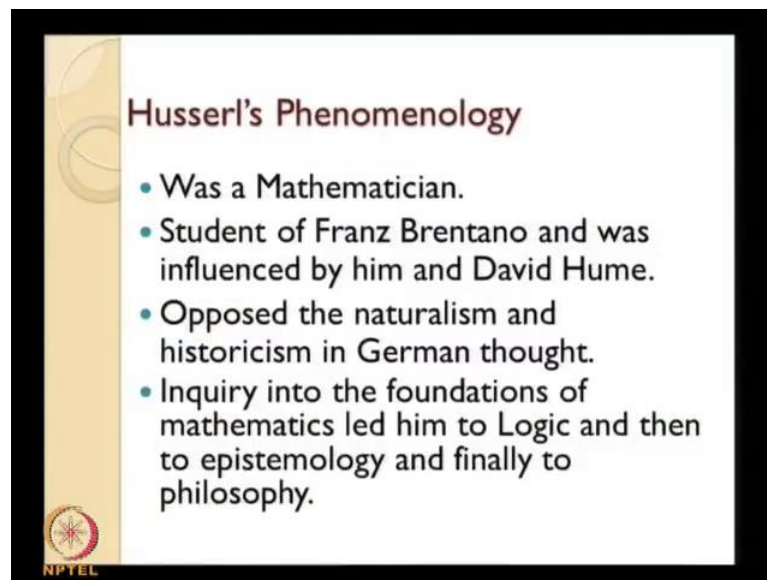
Most of these tradition European thinkers were conceiving philosophy as a foundational discipline. In the Greek, during Greek ages it always enjoyed this status and even when in modern philosophy many thinkers try to define philosophy as a foundational discipline by making it epistemology they thought that philosophy is going to do a very important job for humanity. But gradually; it was losing this foundational status and Husserl is trying to regain it, by establishing philosophy as phenomenology as a foundational discipline as a foundational science which he calls presupposition less philosophy.

As a presupposition less philosophy phenomenology tries to arrive it, or tries to get knowledge about most important or rather to put it another words the primordial data of all our knowledge. So, try to capture the primordial data of all human knowledge whether it is science or any field for that matter, the basic experience the primordial data of all knowledge all experience. And the question is, where do you find them, where do you find this primordial data? And Husserl answer is we find them in our consciousness. So, consciousness thus becomes a very important domain of philosophical enquiry and a philosopher should enquire or should examine the consciousness within an intention to understand the most immediately given data to consciousness, when we know something.

All knowledge presupposes this data where something is given directly, immediately to the consciousness; that raw data from where the consciousness would later on apply it is categories and other things development and knowledge a system of knowledge, but the primary data the primordial data consists of those immediately given things. So, philosophy or phenomenology should attempt to try to capture that. So, that is the major I mean that is the most important aspect of phenomenological enquiry, the slogan is “back to things themselves.” So, these are the things in themselves according to Husserl. They are not the things in themselves of Immanuel Kant where it is been designated as noumena, which are unknowable which cannot be known through senses or which remains as in a domain which is unknowable agnosticism. But here Husserl is not a agnostic or skeptic like you, but he is very clear about it he asserts that the primordial data of all knowledge can be founding consciousness, with an enquiry into consciousness a phenomenological enquiry into consciousness.

What is this enquiry? This enquiry consists of removing everything that is unimportant and focusing only on consciousness and it is content. So, this is precisely the aim of consciousness.

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Husserl's Phenomenology

- Was a Mathematician.
- Student of Franz Brentano and was influenced by him and David Hume.
- Opposed the naturalism and historicism in German thought.
- Inquiry into the foundations of mathematics led him to Logic and then to epistemology and finally to philosophy.

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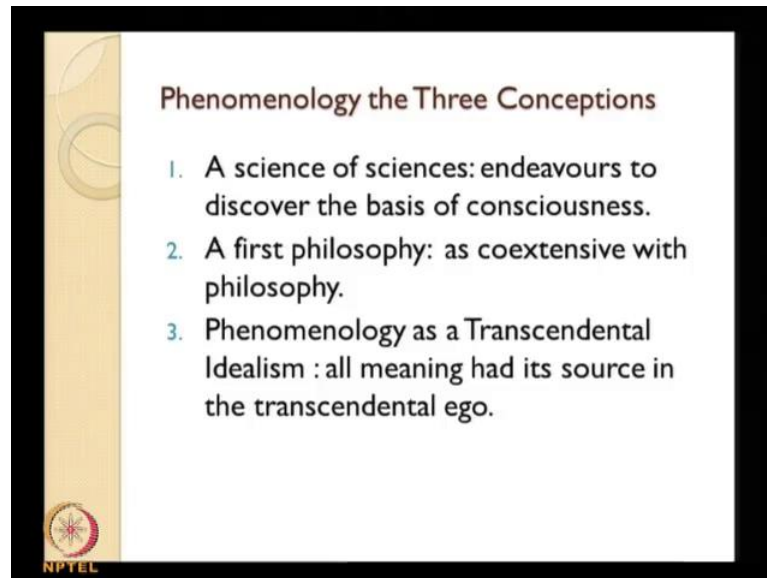
In summary phenomenology consists in this assumption, this philosophy, and this method. Now let us see Husserl's phenomenology, he was a mathematician; that is another interesting aspect about his carrier and since; he is mathematician like all

mathematicians he was also interested in abstract concepts entities numbers, but then when you try to understand what a number is. Whether it is a concept in the mind if normally understood that one way to understand the numbers are to conceive it is a concepts in the mind, but if it is a concept in the mind whether it is, mental entity whether it is psychological or subjective something which Husserl was not very comfortable with him. So, he was as part and partial of his project Husserl advocates form of anti psychologism, which is also found in another contemporary. I mean contemporary of Husserl another mathematician logician Gottlob Frege; which we have very brief when mentioned in one of our previous lectures.

He was a student of Franz Brentano who was a psychologist, very well known very interesting philosopher his descriptive psychology, and was also influenced by the emprises of David Hume. And he opposed the naturalism and historicism in German thought, which we can see in. For example, the historicism the kind of historical approach to philosophy. So, he was sort of opposing all these things and trying to be trying to do justice to the logical foundations, or rather to put in other words, enquiry into the foundations of mathematics led him to logic and then to epistemology and finally to philosophy.

The route is very clear like as it happen in the case of Frege Wittgenstein and many others, he started out with mathematics and from mathematics to logic, but here he goes to epistemology. And later on finds that many of the questions many of the problems which he is concerned about cannot be answered from the frame work of an epistemologist. So, he epistemological turns in philosophy inadequate answer some important question philosophy. So, he turns to philosophy in a different way. So, phenomenology was proposed as an alternative method.

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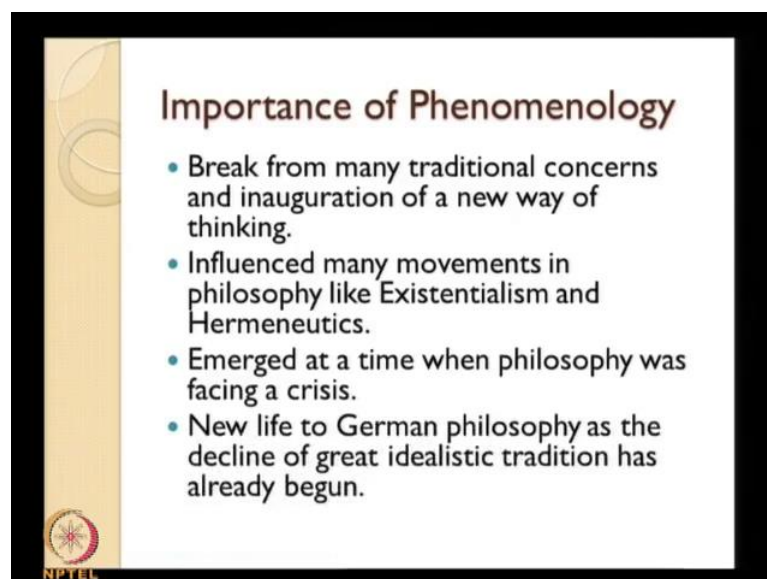
Phenomenology the Three Conceptions

1. A science of sciences: endeavours to discover the basis of consciousness.
2. A first philosophy: as coextensive with philosophy.
3. Phenomenology as a Transcendental Idealism : all meaning had its source in the transcendental ego.

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Now, there are basically three conceptions of phenomenology the one hand it was conceived as, a science of sciences: I have already mentioned it foundational science, endeavors to discover the basis of consciousness. And, so that is what the primary entity with which phenomenologist are concerned with his consciousness. Number 2, it is conceived as a first philosophy and in that this sense it is coextensive with philosophy, and the third sense is where probably the most important conceptualization of phenomenology where phenomenology is conceived as a transcendental idealism: transcendentalism all meaning had it is source in the transcendental ego.

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Importance of Phenomenology

- Break from many traditional concerns and inauguration of a new way of thinking.
- Influenced many movements in philosophy like Existentialism and Hermeneutics.
- Emerged at a time when philosophy was facing a crisis.
- New life to German philosophy as the decline of great idealistic tradition has already begun.

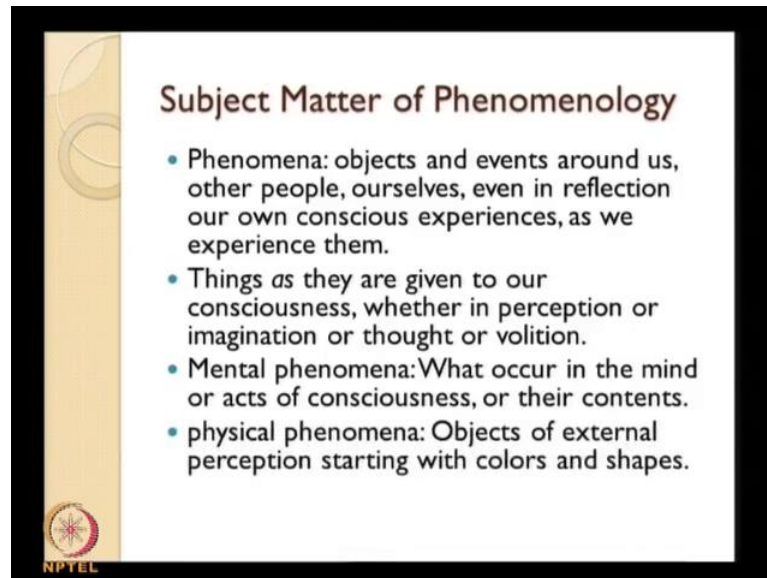
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Ultimately Husserl aims at all to this domain of transcendental ego and it is pure contents, so that is it what phenomenologist ultimate aim is. Now when you try to assess the contributions of phenomenology particularly the Husserlian phenomenology it definitely consisted of a break from many traditional concerns and also inaugurated a new way of thinking in European philosophy. Though phenomenology as such is not a very old idea as a method as a philosophy Husserl combines it brilliantly and presence it in the context of one of the most turbulent centuries 20th century in human history.

It on the one hand, there is a break from traditional concerns and on the other hand it is inaugurates a new way of thinking. Then it is also influenced many philosophers I have already mentioned a couple of names Heidegger, Martin Heidegger then Hans Georg Gadamer, Jean Paul Sarte. So, french philosopher and existential is Jean Paul Sarte, then another very notable phenomenologist is Merleau Ponty, who is a French phenomenologist and there are many others. So, existentialism hermeneutics reconstruction all these people all these philosophers belong to these different schools and traditions, where influenced by Husserl's phenomenology. And as I already mentioned it emerged at a time in philosophy was facing a crisis. So, one of Husserl's aim was to bring back philosophy to that status of foundational discipline by conceiving philosophy as a presupposition less Endeavour. And provides a new life to German philosophy as the decline of great idealistic tradition had already begun by that time.

You can see that moderns of Husserl's needs to be assist from this background you can see that two very important traditions of 20th century philosophy hermeneutics, which was primarily spear headed by Gadamer also to some extent Heidegger. Then on the other hand the existentialist or existentialism the philosophy which was advocated by French philosophers Jean Paul Sarte, Albert Camu and many others in Europe, continental Europe. They were all influence by Husserl's phenomenology.

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Subject Matter of Phenomenology

- Phenomena: objects and events around us, other people, ourselves, even in reflection our own conscious experiences, as we experience them.
- Things *as they are given* to our consciousness, whether in perception or imagination or thought or volition.
- Mental phenomena: What occur in the mind or acts of consciousness, or their contents.
- physical phenomena: Objects of external perception starting with colors and shapes.

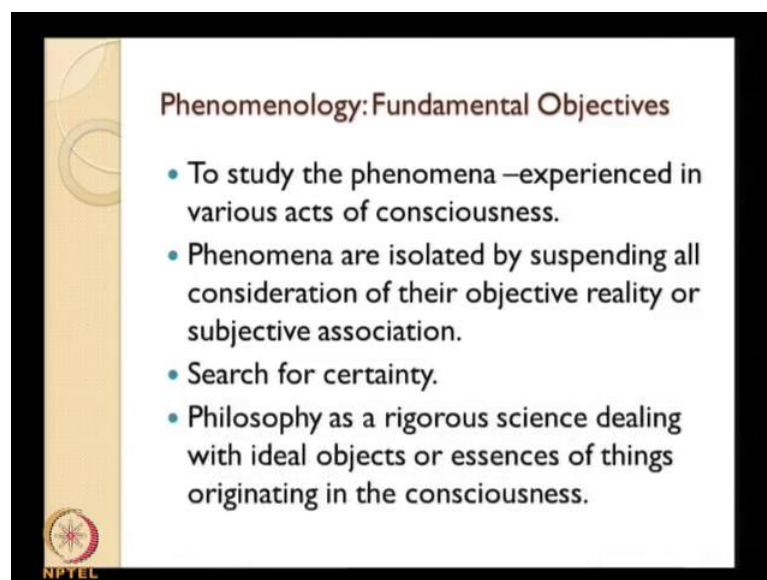
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And now let us see the subject matter of phenomenology phenomena. So, phenomena is the subject matter of philosophy that is the reason why we are we call it phenomenology, and what is phenomena? Phenomena is their objects and events around us, it is a technical term use by Husserl not in the sense which Immanuel Kant has use the term phenomena. Where he distinguishes noumena or things in themselves which are ultimately realities, for Kant this is an appearance the phenomenal world is a appearance; it is not something which is the real world. But for phenomenologist the phenomena consist of primordial entities which are directly given to the consciousness.

Their object and events around us, other people, ourselves, even in reflection our own conscious experiences, as we experience them. All these things constitute what we understand a phenomenon is. Things as they are given to our consciousness, whether in perception or imagination or thought or volition. So, things as they are given to our consciousness directly given to, most immediately given to, all this are descriptions which phenomenologist use to describe the concept of phenomena. And there are of course, there are two types of phenomena we can designate and particularly this distinction was very important when, Brentano Husserl's predecessor of course, not a phenomenologist he was a descriptive psychologist and Husserl also trained by him to for some time.

Brentano is the one thinker, who was actually started taking this concept of phenomena to the power print of philosophizing and Brentano does this in order to distinguish the mental phenomena, the psychic phenomena from physical or material the events the phenomena in the material world. So, he wants to maintain a distinction he would assert that mental phenomena is unique, and according to Brentano we will see it later. What distinguishes the mental phenomena, physical phenomena is the intentionality aspect of it, we will come to that. Husserl also in the beginning recognizes that there is a distinction, but he would never associate intentionality with mental phenomena alone, I will come to that. So, mental phenomena what occurs in the mind or acts of consciousness or their contents; and physical phenomena or objects of external perception starting with colors and shapes, elaborate these concepts a little later.

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Phenomenology: Fundamental Objectives

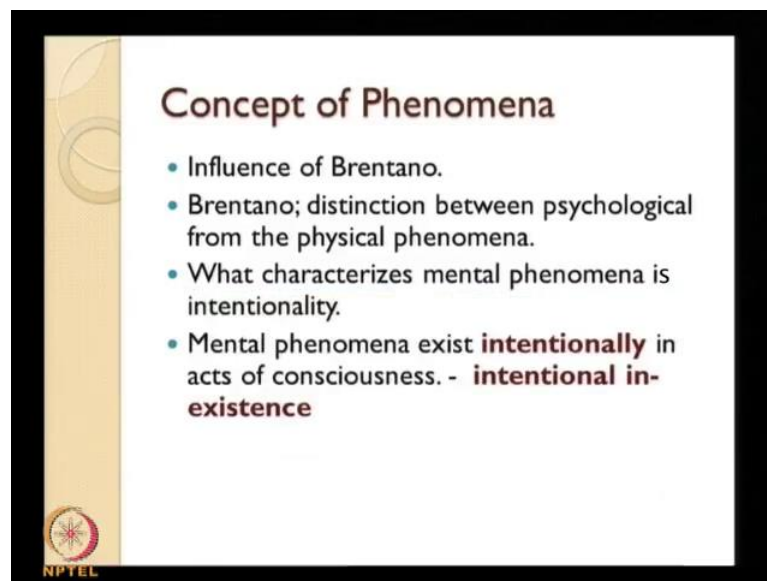
- To study the phenomena –experienced in various acts of consciousness.
- Phenomena are isolated by suspending all consideration of their objective reality or subjective association.
- Search for certainty.
- Philosophy as a rigorous science dealing with ideal objects or essences of things originating in the consciousness.

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Now, consider phenomenology Husserlian phenomenology and it is fundamental objectives as I already mentioned it is a study of the phenomena and phenomena is as we have seen experience in various acts of consciousness there directly given to consciousness. And they are isolated by suspending all consideration of their objective reality or subjective association. So, this is what phenomenology does precisely that you try to isolate this immediately given most primordial data of consciousness by separating, them by applying a method, the method of reduction we will see it later. By applying this method you separate this conscious immediately given data from all other associated knowledge about the reality, about our subjective prejudices etcetera.

And definitely another important thing is phenomenology is associated with search for certainty. It is a philosophy or particularly Husserl conceives philosophy as a rigorous science dealing with ideal objects or essences of things originating in the consciousness. Once you can identify them and locate them isolate them, you have with you things which are the most primordial the essences of things which directly originate in the consciousness, they are fundamental data of all knowledge.

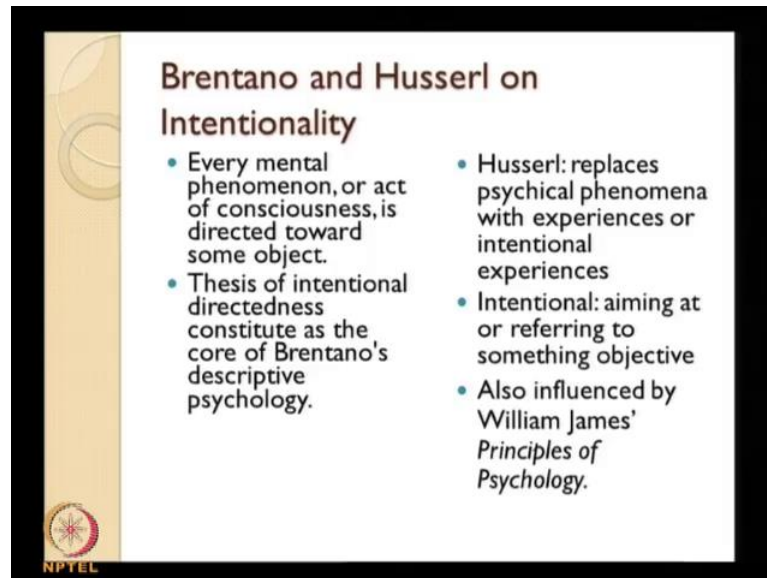
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Now, as I already indicated the concept of phenomena when you, when Husserl develops this concept he was significantly influence by Brentano his own teacher. And I already mention this that, Brentano makes a distribution between psychological and physical phenomena and according to him what characterizes a mental phenomena is intentionality. The directedness of experience in a consciousness in I see an object say for example, the chair in front of me, my consciousness about the chair is directed towards an object the chair which is not there in my mind, but which is outside.

This is a very important characteristic feature of mental phenomena according to Brentano and it exists intentionally in acts of consciousness, this is called intentional in-existence. All mental phenomena existent this way, and he defines and classifies the various types of mental phenomena; he goes on doing that elaborately.

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Brentano and Husserl on Intentionality

- Every mental phenomenon, or act of consciousness, is directed toward some object.
- Thesis of intentional directedness constitute as the core of Brentano's descriptive psychology.
- Husserl: replaces psychological phenomena with experiences or intentional experiences
- Intentional: aiming at or referring to something objective
- Also influenced by William James' *Principles of Psychology*.

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Now, we will see how Husserl as appropriated this notion of intentionality what makes Husserl's position different. Every mental phenomenon or act of consciousness is directed towards some object, this is something which Husserl Brentano as well Husserl share. This intentional directness constitute as the core of Brentano's descriptive psychology though there is a concept a thesis of intentional directness that mental phenomena are directed towards an object that exist outside. And when it comes to Husserl; Husserl replaces psychological phenomena with experiences or intent intentional experiences. Here, he is not very happy with identify or with the term psychological phenomena because, Husserl's phenomenology as I already indicated in the beginning was also advocating form of anti psychologism.

According to Husserl intentional means, it aims at or refers to something objective. So, it is cannot be subjective feeling, but rather refers to something which is objectively out there also influence by. So, in developing the notion of intentionality and develop his own concept Husserl was influenced also by William James his principles of psychology.

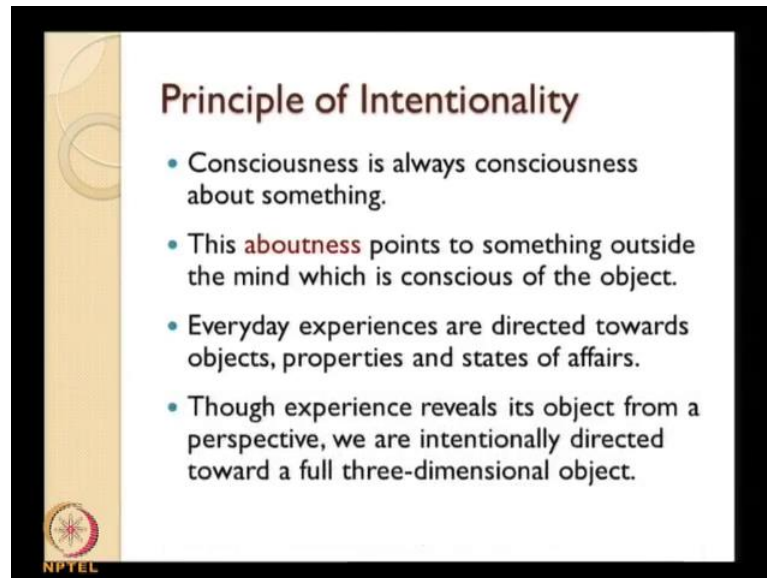
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The slide features a title 'Phenomenological Account of Experience' at the top. Below it, two columns are presented: 'INTENTIONALITY' with the text 'Everyday experiences are intentional.' and 'PERSPECTIVILISM' with the text 'Experiences always reveal their objects from a perspective.' A central box contains the text: 'The phenomenological account of intentionality reconciles the objectivism of intentionality with perspectivism of empiricism'. The NPTEL logo is in the bottom left corner.

And now, let us see the principle of intentionality discussed by Husserl. So, phenomenological account of experience when you, when phenomenologist tries to give an account of experience. He says that, Husserl says that, every day experiences are intentional all day to day experiences are intentional. But at the same time there is another problem like as an empiricist or as a philosopher who emphasizes on experiences everyday experience or whatever. Experiences always they reveal their objects from a perspective say for example, pen when I see this pen like this; let us keep it like this, I do not see this part of the pen I can see this only if I turn my head to this side then I can see this.

As well as I am concern only this aspect only it is only reveal from this aspect it is perspectivism in that sense, but the phenomenological account of intentionality reconcile with the objectivism of intentionality on the one hand perspectivism of empiricism on the other. So, it tries to combine these two principles into a more comprehensive conception of experience. Principle of intentionality where consciousness, is always consciousness about something, so this is aboutness is emphasized it points to something outside the mind which is conscious of the object. And everyday experiences are directed towards object properties states of affairs.

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The slide features a title 'Principle of Intentionality' in a dark red font. Below the title are four bullet points, each starting with a red dot. The first bullet point states that consciousness is always about something. The second bullet point explains that 'aboutness' points to an external object. The third bullet point notes that everyday experiences are directed towards objects, properties, and states of affairs. The fourth bullet point states that although we experience objects from a limited perspective, we are intentionally directed towards the full three-dimensional object. The slide also includes a vertical yellow bar on the left with a circular graphic and an NPTEL logo at the bottom left.

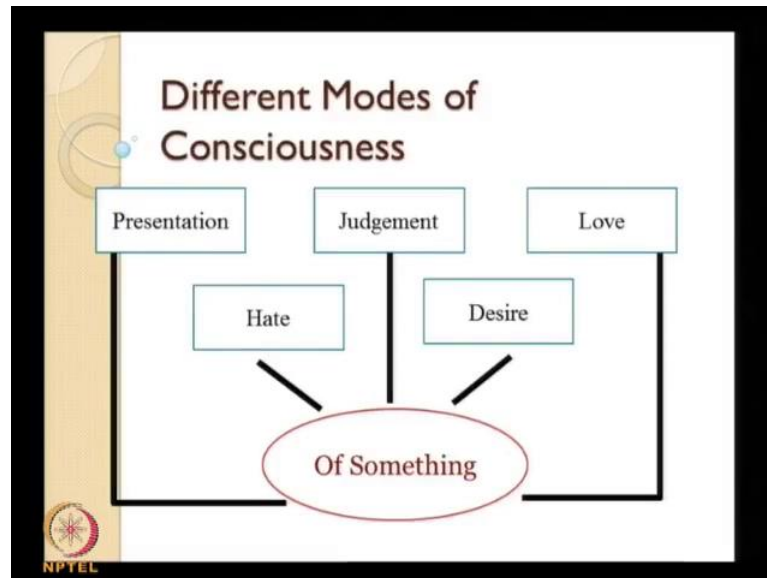
Principle of Intentionality

- Consciousness is always consciousness about something.
- This **aboutness** points to something outside the mind which is conscious of the object.
- Everyday experiences are directed towards objects, properties and states of affairs.
- Though experience reveals its object from a perspective, we are intentionally directed toward a full three-dimensional object.

This aboutness is something which makes as one would be wondering philosopher like Husserl is talking about consciousness, he wants you to look inside your own consciousness and see what are the contents present there. So, is it solipsism is it subjectivism, so the answer probably is that. It is not subjectivism because, this consciousness is not just consciousness in abstract there is nothing called an abstract consciousness a content consciousness.

Consciousness is always treated as consciousness about something it points outwardly to an object in the world. So, it cannot be merely subjective. So, everyday experiences are directed towards objects properties and states of affairs and though experience reveals it is object from a perspective as I already pointed out in the case of this pen, it is seen from a perspective, but we are intentionally directed toward a full three dimensional object. But what I say is not this part of the pen my perception, or my consciousness this pen is given as a complete object, it is not just this aspect of pen though I do not see it I do not see (Refer Time: 23:09) all the aspects of this pen.

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Now, there are different modes of consciousness for example; presentation, judgement, love, hate, desire these are all different modes of consciousness I have something, there is a consciousness. And I desire an object again, but all of them what is common to all of them is they are all about something. There is an aboutness there is something which points outward to itself and this is what is called transcending.

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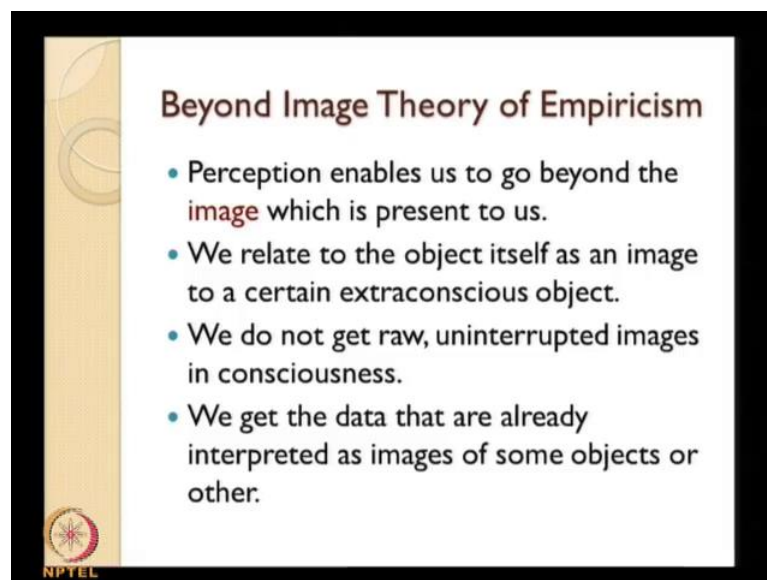
The slide is titled "Intentionality and Transcendence". It contains a bulleted list of five points. In the bottom left corner, there is a small circular logo with a star and the text "NPTEL" below it.

- Objects are presented in experience as transcending.
- They are presented as going beyond the experience we have of them.
- Experience is perspectival.
- But it also presents its object to us as transcending the perspective.
- When we see a tree, we do not see a mere image of the tree or a packet of sense data, but we see the tree itself: beyond empiricism.

Objects are presented in experience as transcending in my mind alone, but my mind or my consciousness point towards something that lies outside. So, there is an element of transcends there, they are presented as going beyond the experience we have of them.


As I mentioned the experience I have of this pen, is confined to our limited to this part of the pen not this part, but still what I experience is not this part of the pen, but the whole pen the pen as such. So, in that sense they are presented as going beyond the experiences we have of them. Again experience is perspectival, all experiences are perspectival as I already mentioned, but it also presents it is object to us as transcending the perspective. When we see a tree, we do not see a mere image of tree or a packet of sense data, but we see the tree itself: here it goes beyond empiricism.

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Beyond Image Theory of Empiricism

- Perception enables us to go beyond the **image** which is present to us.
- We relate to the object itself as an image to a certain extraconscious object.
- We do not get raw, uninterrupted images in consciousness.
- We get the data that are already interpreted as images of some objects or other.

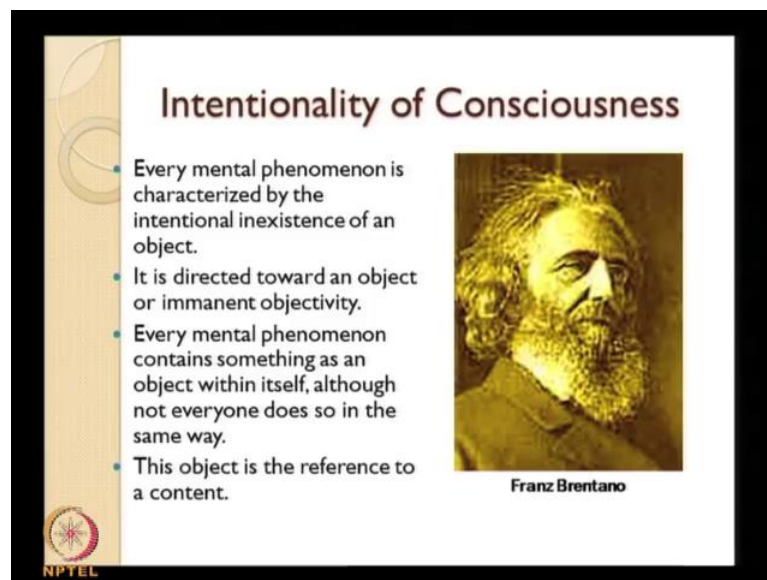


1 theoretical position or theoretical aspect which is related empiricism is the image theory, like we have already examined this. When we discussed John Locke's concept, there is an image an idea which comes to the mind, which is not the object there are several images that mind forms several images, several ideas. So, perception enables us to go beyond the image which is presents to us this is what because the object itself is given to me. We relate to the object itself as an image to a certain extra conscious object. So, we do not probably see all the aspects of the object at a time because all experiences perspectival, but what we see is essentially related to that object. So, for us what is given to us consciousness is the entire object as such. We do not get a raw, uninterrupted image

images in consciousness. We get the data that are already interpreted as images of some objects or other.


When I see this pen from this part I get an image, I get an data there is some data which is received by me, but this data is not something which comes to me in isolation one by one. But my reception of this data is already in the pretend in a certain way interpreted as an image or a data of the pen which I see. So, the pen as such is given in consciousness. And Kant discuss as forms of sensibility space and time he has shown that objects the sensibility for example, the objects are given through senses already in a preorder form. So, all seeing in 1 sense is understanding, there is no pure seeing of an object.


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Intentionality of Consciousness

- Every mental phenomenon is characterized by the intentional inexistence of an object.
- It is directed toward an object or immanent objectivity.
- Every mental phenomenon contains something as an object within itself, although not everyone does so in the same way.
- This object is the reference to a content.

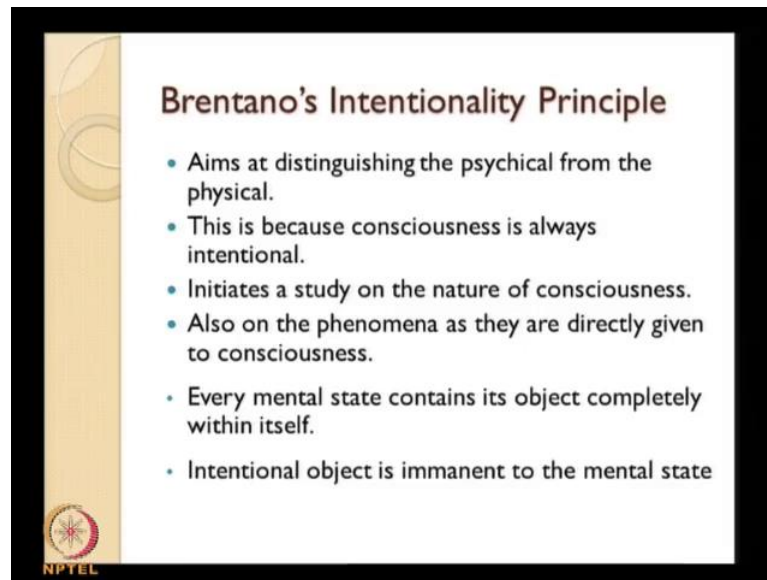

Franz Brentano

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Similarly we get the data as already interpreted as images some object are or other. So, this is again as I mentioned well, while developing the theory of the intentionality principle Husserl was influenced by teacher Brentano; Franz Brentano. And Brentano says that every mental phenomenon is characterized by the intentional inexistence of an object we have already seen this. It is directed toward an object or immanent objectivity, it is called immanent objectivity. The objectivity is immanent to that process of being conscious of an object because it is directed towards an object that is outside. Every mental phenomenon contains something as an object within itself, although not everyone does so in the same way. This object is the reference to content.

There is a reference to content when I see a chair; I see a chair not a part of the chair. So, it is not just a mental psychological phenomenon in that sense there is something to which is directed to.

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Brentano's Intentionality Principle

- Aims at distinguishing the psychical from the physical.
- This is because consciousness is always intentional.
- Initiates a study on the nature of consciousness.
- Also on the phenomena as they are directly given to consciousness.
- Every mental state contains its object completely within itself.
- Intentional object is immanent to the mental state

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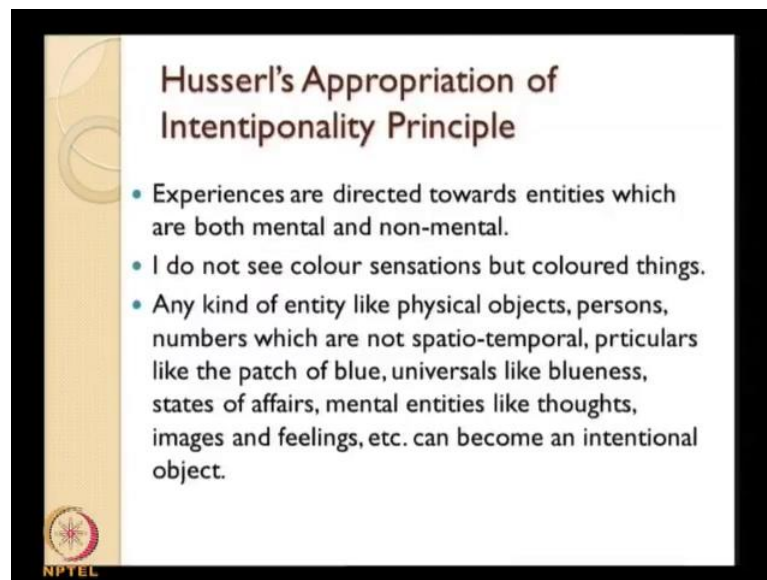
But Brentano's intentionality principle has some limitations. We have already I have already indicated that, that it aims at distinguish physical from the psychical which was not actually the purpose of Husserl. This is because consciousness is always intentional according to Brentano and this context it becomes necessary for Brentano to initiate the study of consciousness. Because this is what intentionality is something which distinguishes psychical from physical and psychical is always found in the consciousness, to capture that you have to study consciousness.

And also on the phenomena: as they are directly given to consciousness. So, when I see something for instance let us takes a very concrete example. When I see a ball point pen what is that which is given to me into my consciousness that is the subject matter of enquiry I am just taking a very trivial very day to day kind of experience every mental state contains it is object completely within itself. So, this pen I mean this I am consciousness of a pen in which not a part of pen I am conscious of, I am conscious of this entire pen. May not contain all the 5 details of the pen say for example, it is color, it shape, it is make, the material out of which it is made the things which are written on it.

All these things are details which need not be known to me they would understand this is a pen there is something which is necessary for me to understand this ball point pen.

When I understand this as a ball point pen or to put it another words in the language of a phenomenologist when this pen is given to me given to my consciousness how by consciousness understands it, what are those aspects which are captured by the consciousness that is the subject matter of enquiry. Intention object is immanent to the mental state.

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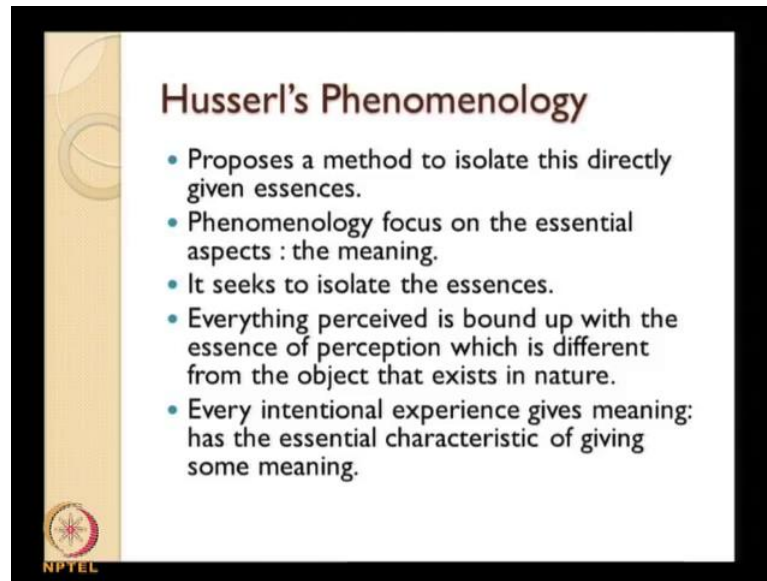
Husserl's Appropriation of Intentionality Principle

- Experiences are directed towards entities which are both mental and non-mental.
- I do not see colour sensations but coloured things.
- Any kind of entity like physical objects, persons, numbers which are not spatio-temporal, particulars like the patch of blue, universals like blueness, states of affairs, mental entities like thoughts, images and feelings, etc. can become an intentional object.

Now when you come to Husserl; according to Husserl experiences are directed towards entities which are both mental and non mental I have already said this. There is no such distinction as for as the principle of the internationalities concerned made by Husserl. He says that do not see colour sensation, but coloured things. When I see a red flower, I do not say that I see I have sensations of redness and sensation of flower I would say it is red flower. So, I see sensations not sensations, but coloured things. Any kind of entity like physical objects, persons, numbers which are not spatio-temporal, particulars like the patch of blue, universals like blueness state of affairs, mental entities like thoughts, images and feelings, etcetera can become an intentional object.

The domain of intentional objects are not confined to psychical entities, they include all these things according to Husserl. Then he proposes a method to isolate this directly given essences. So, there is a definite method.

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Husserl's Phenomenology

- Proposes a method to isolate this directly given essences.
- Phenomenology focus on the essential aspects : the meaning.
- It seeks to isolate the essences.
- Everything perceived is bound up with the essence of perception which is different from the object that exists in nature.
- Every intentional experience gives meaning: has the essential characteristic of giving some meaning.

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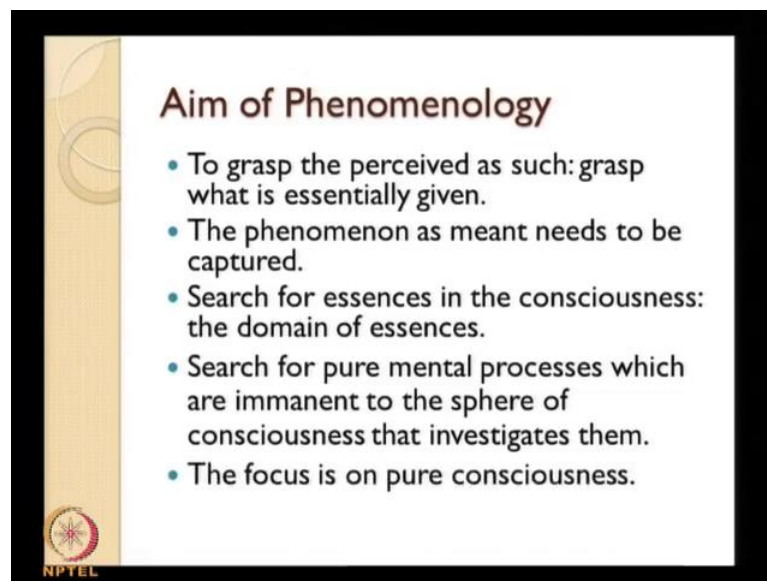
This is another important aspect of Husserlian phenomenology, it is not just philosophy, but also a method or rather to put it more accurately it is a philosophical method if method that combines a philosophical theory, as well as a kind of practical application aspects. Phenomenology focuses on the essential aspects which can be term as the meanings the ultimate I mean most essential things are the meanings. So, phenomenology tries to understand that and it seeks to isolate the essences.

I have already indicated this that when you see this pen for instance, let us take a very concrete example, the pen is in the language of phenomenologist pen is directly given to the consciousness when I understand it. Now what is it for a phenomenologist to say that I understand that this is a pen or understanding the experience of a pen consists of what? So, I need to isolate the essence, have several details here I have already mentioned those details like the maker of the pen, the material out of it is pen is made the color of the pen, the shape of the pen. All these things are aspects about the pens which are not really, essential to understand what is this object? So, all those aspects which are inessential needs to be removed and come to that you know by removing those inessential aspects finally, you reach the essence that is what phenomenologist tries to do.

Everything perceived his bound to bound up with the essence of perception which is different from the object that exists in nature. Every intentional experience gives meaning has the essential characteristic of giving some meaning. So, that is again the

meaning giving act is the intentional act. When I am conscious of something that very process of conscious of something, is meaning giving act; which is done by a consciousness and by the process of giving meaning to that object the object is comprehended. So, it is they cannot be separated they are not two different processes. So, in the process of comprehending the object the meaning giving process also is completed.

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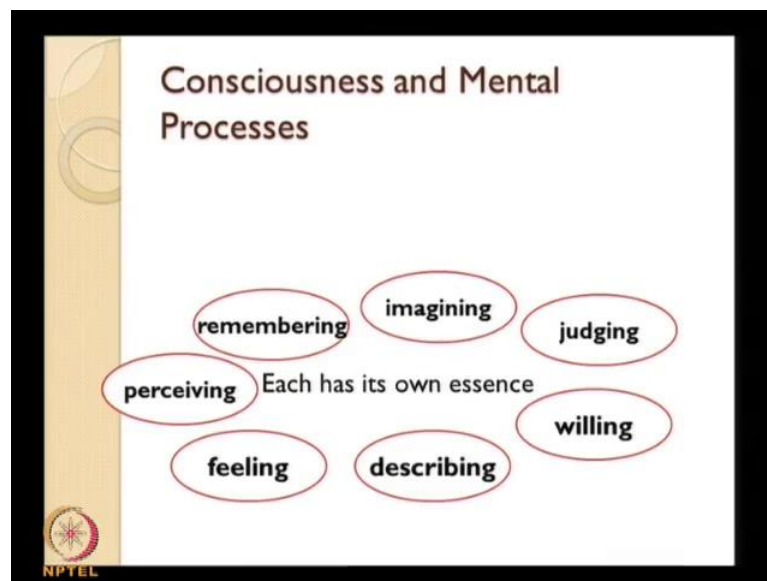
Let us see I am been taking examples of pen and I myself mentioned that it is I am taking very trivial example like and a philosopher definitely is not interested in understanding what is this object, whether it is a pen chair or whatever. These are something which everyone knows that, this is a pen. I have just taken this example to highlight important steps involved in a process of phenomenological understanding. The aim of phenomenology to grasp the perceived as such: grasp what is essentially given not a part of it not an aspect of it, but the entire thing as it is given to the consciousness. The phenomenon as meant needs to be captured: and search for essences in the consciousness the domain of essences.

This is another very fundamental assumption phenomenologist that, consciousness is the most important domain of philosophical explorations. Every meaning because it is consciousness which gives meaning to the world, it is consciousness which brings the world into being even that is what Husserl's says. This consciousness which brings the

world into being because if there is no consciousness the world as such lacks every being all meaning all values everything is brought by consciousness. So, consciousness is very important in that sense. Search for consciousness the essences in the consciousness which is the domain of essences or meanings. Search for pure mental processes which are immanent to the sphere of consciousness that investigates them and the focus is on pure consciousness.

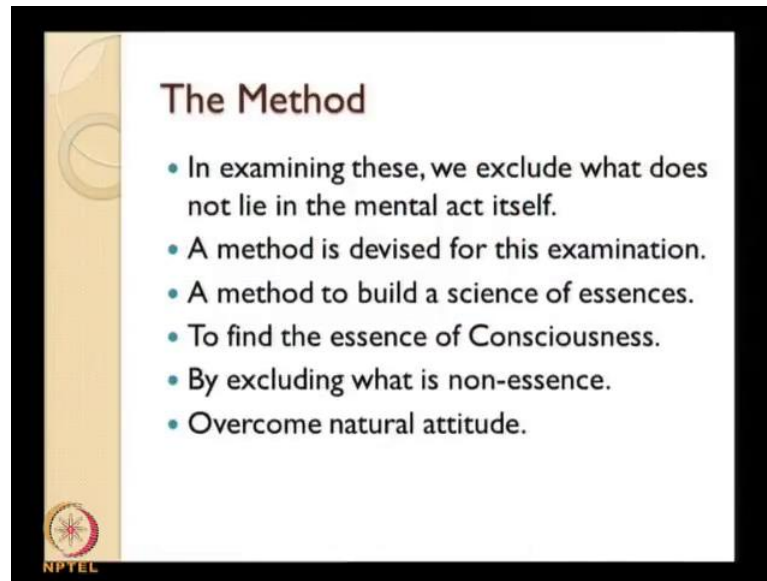
Gradually by step by step he is taking us to an examination of pure consciousness initially you know you search for objects then you reach a point where you struck at consciousness and or rather you ego and it is object. Now what you have do is that, apply the same principle to your ego itself which will finally, take you to the conception of transcendental ego.

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And little bit more about consciousness and mental processes. So, these are some of those mental process when I remember something, imagining, judging, willing, describing, feeling, perceiving all these are mental process each has it is own essence. In a process of remembering something is remembered, something is imagined something is being judged, something is being well, something is described, something is felt, something is perceived, what is that something.

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The Method

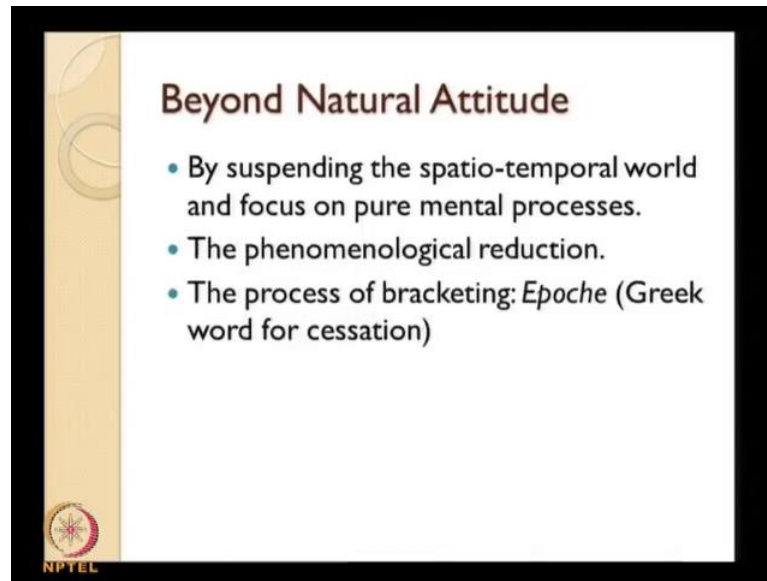
- In examining these, we exclude what does not lie in the mental act itself.
- A method is devised for this examination.
- A method to build a science of essences.
- To find the essence of Consciousness.
- By excluding what is non-essence.
- Overcome natural attitude.

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It is essence and to identify to locate that essence the method is being suggested, the method is the phenomenological method. In examining these, we exclude what does not lie in the mental act itself. In the mental act of perceiving, the mental act of imagining, mental act of judging, feeling. So, what is it? So, everything else that do not lie, in the sphere of this mental act of imagining or perceiving or whatever needs to be eliminated

A method is devised for this examination. A method to build a science of essences, because ultimately it deals with essences it examines the consciousness, which is a domain of essences and tries to identify essences within a consciousness which are immanent to that. To find the essence of consciousness, by excluding what is non-essential overcome natural attitude. So, here Husserl talks very elaborately about something called natural attitude.

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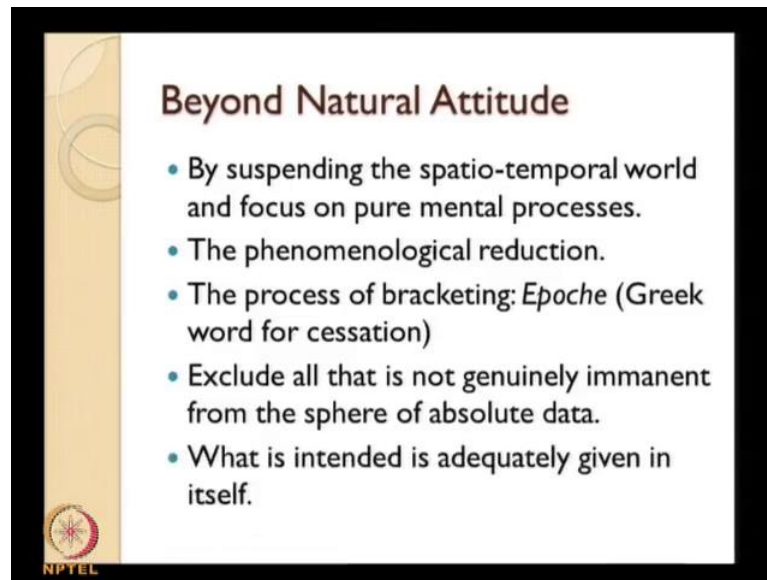


This is something which all of us subscribe to natural attitude, which is called natural attitude. In essence what it is by suspending the spatio temporal world and focusing on pure mental process. So, what happens what is natural attitude see for instance all of us will live in a world with a natural attitude for a taken care of kind, of taken for granted kind of an attitude. We do not reflect upon what is going on around us I mean, I am not even consciously aware of the fact that this is a chair, when I came and sat on this chair. I just take it for granted that this is a chair by just seeing it, I am not very consciously reflecting upon it. I just, I mean because things around me in this world search my purposes, and there are several assumptions I have about things in this world all these assumptions put together constitute what I mean by what Husserl's means by natural attitude.

We believe certain things we assume certain things we take from granted certain things we never question them we never reflect upon them. So, this taken for granted kind of an attitude and living on the basis of that attitude in this world. Certain meanings are already attached presupposed to objects a chair is something which I am going to see I do not reflect upon it. So, these kind of attitude needs to be questioned, we have to said them aside and such an attitude is an entrance for me to examine the object and it is essence.

The phenomenological reduction is performed in this context the process of bracketing *Epoche* the Greek word which means, cessation removal or taking keep it as side, there are certain things about in object which is not really required for understanding object.

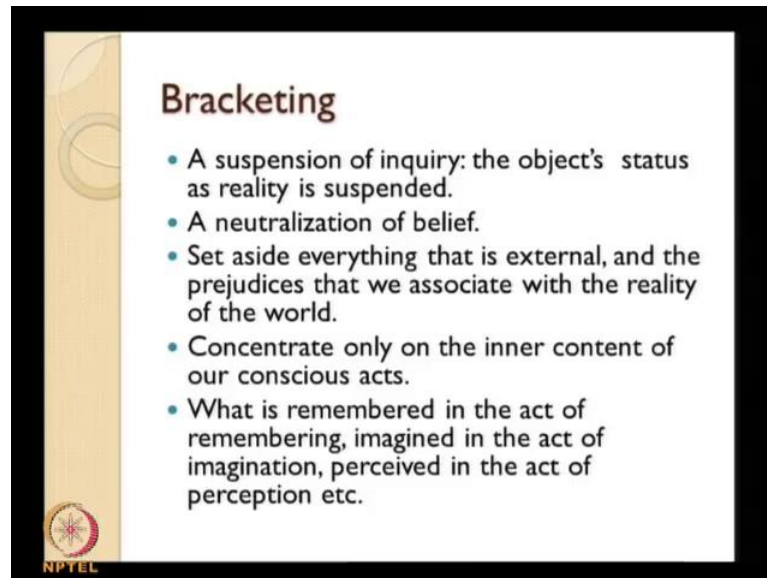
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You just suspend them. So, that is what it is meant here; suspending the spatio-temporal world and focusing on pure mental processes. You suspend all your judgments says when I see this pen it is made up of plastic suspend it that is not very important for me, what it is? It is blue in color again put in bracket I mean, I am not just throwing it out, but I am just putting it bracket and not using it for the time being.

Gradually all those inessential features and aspects of the pen is being bracketed finally, it to reach a point where further bracketing would become impossible that point is where you captured the essence of the object whatever it is. Here exclude all that is not genuinely immanent from the sphere of absolute data. So, what is the absolute data the pens as it is given to me in consciousness all other things color, shape everything is inessential to that. So, all those things are bracketed kept aside and what is intended is adequately given in itself. So when I, when this pen is given to me, directly given to me I intended it I understand it my comprehension of it as a pen presupposes me intending it as a pen.

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Bracketing

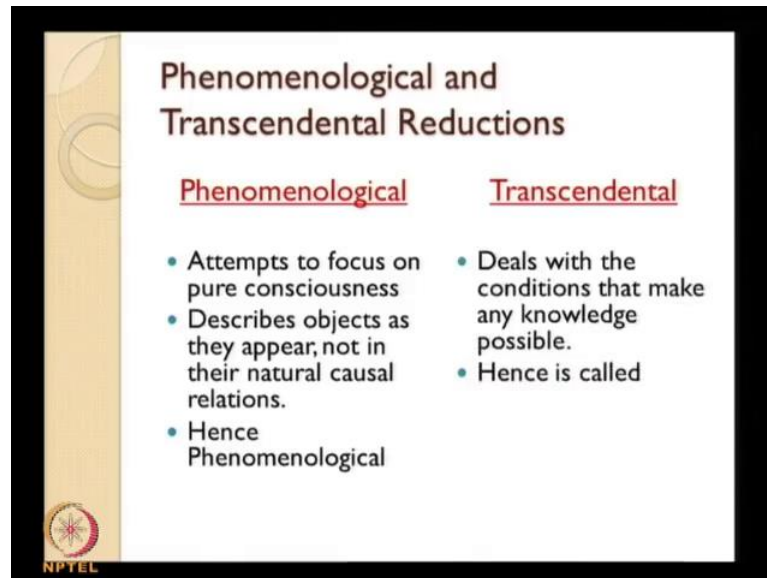
- A suspension of inquiry: the object's status as reality is suspended.
- A neutralization of belief.
- Set aside everything that is external, and the prejudices that we associate with the reality of the world.
- Concentrate only on the inner content of our conscious acts.
- What is remembered in the act of remembering, imagined in the act of imagination, perceived in the act of perception etc.

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This process is called bracketing setting aside or suspension of judgment is called bracketing a suspension of inquiry. The objects status as reality is suspended a neutralization of our belief like, we may believe lot of things about an object all those beliefs are bracketed suspended. We are neutralizing them set aside everything that is external and the prejudices that we associate with the reality of the world and a concentrate only on the inner content of our conscious act.

It is a geist inside like you look inside deep into you consciousness what is remembered in the act of remembering imagined in the act of imagination perceived in the act of perception. So, that is the essence not other paraphernalia of process and things that might appear when a particular thing is being understood. There are so many other things which we already know about it, all those things need to be suspended.

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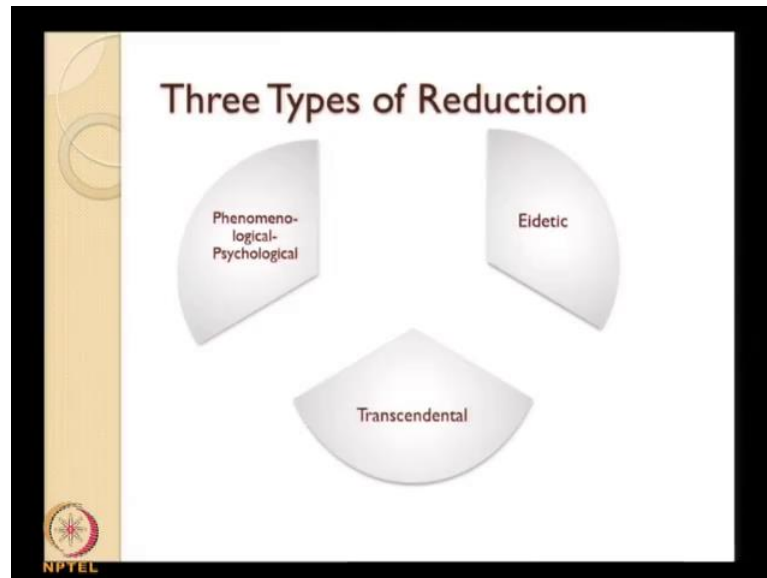


The slide features a title 'Phenomenological and Transcendental Reductions' at the top. Below the title, there are two columns. The left column is headed 'Phenomenological' and contains three bullet points: 'Attempts to focus on pure consciousness', 'Describes objects as they appear, not in their natural causal relations.', and 'Hence Phenomenological'. The right column is headed 'Transcendental' and contains two bullet points: 'Deals with the conditions that make any knowledge possible.' and 'Hence is called'. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

<u>Phenomenological</u>	<u>Transcendental</u>
<ul style="list-style-type: none">• Attempts to focus on pure consciousness• Describes objects as they appear, not in their natural causal relations.• Hence Phenomenological	<ul style="list-style-type: none">• Deals with the conditions that make any knowledge possible.• Hence is called

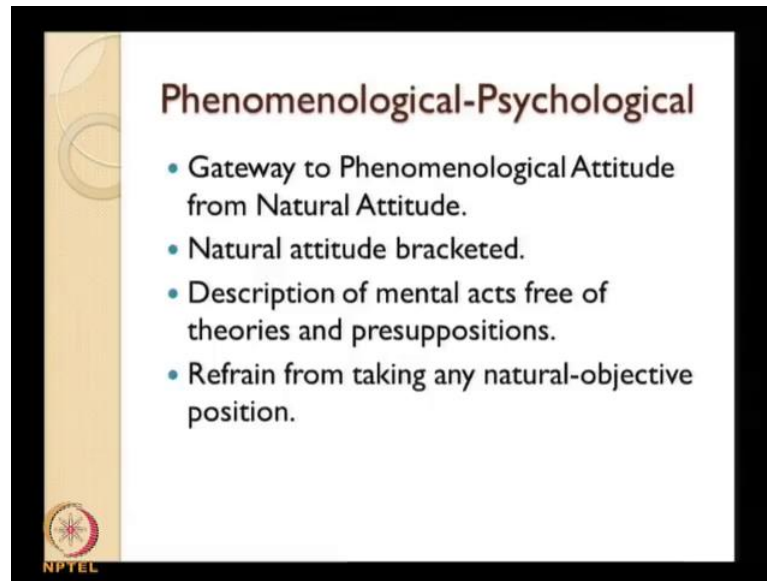
There are actually different stages of reduction; phenomenological reduction attempts to focus on pure consciousness describes objects as they appear not in the natural causal relationships. We know everything is causally connected and our understanding is when we understand an object we also know it in connection with other objects. So, all those connections everything needs to be suspended hence it is phenomenological and it is transcendental it is called transcendental. Because deals with the conditions that make any knowledge possible that givenness to consciousness. It is the givenness of an object to consciousness which is a precondition of all knowledge hence it is called transcendental.

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Now, will wind up this lecture with my very briefly examine the three types of reduction which Husserl proposes. He says that, there is a phenomenological psychological reduction probably there is no such hierarchy Husserl would have imagine. But of course, there is a kind of in order we have to start with the phenomenological psychological reduction which is a little negative which tries to avoid and eliminate unwanted information about the data which is directly given and then eidetic is as the term indicates ido's means essences. It is more positive it tries to isolate the essences concentrate on that and isolated the third one is transcendental which probably is the ultimate objective or aim of phenomenology.

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Phenomenological-Psychological

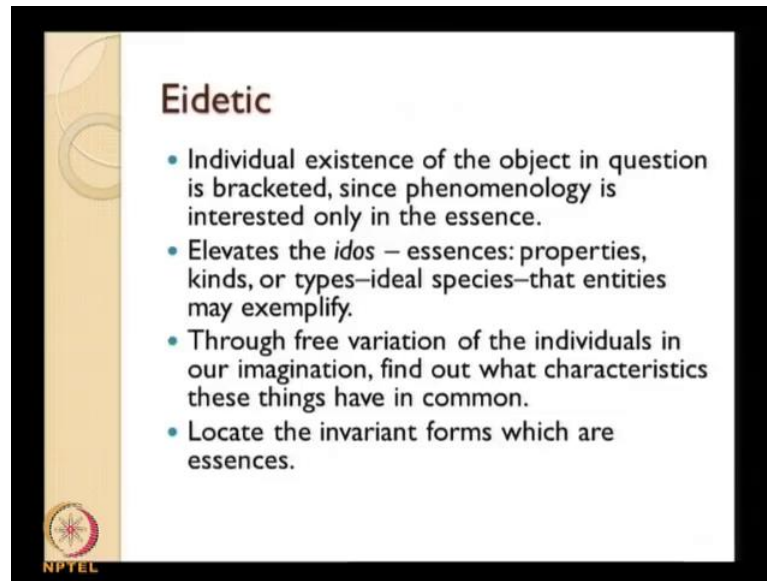
- Gateway to Phenomenological Attitude from Natural Attitude.
- Natural attitude bracketed.
- Description of mental acts free of theories and presuppositions.
- Refrain from taking any natural-objective position.

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The phenomena psychological thing is a gateway of phenomenological attitude from natural attitude I have mentioned, what natural attitude is the kind of taken for granted of an attitude about this world. How the world works functions all these things we have set an assumptions, we are not really conscious about them; unless we start reflecting upon them we would not be able to be conscious of them.

A phenomenologist needs to be careful he or she as to be aware of his or her prejudices and taken for granted kind of attitude in this world. So, natural attitude is bracketed description of mental acts free of theories and presuppositions there are so many things which we know about things and events that happen around us. So, all those things have to be bracketed, so that our self from all presuppositions refrain from taking any natural objective position.

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Eidetic

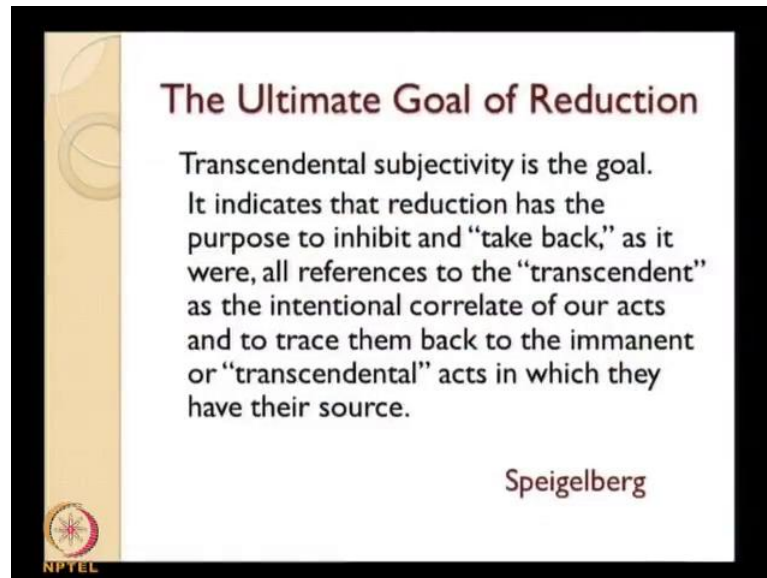
- Individual existence of the object in question is bracketed, since phenomenology is interested only in the essence.
- Elevates the *idos* – essences: properties, kinds, or types—ideal species—that entities may exemplify.
- Through free variation of the individuals in our imagination, find out what characteristics these things have in common.
- Locate the invariant forms which are essences.

Now comes the second stage, which is called eidetic which is a little more important stage because it deals with *idos* or essence individual existence of the object in question is bracketed since phenomenology is interested only in essences.

Here it is it looks more positive there is more positive look on the essences an attempt to try to understand what an essence, is it elevates the *idos* the essences the properties kinds, or types ideal species that entities may exemplify. So, the essences are being isolated properties kinds or types or ideal species though, through free variation of individuals in our imaginations several individuals which belong to the same class. We find out what characteristics these things have in common that is how you identify the essence.

Let us go back to this. So, called trivial example of ours pen there are thousand types of pen we would have come across in our day to day life these different types of pen might have something in common not the color not the shape not the make not the material, but there is something in common. So, our mind in imagination can geist through all these things through free variation of these individual pens in our imagination we can identify what is common to all of them that is the essence and locate the invariant forms which are essences.


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The Ultimate Goal of Reduction

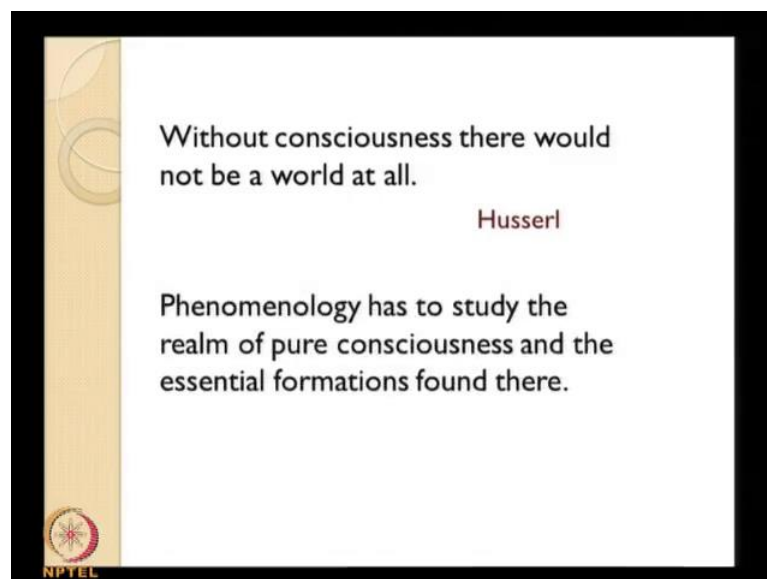
Transcendental subjectivity is the goal. It indicates that reduction has the purpose to inhibit and “take back,” as it were, all references to the “transcendent” as the intentional correlate of our acts and to trace them back to the immanent or “transcendental” acts in which they have their source.

Speigelberg

 NPTEL

And now, we come to the ultimate goal of reduction which is transcendental subjectivity is the goal. So, this probably most important and interesting aspect of phenomenology it indicates that reduction has the purpose to inhabit and take back as it were all references to the transcendent as the intentional correlate of our acts, and to trace them back to the immanent or transcendental acts in which they have their source. So, this is by Spiegel berg book or phenomenological classic work, where he says that to trace them to back the immanent or transcendental acts in which they have their source.


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Without consciousness there would not be a world at all.

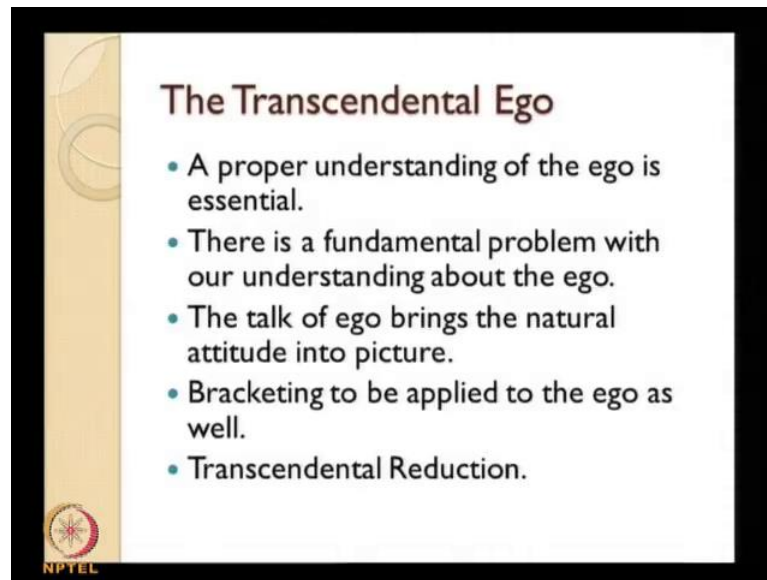
Husserl

Phenomenology has to study the realm of pure consciousness and the essential formations found there.

 NPTEL

And Husserl makes the very interesting observation here. He says that I already referred, I have referred to this observation made by Husserl some time back without consciousness there would not be a world at all phenomenology has to study the realm of pure consciousness and the essential formations found there.

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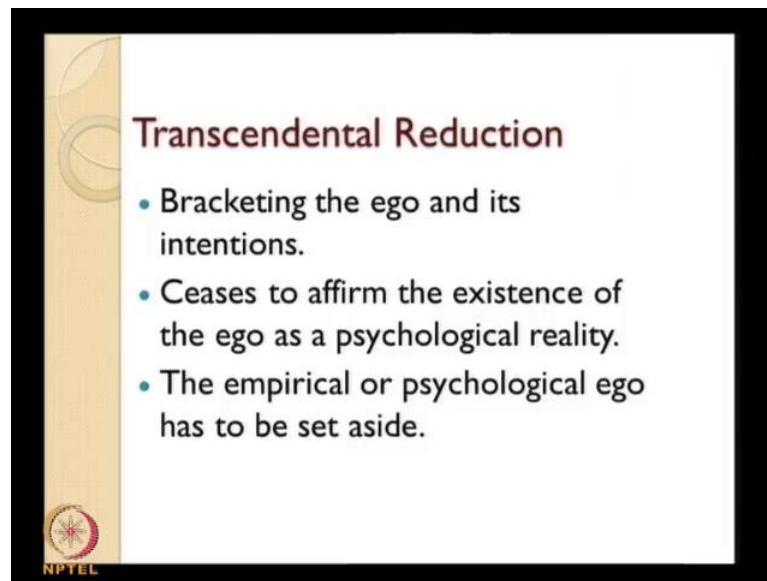
Here comes the concept of transcendental ego because as I mentioned phenomenologist are the final ultimate object of phenomenology is to transcendental kind of a transcendental reduction which ultimately takes us to the domain of consciousness. Pure consciousness, pure ego the proper understanding of ego is essential that is probably where phenomenology concludes, there is a fundamental problem with our understanding about the ego. This is again a very interesting observation because when we talk about ego or consciousness it is always linked with notion of mind or something which is empirical something which is in this world the talk of ego brings the natural attitude into picture because, we always find ourselves in world of objects and entities and bracketing to be applied to the ego as well.

Now, as we have seen phenomenological Epoche bracketing is where bracket all those aspects which are inessential about an object like in the case of pen the pack the color etcetera. Similarly the same method is applied, now to yourself to your ego and when you apply this method to yourself when you apply the method of bracketing to the ego the empirical ego there are several factors which might condition or qualify empirical

ego name place all those things. According to Husserl are inessential to understand what the ego is and you perform a kind of transcendental reduction of ego which finally, takes you to a state for the reduction would be impossible.

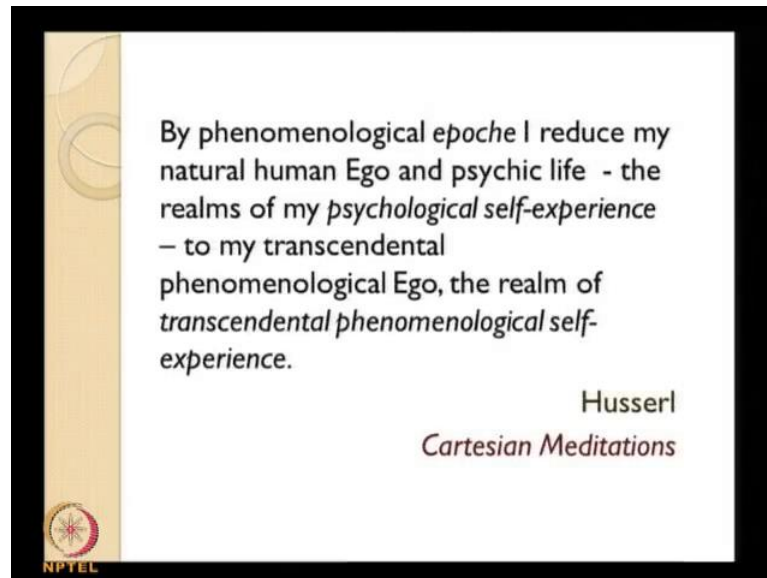
That part I mean that moment one can we can say that we have captured the ego that is the transcendental ego the pure ego. So, what remains is the pure ego and it is pure contents the contents of it is consciousness.

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This is the transcendental reduction where bracketing the ego and its intentions ceases to affirm the existence of the ego as a psychological reality. So, it is not an empirical ego which finds itself in this world and stands against the world as a subject I mean in a subject and object relationship in that sense a relational entity to this world no it is not it is pure the empirical or psychological ego has to be set aside.

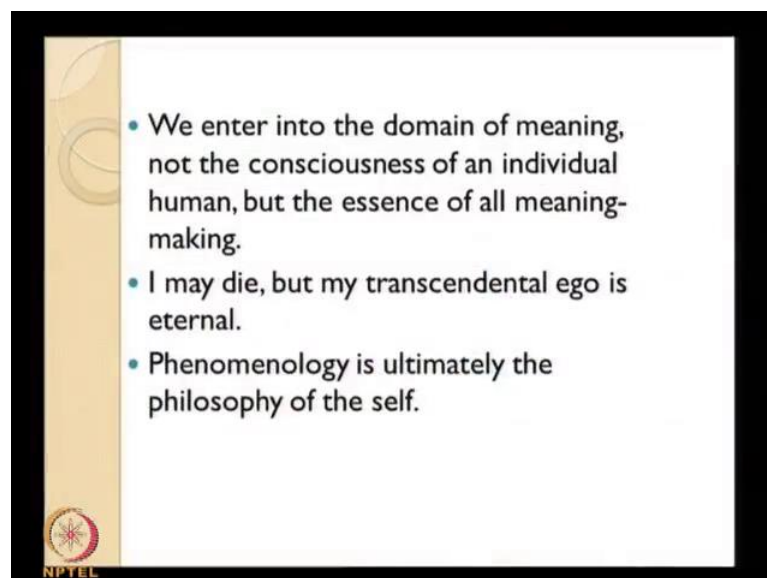
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The empirical and psychological aspects of the ego are bracketed suspended and what remains is pure ego. This is from Husserl's Cartesian meditations psycho high court phenomenological Epoche I reduce my natural human ego and psychic life the realms of my psychological self experience to my transcendental phenomenological ego the realm of transcendental phenomenological self experience.

Here we enter into the domain of meaning not the consciousness of an individual human being, but the essence of all meaning making.

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The essence of all meaning making is not just one person, but the essence of meaning making activity itself what happens in all consciousness I may die this is an interesting observation which Husserl made during the last days. I mean in a private conversation to his friend stated that I may die, but my transcendental ego is eternal it will not die and in that actually this is one aspect of Trans the phenomenology.

The transcendental phenomenology which Husserl would, Husserl had not worked out elaborately by the time he died unfortunately and also by the time. He was very old and here this is probably had he developed this aspect of phenomenology today I have been really unique in western civilization because this is something which is very totally alien to western thinking that conceiving an ego which I mean of course, in platos philosophy and many other philosophy we have seen it. But here it is, you conceive a transcendental ego which is eternal which is also again he talks about essence the essence of humanity etcetera. So, I do not want to compare it with anything in Indian philosophy as such, but I could I cannot avoid resemblances similarities this view has with the conception which is there in upanishad about the self the atman the Brahman and all that and phenomenology ultimately the philosophy of self.

All phenomenology is ultimately a philosophy of the self it tries to understand the self, there are different phenomenologist phenomenology of the body of health and many things, but ultimately all of them point to the consciousness to the self. Because the motto of phenomenology can be summarized in the statement back to things themselves and where do you go? You go to the consciousness.

I think we will wind up this lecture here as I already mentioned Husserl's influence, Husserl as influenced many philosophers' future thinkers and many philosophies like existentialism and hermeneutics and others we will be examining some of this contributions in the subsequent lectures of this lecture series.

Thank You.