

Plurality and Science, Technology, Art

京都大学大学院文学研究科 21 世紀 COE プログラム

「グローバル化時代の多元的人文学の拠点形成」

現代科学・技術・芸術と多元性の問題



PaSTA 研究会報告要旨

Husserl's idealism essentially amounts to the affirmation that the meaning of the being of all objects depends on pure (i.e. phenomenologically reduced) and transcendental (i.e. constituting) intentional consciousness. Inspired by Descartes, Husserl concluded from this in the *Ideas I* that the actual existence of transcendent objects and of the real world necessarily depends on an actual perceptual consciousness, while the actual existence of this consciousness only depends on its actual inner perception by itself ("*nulla re indiget ad existendum*"). Husserl was quick to realize that such a (metaphysical) formulation of phenomenological idealism was highly misleading in that it presented "absolute" consciousness as a region of being *opposed* to the region of being into which belong all transcendent objects. Also questionable was its insistence on a solipsistic form of all conscious experiences of transcendent reality. Finally, the hypothesis of a possible "annihilation of the world" gave the wrong impression that phenomenology, instead of accounting for the actual existence of transcendent objects and of the real world was inclined to enclose itself in a sphere of pure immanence.

In this paper I want to show that almost simultaneously with the *Ideas I*, in his *Revisions of the Sixth Logical Investigation (Husserliana XX/1)* and also in other manuscripts to be published soon for the first time ("*Transzendentaler Idealismus. Texte aus dem Nachlass (1908-1921)*", *Husserliana*, XXXVI), Husserl developed an alternative and more acceptable line of argumentation in favor of a phenomenological idealism. This argumentation reminds one more of Leibniz than of Descartes in that it understands the actual *existence* of transcendent objects to be the result of a "realization" of a former well-

grounded (“real”) *possibility*. The statement that the truth value of all belief into the actual existence of the world depends on its fulfillment by actual perceptive experiences of this world here never leads to a metaphysical opposition between the sphere of phenomenological immanence and the sphere of transcendent reality. Quite to the contrary: just as the being of an “ideal” possibility depends on its intuitive givenness in an act of phantasy, just as the being of a “real” possibility depends on former perceptions, so does the actual existence of the real world depend on its intuitive givenness in a series of concordant actual perceptions. In all this, phenomenology investigates the intentional *correlation* between the different modes of being of objects and the corresponding forms of intuitive pure consciousness.

This second line of argumentation in favor of phenomenological idealism leads to important new developments concerning the merely “presumptive” certainty with which one can “posit” the actual existence of the transcendent “things in themselves” and the regulative function and adequate givenness of transcendent things understood as “ideas in the Kantian sense”. It also contributes to a clarification of the difference between phenomenological idealism and (Humean) phenomenism. Its most spectacular contribution lays, however, in its insistence on the fact that only a coherent manifold of actual perceptions by an *intersubjective* community of *bodily* subjects can contribute of a phenomenological justification of the actual existence of the real world. The phenomenological insistence on the purity of the transcendental consciousness which constitutes the meaning of the being of the actual world of transcendent objects thus goes together with an acknowledgment of the *plurality* of transcendently constituting subjects and of their *bodily* experience of the actual existence of transcendent (“real”) objects.

最近の活動

_第4回研究会（科学哲学科学史研究室創立10周年記念行事）

アインシュタインの思考をたどる _特殊相対性から一般相対性へ

3月16日（日）盛況に開催されました。次号で詳しく紹介します。

_公開講演会

四大（地・水・火・風）の感性論_思想・アート・自然科学の関わりについての基盤研究

3月22日（土）

小林信之（京都市立芸術大学・助教授）「〈シミュラークル〉について」

米澤有恒（兵庫教育大学・教授）「アナクシマン드로スと非ギリシア化」

3月23日（日）

宇佐美文理（京都大学人文科学研究所・助教授）「〈風と水〉_蘇東坡詩の風景把握」
西山良平（京都大学総合人間学部・教授）「平安京の火災の感覚」

主催：岩城科研「四大（地・水・火・風）の感性論」 会場：京大会館 102 号室
共催：PaSTA 研究会、京都美学美術史学研究会

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