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Phenomenology: Edmund Husserl, Max Scheler

Abstract

Many writers of the history of philosophy think that the 20th century philosophy can not be understood without Edmund Husserl; because, Husserl, with his understanding of philosophy, served a very crucial function at the turn of the century. In his period, philosophy was mainly acknowledged to be constituted of the criticism of previous philosophical systems in philosophical studies and information in the field of psychology was to be patched to philosophy as information and methods in other fields of science. There remained no field of subject and method peculiar to philosophy. In such a period, Husserl tried to show that philosophy had its own space and method and set a target for philosophy which would lose its importance more and more due to the roles envisaged against other fields of science. Husserl contributed to formation of a group known as *Göttingen School of Phenomenology*. In the mean time, he influenced the establishment of a group of phenomenology- with a group having included Adolf Reinach and Max Scheler- in Munich.

Max Scheler, considering a human being as such as a moral and biological being, tried to establish a philosophical discipline that would analyze phenomena such as language, science, production of instruments, ethos, conscience, art, naming, feeling of right, establishment of a state, production of concepts and historicity and present how these phenomena have come out of the fundamental structure of a human being.

Key Terms

Husserl, Scheler, Phenomenology, Transcendental phenomenology, *Act of ideation*, *Geist*.

Fenomenoloji: Edmund Husserl, Max Scheler

Özet

Birçok felsefe tarihi yazarı Husserl olmaksızın 20. Yüzyıl felsefesinin anlaşılamayacağını düşünmektedir. Çünkü Husserl, hemen yüzyılın başında felsefe anlayışıyla gerçekten de önemli bir işlevi yerine getirmiştir. Dönemi içinde

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felsefe çalışmalarında ağırlıklı olarak, geçmiş felsefe sistemlerinin eleştirisini yapmak, felsefe yapmanın bütünü olarak kabul edilmekteydi ve psikoloji alanındaki bilgiler diğer bilim alanlarındaki bilgi ve yöntemler gibi felsefeye yamanmaya çalışılıyordu, felsefenin kendi konu alanı ve yöntemi kalmamıştı. İşte böyle bir dönemde Husserl, felsefenin kendine özgü bir alanı ve yöntemi olduğunu göstermeye çalışmış ve öngörülen rollerden dolayı diğer bilim dalları karşısında giderek önemsizlik duygusuyla kıvranan felsefeye bir hedef göstermiştir. Husserl, *Göttingen Fenomenoloji Okulu* adıyla tanınan bir grubun kurulmasına katkıda bulunmuştur. Aynı zamanda Münih'te de aralarında Adolf Reinach ve Max Scheler'in de bulunduğu bir grupla da bir fenomenoloji grubu kurulmasına etkisi olmuştur.

İnsanı kişi boyutunda ahlaki ve biyolojik bir varlık olarak böyle gören Scheler, insana ait dil, ilim, alet yapımı, ethos, vicdan, sanat, adlandırma, hak duygusu, devlet kurma, kavram üretme, tarihlilik gibi fenomenleri inceleyecek, bu fenomenlerin insan varlığının temel yapısından nasıl ortaya çıktığını gösterebilecek bir felsefe disiplini oluşturmaya çalışmıştır.

Anahtar Terimler

Husserl, Scheler, Fenomenoloji, Transcendental fenomenoloji, *İdeleştirme aktı*, *Geist*.

The term phenomenology which is considered to be the science of phenomena in its general sense was first used in the history of philosophy by the German thinker J. Lambert in his book entitled *Neues Organon*. In his book, Lambert treated this term as a theory regarding appearances, that is theory of phenomena. In his book, he first questioned the laws of thinking and tried to develop a theory of truth. In addition, he tried to establish a theory of meaning. Consequently, he attached a meaning of research regarding sensory experience to the phenomenology and developed it as a theory on the way things appear in our experience.

While Kant used this term as the area to analyze the relationship between concepts, Hegel treated it as an activity which depicts the ascent of the psyche from individual sensation to the absolute knowledge. Brentano, on the other hand, used the term phenomenology to express an analysis or description related to phenomena. According to Brentano, phenomenology is a kind of research regarding the phenomenon which is directly provided to the use of our experience, which is against the kind of research that goes beyond the phenomenon offered to our experience in an unmediated way.

Husserl who-at the beginning- developed his philosophical views to a great extent under the influence of his teacher Brentano, considered this term as a method of philosophy and since the 20th century, the world of philosophy, in its philosophical studies, has been using this thematic meaning that Husserl attached to this term.

For example, Sartre and Merleau Ponty treated phenomenology using the meaning that Husserl attached to it. Sartre expressed phenomenology as a description related to the structure of transcendental consciousness and based on the intuition of the said structures' essences. Ponty, on the other hand, considered phenomenology as the

unique instrument which helps us to comprehend the relationship which connects us to the world and apperceive the reality of the world. According to him, the most important success of phenomenology is that it embodies subjectivity and excessive objectivity within the world or the concept of rationality. Besides, the real philosophy is to learn to see the world all over again and the mission of phenomenology is to reveal the mystery of the world and conscience.

Phenomenology differs from two movements or methods of philosophy which have emerged as analytical philosophy and structuralism in the modern philosophy. Furthermore, the afore mentioned approach put forth by Husserl has continued to exist in three different phases as three different approaches which have been labeled as transcendental phenomenology, existential phenomenology and hermeneutical phenomenology.

For example, transcendental phenomenology is a research on eidetic essences of knowledge in experience. In this type of research, they completely bracket the natural behavior and reach the absolute essence of mind.

In existential phenomenology, people turn to the “Lifeworld” through phenomenology and try to reveal the existence and the nature of the existence of the existing one.

Hermeneutical phenomenology treats the environment of language as the most basic environment where the being is constituted or constructed and tries to understand and interpret through and within language.

Edmund Husserl (1859-1938)* is one of the most significant philosophers of the 20th century. He started his university studies in Leipzig and continued in Berlin and Vienna. Though he took philosophy courses in his undergraduate years, due to his interest in mainly physics, mathematics and astronomy, he mostly made studies on these fields. During his studies in Berlin, Husserl did only continue to study in mathematics and completed his doctoral study in Vienna with a thesis he carried out on variation calculations. After having graduated, he conducted his studies in the field of mathematics in Berlin until 1884.

In 1884, he changed his direction in the field of study. He tilted towards studies realized in philosophy. It was Franz Brentano living in Vienna at this time who attracted his interest to philosophy. Thus, he set Berlin and mathematics aside and in 1884 moved to Vienna to be by Franz Brentano. Having lived with Brentano until 1886, Husserl seized the opportunity to further his knowledge in philosophy and as a result of his interest in psychology upon the effect of Brentano; he started to conduct his studies in both fields.

He became Associate Professor in 1886 with his dissertation entitled *Über den Begriff der Zahl. Psychologische Analysen* (On the concept of number: Psychological Analyses) and continued his studies at Halle until 1901 with the well-known psychologist of that time Carl Stumpf. In the following years, he delivered courses at the

Information on Husserl's carrier studies is based on the *Introduction Part* of the book *Five Lessons on Phenomenology* translated by Harun Tepe.

Universities of Göttingen and Freiburg. He left a great number of published and unpublished books and articles when he died in Freiburg in 1938.

His first great book-two volume *Logische Untersuchungen (Logical Investigations)* was published in 1901 before he quitted Halle. After attending the University of Göttingen and becoming a professor in 1906, his other book entitled *Die Idee der Phänomenologie. Fünf Vorlesungen* (The Idea of Phenomenology: Five Lectures) was published in 1907. His article entitled *Philosophie als Strenge Wissenschaft* (Philosophy as Rigorous Science) was published in the periodical *Logos* in 1911. His book called *Ideen zu einer reinen Phänomenologie und Phänomenologischen Philosophie* (Ideas pertaining to a Pure Phenomenology and Phenomenological Philosophy) and known shortly as *Ideen I* (Ideas I) was published in 1913. He provides a systematical presentation of “phenomenological reduction” which is the basic method of phenomenology and founds transcendental phenomenology.

Having exerted the longest-lasting and the most profound effect on the philosophy of the 20th century, Husserl was denied the right to deliver courses by Nazis in the last years of his life as he was of Jewish origin. As a result of this pressure, he was better known in other European countries rather than Germany. Before he was banned to work, for example during the period when he was at Göttingen University, he contributed to formation of a group known as *Göttingen School of Phenomenology*. In the mean time, he influenced the establishment of a group of phenomenology in Munich. He – with a group having included Adolf Reinach and Max Scheler- also took the initiative in the publication of an almanac which presented phenomenological studies. The most important studies of Max Scheler, Martin Heidegger, Jean Paul Sartre and Maurice Merleau Ponty were first published in this almanac.

Many writers of the history of philosophy think that the 20th century philosophy can not be understood without Husserl; because, Husserl, with his understanding of philosophy, served a very crucial function at the turn of the century. In his period, philosophy was mainly acknowledged to be constituted of the criticism of previous philosophical systems in philosophical studies and information in the field of psychology was to be patched to philosophy as information and methods in other fields of science. There remained no field of subject and method peculiar to philosophy. In such a period, Husserl tried to show that philosophy had its own space and method and set a target for philosophy which would lose its importance more and more due to the roles envisaged against other fields of science. *Philosophy as a Rigorous Science*: This is both a target and the title of his books setting the said target. This study published in 1911 with his other studies generated great stir in the world of philosophy and created the feeling that philosophy could hold a brilliant place as previously.

Brentano’s philosophical view laid the foundations of Husserl’s philosophical understanding. In the introductory essay written to Husserl’s *Philosophy as Rigorous Science*, Tomris Mengüşoğlu summarized Brentano’s ideas in a very basic way. As Mengüşoğlu expressed it, Brentano (1838-1917) stated that there existed two different spaces of existence which were natural space of existence and historical space of existence adding that true and false could only occur out of the natural space of existence; because according to him, truth does not exist in objects; it rather comes out in object’s connection with the consciousness. Therefore, psychology which treats

experiences of consciousness should be acknowledged as a main field of science which embodies all other sciences within itself. It should undertake a mission to analyze and describe all acts of consciousness.

According to Brentano, to mention consciousness means to say that self is in relation with something else. There is no such thing as consciousness on its own. Consciousness always points at an intention. Thus, an act of consciousness is always directed at something; you can not think about something without seeing, hearing or thinking about it. If there does not exist such thing, then there does not exist the act of thinking. Self can not realize an act of consciousness without having intention towards something, whether it may be a subject or an object. You can only talk about consciousness in an environment where there is intention.

Husserl was influenced by his teacher Brentano's views on the relationship between consciousness and intention and concluded that we should start with our consciousness and conscious awareness if we would like to set up our knowledge on reality on a sound basis. According to him, consciousness does not exist on its own without an object and it can not exist in such a manner. Consciousness must always be the consciousness of something else. He thought that something should be treated as an object of consciousness instead of seeking it as an independent object and questioning whether it exists or not.

In his book entitled *Philosophy as a Rigorous Science* and published in 1911, Husserl states that philosophy should be established as a science to be even the basis of all sciences and offers phenomenological analysis as a method to examine consciousness and its objects through a systematic analysis. This analysis will close up philosophy to the aim of "being the highest and the most rigorous science". However, it is useless to take natural sciences and mathematics or psychology as a model in this path leading to this target. This aim can be realized by referring to the source of every type of knowledge, subject of the knowledge and consciousness. Research should be conducted on the basis of every type of knowledge and the main structure of consciousness, that is consciousness should be analyzed on a phenomenological basis.

Phenomenology, Husserl argues, is a "science of essential being" the subject of which is "essential being" and put against the sciences of phenomena and every science has an area of phenomenon. Up until Husserl, when one mentioned a phenomenon in philosophy, he would refer to *hic et nunc*; that is what would occur "right here right now" within the limits of actual time and space. Husserl, on the contrary, treated phenomena of *essentia*. Essential phenomena are those which do not have real characters and phenomenology is not a science on essence itself; but rather on consciousness which renders possible the perception of the essence. In other words, it is not a science pertaining to the essence. Thus, phenomenology can be realized via a reduction to the pure consciousness. In order to reach consciousness, one has to get through to essences first. The objective is not to arrive at the essence, but to reach consciousness – the area of thinking- which makes it possible to perceive the essence. One can attain this goal only if he takes the first right step. That is why one should attentively pursue the course offered by Husserl.

In order to get through to the field of ideal essences which exists beyond objects perceived through senses and comprehend the essence of the object, one has to leave

aside and bracket the world of phenomena bundled up with plenty of coincidences and inessential qualities. This does not mean to abolish the world of phenomena or to doubt it. It is, as a matter of method, turn one's back on, not to make a judgment. Husserl argues that the impulse to initiate the act of philosophy should not come out of philosophies; but things and problems. Thus, one has to consider things in themselves, not ready and accepted views. Here, the significant step to take is the phenomenological perception. Husserl is of the opinion that phenomenological perception will create an infinite field to study and it will be possible to put forth rigorous knowledge determinant for the whole future philosophy without all indirectly symbolized and mathematicized methods. He argues that phenomenology which wants to be a rigorous science will be a "universal science" in a sense completely different from other sciences related to the world.

Phenomenology- transcendental phenomenology- which does not confine itself to found its knowledge but is able to found itself as well and which is to verify this structure on a critical basis is expected to be a basic science. Such a science can reach sources, roots, bases; in other words "absolute beginnings". Therefore, it is expected to be a universal science which will reinforce all other sciences. Or, in other words, philosophy that Husserl offers should be at the heart of all areas of thinking- all sciences. For, such a basis of knowledge (forgotten) is what both philosophy and other sciences and fields of knowledge need.

Amongst the main concepts of the way of philosophy that Husserl offers, one should start with a concept which holds a key position in its philosophy¹.

Reduction: "It is a command, an assignment which discloses its essence when we radically change our normal life. A behavior that we have in our daily life in an awoken or half-awoken status is *natural standpoint* and the essence of this behavior and our immovable confidence in the evident existence of the world is *general thesis of the natural standpoint*"² says Husserl. *Natural standpoint* and its *general thesis* constitute the basis of every act whether they be elevated to the consciousness in the form of a judgment or not and whether they be theoretical or practical.

"What reduction wants me to do is to radically change my *natural standpoint* and the *general thesis* of this standpoint. Husserl argues that to change the natural standpoint radically is to *epoche* the general thesis of this standpoint. It is not to be suspicious of the real existence of the world or my existence within this world with others or to be skeptical of the *general thesis of the natural standpoint* or to dent this thesis for no reason; it is to cease freely to use this thesis. It means to bracket it in one sense. In this way, the immovable existence of the world remains as it is; but the meaning of this existence changes. There comes out a brand new realm of existence that falls out of the brackets. This is *absolute being*. It is fundamentally different from the psychic being within the brackets"³.

¹ One of the source books to shed insight on Husserl's main concepts is Nermin Uygur's *Edmund Husserl'de Başkasının Ben'i Problemi*.

² P,12.

³ P,13.

Absolute being is different from the real world and its objects. Besides, it is not an ideal being in the form of numbers. “*Absolute being* is a source which attaches its meaning to anything that we can talk about in one way or another whether it may be real or ideal, embraces all beings and holds them together”⁴. It is an immovable, indispensable and self-being without- whether we know it or not- which no other being can exist. *Absolute being* depurated of every type of world’s content carries the richness of the world within itself as a phenomenon, not on a real basis. *Absolute phenomenon* is that the existence of which is not doubted anyway and presented directly and very evidently and expresses an absolute life. There comes to light an *absolute world phenomenon*.

This world phenomenon is what Husserl treats as a whole as a subject and calls the science that makes researches on it *phenomenology*. “As the *world phenomenon* deploys in the *absolute being* in a transcendental area in the world, this phenomenology is *transcendental phenomenology*. The path leading us to the *absolute being* is called *transcendental phenomenological reduction*. In this way, through this reduction on which changes the *general thesis of the natural standpoint* radically, I hereby acknowledge the *transcendental phenomenological standpoint*.”⁵

The *being* that Husserl treats in his philosophy is an absolute being and it is not the being within the realm of existence in this form. For it is not the being that exists but that which can be put forth. Phenomenology gets through to the absolute being after completely bracketing all sciences and fields of knowledge related to the “existent” and existents. This being is not the “real being” which is relative. This is *phenomenological being*. Husserl calls it *immanent being*. The relative real being is transcendental. In this case, the one which exists in pure consciousness is the immanent being and can be accomplished via reduction.⁶ The existence of *Being/Consciousness* which is a phenomenological residue can not be doubted after epoche; because it does not need the natural world in order to exist. Reality of the world is not an independent reality existing on its own. Namely, the world and objects one by one do not have an absolute “essence”. The essence of the world depends on our consciousness.

Intentionality of consciousness: Descartes says: “I experience, comprehend, remember, think about, judge, evaluate, wants etc the worldly thing (in time and space)” (Car.med.s.60). Husserl, as Descartes, calls all these things *cogito* or *cogitation*. *Cogito* means “I realize an act of consciousness”. Various *cogitos* exist in *transcendental being, absolute ego*; this is for *ego*. *Ego* and *cogito* are not two separate titles; they are interrelated in an indivisible unity: “*ego-cogito*”. However, every *cogito*, every experience of consciousness is a consciousness of a thing; its objective is to display, aim at something.”⁷

“*Cogito* carries the thing of which it is consciousness as a *cogitatum* within itself. In other words, every *cogito* has an *object, a cogitatum*. *Cogitatum* does not refer

⁴ P,15.

⁵ P,17.

⁶ Takiyettin Mengüşoğlu’s book entitled *Fenomenoloj ve Nicolai Hatrmann (Phenomenology and Nicolai Hatrmann)* has been a reference for Husserl’s views on being and problem of knowledge.

⁷ Nermi Uygur. *Başkasının Ben’i Problemi*. P,25

to objects existing out of the consciousness; it is the thing out of the consciousness in the form of what reaches consciousness. It is what is experienced in consciousness. So, *ego-cogito-cogitatum forms a unity. Every cogito is the cogito of the ego and every cogitatum is the cogitatum of the cogito.*⁸

Husserl calls this unity, in fact the cogito in this unity as *intentionality*. Husserl explains *intentionality* as “being directed at something set as a target”, “being intended at something”. Experience of consciousness is directed, intended at the object of consciousness. There extends an intentional tie between the experience and the experienced thing as it is experienced.

Together with Husserl, the world of philosophy started to employ a new method which is based on the analysis of fundamental structures instead of looking directly at things. In this transition, Husserl, first of all, tried to save logic which must be an “instrument” of thinking from the psychologism being dominant in that period. For psychologism would reduce thinking to concepts and logic to psychology in general and logic existing solely to be the instrument of thinking would be acknowledged as the act of thinking and psychic thing itself. Thus, Husserl wanted to ground the independence of logic against psychology.⁹

In his book entitled *Logische Untersuchungen* (Logical Investigations), Husserl harshly criticized various movements having expanded in philosophy under such titles as empiricism and sensualism since the 17th and 18th centuries, namely Locke, Berkeley and Hume; because according to him, it was these movements that started the mixation of logic and psychology. According to representatives of these movements, laws of the logic are experimental and they are generalizations coming out through induction. Logic, in this form, is a very general and abstract natural science and in its general concept, it is an image put in a schema. In addition, logic, as it is based on human psychology, should be considered as a normative science which informs people on how to think right. Husserl, emphasizing what kind of absurdities may occur when the laws of logic are reduced to experimental propositions states that to try to ground the laws of logic since people think in such a manner would drag the logic serious aporia. Husserl argues that the “laws of logic” are “ideal” a priori laws. They do not have direct relations with thinking, judging and reasoning processes which people go through. They are directed at an objective thing. The objective thing is not the judgment of a person, it is the meaning of a judgment and this meaning is holds a place within an ideal system.¹⁰

With regards to the general concept, it is not a schematized image; it is an ideal object and universal content. According to this, logic, as mathematical relations, serves in the field of *ideal essences*. Husserl, asserting that it is not right to include perception, judgment and reasoning in psychology or reduce to it, considers psychology amongst *sciences of phenomena* such as physics and chemistry and logic amongst *essential sciences* such as mathematics. Logic, being one of the *essential sciences*, makes it possible to think about different realms of existence and there are realms of phenomena amongst them. This relation, according to Husserl and his phenomenology is as follows:

⁸ P,25.

⁹ Nusret Hızır. *Felsefe Yazıları*. P,125.

¹⁰ P,127.

there are different types of contents in many realms; however these contents are not related to existence types of these realms; but to existence forms. Form which is the subject of logic is above things, it is transcendental. Nevertheless, it is their irrevocable *essence* and the real meaning of the truth.

Thanks to the clarity that Husserl brought in logic, he did not fade away within psychology. Together with his understanding of phenomenology, he assured a new basis in the search of psychic acts and prepared a sound foundation for studies of logical modern philosophy. Following him, many phenomenologists such as M. Scheler could carry out essential studies. However, including the external world, even it is true that everything provided has a phenomenological character; phenomena are not objects themselves, but their appearance forms. As Hartmann puts it in his book entitled *New Ontology*, if phenomenology could set a criterion to present the distinction between phenomena of reality and phenomena of appearance through the analysis of phenomena then it could have held its place as a basis in philosophy. For, there could be a measure which would distinguish the real from non-real. However, phenomenology is far from this aim.”¹¹

Nevertheless, phenomenology could be implemented through original understandings of philosophers such as M.Scheler and M.Heidegger. Today, it stands out as an important instrument to be improved in putting forth understandings of being, knowledge and human.

Let's briefly underline the main characteristics of this road to be pursued. Reminding that the term phenomenology refers to a method in philosophy; it is possible to state what follows: This method contributes to creation of a realm of existence or more explicitly realm of subject peculiar to philosophical studies.

Through the afore mentioned realm tailored to the act of philosophy and not subject to any other science or discipline and this method which brings forth phenomena and objects to be treated in this field, they have tried to save philosophy from being the follower or “handmaid” of other sciences. Phenomena to be treated by philosophy are acquired through the method of reduction from the real world. Phenomena acquired through reduction are essences and they are irreal essences, not the real ones. Phenomenology is a way of thinking that makes descriptions about essences of irreal characters. However, it should be noted that essences do not fall into the scope of phenomenology solely. Mathematics, logic, physics and geometry are also about essences. However these essential sciences come out in two forms which are abstract and thematic. Abstract essential sciences are mathematics and logic and thematic essential sciences are geometry and physics. Phenomenology is close to both type of but closer to geometry from thematic essential sciences. Yet, phenomenology is not geometry; because geometry is a deductive and theoretical science which moves off from axioms. Phenomenology is- on the other hand- descriptive. Thus, it stands off from every type of theory. It starts to search without holding forth anything and depending on any assumption. Theory can be put forward when there are explanations to be made, that is theory has to act deductively. If there is an explanation expected to be made and if there is a theory to be set forth for this, what is to be explained should depart from a fundamental principle on a deductive basis.

¹¹ Nicolai Hartmann. *New Ontology in Germany*.

Phenomenology-on the other hand- can describe direct and fundamental data as an a priori descriptive essential science. However, this description does not depend on senses; it is a description of the essence. The field of research in phenomenology is the area of essences. Thus, in this realm, there is no place for the coincidental. Therefore, essences constituting the realm of description in phenomenology are not those falling into the scope of geometry. In this regard, phenomenology is a field of science peculiar to itself though it is thematic and essences that it describes are immanent in terms of knowledge. However, knowledge of immanent essences is evident and rigorous. In a sense, it is not of the character of real beings and things pertaining to a relative realm of existence as such in the knowledge of transcendental essences. Immanent essences are given to the absolute being (the existence of consciousness acquired through reduction), that is the pure being as the essences of the realm of the pure being.

Husserl shed insight on the query on the criteria of the realness of knowledge as its knowledge forming the major point in theories of knowledge is true. When knowledge is evident, it is at the same time rigorous. Clarity is possible for the realm of immanent beings. This understanding has been a leading guide in the 20th century's philosophical studies, views on knowledge and logical studies; however we can say that everybody could not assess this path and its importance as properly (though we can not say they could not see).

According to some historians of philosophy, philosophy executed in the Continental Europe in the 20th century can only and mainly be understood via references to be made to Husserl.¹² He is also regarded as the philosopher placed to the last and the highest point of the Cartesian tradition, that is the understanding according to which the relationship of the human beings with the world is possible through subjects that know objects and thus the new understanding of knowledge initiated with Descartes and the following tradition of Hume. The book entitled *Cartesian Meditations* is an important study providing significant further expansions in this field. For example, Husserl states that we have to start with our consciousness and our conscious awareness if we would like to set up our knowledge on truth on a solid basis. However, with a different view than that of Descartes, he argues that consciousness can not exist as a state of mind without an object on its own. According to him, consciousness is always the consciousness of something.

With regards to the point that he agrees with Hume is that Husserl, as well, notes that we can not make any distinction in practice in experience between the states of consciousness and the objects of consciousness; however we can make a cognitive distinction adding that we can not distinguish between our consciousness and its objects in our experience. The main point that he differs from Hume is as follows: whatever the style of existence of the objects of consciousness may be, they exist as the objects of consciousness for us, thus instead of discussing whether they are separate from consciousness or without relying on an acceptance, they can be sought as the objects of consciousness. That is, instead of seeking whether the objects of consciousness have independent existences, we can treat them as the objects of consciousness.

It is not solely Descartes, Hume or Brentano who contributed to Husserl's maturing his ideas; he, as a tinker who reckoned with the history of philosophy very

¹² David West. *Introduction to the Continental European Philosophy*. P, 265.

deeply matured his own ideas. Thus, he exerted influence on the following philosophers with his profound knowledge and original point of view. For example, Heidegger having been one of the students of Husserl dedicated his book entitled *Being and Time* (1927) to Husserl (Though Heidegger was defined as an existentialist with this book, indeed he himself explained that he tried to accomplish a phenomenological study in this book and was not content to be described as an existentialist). Sartre placed within the tradition of Husserl but rather having grounded on Heidegger's Husserl interpretation called his main book *Being and Nothingness* dated 1943 with a reference to Heidegger.

The method that Husserl offered for philosophy served as a starting point for M Scheler who would be conducting studies on philosophical anthropology. Max Scheler who has provided significant contribution to the philosophy of the 20th century is amongst the philosophers influenced by Husserl. Scheler (1875- 1928) started his philosophical studies as a student and under the influence of Eucken who cared about the life of spirit. Besides he also adopted Augustinus' theory of love. Apart from them, he was under the influence of Nietzsche, Dilthey and Bergson's views on philosophy of life. He delivered courses first at the University of Iena and Munich and at the University of Köln after 1919.

M.Scheler produced his main books and essays between 1913 and 1922. Amongst these studies, *Der Formalismus in der Ethik und die materiale Wertethik* (Formalism in Ethics and Non-Formal Ethics of Values) was published in Husserl's almanac in parts between 1913 and 1916 before being published as a book. Apart from this study, *Vom Umsturz der Werte* (The Turnover of Values) was published in 1919 and *Vom Ewigen im Menschen* (On the Eternal in Man) in 1921. In his book entitled *Die Wissensformen und die Gesellschaft* (The Forms of Knowledge and Society) and dated 1926, it is concluded that he started to create his own original understanding of philosophy. *Die Stellung des Menschen im Kosmos* (Man's Place in the Universe) published in 1928 occupied a very significant place in the history of philosophy.

Scheler's book- *Man's Place in the Universe*- which he wrote very shortly before his death exposes completely his views on the human being. However his original aim was to establish philosophical philosophy and planning to write down it; but he did not live long enough attain his goal. In this case, the most appropriate study to understand his point of views towards the human being and the way of treating it is *Man's Place in the Universe*. This book is different from other book on the human being treated within the boundaries other fields and subjects of philosophy. Max Scheler was the first to treat the human being directly and considered him in terms of his place in the universe.

Scheler puts forth the problem that he considers regarding the idea of the human being in the Introductory part of his book¹³ and indicates that he wants to write a new philosophical anthropology to resolve this problem. At the end of the book, he argues that the mission of a philosophical anthropology is to "completely present how successes tailored to the human being and products created by him such as language,

¹³ The book of reference for Scheler's views on the human being is *Man's Place in the Universe* translated by Tomris Mengüsoğlu. Scheler's this book was first translated into Turkish by Takiyettin Mengüsoğlu in 1947.

conscience, vehicle, gun, idea of right and injustice, state and the art of administration, functions of arts, myth, religion, science and social life emanate from his structure of being". However, he did not achieve to create the philosophical anthropology to serve for these functions in this book. He could only set forth some points regarding the structure of being comparing the human being with animals and plants and considering his special metaphysical place.

First of all, Scheler brings forward the problem he regards in the idea of the human being. The human being-he argues- is a term on which there is not a consensus due to its different meanings in various languages and the difference in treating them; thus it has never acquired such a problematic character as ever in any period of its history. In order to solve this problem, Max Scheler specifies that one should see the special place of the human being and consider the structure of the realm of bio-psychic being to this end.

Using the bio-psychic realm, he refers to the liveness which comes out as "alive being" externally and "spirit" internally and accepts that "vital reaction" constitutes the lowest step. This step, as he puts, has such kind of power that provides energy to the entire liveness. This reaction has two states which are "approaching" and "distancing", that is a pleasure without an object and a pain without an object. It is possible to observe this reaction that includes these two states in plants placed in the lowest step of the realm of bio-psychic being as a reaction being "deprived of sensation" and "unknowing itself". However, it embodies the "pain" which is at the bottom of knowing oneself within itself without an object; thus this plant has the basis of the pain which is its objects. According to Scheler, "sensation" and "knowing oneself" are not the two fundamental elements necessary for liveness. Plants do not have these two; but no one can say that they are not alive. They have the most fundamental characters pertaining to a living thing. This reaction in plants is a general one that comprises growth and reproduction. As Scheler defines, the biggest chemists amongst the living things are plants; since they prepare themselves their own organic building material using inorganic materials they can be deprived of senses. In this way, existence of a plant comes to an end in alimentation, growth, reproduction and death without a special life span."

Animals are also within the aforementioned lowest step of the realm of bio-psychic existence. However, it is better to say that they have a vital impulse rather than a vital reaction as in plants. They have characters of "sensation" and "knowing oneself" tailored to themselves. Thanks to the vital impulse, an animal has an active liveness contrary to reaction; because being different from a plant, an animal has sensation even though it is peculiar to it. This character enables an animal to be active in reproduction, growth and continuing to live in its own environment.

-A human being encompassing all steps of the realm of bio-psychic existence has also vital reaction. For example, sleeping is a person's some kind of vegetative state. -

Max Scheler states that there lays instinct in the second step of the bio-psychic realm. Instinct which has a meaning and rhythm, serves to its kind, is inborn and innate as a specialized behavior and does not depend on the number of the number of essays realized in a situation is specified as a *behavior* of a living thing. Instinct which has the above listed characteristics exists only in animals and human beings, not in plants and

compared with the vital reaction, it is directed at recurrent but special elements of the environment which is peculiar to the species. Thus animals and human beings do not have it in the ratio. The lower the step, the more the instinct and the higher the step, the less the instinct. It can be said that human beings being at the top step have less instinct than animals.

Memory based on association constitutes the third step of the realm of bio-psychic being. This feature is a form of being which has its sources in instinct and based on habit and does not exist in all living things. Memory exists in animals to a certain extent and in human beings to the full extent.

Intelligence, on the other hand, is placed in the last step of the realm of liveness. Both animals and humans have intelligence. Like instinct, memory and intelligence exist only in animals and human beings, not in plants; however intelligence and memory follow a path contrary to that of instinct; the higher the step, the more the intelligence; thus human beings have the highest level in terms of memory and intelligence.

As can be concluded, there are four characters which render aliveness possible according to Max Scheler and these characters exist in different ratios in animals and human beings that hold different places in the steps of being. This understanding is not new for the environment from Scheler is nourished. Both psychology and biology of that period argue that even though they are positioned in different steps of existence, there is only a difference of degree between them not a difference of existence. Max Scheler objects to this point and wants to put forth that there is actual a difference of existence even though there seems to be a difference of degree depending on the ratios of characterizes they have in the bio-psychic realm. However, this difference of existence is out of man's biological and psychological structures.

There is a principle which renders a human being his unique character and does not exist in animals or any other living thing. It is a principle out of the liveness and life. This principle that Scheler called as *Geist* is a principle which comprises acts based on feeling and wanting and embodies mind in its form and have more than those in addition to a certain act of *perception* which makes it possible to think about ideas, main phenomena and the characteristics of a being. Geist embodied in these characters is like a sum of acts.

However, there is a need for a 'realisator' to realize these acts. Scheler calls the realisator of these acts a *person*. A Person lies at the heart of all acts. As a matter of this position, a person has a different form of existence and there is a difference of existence that distinguishes him from other living things. "Such a geist being is not dependant on vital impulse and the environment. He is free from the ties of the environment. This rupture opens up him to the world. Such a being (person) has a 'world'. That is whatever there may be resisting against him or confronting him in his neighborhood, they can be "objectified" by a person as he is a geist holder.

As he can "objectify" all points of opposition and resistance, a person who is a geist holder is a free being that can remain out of pressure. In other words, to have geist means *to be free, to be open to the world* and to be liberated of the limits of sense in the act of knowing. A human being who has these characteristics is different from an

animal and contrary to an animal; he can objectify things and their essences in his environment, himself and everything about himself. “He can go beyond himself as much as possible and can make everything including himself and excluding geist the object of his knowledge from a center as if he is beyond the world of time and space.” His existence depends on the realization of his acts in a free manner.

Max Scheler defines *ideation* which is the principal act of the geist as “to perceive essential structure forms of the world in its entirety being independent of the number of observations we make and inductive deductions”. Knowledge acquired in the above-mentioned manner- argues Scheler- is such type of knowledge that is applicable to all objects which are likely to exist without depending on the coincidentalness of our senses and the manner and degree of their capacities of stimulation. This kind of knowledge is called *a priori knowledge* in the history of philosophy. “A priori knowledge is that necessary for both science and philosophical metaphysics. Thus, it serves to accomplish two important functions: one of its functions is to provide axioms of all positive science fields and the other one is to serve as a window opening up to the absolute for philosophical metaphysics which is the knowledge of the absolute being. With its *act of ideation*, geist acquires the absolute and unchangeable knowledge in these two fields.

According to Scheler, it is possible to distinguish the existing part of something from its essence through the *act of ideation* and this is what renders a human being unique. What is peculiar to a human being and enables him to make this distinction is his being knowledgeable of the idea rather than the additional information he has. The knowledge on idea is not such kind acquired through mind. Mind depends on historical changes as a principle; it is thanks to processing of such essential knowledge that it remains as it is as a capability to create always new forms of thinking and perception and those of respect and value.

So, how does the *act of ideation* which renders a human being unique work? It can be realized via phenomenological reduction, argues Scheler. That is, it is possible through disposal of the element of reality itself in order to try, elimination of the “fear” that we have against the world and entering into the space of pure forms. This means to say “no” to reality. Experience of reality comes before every type of knowing, envisioning and apperception as an experience of “the world’s resistance against us” and thus the experience of reality has been given before our “envisions” about the world, not after them. Therefore, peeling the world off its reality does not mean to give up to making judgments on the existence; but to silence the vital-impulse center. Geist can accomplish this task as a pure “willing”. So, a person who has a geist “is a living thing who can- as a principle- abandon life which shakes him harshly by pushing and suppressing his vital impulses and reactions and preventing them to be nourished by perception and envision”. Being different from an animal that says “yes” to the reality even when it abominates and runs away, only a human being is a being that can say “no” and “abandon life”. That is how a human being can create a world of idea beyond the world of perception.

Through *phenomenological reduction* which is the way to acquire the knowledge of ideas and translated as the abandonment of life, suppression of impulses and elevation of the energy in the field of impulse to spiritual successes, a geist being does

not come out; this method nourishes it with energy and enables it to see itself. Geist is a character of a being that reveals itself at the center of the personality of a person and in unity by “gathering itself”. Here, we have advanced a little bit more in understanding the metaphysical ties between a being and a person.

Max Scheler considers a human being holding its place at the top of a pyramid arising depending on the existence of the lower step. What distinguishes a human being positioning at the top from other beings in the other steps of existence is not his mind, but the geist being he owns. It is only via geist that a human being can objectify the world and himself and be knowledgeable about the world, “ego” and the absolute being as an idea. A human being is attached to time and space in one way and located within the existence forms of the world and he is out of this “world” as a geist being in another. If a human being objectifies the entire environment, he encounters his “ego” that is out of time and space and not attaches to the “world”. This is a fearful encounter and the person asks himself “where am I if the world is there?” It is as if he is in “nothingness” where existence continues. This is absolute nothingness that he perceives in this regard. In this case, via asking “why do they exist?” with regards to the “world” and “ego”, he can comprehend that the tie between the “world”, “ego” and “being” of the sacred characters is a requirement emanating from the basis of the existence.

Scheler, in his book- *Man's Place in the Universe*- states that there extended two ways after such a perception in the history of humanity: according to him, when people found out the dependence of the world and their nucleus of existence thrown out of the world on the coincidental, they were either *astonished* by this situation and activated their own geists to apprehend and attend the absolute or started to seek an element that unites people with the influence of the unavoidable impulse of protection. While the first attitude constitutes the source of every type of metaphysics, the second one has resulted in the rise of some religions. He says that there hides a type of nihilism behind what one takes shelter as a method of protection not to fall into the nothingness and not to fall into the nihilism is to call this kind of triumph a religion. The understanding of religion referred to in this point is the one that is mentioned with its founders, covered with symbols and rules, blocks off its way to meet with the absolute being and pertains to nations. With regards to the religions rising in this way, Scheler says that the God “as a geist being has a personality of the infinite capability”; however expresses that the attachment between the basis of the world and a person can be perceived directly in a person as a geist holder and an a living being and the its realization depends of the person. In other words, when a person sees himself grounded in God, the fundamental being can know itself in a person in this act of the person. Then, it is a human being. Human beings have run the risk of the history of the world.

Geist and reaction are two characters of a being and a human being can not realize his goal to become a human being without knowing that he has these characteristics pertaining to the top being and the absolute being can not realize these characteristics without a human being. Geist and reaction have not been completed within themselves in terms of the goal they want to attain. They develop and form themselves in the history of the geist of a human being where they reveal themselves and in the development of the life in the world.

Scheler's response to the objections that a human being can not stand an incomplete God which is forming itself is as follows: "Metaphysics is not an insurance association for weak people who are in desperate need to lean on something". According to Scheler, metaphysics expects a strong and brave approach from human beings. The "real" existence of the being that exist on its own can not be objectified like anything else. It is only through the bravery of a human being that he can unite with it. It is only after then that the being can be "known". Thus to know the being is different from knowing other things. In order to acquire the knowledge of such a being, first of all, human being has to disclose himself and get to know himself. Then, first of all, we need to ask the question "what is a human being as a person?"

"What is a human being as a person?" is the starting point of Scheler. In the era of enlightenment, a human being was treated as a being of "mind" and analyzed from this perspective trying to shedding light on it. However; Scheler considers a human being as a Geist being, in addition to his mind. He states that since geist incorporates mind, sensual and emotional acts, there are only criteria based on mind (Kant) in the field of morality, but there is also *soul* lying just opposite. He thinks a moral person (the unity of a person and geist) in the unity of a *soul*.

According to Scheler, a human being is a part of the nature and what renders him unique in the nature is his geist. Geist is carried by persons and the carrying person is the one that has acts and objectives. Geist is "pure acts" and its existence depends on the free realization of these acts. The person being the center of Geist is neither an object nor a good. It is a human being.

It was accepted (including Kant) since the 18th century that mind had unchangeable forms. However, Hegel acknowledged that mind and geist experienced changes in the course of history and he regarded history not as the sum of the products of the human mind but as the formation of the human geist. Scheler tried to understand via what knowledge geist develops and takes form. What is this knowledge? To the formation of what it extends contribution? These are the questions that Scheler asks. According to him, the knowledge serving to the formation of the human being and his spiritual part lay next to each other. They do not follow one another; they mature together and enable a human being to be formed. This is moral maturity a person has.

Scheler, like Husserl's intuition on the essence, asserts that a human being can reach moral values through intuition on "hearing the value". Values are not spiritual substances that exist on their own. They can be perceived via soul. Moral values that he calls high values have some characters being independent of the owner. They have to be continuous, can not be divided. When absolute values become the highest values, the person who can carry them becomes the being of the highest value. *The value of person* ranks first in the classification of values. Person is the carrier of the good and the bad; thus a person can be bad or good. It is not right to label events as bad or good.

As can be concluded from all these expressions, all human beings are not "persons" according to Scheler. He argues that there are conditions to be a moral person. First of all, one should be a human being that he calls a normal human being. Behaviors of a normal person do not require explanation and his behaviors can be understood via causative explanations. Second, a normal person can make distinction between himself and the other one. Another point is that a normal person is the one who

can control and dominate over his own body and does not reduce his body to an object or a good. And finally, he has responsible for his life. In other words, a responsible person can give an account of all his life and sees himself as the carrier of these things.¹⁴

As a center of spiritual acts, the essence of a person can only be perceived by another person's intuition on this essence. This is "love". It is solely through "love" that we can perceive the essence of another person. When we objectify a person, miss his essence. Moral values appear in the pure love act of a person. We can comprehend the moral value of a person by only realizing the act of love together with this person; let's say by liking together what he likes.

A human being is not a being that lives in an environment and reacts against stimulations coming from the environment. A human being is a being that opens up to the world. It is not willing that enables him to open up to the world, but love and Geist which is the source of his love. That is why a human being is the most valuable being in the steps of existence. But, in biological terms, a human being is not positions at the top level, because he forms the weakest link of the chain of existence in biological terms.

Scheler, considering a human being as such as a moral and biological being, tried to establish a philosophical discipline that would analyze phenomena such as language, science, production of instruments, ethos, conscience, art, naming, feeling of right, establishment of a state, production of concepts and historicity and present how these phenomena have come out of the fundamental structure of a human being. Scheler, like Kant, treats the world of beings from two aspects: the realm of being which appearance is and where there are coincidences and the other one is the realm of existence. Sciences analyze the existence of the first area and phenomenology examines its composition. The realm of existence is not object of sciences. It is only metaphysics that can analyze this area. This metaphysics should be meta-anthropology, that is philosophical anthropology. As can be understood from this point of view, Max Scheler considers human metaphysics and philosophical anthropology the one. Thus, philosophical anthropology has always awaited to be furthered from the point he left.

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¹⁴ That is, a person is the one that is aware of himself, nature and god, can carry all the means of his essence, tries to complete his development in the course of time and advances to be a complet human being on its way.

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