

Comparison of ‘a-priori Logic and ‘Phenomenology’

Han Sangsin
Research scholar
Dept of Studies in Philosophy
University of Mysore
Manasagangothri
Mysore, Karnataka

Abstract

This article deals with Phenomenology a philosophical movements founded by German philosopher Edmund Husserl. It studies the existence of various real or imaginary objects in the world and its interior through the phenomenon that the world presents to us as such. On the contrary, from the perspective of our consciousness of experiencing things, is always consciousness of something. Husserl adopted the concept of 'consciousness of something' as the concept of 'directivity'. We analyze the phenomenon of the world at a time when we should accept it as two instruments that relate to each other in an association. The field of phenomena is such a world that the field of consciousness constitutes that the world is 'transcendental subjectivity'. This analysis of transcendental subjectivity extends not only on the structural analyses of consciousness but also to the analysis of various 'horizons' that act as potential and anonymity. This article on Husserl's transcendental logic is a research clue to Husserl's kant critical theory which examines closely the problem of transcendental logic and forming principles of transcendental logic.

A-priori Logic

Edmund Husserl was one of the prominent European thinkers of 20th century He founded the modern phenomenology, a highly influential movement in 20th century western philosophy. The concept of phenomenology began with Husserl's first book. Husserl's phenomenological study was limited with logic and epistemology at that time.¹ However, after that it was applied and developed by his disciples in wesenserschauung.² Phenomenological swingback, and finally it was widely applied as unique way of phenology for adjacent science. Thus phenomenology occupied the main place in German philosophy in 1920. When Nazi's government came into power in early 1933, Jews underwent severe repression with his study. During that time the new study in existential philosophy came into existence with Heidegger and Jaspers. Therefore, phenomenology was considered the existential philosophy as preliminary steps. Especially Heidegger's Being and Time (1927) served as a key role to the existential philosophy. When Husserl' phenomenology was gradually disappearing from the memory of the people. After Husserl death is complete works were found in the library of Rubeng university library (1950). Since then, Husserl'

¹ Edmund Hsserl, Translated by Dorion Cairns, *Formal and Transcendental Logic*, Kluwer Academic Publishers, p125.

² Kant, Immanuel, Kricik der reinen Vernunft, p. 25.

phenomenology shed new light on the foundation of existential philosophy.³

Continuously it was disregarded as traditional rationalistic philosophy because it consisted of weak knowledge. However, Husserl tried to get back with weak knowledge. He argues that the cause for truth is established and implemented predicative formal evidence to 'a-priori'. In predicative object evidence, he believed that logical evidence is finally based on entity experience in the life. Husserl's substance basically differs from Kant's emotion.⁴ Kant's views can be done comfortably as total characteristics centered on subjective, but Husserl's argue the existence to fundamental rights.⁵ Therefore, Husserl's phenomenology was transcendental phenomenology. It is the classical interpretation of new analysis after his death. And his new interpretation is based on most established ideas after his death.

Though we consider Husserl as the founder of phenomenology, the approach and method we call as phenomenological are not his exclusive invention. The pure ego performs acts of consciousness that may be immanently or transcendently directed. Immanently directed acts of consciousness refer to objects that are within the same ego or that belong to the same stream of consciousness. Transcendently directed acts of consciousness refer to objects that are outside the ego or that belong to a different stream of consciousness. He defines pure or transcendental phenomenology as an a priori (or eidetic) science (a science of essential being). He distinguishes between pure phenomenology and empirical psychology (and between transcendental and psychological subjectivity), saying that phenomenology is a science of essences, while psychology is a science of the facts of experience. He criticizes 'psychologism' and he says that only an a priori science can define the essential nature of being.⁶

The unique feature in Edmund Husserl's phenomenological transcendental philosophy is clearly highlighted with Immanuel Kant. Kant called it 'a priori' (transcendental cognition) that means the reflection about conditions, so that it can be a possible cognition of the experience before an experience.⁷ Husserl adopted the term 'a priori' from Kant. But he didn't accept Kant's rule what 'a priori' is limited by innate. Merely, he accepted a part of Kant's definition of transcendental cognition 'a-priori', which enables recognition.⁸ Sensory matter in Kant is, simply given and apriority is regarded as formal elements of reason that take sensory contents through pure reason. Therefore universal validity of innate knowledge of formal-logic is fundamentally derived from the law of contradiction. But it is only the formal condition of truth.

The fundamental core of phenomenology is an ideology. Husserl denominates this ideology as

³ Kant, Immanuel, *Kritik der reinen Vernunft*, p. 25.

Husserl's essential intuition is not realized to compare and remember anything, but it is realized the essence of things to intuit phenomenon.

⁴ Debabrata, Sinha, "Phenomenology: A Break-Through to a New Intuitionism", *Phenomenology Heute*, p. 33f.

⁵ Debabrata, Sinha, "Phenomenology: A Break-Through to a New Intuitionism", *Phenomenology Heute*, p. 33f.

⁶ Szilasi, Wilhelm, Translated by Youngho Lee, *Phenomenology Lecture*, p. 26ff.

⁷ Kant, Immanuel, *Critique of Pure Reason*, p. 132.

⁸ *Ibid.*, p. 45.

'philosophy of a rigorous science'. A rigorous science is the meaning of what related first principle of evidence as first philosophy. Phenomenology is the first philosophy of whole philosophies. It owns the meaning of character but not only of various philosophies but also the fundamental of whole philosophies. Husserl says that the origin of our recognition is 'the intuition the roots'. The essential 'penetration is given by the roots in our intuition' or 'be purely inherited in our consciousness'. Therefore, a valid origin of an existence is established only in the instinctively given. The phenomenology study was handled not on facts but by *wesenserschauung*. The essence is grasped by object of intuition. It is grasped not through the inference of reason but by the essence of intuition. *Wesenserschauung* did not have any special recognition act of his routine mental activity.

The object has in transcendental consciousness and immanent consciousness were same as essence of transcendental and immanent essence. *Wesenserschauung* and Husserl says that the consciousness should get into the imminent domain as other in the possible way. To make it easier, we should stop judging with natural attitude. The natural attitude is the meaning of attitude to have confidence.⁹ He says "stop the judgment with natural attitude, and we can turn around from the outgoing line of sight to the world of immanent consciousness." We are what; stop the natural attitude to get the evidence of consciousness. A-priori is borrowed from Kant, but Husserl expanded its meaning in a broader sense. Kant restricted it to possible congenital experience recognition, but Husserl argued it is not surely required a-priori.¹⁰

Husserl describes consciousness as intentional insofar as it refers to, or is directed at, an object. Intentionality is a property of directedness toward an object. Consciousness may have intentional and non-intentional phases, but intentionality is the property that gives consciousness its objective meaning.¹¹ The objects of consciousness (*cogitata*) are the embodied or unembodied things that are perceived and consciously experienced. The difference between immanent and transcendent perception reflects the difference between being as experience and being as thing. Things as they exist in themselves cannot be perceived immanently, and they can only be perceived transcendently. The difference between immanent and transcendent perception also reflects the difference in the way in which things are given and presented to consciousness. Givenness may be adequate or inadequate in terms of its clearness and distinctness, and in terms of its intuitability.

Kant absorbed to connect the innate nature and experience to obtain the conditions of truth in formal nature. And the forms of experiences become the organization to understand the extrinsic experiential matter. Therefore, the method of form is applied by matter which became the problem. In contrast, Husserl innate nature become intuitively the innate nature, which is not only, formed but also content with

⁹ Szilasi, Wilhelm, Translated by Youngho Lee, *Phenomenology Lecture*, p. 26ff.

¹⁰ Debabrata, Sinha, *ibid.*, p. 32.

¹¹ Kant, Immanuel, *Critique of Pure Reason*, p. 132.

experience. Husserl viewed the condition of true knowledge as the potential to meet the intuition. ie, “proving nature clearly”. And the potential to meet intuition is closely associated with the essence of consciousness characterized by “directional”.¹²

If we look from this point of view, Kant excessively contradistinguishes each other a-priori nature from experiential nature and separate form from content. He may not recognize the universal correlation which came into existence between meaning and forming action in the life of specific consciousness. Husserl's reflection of logic finds out the hidden life-oriented perfunctory emptiness. The branches of logic depend on directivity of consciousness to function within. Logic cannot become logic of truth in itself because it is institutionalized as the formal rule of truth. The intentionality pursues the truth in correspondence with teleological structure. Husserl claimed logic should be established by transcendental logic in order to become an academic natural theory.¹³

The core issue of phenomenological structure in Husserl's philosophy is the possibility of a-priori apperception. ‘A-priori’ apperception is the process of association in which cause of law and effect is included as a motivation. Emotional intuition is the content of the experience formed by the elements like a mood, an impulse and an instinct. Essential intuition is the content of conscious experience, of practical, ethical and theoretical. The process of ‘a-priori’ apperception is formed by metastasis from an emotional intuition of essential.¹⁴

Therefore, the transcendental is formed by internal conscious and senses are unified in the effect sense and conscious. Also the things grasped ‘a-priori’ becomes metastasis from sense content to essential form. This is the process that can be apprehending objects as reify ‘immortal figuration’. The matrix of ‘a-priori’ is formed by an essential intuition in unified condition as physical element and psychological element of experience. When the duplicity becomes purity it leads ‘a-priori’. The fundamental form of a-priori is a unified organization of physical and mental characteristics, and these matrix are ideal regulations to be grasped as figurative by essential intuition. Husserl argued with Kant to find condition of experience from pure reason and pure intuition.

Kant's doubly functioning of understanding nature is fined structure of ' intuitively given form'. The function of understanding the interpretation of one's own self of normative laws is self-examination proving clearly. He has generated and continuously being generating. However, Husserl criticized that Kant

¹² M. Heidegger, Translated by A. V. Miller and J. N. Findlay, *Phenomenology of Spirit*, Motilal Banarsi Dass, p. 76.

¹³ Jeunsook Han, *Understanding of the phenomenology*, p. 256.

¹⁴ Kant, Immanuel, *Kritik der reinen Vernunft*, Felix Meiner, p. 138.

could not fundamentally explain double functioning of cause for the identical transcendental intersubjectivity because it is the inference mystically made a false show. Hence, Husserl insisted "logic is intuitively established from intersubjectivity and fundamentally functioned". And also he insisted that the objective character of formal logic is shaped from the life which has not only the clear evidence but also the meaning of use. It included 'subjective life that is accomplished and experienced' the objective character of formal logic is included "subjective life that is accomplished and experienced". Kant's bottom line of criticism is what he narrowly analyzes intuitive concepts within emotional intuition. He insisted such principles with the whole intuition to be authorized by the root of its origin recognition i.e. he says that the whole origin of recognition is already in our intuition. As this principle is directly given in objects that it can sensuously experience.¹⁵ It can evidence recognition in the objects that is directly given in formal mathematical scope in non-real objects. The whole propositions are the expression of a state. Hence the proposition contains the elements not to be satisfied from emotional intuition for eg. 'Red flowers', 'Little Bird' etc can perceive it but it cannot perceive that categorical forms as like, 'and', 'or' etc.

However, the category in Husserl is considered not as the form of thinking but intuitive experience of thinking. Husserl's category is different from Kant's, because the object becomes intuition as the real motive of an inherent way. Kant defined the sensitivity to receptiveness and understanding to spontaneity. But Husserl's argument is characterized by the receptiveness intuition which is different from emotional intuition, because the categorical intuition is defined from an object. Husserl's argument of the intuition is transcendental consciousness.

The formal logic has handled the formal formation and process of logic, but transcendental logic carries research on possible conditions of logic. Therefore, it explains subjective 'a-priori' functions of the logic to be shaped. Husserl's transcendental logic gives the suggestion for the cause of logic established through analysis. It became revivification from predicative evidence to non-predicative evidence'. Therefore, transcendental logic demands assignment outstretched analysis, judgment and types of category that occur twice.

He says that if we impute our attention from object to subjective consciousness act in molding it, it is 'a-priori'. Subject is the function of productive existence from remaining phenomenal to move positively forward towards objects, and these productive features just are the core of a-priori concept. Husserl called the action as molded subject and object as 'noesis'. He says action gives meaning to substance accepted emotionally. The form meaning is the result which he called as 'noema'. Also, he says that noesis molds noema in the substance as 'configuration'. Whole transcendent existence is excluded by stop judging. It is

¹⁵ Sinha, Debabrata, "Phenomenology: A Break-Through to a New Intuitionism", *Phenomenology Heute*, Hrsg. von W. Beigel, Martinus Nijhoff, p. 254.

assorted in the form of a-priori ideology of phenomenology. In the repeated phenomenon the meaning of existence is noema.¹⁶

The meaning of living world in living world phenomenology

The meaning of living world in our natural life can be experienced in day today world. Husserl called physical laws as objectivism way of thinking. Hence his transcendental reduction is what foreclose natural scientism attitude. The living world he says is not at all related with a natural scientific recognition. I.e., it is the meaning of world's first appearing before theory and logic. Hence 'the meaning is focused on a living world' and it's meaning in return to the world of 'a prior' logical of the living world. The classical phenomenology is reached with the living world by stop judging about an objective study, and it is wished by a-priori reduction to a-priori subject.¹⁷

The center concept in the living world is not the world to be constituted but the world to be experienced, and the main agent of experience is not theoretically organized but organized with the body. The world that the subjective of physical experienced directly subjective, and it is the living world phenomenology that finally demands the evidence. The classical phenomenology is established system of a-priori idealism by Husserl, but the living world phenomenology is established by Chartres and Melopongetti followed by Husserl. Husserl introduced a concept of Motivation because the substance in substance school is the research not given in it. As the same object is shown differently in the viewing angle, substance appears differently and its result on it how to give motivation.¹⁸

- 1. If we look at our physical body from externally, it has multiple targets, and at the same time in the center too.
 - 2. If we internally look at our physical body, the organ that can voluntarily act as self- motion.
 - 3. the living world is what they directly experience the action of our physical body.
 - 4. It is the world which is passively given before active action configuration (noesis).
 - 5. Ie, It is the world which the front predicative world than a predicative world.
1. Even if the domain of the living world is not reached for step awareness, it is the domain of chaos not to be order of rank.
- 2. For example, on reading a book, if somewhere he hears bowwow, the reader may not pay attention to the sound.
 - 3. He accepts as it is just only sound.

¹⁶ Szilasi, Wilhelm, Translated by Youngho Lee, *Phenomenology Lecture*, Jongro Serjeok, p. 137.

¹⁷ http://www.artnstudy.com/n_Lecture/?LessonIdx=kjJo01&LessonPart=philosophy

¹⁸ RA Mall, Experience and Reason, The Phenomenology of Husserl and its relation to Hume's Philosophy, p. 59.

- 4. Therefore, the area of pure substance is what the given meaning before the subject action.
- 5. This precisely is the front predicative.

Passive substance unites each similis gadget; Heterogeneous substance is contrasted with each other, and they put through the contrast where the passive establishes total order. Such order as not come to the logical order. However, it is a potential order to be developed as predicative in the future. Aforementioned logical principles become an origin of action in negative predicates that run after the form conflicting in our experience areas, and it became principle of negative judgment of law of contradiction.¹⁹

The occurrence of Type category

The process of perception is preserved by the basic structure of conscience in foreknowledge and retention. And it processes that foresee work experience in the future. Husserl named 'intentionality' the essence of interest as we want to institutionalize in object. It is 'a-priori' predicative of interest activated basically. Normal perception continually progresses not to suppress conditions within perception, but if a trend of perception is heading for identical object, and its expected aims is associated perception with topicalization missed refractedly. Husserl named it 'unusual perception'. Neither this unusual perception is forced physically nor distorted psychologically. It is one case of perception appearing so naturally. Husserl discovered 'origin of negative' from this unusual perception.²⁰

This 'missing' appear contrastively with 'expecting'. For example, if we look a rugby ball, flow of our perception is satisfied by doing 'expecting' coincide as it is sphericity. But if we look at it in different angle, it is shown an oval. Just it appear in different conscious to be missed 'expecting'. Hence both 'satisfaction concept' and 'missing concept' is the correlation concept which is called as 'expectation aim'. This 'missing' and 'expecting' have the oriented processes each the conflicting, and the previous perception is incapacitated by new perception. However, the previous perception is not completely disappeared but overlapped with evidence. Hence predicative judgment 'negative' is the doubt phenomenon that is overlapped the meaning of 'negative judgment' in grounds 'deviability'. Husserl argues that the appear doubt phenomenon is 'deviability' and 'contradiction'.²¹

Conclusion

This article is based on Husserl's argument on phenomenology is incompatible both 'negative' and

¹⁹ 6. RA Mall, Experience and Reason, The Phenomenology of Husserl and its relation to Hume's Philosophy, p. 59.

²⁰ RA Mall, Experience and Reason, *The Phenomenology of Husserl and its relation to Hume's Philosophy*, Martinus Nijhoff, The Hague., p. 123.

²¹ <http://tvcast.naver.com/v/456842/list/43309>

'contradiction 'which has been occurring origin in 'deviability' and 'doubt phenomenon ' in a-priori predicative level. The experience of a-priori predicative of receptive is not completely passive activity but active in low step of ego to act with in the interest of recognition. The interest of recognition can repeatedly reckon with the recognition object because it has trend to institutionalize specifically. In the case of conflicting, the state of conflicting becomes topicalization because it is acted by the interest of recognition in state of consciousness to happen conflicting. it is the predicative categories with the result of formalization, structuring, and hollowing by doing repeatedly subjects with the state of consciousness of the upper structure. Additionally, the principle of contradiction is based on a-priori predicative, but it can eventually be the result of ideology action. If judgment appears from the meaning of evidence, its contradictoriness cannot attest to the original thing.

The various mental processes like remembering, imagining, judging, willing, describing, feeling, perceiving etc. have their own essences. The phenomenological method examines these essences, by excluding what do not lie in the mental act itself. Thus it builds a science of essences. In order to find the essence of consciousness, phenomenology excludes what is non-essence. For this the major hurdle is the natural attitude, which a phenomenologist has to overcome. The natural attitude is characteristic of both our everyday life and ordinary science. The natural attitude is taken for granted attitude we adopt in our day to day life and in our scientific theorizing endeavours about the world.

References

1. Edmund Hsserl, Translated by Dorian Cairns, *Formal and Transcendental Logic*, Kluwer Academic Publishers, 1969.
2. M. Heidegger, Translated by A. V. Miller and J. N. Findlay, *Phenomenology of Spirit*, Motilal Banarsi Dass, 1998.
3. Kant, Immanuel, *Kritik der reinen Vernunft*, Felix Meiner, 1956.
4. Kant, Immanuel, *Critique of Pure Reason*, Penguin Publishing, 2008.
5. Sinha, Debabrata, "*Phenomenology: A Break-Through to a New Intuitionism*", *Phenomenology Heute*, Hrsg. von W. Beimel, Martinus Nijhoff, 1972.
6. Szilasi, Wilhelm, Translated by Youngho Lee, *Phenomenology Lecture*, Jongro Serjeok, 1985.
7. Jeunsook Han, *Understanding of the phenomenology*, Mineumsa, 1984.
8. RA Mall, Experience and Reason, *The Phenomenology of Husserl and its relation to Hume's Philosophy*, Martinus Nijhoff, The Hague., 1973
9. <http://tvcast.naver.com/v/456842/list/43309>
10. http://www.artnstudy.com/n_Lecture/?LessonIdx=kjJo01&LessonPart=philosophy