

# Human Science

## Wikipedia

# Contents

## Articles

Human science	1
Phenomenology (psychology)	4
Existential phenomenology	5
Martin Heidegger	6
Phenomenology (philosophy)	27
Clark Moustakas	38
Humanistic psychology	43
Existentialism	46
Holism	64
Saybrook University	71
Personal development	71
Institute of Transpersonal Psychology	79
Organismic theory	80
Transpersonal psychology	81
Transpersonal disciplines	92
Transpersonal psychiatry	93

## References

Article Sources and Contributors	94
Image Sources, Licenses and Contributors	97

## Article Licenses

License	98
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# Human science

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**Human science** (also, **humanistic social science**, **moral science** and **human sciences**) refers to the investigation of human life and activities via a phenomenological methodology that acknowledges the validity of both sensory and psychological experience. It includes but is not necessarily limited to humanistic modes of inquiry within fields of the social sciences and humanities, including history, sociology, anthropology, and economics. Its use of an empirical methodology that encompasses psychological experience contrasts to the purely positivistic approach typical of the natural sciences which exclude all methods not based solely on sensory observations. Thus the term is often used to distinguish not only the content of a field of study from those of the natural sciences, but also its methodology.<sup>[1]</sup>

## Meaning of 'science'

Ambiguity and confusion regarding usage of the terms 'science', 'empirical science', and 'scientific method' have complicated the usage of the term 'human science' with respect to human activities. The term 'science' is derived from the Latin *scientia* meaning 'knowledge'. 'Science' may be appropriately used to refer to any branch of knowledge or study dealing with a body of facts or truths systematically arranged to show the operation of general laws.

However, according to Positivists, the only authentic knowledge is scientific knowledge which comes from positive affirmation of theories through strict scientific method. As a result of the positivist influence, the term *science* is frequently employed as a synonym for *empirical science*. Empirical science is knowledge based on the scientific method, a systematic approach to verification of knowledge first developed for dealing with natural physical phenomena and emphasizing the importance of experience based on sensory observation. However, even with regard to the natural sciences, significant difference exist among scientists and philosophers of science with regard to what constitutes valid scientific method.<sup>[2]</sup> More recently, usage of the term has been extended to the study of human social phenomena as well. Thus, the natural sciences and social sciences are commonly classified as science, whereas the study of classics, languages, literature, music, philosophy, history, religion, and the visual and performing arts are referred to as the humanities. Ambiguity with respect to the meaning of the term *science* is aggravated by the widespread use of the term formal science with reference to any one of several sciences that is predominantly concerned with abstract form that cannot be validated by physical experience through the senses, such as logic, mathematics, and the theoretical branches of computer science, information theory, and statistics.

## History

### Early development

The term **moral science** was first used by Hume in his *Enquiry concerning the Principles of Morals* to refer to the systematic study of human nature and relationships. Hume wished to establish a "science of human nature" based upon empirical phenomena, and excluding all that does not arise from observation. Rejecting teleological, theological and metaphysical explanations, Hume sought to develop an essentially descriptive methodology; phenomena were to be precisely characterized. He emphasized the necessity of carefully explicating the cognitive content of ideas and vocabulary, relating these to their empirical roots and real-world significance.<sup>[3]</sup>

A variety of early thinkers in the humanistic sciences took up Hume's direction. Adam Smith, for example, conceived of economics as a moral science in the Humean sense.<sup>[4]</sup>

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## Later development

Partly in reaction to the establishment of positivistic philosophy and the latter's Comtean intrusions into traditionally humanistic areas such as sociology, non-positivistic researchers in the humanistic sciences began to carefully but emphatically distinguish the methodological approach appropriate to these areas of study, for which the unique and distinguishing characteristics of phenomena are in the forefront (e.g. for the biographer), from that appropriate to the natural sciences, for which the ability to link phenomena into generalized groups is foremost. In this sense, Droysen contrasted the humanistic science's need to *comprehend* the phenomena under consideration with natural science's need to *explain* phenomena, while Windelband coined the terms *idiographic* for a descriptive study of the individual nature of phenomena, and *nomothetic* for sciences that aim to define the generalizing laws.<sup>[1]</sup>

Dilthey brought nineteenth-century attempts to formulate a methodology appropriate to the humanistic sciences together with Hume's term "moral science", which he translated as *de:Geisteswissenschaft* - a term with no exact English equivalent. Dilthey attempted to articulate the entire range of the moral sciences in a comprehensive and systematic way.<sup>[5]</sup> Meanwhile, his conception of "Geisteswissenschaften" encompasses also the abovementioned study of classics, languages, literature, music, philosophy, history, religion, and the visual and performing arts. He characterized the scientific nature of a study as depending upon:<sup>[5]</sup>

- The conviction that perception gives access to reality
- The self-evident nature of logical reasoning
- The principle of sufficient reason

But the specific nature of the *Geisteswissenschaften* is based on the *inner* experience ("Erleben"), the *comprehension* ("Verstehen") of the meaning of expressions and *understanding* in terms of the relations of the part and the whole – in contrast to the *explanation* of phenomena by hypothetical laws in the *natural sciences*.<sup>[6]</sup>

Edmund Husserl, a student of Franz Brentano, articulated his phenomenological philosophy in a way, that could be thought as a basis of Dilthey's attempt. Dilthey appreciated Husserl's "Logische Untersuchungen"<sup>[7]</sup> (1900/1901, the first draft of Husserl's *Phenomenology*) as an "epoch making" epistemological foundation of his conception of *Geisteswissenschaften*.<sup>[8]</sup>

In recent years, 'human science' has been used to refer to "a philosophy and approach to science that seeks to understand human experience in deeply subjective, personal, historical, contextual, cross-cultural, political, and spiritual terms. Human science is the science of qualities rather than of quantities and closes the subject-object split in science. In particular, it addresses the ways in which self-reflection, art, music, poetry, drama, language and imagery reveal the human condition. By being interpretive, reflective, and appreciative, human science re-opens the conversation among science, art, and philosophy."<sup>[9]</sup>

## Objective vs. subjective experiences

Since Auguste Comte, the positivistic social sciences have sought to imitate the approach of the natural sciences by emphasizing the importance of objective external observations and searching for universal laws whose operation is predicated on external initial conditions that do not take into account differences in subjective human perception and attitude. Critics argue that subjective human experience and intention plays such a central role in determining human social behavior that the objectivist approach to the social sciences is too confining. Rejecting the positivist influence, they argue that the scientific method can rightly be applied to subjective as well objective experience. The term subjective is used in this context to refer to inner psychological experience rather than outer sensory experience. It is not used in the sense of being prejudiced by personal motives or beliefs.

## References

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- [2] Popper, Karl, *Logic of Scientific Discovery*, Routledge, 2002.
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- [4] Book Review ([http://www.acton.org/publicat/m\\_and\\_m/2001\\_spring/crespo.html](http://www.acton.org/publicat/m_and_m/2001_spring/crespo.html)) of Jeffrey T. Young's *Economics As a Moral Science: The Political Economy of Adam Smith*
- [5] Wilhelm Dilthey, *An Introduction to the Human Sciences*, Princeton Press, Chapter I
- [6] Wilhelm Dilthey, *Gesammelte Schriften*, vol. VII, p. 86
- [7] Edmund Husserl, *Logical Investigations*, 1973 [1913], Findlay, J. N., trans. London: Routledge
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- Flew, A. (1986). *David Hume: Philosopher of Moral Science*, Basil Blackwell, Oxford
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## External links

- Human Science(s) across Global Academies ([https://docs.google.com/View?id=dfv9rkbs\\_28gcdj5jfz&pli=1](https://docs.google.com/View?id=dfv9rkbs_28gcdj5jfz&pli=1))
- College of Human Sciences at Iowa State University (<http://www.hs.iastate.edu/>)
- M.A./Ph.D. in Human Science at Saybrook University (<http://www.saybrook.edu/phs/academicprograms/hs>)
- Institute of Human Sciences at the University of Oxford (<http://www.ihs.ox.ac.uk/>)
- New Route Ph.D. in Human Science at Brunel University (<http://www.brunel.ac.uk/research/research-degrees-at-brunel/new-route-phd/new-route-phd-human-sciences>)
- Ph.D. in Human Studies at Laurentian University (<http://humanstudies.laurentian.ca>)
- HumanScience Wiki (<http://www.humanscience.wikia.com>)
- Marxism philosophy (<http://www.marxists.org/reference/subject/philosophy/works/ge/dilthey.htm>)
- Geisteswissenschaften (<http://translate.google.com/translate?hl=en&sl=de&u=http://de.wikipedia.org/wiki/Geisteswissenschaften&sa=X&oi=translate&resnum=1&ct=result&prev=/search?q=Geisteswissenschaft&hl=en&rls=GGLD,GGLD:2006-20,GGLD:en>) - German Wikipedia article on 'Humanities'

# Phenomenology (psychology)

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**Phenomenology** is an approach to psychological subject matter that has its roots in the philosophical work of Edmund Husserl.<sup>[1]</sup> Early phenomenologists such as Husserl, Jean-Paul Sartre, and Maurice Merleau-Ponty conducted their own psychological investigations in the early 20th century. The work of these phenomenologists later influenced at least two main fields of contemporary psychology: the phenomenological psychological approach of the "Duquesne School", Amedeo Giorgi,<sup>[1] [2]</sup> Jonathan Smith, Frederick Wertz, Steinar Kvale, Köhler and others (Interpretative Phenomenological Analysis); and the experimental approaches associated with Varela, Gallagher, Thompson, and others (Embodied cognition). Phenomenological psychologists have also figured prominently in the history of the humanistic psychology movement.

The experiencing subject can be considered to be the person or self, for purposes of convenience. In phenomenological philosophy (and in particular in the work of Husserl, Heidegger, and Merleau-Ponty), "experience" is a considerably more complex concept than it is usually taken to be in everyday use. Instead, experience (or being, or existence itself) is an "in-relation-to" phenomenon, and it is defined by qualities of directedness, embodiment, and worldliness, which are evoked by the term "Being-in-the-World".<sup>[3]</sup>

The quality or nature of a given experience is often referred to by the term *qualia*, whose archetypical exemplar is "redness". For example, we might ask, "Is my experience of redness the same as yours?" While it is difficult to answer such a question in any concrete way, the concept of intersubjectivity is often used as a mechanism for understanding how it is that humans are able to empathise with one another's experiences, and indeed to engage in meaningful communication about them. The phenomenological formulation of Being-in-the-World, where person and world are mutually constitutive, is central here.

## Difficulties in considering subjective phenomena

The philosophical psychology prevalent before the end of the 21st century relied heavily on introspection. The speculations concerning the mind based on those observations were criticized by the pioneering advocates of a more scientific approach to psychology, such as William James and the behaviorists Edward Thorndike, Clark Hull, John B. Watson, and B. F. Skinner. However, not everyone agrees that introspection is intrinsically problematic, such as Francisco Varela, who has trained experimental participants in the structured "introspection" of phenomenological reduction.<sup>[4]</sup>

Philosophers have long confronted the problem of "qualia". Few philosophers believe that it is possible to be sure that one person's experience of the "redness" of an object is the same as another person's, even if both persons had effectively identical genetic and experiential histories. In principle, the same difficulty arises in feelings (the subjective experience of emotion), in the experience of effort, and especially in the "meaning" of concepts. As a result, many qualitative psychologists have claimed phenomenological inquiry to be essentially a matter of "meaning-making" and thus a question to be addressed by interpretive approaches.<sup>[3] [5]</sup>

## Psychotherapy and the phenomenology of emotion

Carl Rogers' person-centered psychotherapy theory is based directly on the "phenomenal field" personality theory of Combs and Snygg (1949).<sup>[6]</sup> That theory in turn was grounded in phenomenological thinking.<sup>[7]</sup> Rogers attempts to put a therapist in closer contact with a person by listening to the person's report of their recent subjective experiences, especially emotions of which the person is not fully aware. For example, in relationships the problem at hand is often not based around what actually happened but, instead, based around the perceptions and feelings of each individual in the relationship. The phenomenal field focuses on "how one feels right now".

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## Notes

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## External links

- Snygg, Donald (1941) The Need For A Phenomenological System of Psychology *Psychol. Rev.* 48,404-424. (<http://web.archive.org/web/20091028150206/http://geocities.com/csnygg99/Don/PsycRev41/text.html>)

# Existential phenomenology

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**Existential phenomenology** is a philosophical current inspired by Martin Heidegger's 1927 work *Sein und Zeit* (Being and Time) and influenced by the existential work of Søren Kierkegaard and the phenomenological work of Edmund Husserl.

In contrast with his former mentor Husserl, Heidegger put ontology before epistemology and thought that phenomenology would have to be based on an observation and analysis of *Dasein* ("being-there"), human being, investigating the fundamental ontology of the *Lebenswelt* (Lifeworld - Husserl's term) underlying all so-called regional ontologies of the special sciences. In contrast with the philosopher Kierkegaard, Heidegger wanted to explore the problem of *Dasein* existentially (*existenzial*), rather than existentielly (*existenziell*) because Heidegger argued Kierkegaard had already described the latter with "penetrating fashion".

## Development of existential phenomenology

Besides Heidegger, other existential phenomenologists were Hannah Arendt, Emmanuel Levinas, Gabriel Marcel, Jean-Paul Sartre, Maurice Merleau-Ponty, and Samuel Todes.

## Other disciplines

Existential phenomenology extends also to other disciplines. For example, Leo Steinberg's momentous essay "The Philosophical Brothel" describes Picasso's *Les Femmes d'Alger* in a perspective that is existential-phenomenological.

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# Martin Heidegger

## Martin Heidegger

Full name	Martin Heidegger
Born	September 26, 1889 Meßkirch, Baden, Germany
Died	26 May 1976 (aged 86) Freiburg im Breisgau, Baden-Württemberg, Germany
Era	20th-century philosophy
Region	Western philosophy
School	Phenomenology · Hermeneutics · Existentialism
Main interests	Ontology · Metaphysics · Art · Greek philosophy · Technology · Language · Poetry · Thinking
Notable ideas	Dasein · Gestell · Heideggerian terminology

**Martin Heidegger** (September 26, 1889 – May 26, 1976; German pronunciation: [ˈmaʁtiːn ˈhaɪdəɡɐ]) was a German philosopher known for his existential and phenomenological explorations of the "question of Being."<sup>[1]</sup>

His central belief was that philosophy, and society as a whole, was preoccupied with what it is that exists. His belief was that we find ourselves "always already" fallen into a world that already existed. But he insisted that we had forgotten the basic question of what it is to exist, of what being itself is. This question defines our central nature. He argued that we are practical agents, caring and concerned about our projects in the world, and allowing it to reveal, or 'unconceal' itself to us. He came to believe that our proactive interference and manipulation of reality is often harmful and hides our true being as essentially limited participants, not masters, of the world which we discover.

Heidegger wrote about these issues in his best-known book, *Being and Time* (1927), which is considered to be one of the most important philosophical works of the 20th century.<sup>[2]</sup> Heidegger's views have implications beyond philosophy, in literature,<sup>[3]</sup> psychology,<sup>[4]</sup> theology<sup>[5]</sup> and artificial intelligence.<sup>[6]</sup>

He remains controversial due to his membership in the Nazi Party and statements in support of Adolf Hitler, for which he never apologized or expressed regret.<sup>[7]</sup>

### Overview

Heidegger claimed that Western philosophy since Plato, has misunderstood what it means for something "to be", tending to approach this question in terms of *a* being, rather than asking about Being itself. In other words, Heidegger believed all investigations of being have historically focused on particular entities and their properties, or have treated Being itself as an entity, or substance, with properties. A more authentic analysis of being would, for Heidegger, investigate "that on the basis of which beings are already understood," or that which underlies all particular entities and allows them to show up *as* entities in the first place (see world disclosure).<sup>[8]</sup> But since philosophers and scientists have overlooked the more basic, pre-theoretical ways of being from which their theories derive, and since they have incorrectly applied those theories universally, they have confused our understanding of being and human existence. To avoid these deep-rooted misconceptions, Heidegger believed philosophical inquiry must be conducted in a new way, through a process of retracing the steps of the history of philosophy.

Heidegger argued that this misunderstanding, beginning with Plato, has left its traces in every stage of Western thought. All that we understand, from the way we speak to our notions of "common sense", is susceptible to error, to fundamental mistakes about the nature of being. These mistakes filter into the terms through which being is articulated in the history of philosophy—such as reality, logic, God, consciousness, and presence. In his later



philosophy, Heidegger argues that this profoundly affects the way in which human beings relate to modern technology.

The Internet Encyclopedia of Philosophy states that his writing is 'notoriously difficult', possibly because his thinking was 'original' and clearly on obscure and innovative topics.<sup>[9]</sup> Heidegger accepted this charge, stating 'Making itself intelligible is suicide for philosophy', and suggesting that intelligibility is what he is critically trying to examine.<sup>[10]</sup>

Heidegger's work has strongly influenced philosophy, aesthetics of literature, and the humanities. Within philosophy it played a crucial role in the development of existentialism, hermeneutics, deconstructionism, postmodernism, and continental philosophy in general. Well-known philosophers such as Karl Jaspers, Leo Strauss, Ahmad Fardid, Hans-Georg Gadamer, Jean-Paul Sartre, Emmanuel Lévinas, Hannah Arendt, Maurice Merleau-Ponty, Michel Foucault, Richard Rorty, William E. Connolly, and Jacques Derrida have all analyzed Heidegger's work.

Heidegger supported National Socialism and was a member of the Nazi Party from May 1933 until May 1945.<sup>[11]</sup> His defenders, notably Hannah Arendt, see this support as arguably a personal " 'error' " (a word which Arendt placed in quotation marks when referring to Heidegger's Nazi-era politics).<sup>[12]</sup> Defenders think this error was largely irrelevant to Heidegger's philosophy. Critics, such as his former students Emmanuel Levinas<sup>[13]</sup> and Karl Löwith,<sup>[14]</sup> claim that Heidegger's support for National Socialism revealed flaws inherent in his thought.<sup>[15]</sup>

## Biography

### Early years

Heidegger was born in rural Meßkirch, Germany. Raised a Roman Catholic, he was the son of the sexton of the village church, Friedrich Heidegger, and his wife Johanna, née Kempf. In their faith, his parents adhered to the First Vatican Council of 1870, which was observed mainly by the poorer class of Meßkirch. The religious controversy between the wealthy *Altkatholiken* and the working class led to the temporary use of a converted barn for the Roman Catholics. At the festive reunion of the congregation in 1895, the Old Catholic sexton handed the key to six-year-old Martin.

Heidegger's family could not afford to send him to university, so he entered a Jesuit seminary, though he was turned away within weeks because of the health requirement, and what he described as a psychosomatic heart condition.<sup>[16]</sup> Heidegger later left Catholicism, describing it as incompatible with his philosophy. After studying theology at the University of Freiburg from 1909 to 1911, he switched to philosophy, in part again because of his heart condition. Heidegger completed his doctoral thesis on psychologism in 1914 influenced by Neo-Thomism and Neo-Kantianism,<sup>[17]</sup> and in 1916 finished his *venia legendi* with a thesis on Duns Scotus influenced by Heinrich Rickert and Edmund Husserl.<sup>[18]</sup> In the two years following, he worked first as an unsalaried Privatdozent, then served as a soldier during the final year of World War I, working behind a desk and never leaving Germany. After the war, he served as a salaried senior assistant to Edmund Husserl at the University of Freiburg from 1919 until 1923.



The Mesnerhaus in Meßkirch,  
where Heidegger grew up.

## Marburg

In 1923, Heidegger was elected to an extraordinary Professorship in Philosophy at the University of Marburg. His colleagues there included Rudolf Bultmann, Nicolai Hartmann, and Paul Natorp. Heidegger's students at Marburg included Hans-Georg Gadamer, Hannah Arendt, Karl Löwith, Gerhard Krüger, Leo Strauss, Jacob Klein, Gunther (Stern) Anders, and Hans Jonas. Through a confrontation with Aristotle he began to develop in his lectures the main theme of his philosophy: the question of the sense of being. He extended the concept of subject to the dimension of history and concrete existence, which he found prefigured in such Christian thinkers as Saint Paul, Augustine of Hippo, Luther, and Kierkegaard. He also read the works of Dilthey, Husserl, and Max Scheler.<sup>[19]</sup>

## Freiburg

In 1927, Heidegger published his main work *Sein und Zeit* (*Being and Time*). When Husserl retired as Professor of Philosophy in 1928, Heidegger accepted Freiburg's election to be his successor, in spite of a counter-offer by Marburg. Heidegger remained at Freiburg im Breisgau for the rest of his life, declining a number of later offers, including one from Humboldt University of Berlin. His students at Freiburg included Charles Malik, Herbert Marcuse, and Ernst Nolte. Emmanuel Levinas attended his lecture courses during his stay in Freiburg in 1928.

Heidegger was elected rector of the University on April 21, 1933, and joined the National Socialist German Workers' (Nazi) Party on May 1.<sup>[20]</sup> In his inaugural address as rector on May 27, and in political speeches and articles from the same year, he expressed his support for the Nazi cause and its leader, Adolf Hitler.<sup>[21]</sup> He resigned the rectorate in April 1934, but remained a member of the Nazi party until 1945.<sup>[22]</sup>

## Post-war

In late 1946, as France engaged in *épuration légale*, the French military authorities determined that Heidegger should be forbidden from teaching or participating in any university activities because of his association with the Nazi Party.<sup>[23]</sup> The denazification procedures against Heidegger continued until March 1949, when he was finally pronounced a "*Mitläufer*" (literally, mit=with, Läufer=runner, i.e. "one who runs along with", but the equivalent meaning in English is closer to "bandwagon effect" or "herd instinct", standing for the notion that people often do and believe things merely because many *other* people do and believe the same things) of National Socialism, and no punitive measures against him were proposed. This opened the way for his readmission to teaching at Freiburg University in the winter semester of 1950–51.<sup>[24]</sup> He was granted emeritus status and then taught regularly from 1951 until 1958, and by invitation until 1967.

## Personal life



Heidegger's stone-and-tile chalet clustered among others at Todtnauberg.

Heidegger married Elfride Petri on March 21, 1917, in a Catholic ceremony officiated by his friend Engelbert Krebs, and a week later in a Protestant ceremony in the presence of her parents. Their first son Jörg was born in 1919. According to published correspondence between the spouses,<sup>[25]</sup> Hermann (born 1920) is the son of Elfride and Friedel Caesar.

Martin Heidegger had extramarital affairs with Hannah Arendt and Elisabeth Blochmann, both students of his. Arendt was Jewish, and Blochmann had one Jewish parent, making them subject to severe persecution by the Nazi authorities. He helped Blochmann emigrate from Germany prior to World War II, and resumed contact with both

of them after the war.<sup>[26]</sup>

Heidegger spent much time at his vacation home at Todtnauberg, on the edge of the Black Forest. He considered the seclusion provided by the forest to be the best environment in which to engage in philosophical thought.<sup>[27]</sup>

Heidegger died on May 26, 1976, and was buried in the Meßkirch cemetery.

## Philosophy

### Being, time, and *Dasein*

Heidegger's philosophy is founded on the attempt to conjoin what he considers two fundamental insights:

- The first is his observation that, in the course of over 2,000 years of history, philosophy has attended to all the beings that can be found in the world (including the "world" itself), but has forgotten to ask what "being" itself is. This is Heidegger's "question of being," and it is Heidegger's fundamental concern throughout his work. One crucial source of this insight was Heidegger's reading of Franz Brentano's treatise on Aristotle's manifold uses of the word "being," a work which provoked Heidegger to ask what kind of unity underlies this multiplicity of uses. Heidegger opens his *magnum opus*, *Being and Time*, with a citation from Plato's *Sophist*<sup>[28]</sup> indicating that Western philosophy has neglected "being" because it was considered obvious, rather than as worthy of question. Heidegger's intuition about the question of being is thus a historical argument, which in his later work becomes his concern with the "history of being," that is, the history of the forgetting of being, which according to Heidegger requires that philosophy retrace its footsteps through a productive "destruction" of the history of philosophy.
- The second intuition animating Heidegger's philosophy derives from the influence of Edmund Husserl, a philosopher largely uninterested in questions of philosophical history. Rather, Husserl argued that all that philosophy could and should be is a description of experience (hence the phenomenological slogan, "to the things themselves"). But for Heidegger, this meant understanding that experience is always already situated in a world and in ways of being. Thus Husserl's understanding that all consciousness is "intentional" (in the sense that it is always intended *toward* something, and is always "about" something) is transformed in Heidegger's philosophy, becoming the thought that all experience is grounded in "care." This is the basis of Heidegger's "existential analytic", as he develops it in *Being and Time*. Heidegger argues that to describe experience properly entails finding the being for whom such a description might matter. Heidegger thus conducts his description of experience with reference to "*Dasein*," the being for whom being is a question.<sup>[29]</sup> In *Being and Time*, Heidegger criticized the abstract and metaphysical character of traditional ways of grasping human existence as rational animal, person, man, soul, spirit, or subject. *Dasein*, then, is not intended as a way of conducting a philosophical anthropology, but is rather understood by Heidegger to be the condition of possibility for anything *like* a philosophical anthropology.<sup>[30]</sup> *Dasein*, according to Heidegger, *is* care. In the course of his existential analytic, Heidegger argues that *Dasein*, who finds itself thrown into the world amidst things and with others, is thrown into its possibilities, including the possibility and inevitability of one's own mortality. The need for *Dasein* to assume these possibilities, that is, the need to be responsible for one's own existence, is the basis of Heidegger's notions of authenticity and resoluteness—that is, of those specific possibilities for *Dasein* which depend on escaping the "vulgar" temporality of calculation and of public life.

The marriage of these two observations depends on the fact that each of them is essentially concerned with time. That *Dasein* is thrown into an already existing world and thus into its mortal possibilities does not only mean that



Heidegger's grave in Meßkirch

*Dasein* is an essentially temporal being; it also implies that the description of *Dasein* can only be carried out in terms inherited from the Western tradition itself. For Heidegger, unlike for Husserl, philosophical terminology could not be divorced from the history of the use of that terminology, and thus genuine philosophy could not avoid confronting questions of language and meaning. The existential analytic of *Being and Time* was thus always only a first step in Heidegger's philosophy, to be followed by the "dismantling" (*Destruktion*) of the history of philosophy, that is, a transformation of its language and meaning, that would have made of the existential analytic only a kind of "limit case" (in the sense in which special relativity is a limit case of general relativity).

That Heidegger did not write this second part of *Being and Time*, and that the existential analytic was left behind in the course of Heidegger's subsequent writings on the history of being, might be interpreted as a failure to conjugate his account of *individual* experience with his account of the vicissitudes of the *collective* human adventure that he understands the Western philosophical tradition to be. And this would in turn raise the question of whether this failure is due to a flaw in Heidegger's account of temporality, that is, of whether Heidegger was correct to oppose vulgar and authentic time.<sup>[31]</sup>

### *Being and Time*



View from Heidegger's vacation chalet in Todtnauberg. Heidegger wrote most of *Being and Time* there.

*Being and Time* (German title: *Sein und Zeit*), published in 1927, is Heidegger's first academic book. He had been under pressure to publish in order to qualify for Husserl's chair at University of Freiburg and the success of this work ensured his appointment to the post.

It investigates the question of being by asking about the being for whom being is a question. Heidegger names this being *Dasein* (see above), and the book pursues its investigation through themes such as mortality, care, anxiety, temporality, and historicity. It was Heidegger's original intention to write a second half of the book, consisting of a "*Destruktion*" of the history of philosophy—that is, the transformation of philosophy by re-tracing its history—but he never completed this project.

*Being and Time* influenced many thinkers, including such existentialist thinkers as Jean-Paul Sartre (although Heidegger distanced himself from existentialism—see below).

### Later works: a 'Turn'?

Heidegger's later works, after the Second World War, seem to many commentators (e.g. William J. Richardson<sup>[32]</sup>) to at least reflect a shift of focus, if not indeed a major change in his philosophical outlook. One way this has been understood is as a shift from "doing" to "dwelling". However, others feel that this is to overstate the difference. For example, in 2011 Mark Wrathall<sup>[33]</sup> argued that Heidegger pursued and refined the central notion of unconcealment throughout his life as a philosopher. Its importance and continuity in his thinking, Wrathall states, shows that he did not have a 'turn'. A reviewer of Wrathall's book stated: "An ontology of unconcealment ... means a description and analysis of the broad contexts in which entities show up as meaningful to us, as well as the conditions under which such contexts, or worlds, emerge and fade."<sup>[34]</sup>



"Am Feldweg" in Meßkirch. Heidegger often went for a walk on the path in this field. See the text "Der Feldweg" GA Nr. 13



Heidegger focuses less on the way in which the structures of being are revealed in everyday behavior, and more on the way in which behavior itself depends on a prior "openness to being." The essence of being human is the maintenance of this openness. Heidegger contrasts this openness to the "will to power" of the modern human subject, which is one way of forgetting this originary openness.

Heidegger understands the commencement of the history of Western philosophy as a brief period of authentic openness to being, during the time of the pre-Socratics, especially Anaximander, Heraclitus, and Parmenides. This was followed, according to Heidegger, by a long period increasingly dominated by the forgetting of this initial openness, a period which commences with Plato, and which occurs in different ways throughout Western history.

Two recurring themes of Heidegger's later writings are poetry and technology. Heidegger sees poetry and technology as two contrasting ways of "revealing." Poetry reveals being in the way in which, if it is genuine poetry, it commences something new. Technology, on the other hand, when it gets going, inaugurates the world of the dichotomous subject and object, which modern philosophy commencing with Descartes also reveals. But with *modern* technology a new stage of revealing is reached, in which the subject-object distinction is overcome even in the "material" world of technology. The essence of modern technology is the conversion of the whole universe of beings into an undifferentiated "standing reserve" (*Bestand*) of energy available for any use to which humans choose to put it. Heidegger described the essence of modern technology as *Gestell*, or "enframing." Heidegger does not unequivocally condemn technology: while he acknowledges that modern technology contains grave dangers, Heidegger nevertheless also argues that it may constitute a chance for human beings to enter a new epoch in their relation to being. Despite this, some commentators have insisted that an agrarian nostalgia permeates his later work.

In a 1950 lecture he formulated the famous saying *Language speaks*, later published in the 1959 essays collection *Unterwegs zur Sprache*, and collected in the 1971 English book *Poetry, Language, Thought*.<sup>[35] [36] [37]</sup>

Heidegger's later works include *Vom Wesen der Wahrheit* ("On the Essence of Truth", 1930), *Der Ursprung des Kunstwerkes* ("The Origin of the Work of Art", 1935), *Einführung in die Metaphysik* ("Introduction to Metaphysics", 1935), *Bauen Wohnen Denken* ("Building Dwelling Thinking", 1951), and *Die Frage nach der Technik* ("The Question Concerning Technology", 1954) and *Was heisst Denken?* ("What Is Called Thinking?" 1954). Also *Beiträge zur Philosophie (Vom Ereignis)* (*Contributions to Philosophy (From Enowning)*), composed in the years 1936–38 but not published until 1989, on the centennial of Heidegger's birth.

## Influences

### St. Augustine of Hippo

Recent scholarship has shown that Heidegger was substantially influenced by St. Augustine of Hippo and that Martin Heidegger's *Being and Time* would not have been possible without the influence of Augustine's thought. Augustine's *Confessions* was particularly influential in shaping Heidegger's thought.<sup>[38]</sup>

### Aristotle and the Greeks

Heidegger was influenced at an early age by Aristotle, mediated through Catholic theology, medieval philosophy, and Franz Brentano. Aristotle's ethical, logical, and metaphysical works were crucial to the development of his thought in the crucial period of the 1920s. Although he later worked less on Aristotle, Heidegger recommended postponing reading Nietzsche, and to "first study Aristotle for ten to fifteen years."<sup>[39]</sup> In reading Aristotle, Heidegger increasingly contested the traditional Latin translation and scholastic interpretation of his thought. Particularly important (not least for its influence upon others, both in their interpretation of Aristotle and in rehabilitating a neo-Aristotelian "practical philosophy")<sup>[40]</sup> was his radical reinterpretation of Book Six of Aristotle's *Nicomachean Ethics* and several books of the *Metaphysics*. Both informed the argument of *Being and Time*.

The idea of asking about being may be traced back via Aristotle to Parmenides. Heidegger claimed to have revived the question of being, the question having been largely forgotten by the metaphysical tradition extending from Plato

to Descartes, a forgetfulness extending to the Age of Enlightenment and then to modern science and technology. In pursuit of the retrieval of this question, Heidegger spent considerable time reflecting on ancient Greek thought, in particular on Plato, Parmenides, Heraclitus, and Anaximander, as well as on the tragic playwright Sophocles.

### Dilthey

Heidegger's very early project of developing a "hermeneutics of factual life" and his hermeneutical transformation of phenomenology was influenced in part by his reading of the works of Wilhelm Dilthey.

Of the influence of Dilthey, Hans-Georg Gadamer writes the following: "As far as Dilthey is concerned, we all know today what I have known for a long time: namely that it is a mistake to conclude on the basis of the citation in *Being and Time* that Dilthey was especially influential in the development of Heidegger's thinking in the mid-1920s. This dating of the influence is much too late." He adds that by the fall of 1923 it was plain that Heidegger felt "the clear superiority of Count Yorck over the famous scholar, Dilthey." Gadamer nevertheless makes clear that Dilthey's influence was important in helping the youthful Heidegger "in distancing himself from the systematic ideal of Neo-Kantianism, as Heidegger acknowledges in *Being and Time*."<sup>[41]</sup> Based on Heidegger's earliest lecture courses, in which Heidegger already engages Dilthey's thought prior to the period Gadamer mentions as "too late", scholars as diverse as Theodore Kisiel and David Farrell Krell have argued for the importance of Diltheyan concepts and strategies in the formation of Heidegger's thought.<sup>[42]</sup>

Even though Gadamer's interpretation of Heidegger has been questioned, there is little doubt that Heidegger seized upon Dilthey's concept of hermeneutics. Heidegger's novel ideas about ontology required a *gestalt* formation, not merely a series of logical arguments, in order to demonstrate his fundamentally new paradigm of thinking, and the hermeneutic circle offered a new and powerful tool for the articulation and realization of these ideas.

### Husserl

There is disagreement over the degree of influence that Husserl had on Heidegger's philosophical development, just as there is disagreement about the degree to which Heidegger's philosophy is grounded in phenomenology. These disagreements centre around how much of Husserlian phenomenology is contested by Heidegger, and how much this phenomenology in fact informs Heidegger's own understanding.

On the relation between the two figures, Gadamer wrote: "When asked about phenomenology, Husserl was quite right to answer as he used to in the period directly after World War I: 'Phenomenology, that is me and Heidegger'." Nevertheless, Gadamer noted that Heidegger was no patient collaborator with Husserl, and that Heidegger's "rash ascent to the top, the incomparable fascination he aroused, and his stormy temperament surely must have made Husserl, the patient one, as suspicious of Heidegger as he always had been of Max Scheler's volcanic fire."<sup>[43]</sup>

Robert J. Dostal understood the importance of Husserl to be profound:

Heidegger himself, who is supposed to have broken with Husserl, bases his hermeneutics on an account of time that not only parallels Husserl's account in many ways but seems to have been arrived at through the same phenomenological method as was used by Husserl.... The differences between Husserl and Heidegger are significant, but if we do not see how much it is the case that Husserlian phenomenology provides the framework for Heidegger's approach, we will not be able to appreciate the exact nature of Heidegger's project in *Being and Time* or why he let it unfinished.<sup>[44]</sup>

Daniel O. Dahlstrom saw Heidegger's presentation of his work as a departure from Husserl as unfairly misrepresenting Husserl's own work. Dahlstrom concluded his consideration of the relation between Heidegger and Husserl as follows:

Heidegger's silence about the stark similarities between his account of temporality and Husserl's investigation of internal time-consciousness contributes to a *misrepresentation* of Husserl's account of intentionality. Contrary to the criticisms Heidegger advances in his lectures, intentionality (and, by implication, the meaning of 'to be') in the final analysis is not construed by Husserl as sheer presence (be

it the presence of a fact or object, act or event). Yet for all its "dangerous closeness" to what Heidegger understands by temporality, Husserl's account of internal time-consciousness does differ fundamentally. In Husserl's account the structure of protentions is accorded neither the finitude nor the primacy that Heidegger claims are central to the original future of ecstatic-horizonal temporality.<sup>[45]</sup>

### Kierkegaard

Heideggerians regarded Søren Kierkegaard as, by far, the greatest philosophical contributor to Heidegger's own existentialist concepts.<sup>[46]</sup> Heidegger's concepts of anxiety (*Angst*) and mortality draw on Kierkegaard and are indebted to the way in which the latter lays out the importance of our subjective relation to truth, our existence in the face of death, the temporality of existence, and the importance of passionate affirmation of one's individual being-in-the-world.

### Hölderlin and Nietzsche

Friedrich Hölderlin and Friedrich Nietzsche were both important influences on Heidegger, and many of his lecture courses were devoted to one or the other, especially in the 1930s and 1940s. The lectures on Nietzsche focused on fragments posthumously published under the title *The Will to Power*, rather than on Nietzsche's published works. Heidegger read *The Will to Power* as the culminating expression of Western metaphysics, and the lectures are a kind of dialogue between the two thinkers.

This is also the case for the lecture courses devoted to the poetry of Friedrich Hölderlin, which became an increasingly central focus of Heidegger's work and thought. Heidegger grants to Hölderlin a singular place within the history of being and the history of Germany, as a herald whose thought is yet to be "heard" in Germany or the West. Many of Heidegger's works from the 1930s onwards include meditations on lines from Hölderlin's poetry, and several of the lecture courses are devoted to the reading of a single poem (see, for example, *Hölderlin's Hymn "The Ister"*).

### Heidegger and Eastern thought

Some writers on Heidegger's work see possibilities within it for dialogue with traditions of thought outside of Western philosophy, particularly East Asian thinking. Despite perceived differences between Eastern and Western philosophy, some of Heidegger's later work, particularly "A Dialogue on Language between a Japanese and an Inquirer", does show an interest in initiating such a dialogue.<sup>[47]</sup> Heidegger himself had contact with a number of leading Japanese intellectuals, including members of the Kyoto School, notably Hajime Tanabe and Kuki Shūzō. It has also been claimed that a number of elements within Heidegger's thought bear a close parallel to Eastern philosophical ideas, particularly Zen Buddhism and Taoism. Paul Hsao records Chang Chung-Yuan saying that "Heidegger is the only Western Philosopher who not only intellectually understands but has intuitively grasped Taoist thought." Some authors see great influence of Japanese scholars in Heidegger's work, although this influence is not acknowledged by the author.<sup>[48]</sup>

### Islam

Some scholars interested in the relationships between Western philosophy and the history of ideas in Islam and Arabic philosophical medieval sources may have been influenced by Heidegger's work.<sup>[49]</sup> It is claimed the works of counter-enlightenment philosophers such as Heidegger, along with Friedrich Nietzsche and Joseph de Maistre, influenced Iran's Shia Islamists, notably Ali Shariati, in constructing the ideological foundations of the Iranian Revolution and modern political Islam.<sup>[50] [51]</sup>

## Heidegger and Nazism

### The rectorate

Adolf Hitler was sworn in as Chancellor of Germany on January 30, 1933. Heidegger was elected rector of the University of Freiburg on April 21, 1933, and assumed the position the following day. On May 1 he joined the Nazi Party.

Heidegger delivered his inaugural address, the *Rektoratsrede*, on "Die Selbstbehauptung der Deutschen Universität" ("The Self-assertion of the German University") on May 27. Heidegger claimed that: "The German people must choose its future, and this future is bound to the Führer."<sup>[52]</sup>

His tenure as rector was fraught with difficulties from the outset. Some National Socialist education officials viewed him as a rival, while others saw his efforts as comical. Some of Heidegger's fellow National Socialists also ridiculed his philosophical writings as gibberish. He finally offered his resignation on April 23, 1934, and it was accepted on April 27. Heidegger remained a member of both the academic faculty and of the Nazi Party until the end of the war.

Philosophical historian Hans Sluga wrote:

Though as rector he prevented students from displaying an anti-Semitic poster at the entrance to the university and from holding a book burning, he kept in close contact with the Nazi student leaders and clearly signaled to them his sympathy with their activism.<sup>[53]</sup>

In 1945 Heidegger wrote of his term as rector, giving the writing to his son Hermann; it was published in 1983:

The rectorate was an attempt to see something in the movement that had come to power, beyond all its failings and crudeness, that was much more far-reaching and that could perhaps one day bring a concentration on the Germans' Western historical essence. It will in no way be denied that at the time I believed in such possibilities and for that reason renounced the actual vocation of thinking in favor of being effective in an official capacity. In no way will what was caused by my own inadequacy in office be played down. But these points of view do not capture what is essential and what moved me to accept the rectorate.<sup>[54]</sup>

### Treatment of Husserl

Beginning in 1917, German-Jewish philosopher Edmund Husserl championed Heidegger's work, and helped him secure the retiring Husserl's chair in Philosophy at the University of Freiburg.<sup>[55]</sup>

On April 6, 1933, the Reichskommissar of Baden Province, Robert Wagner, suspended all Jewish government employees, including present and retired faculty at the University of Freiburg. Heidegger's predecessor as Rector formally notified Husserl of his "enforced leave of absence" on April 14, 1933.

Heidegger became Rector of the University of Freiburg on April 22, 1933. The following week the national Reich law of April 28, 1933, replaced Reichskommissar Wagner's decree. The Reich law required the firing of Jewish professors from German universities, including those, such as Husserl, who had converted to Christianity. The termination of the retired professor Husserl's academic privileges thus did not involve any specific action on Heidegger's part.<sup>[56]</sup>

Heidegger had by then broken off contact with Husserl, other than through intermediaries. Heidegger later claimed that his relationship with Husserl had already become strained after Husserl publicly "settled accounts" with Heidegger and Max Scheler in the early 1930s.<sup>[57]</sup>



The University of Freiburg, where Heidegger was Rector from April 21, 1933, to April 23, 1934



Heidegger did not attend his former mentor's cremation in 1938. In 1941, under pressure from publisher Max Niemeyer, Heidegger agreed to remove the dedication to Husserl from *Being and Time* (restored in post-war editions).<sup>[58]</sup>

Heidegger's behavior towards Husserl has evoked controversy. Hannah Arendt initially suggested that Heidegger's behavior precipitated Husserl's death. She called Heidegger a "potential murderer." However, she later recanted her accusation.<sup>[59]</sup>

### Post-rectorate period

After the failure of Heidegger's rectorship, he withdrew from most political activity, without canceling his membership in the NSDAP (Nazi Party). Nevertheless, references to National Socialism continued to appear in his work.

The most controversial such reference occurred during a 1935 lecture which was published in 1953 as part of the book *Introduction to Metaphysics*. In the published version, Heidegger refers to the "inner truth and greatness" of the National Socialist movement (*die innere Wahrheit und Größe dieser Bewegung*), but he then adds a qualifying statement in parentheses: "namely, the confrontation of planetary technology and modern humanity" (*nämlich die Begegnung der planetarisch bestimmten Technik und des neuzeitlichen Menschen*). However, it subsequently transpired that this qualification had not been made during the original lecture, although Heidegger claimed that it had been. This has led scholars to argue that Heidegger still supported the Nazi party in 1935 but that he did not want to admit this after the war, and so he attempted to silently correct his earlier statement.<sup>[60]</sup>

In private notes written in 1939, Heidegger took a strongly critical view of Hitler's ideology,<sup>[61]</sup> however in public lectures he seems to have continued to make ambiguous comments which, if they expressed criticism of the regime, did so only in the context of praising its ideals. For instance, in a 1942 lecture, published posthumously, Heidegger said of recent German classics scholarship: "In the majority of 'research results', the Greeks appear as pure National Socialists. This overenthusiasm on the part of academics seems not even to notice that with such 'results' it does National Socialism and its historical uniqueness no service at all, not that it needs this anyhow."<sup>[62]</sup>

An important witness to Heidegger's continued allegiance to National Socialism during the post-rectorship period is his former student Karl Löwith, who met Heidegger in 1936 while Heidegger was visiting Rome. In an account set down in 1940 (though not intended for publication), Löwith recalled that Heidegger wore a swastika pin to their meeting, though Heidegger knew that Löwith was Jewish. Löwith also recalled that Heidegger "left no doubt about his faith in Hitler", and stated that his support for National Socialism was in agreement with the essence of his philosophy.<sup>[63]</sup>

### Post-war period

After the end of World War II, Heidegger was summoned to appear at a denazification hearing. Heidegger's former lover Hannah Arendt spoke on his behalf at this hearing, while Jaspers spoke against him. The result of the hearings was that Heidegger was forbidden to teach between 1945 and 1951. One consequence of this teaching ban was that Heidegger began to engage far more in the French philosophical scene.<sup>[64]</sup>

In his postwar thinking, Heidegger distanced himself from Nazism, but his critical comments about Nazism seem "scandalous" to some since they tend to equate the Nazi war atrocities with other inhumane practices related to rationalisation and industrialisation, including the treatment of animals by factory farming. For instance in a lecture delivered at Bremen in 1949, Heidegger said: "Agriculture is now a motorized food industry, the same thing in its essence as the production of corpses in the gas chambers and the extermination camps, the same thing as blockades and the reduction of countries to famine, the same thing as the manufacture of hydrogen bombs."<sup>[65]</sup>

In 1967 Heidegger met with the Jewish poet Paul Celan, a concentration camp survivor. Celan visited Heidegger at his country retreat and wrote an enigmatic poem about the meeting, which some interpret as Celan's wish for Heidegger to apologize for his behavior during the Nazi era.

## The *Der Spiegel* interview

On September 23, 1966, Heidegger was interviewed by Rudolf Augstein and Georg Wolff <sup>[66]</sup> for *Der Spiegel* magazine, in which he agreed to discuss his political past provided that the interview be published posthumously (it was published on May 31, 1976). In the interview, Heidegger defended his entanglement with National Socialism in two ways: first, he argued that there was no alternative, saying that he was trying to save the university (and science in general) from being politicized and thus had to compromise with the Nazi administration. Second, he admitted that he saw an "awakening" ("*Aufbruch*") which might help to find a "new national and social approach", but said that he changed his mind about this in 1934, largely prompted by the violence of the Night of the Long Knives.

In his interview Heidegger defended as double-speak his 1935 lecture describing the "inner truth and greatness of this movement." He affirmed that Nazi informants who observed his lectures would understand that by "movement" he meant National Socialism. However, Heidegger asserted that his dedicated students would know this statement was no eulogy for the NSDAP. Rather, he meant it as he expressed it in the parenthetical clarification later added to *Introduction to Metaphysics* (1953), namely, "the confrontation of planetary technology and modern humanity."

The Löwith account from 1936 has been cited to contradict the account given in the *Der Spiegel* interview in two ways: that there he did not make any decisive break with National Socialism in 1934, and that Heidegger was willing to entertain more profound relations between his philosophy and political involvement. The *Der Spiegel* interviewers did not bring up Heidegger's 1949 quotation comparing the industrialization of agriculture to the extermination camps. In fact, the interviewers were not in possession of much of the evidence now known for Heidegger's Nazi sympathies.<sup>[67]</sup>

## Influence and reception in France

Heidegger was one of the most influential philosophers of the 20th century, and his ideas have penetrated into many areas, but in France there is a very long and particular history of reading and interpreting his work.

## Existentialism and pre-war influence

Heidegger's influence on French philosophy began in the 1930s, when *Being and Time*, "What is Metaphysics?" and other Heideggerian texts were read by Jean-Paul Sartre and other existentialists, as well as by thinkers such as Emmanuel Levinas, Alexandre Kojève and Georges Bataille.<sup>[68]</sup> Because Heidegger's discussion of ontology (the study of being) is rooted in an analysis of the mode of existence of individual human beings (*Da-sein*, or there-being), his work has often been associated with existentialism. The influence of Heidegger on Sartre's *Being and Nothingness* is marked, but Heidegger felt that Sartre had misread his work, as he argued in later texts such as the "Letter on 'Humanism'." In that text, intended for a French audience, Heidegger explained this misreading in the following terms:

Sartre's key proposition about the priority of *existentia* over *essentia* [that is, Sartre's statement that "existence precedes essence"] does, however, justify using the name "existentialism" as an appropriate title for a philosophy of this sort. But the basic tenet of "existentialism" has nothing at all in common with the statement from *Being and Time* [that "the 'essence' of Dasein lies in its existence"]—apart from the fact that in *Being and Time* no statement about the relation of *essentia* and *existentia* can yet be expressed, since there it is still a question of preparing something precursory.<sup>[69]</sup>

"Letter on 'Humanism'" is often seen as a direct response to Sartre's 1945 lecture "Existentialism is a Humanism." Aside from merely disputing readings of his own work, however, in "Letter on 'Humanism,'" Heidegger asserts that "Every humanism is either grounded in a metaphysics or is itself made to be the ground of one." Heidegger's largest issue with Sartre's existential humanism is that, while it does make a humanistic 'move' in privileging existence over essence, "the reversal of a metaphysical statement remains a metaphysical statement." From this point onward in his thought, Heidegger attempted to think beyond metaphysics to a place where the articulation of the fundamental

questions of ontology were fundamentally possible: only from this point can we restore (that is, re-give [redonner]) any possible meaning to the word "humanism".

## Post-war forays into France

After the war, Heidegger was banned from university teaching for a period on account of his activities as Rector of Freiburg University. He developed a number of contacts in France, where his work continued to be taught, and a number of French students visited him at Todtnauberg (see, for example, Jean-François Lyotard's brief account in *Heidegger and "the jews"*, which discusses a Franco-German conference held in Freiburg in 1947, one step toward bringing together French and German students). Heidegger subsequently made several visits to France, and made efforts to keep abreast of developments in French philosophy by way of correspondence with Jean Beaufret, an early French translator of Heidegger, and with Lucien Braun.

## Derrida and deconstruction

Deconstruction came to Heidegger's attention in 1967 by way of Lucien Braun's recommendation of Jacques Derrida's work (Hans-Georg Gadamer was present at an initial discussion and indicated to Heidegger that Derrida's work came to his attention by way of an assistant). Heidegger expressed interest in meeting Derrida personally after the latter sent him some of his work. There was discussion of a meeting in 1972, but this failed to take place. Heidegger's interest in Derrida is said by Braun to have been considerable (as is evident in two letters, of September 29, 1967 and May 16, 1972, from Heidegger to Braun). Braun also brought to Heidegger's attention the work of Michel Foucault. Foucault's relation to Heidegger is a matter of considerable difficulty; Foucault acknowledged Heidegger as a philosopher whom he read but never wrote about. (For more on this see *Penser à Strasbourg*, Jacques Derrida, et al., which includes reproductions of both letters and an account by Braun, "À mi-chemin entre Heidegger et Derrida").

Jacques Derrida made emphatic efforts to displace the understanding of Heidegger's work that had been prevalent in France from the period of the ban against Heidegger teaching in German universities, which amounted to an almost wholesale rejection of the influence of Jean-Paul Sartre and existentialist terms. In Derrida's view, deconstruction is a tradition inherited via Heidegger (the French term "déconstruction" is a term coined to translate Heidegger's use of the words "Destruktion"—literally "destruction"—and "Abbau"—more literally "de-building"). According to Derrida, Sartre's interpretation of *Dasein* and other key Heideggerian concerns is overly psychologistic, anthropocentric, and misses the historicity central to *Dasein* in *Being and Time*. Because of Derrida's vehement attempts to "rescue" Heidegger from his existentialist interpreters (and also from Heidegger's "orthodox" followers), Derrida has at times been represented as a "French Heidegger", to the extent that he, his colleagues, and his former students are made to go proxy for Heidegger's worst (political) mistakes, despite ample evidence that the reception of Heidegger's work by later practitioners of deconstruction is anything but doctrinaire.

## The Farías debate

Derrida, Lacoue-Labarthe, and Jean-François Lyotard, among others, all engaged in debate and disagreement about the relation between Heidegger's philosophy and his Nazi politics. These debates included the question of whether it was possible to do without Heidegger's philosophy, a position which Derrida in particular rejected. Forums where these debates took place include the proceedings of the first conference dedicated to Derrida's work, published as "Les Fins de l'homme à partir du travail de Jacques Derrida: colloque de Cerisy, 23 juillet-2 août 1980", Derrida's "Feu la cendre/cio' che resta del fuoco", and the studies on Paul Celan by Lacoue-Labarthe and Derrida which shortly preceded the detailed studies of Heidegger's politics published in and after 1987.

When in 1987 Víctor Farías published his book *Heidegger et le nazisme*, this debate was taken up by many others, some of whom were inclined to disparage so-called "deconstructionists" for their association with Heidegger's philosophy. Derrida and others not only continued to defend the importance of reading Heidegger, but attacked

Farías on the grounds of poor scholarship and for what they saw as the sensationalism of his approach. Not all scholars agreed with this negative assessment: Richard Rorty, for example, declared that "[Farías'] book includes more concrete information relevant to Heidegger's relations with the Nazis than anything else available, and it is an excellent antidote to the evasive apologetics that are still being published."<sup>[70]</sup>

## Bernard Stiegler

More recently, Heidegger's thought has considerably influenced the work of the French philosopher Bernard Stiegler. This is evident even from the title of Stiegler's multi-volume *magnum opus*, *La technique et le temps* (volume one translated into English as *Technics and Time, 1: The Fault of Epimetheus*).<sup>[71]</sup> Stiegler offers an original reading of Heidegger, arguing that there can be no access to "originary temporality" other than via material, that is, technical, supports, and that Heidegger recognised this in the form of his account of world historicity, yet in the end suppressed that fact. Stiegler understands the existential analytic of *Being and Time* as an account of psychic individuation, and his later "history of being" as an account of collective individuation. He understands many of the problems of Heidegger's philosophy and politics as the consequence of Heidegger's inability to integrate the two.

## Criticism

Heidegger's influence upon 20th century continental philosophy is unquestioned and has produced a variety of critical responses.

### Early criticisms

The content of *Being and Time*, according to Husserl, claimed to deal with ontology, but from Husserl's perspective only did so in the first few pages of the book. Having nothing further to contribute to an ontology independent of human existence, Heidegger changed the topic to *Dasein*. Whereas Heidegger argued that the question of human existence is central to the pursuit of the question of being, Husserl criticized this as reducing phenomenology to "philosophical anthropology" and offering an abstract and incorrect portrait of the human being.<sup>[72]</sup>

The Neo-Kantian Ernst Cassirer and Heidegger engaged in an influential debate located in Davos in 1929, concerning the significance of Kantian notions of freedom and rationality. Whereas Cassirer defended the role of rationality in Kant, Heidegger argued for the priority of the imagination. Dilthey's student Georg Misch wrote the first extended critical appropriation of Heidegger in *Lebensphilosophie und Phänomenologie. Eine Auseinandersetzung der Diltheyschen Richtung mit Heidegger und Husserl*, Leipzig 1930 (3. ed. Stuttgart 1964).

### Left-Hegelianism and critical theory

Hegel-influenced Marxist thinkers, especially György Lukács and the Frankfurt School, associated the style and content of Heidegger's thought with German irrationalism and criticized its political implications.

Initially members of the Frankfurt School were positively disposed to Heidegger, becoming more critical at the beginning of the 1930s. Heidegger's student Herbert Marcuse became associated with the Frankfurt School. Initially striving for a synthesis between Hegelian-Marxism and Heidegger's phenomenology, Marcuse later rejected Heidegger's thought for its "false concreteness" and "revolutionary conservatism." Theodor Adorno wrote an extended critique of the ideological character of Heidegger's early and later use of language in the *Jargon of Authenticity*. Contemporary social theorists associated with the Frankfurt School have remained largely critical of Heidegger's works and influence. In particular, Jürgen Habermas admonishes the influence of Heidegger on recent French philosophy in his polemic against "postmodernism" in *The Philosophical Discourse of Modernity* (1985). However, recent work by philosopher and critical theorist Nikolas Kompridis tries to show that Heidegger's insights into world disclosure are badly misunderstood and mishandled by Habermas, and are of vital importance for critical theory, offering an important way of renewing that tradition.<sup>[73]</sup> <sup>[74]</sup>

## Reception by Analytic and Anglo-American philosophy

Criticism of Heidegger's philosophy has also come from analytic philosophy, beginning with logical positivism. In "The Elimination of Metaphysics Through Logical Analysis of Language" (1932), Rudolf Carnap accused Heidegger of offering an "illusory" ontology, criticizing him for committing the fallacy of reification and for wrongly dismissing the logical treatment of language which, according to Carnap, can only lead to writing "nonsensical pseudo-propositions."

A strong critic of Heidegger's philosophy was the British logical positivist A. J. Ayer. In Ayer's view, Heidegger proposed vast, overarching theories regarding existence, which are completely unverifiable through empirical demonstration and logical analysis. For Ayer, this sort of philosophy was a poisonous strain in modern thought. He considered Heidegger to be the worst example of such philosophy, which Ayer believed to be entirely useless.

Bertrand Russell commented, expressing the sentiments of many mid-20th-century analytic philosophers, that:

Highly eccentric in its terminology, his philosophy is extremely obscure. One cannot help suspecting that language is here running riot. An interesting point in his speculations is the insistence that nothingness is something positive. As with much else in Existentialism, this is a psychological observation made to pass for logic.<sup>[75]</sup>

Roger Scruton stated that: "His major work *Being and Time* is formidably difficult—unless it is utter nonsense, in which case it is laughably easy. I am not sure how to judge it, and have read no commentator who even begins to make sense of it".<sup>[76]</sup>

The analytic tradition values clarity of expression. Heidegger, however, has on occasion appeared to take an opposing view, stating for example that "those in the crossing must in the end know what is mistaken by all urging for intelligibility: that every thinking of being, all philosophy, can *never* be confirmed by 'facts,' i.e., by beings. Making itself intelligible is suicide for philosophy. Those who idolize 'facts' never notice that their idols only shine in a borrowed light. They are also meant not to notice this; for thereupon they would have to be at a loss and therefore useless. But idolizers and idols are used wherever gods are in flight and so announce *their* nearness."<sup>[10]</sup> Apart from the charge of obscurantism, other analytic philosophers considered the actual content of Heidegger's work to be either faulty and meaningless, vapid or uninteresting.

Not all analytic philosophers, however, have been as hostile. Gilbert Ryle wrote a critical yet positive review of *Being and Time*. Ludwig Wittgenstein made a remark recorded by Friedrich Waismann: "To be sure, I can imagine what Heidegger means by being and anxiety"<sup>[77]</sup> which has been construed by some commentators as sympathetic to Heidegger's philosophical approach. These positive and negative analytic evaluations have been collected in Michael Murray (ed.), *Heidegger and Modern Philosophy: Critical Essays* (Yale University Press, 1978). Heidegger's reputation within English-language philosophy has slightly improved in philosophical terms in some part through the efforts of Hubert Dreyfus, Richard Rorty, and a recent generation of analytically oriented phenomenology scholars. Pragmatist Rorty claimed that Heidegger's approach to philosophy in the first half of his career has much in common with that of the latter-day Ludwig Wittgenstein, a significant figure in analytic philosophy. Nevertheless, Rorty asserted that what Heidegger had constructed in his writings was a myth of being rather than an account of it.<sup>[78]</sup>

## Contemporary European reception

Even though Heidegger is considered by many observers to be the most influential philosopher of the 20th century in continental philosophy, aspects of his work have been criticised by those who nevertheless acknowledge this influence, such as Hans-Georg Gadamer and Jacques Derrida. Some questions raised about Heidegger's philosophy include the priority of ontology, the status of animals, the nature of the religious, Heidegger's supposed neglect of ethics (Emmanuel Levinas), the body (Maurice Merleau-Ponty), or sexual difference (Luce Irigaray).

Emmanuel Levinas was deeply influenced by Heidegger yet became one of his fiercest critics, contrasting the infinity of the good beyond being with the immanence and totality of ontology. Levinas also condemned Heidegger's

involvement with National Socialism, stating "One can forgive many Germans, but there are some Germans it is difficult to forgive. It is difficult to forgive Heidegger."<sup>[79]</sup>

## Cinema

- *The Ister* (2004) is a film based on Heidegger's 1942 lecture course on Friedrich Hölderlin, and features Jean-Luc Nancy, Philippe Lacoue-Labarthe, Bernard Stiegler, and Hans-Jürgen Syberberg.<sup>[80]</sup>
- The film director Terrence Malick translated Heidegger's 1929 essay "*Vom Wesen des Grundes*" into English. It was published under the title *The Essence of Reasons* (Evanston: Northwestern University Press, 1969, bilingual edition). It is also frequently said of Malick that his cinema has Heideggerian sensibilities. See for instance: Marc Furstenau and Leslie MacAvoy, "Terrence Malick's Heideggerian Cinema: War and the Question of Being in The Thin Red Line" In *The cinema of Terrence Malick: Poetic visions of America*, 2nd ed. Edited by Hanna Patterson (London: Wallflower Press 2007): 179-91. See also: Stanley Cavell, *The World Viewed: Reflections on the Ontology of Film* (Cambridge: Harvard University Press 1979): XV.
- The 2006 experimental short *Die Entnazifizierung des MH* by James T. Hong imagines Heidegger's denazification proceedings.<sup>[81]</sup>
- in the 1981 film *My dinner with Andre* Heidegger's theory of "experiencing ones being to the fullest, is like experiencing the decay of that being towards ones death, as a part of your experience." is quoted by the actor Wallace Shawn "who plays himself."

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Heidegger's collected works are published by Vittorio Klostermann.<sup>[82]</sup> The *Gesamtausgabe* was begun during Heidegger's lifetime. He defined the order of publication and dictated that the principle of editing should be "ways not works." Publication has not yet been completed.

The contents are listed here: Heidegger Gesamtausgabe.

### Selected works

A complete list of English translations of Heidegger's work is available here.<sup>[83]</sup>

Year	Original German	English Translation
1927	<i>Sein und Zeit</i> , Gesamtausgabe Volume 2	<i>Being and Time</i> , trans. by John Macquarrie and Edward Robinson (London: SCM Press, 1962); re-translated by Joan Stambaugh (Albany: State University of New York Press, 1996)
1929	<i>Kant und das Problem der Metaphysik</i> , Gesamtausgabe Volume 3	<i>Kant and the Problem of Metaphysics</i> , trans. by Richard Taft (Bloomington: Indiana University Press, 1990)
1935	<i>Einführung in die Metaphysik</i> (1935, published 1953), Gesamtausgabe Volume 40	<i>Introduction to Metaphysics</i> , trans. by Gregory Fried and Richard Polt (New Haven: Yale University Press, 2000)
1936–8	<i>Beiträge zur Philosophie (Vom Ereignis)</i> (1936–1938, published 1989), Gesamtausgabe Volume 65	<i>Contributions to Philosophy (From Enowning)</i> , trans. by Parvis Emad and Kenneth Maly (Bloomington: Indiana University Press, 1999)
1942	<i>Hölderlins Hymne »Der Ister«</i> (1942, published 1984), Gesamtausgabe Volume 53	<i>Hölderlin's Hymn "The Ister"</i> , trans. by William McNeill and Julia Davis (Bloomington: Indiana University Press, 1996)
1949	"Die Frage nach der Technik", in Gesamtausgabe Volume 7	"The Question Concerning Technology", in Heidegger, Martin, <i>Basic Writings: Second Edition, Revised and Expanded</i> , ed. David Farrell Krell (New York: Harper Collins, 1993)

1950	<i>Holzwege</i> , Gesamtausgabe Volume 5. This collection includes "Der Ursprung des Kunstwerkes" (1935–1936)	<i>Off the Beaten Track</i> . This collection includes "The Origin of the Work of Art"
1955–56	<i>Der Satz vom Grund</i> , Gesamtausgabe Volume 10	<i>The Principle of Reason</i> , trans. Reginald Lilly (Bloomington, Indiana University Press, 1991)
1955–57	<i>Identität und Differenz</i> , Gesamtausgabe Volume 11	<i>Identity and Difference</i> , trans. by Joan Stambaugh (New York: Harper & Row, 1969)
1959	<i>Gelassenheit</i> , in Gesamtausgabe Volume 16	<i>Discourse On Thinking</i>
1959	<i>Unterwegs zur Sprache</i> , Gesamtausgabe Volume 12	<i>On the Way To Language</i> , published without the essay "Die Sprache" ("Language") by arrangement with Heidegger

Academic Genealogy	
Notable teachers	Notable students
Edmund Husserl Nicolai Hartmann Heinrich Rickert	Hannah Arendt Hans-Georg Gadamer Hans Jonas Kuki Shūzō Karl Löwith Herbert Marcuse Leo Strauss Jan Patočka Xavier Zubiri Karl Rahner

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- Graham Harman, *Tool-Being: Heidegger and the Metaphysics of Objects*
- Michael Gelven, *A Commentary on Heidegger's Being and Time, Revised Edition*
- E.F. Kaelin, "Heidegger's Being & Time: A Reading for Readers"
- Magda King, *A Guide to Heidegger's Being and Time*
- Theodore Kisiel, *The Genesis of Heidegger's Being and Time*
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- [67] For critical readings of the interview (published in 1966 as "Only a God Can Save Us", *Der Spiegel*), see the "Special Feature on Heidegger and Nazism" in *Critical Inquiry* 15:2 (Winter 1989), particularly the contributions by Jürgen Habermas and Blanchot. The issue includes partial translations of Derrida's *Of Spirit* and Lacoue-Labarthe's *Of Spirit and Heidegger, Art, and Politics: the Fiction of the Political*.
- [68] On the history of the French translation of Heidegger's "What is Metaphysics?", and on its importance to the French intellectual scene, cf. Denis Hollier, "Plenty of Nothing", in Hollier (ed.), *A New History of French Literature* (Cambridge, Massachusetts, Harvard University Press, 1989), pp. 894–900.
- [69] Heidegger, "Letter on 'Humanism'", *Pathmarks* (Cambridge & New York: Cambridge University Press, 1998), pp. 250–1.
- [70] Richard Rorty, review of *Heidegger and Nazism* in the New Republic, quoted on the Temple University Press promotional page for *Heidegger and Nazism* ([http://www.temple.edu/tempress/titles/618\\_reg\\_print.html](http://www.temple.edu/tempress/titles/618_reg_print.html))
- [71] Bernard Stiegler, *Technics and Time, 1: The Fault of Epimetheus* (Stanford: Stanford University Press, 1998), part 2.
- [72] See Edmund Husserl, *Psychological and transcendental phenomenology and the confrontation with Heidegger (1927–1931)* (Dordrecht: Kluwer, 1997).
- [73] Nikolas Kompridis, *Critique and Disclosure: Critical Theory between Past and Future* MIT Press, 2006.
- [74] Nikolas Kompridis, "Disclosing Possibility: The Past and Future of Critical Theory", *International Journal of Philosophical Studies*, Volume 13, Issue September 3, 2005 , pages 325 – 351. (<http://www.informaworld.com/smpp/content~db=all~content=a723657914>)
- [75] Bertrand Russell, *Wisdom of the West* (New York: Crescent Books, 1989), p. 303.
- [76] Jeff Collins, *Introducing Heidegger* (Thriplow, Cambridge: Icon Books, 1998), p. 7.
- [77] *Wittgenstein and the Vienna Circle: Conversations Recorded by Friedrich Waismann*, Basil Blackwell, Oxford, 1979, p.68
- [78] Jeff Collins, *Introducing Heidegger* (Thriplow, Cambridge: Icon Books, 1998), p. 170.
- [79] Emmanuel Levinas, *Nine Talmudic Readings* (Indiana University Press, 1990), p. xxv, translated by Annette Aronowicz
- [80] <http://www.theister.com/>
- [81] <http://www.zukunftsmusik.com/zm/mh.html>
- [82] [http://www.klostermann.de/philo/phi\\_hei.htm](http://www.klostermann.de/philo/phi_hei.htm)
- [83] <http://think.hyperjeff.net/Heidegger>
- [84] <http://www.lacan.com/symptom/?p=55>
- [85] <http://www.lacan.com/symptom/?p=63>
- [86] <http://arrow.monash.edu.au/vital/access/manager/Repository/monash:6201?start=61&expert=title%3a%22Heidegger+and+the+question+of+the+political%22>
- [87] <http://books.google.com/books?id=bUa8ctgqeC8C&pg=PP1&dq=Heidegger+and+Asian+Thought&client=firefox-a>

## External links

### General information

- German Heidegger Society (<http://www.heidegger-gesellschaft.de/>) (**German**)
- Der Spiegel Interview (<http://lacan.com/heidespie.html>)
- Timeline of German Philosophers ([http://www.weple.org/timeline.html#ids=14631,12007,12598,700,10671,9518,37304,95184,&title=8 German Philosophers](http://www.weple.org/timeline.html#ids=14631,12007,12598,700,10671,9518,37304,95184,&title=8%20German%20Philosophers))
- Human, all too human: a BBC film of his early life, with a focus on his political involvement (<http://www.filmsdocumentary.com/design-for-living-martin-heidegger>)

## Works by Heidegger

- English translations of Heidegger's works (<http://think.hyperjeff.net/Heidegger>)
- Heidegger works on archive.org ([http://www.archive.org/search.php?query=creator:\"Martin Heidegger\"](http://www.archive.org/search.php?query=creator:\))
- Some volumes of *Gesamtausgabe* (Klostermann) in German (<http://rutracker.org/forum/viewtopic.php?t=2947365>)

# Phenomenology (philosophy)

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**Phenomenology** (from Greek: *phainómenon* "that which appears"; and *lógos* "study") is a broad philosophical movement emphasizing the study of conscious experience. It was founded in the early years of the 20th century by Edmund Husserl, expanded together with a circle of his followers at the universities of Göttingen and Munich in Germany, and spread across to France, the United States, and elsewhere, often in contexts far removed from Husserl's early work.

Phenomenology, in Husserl's conception, is primarily concerned with the systematic reflection on and study of the structures of consciousness, and the phenomena that appear in acts of consciousness. This Phenomenological Ontology, or understanding of being, can be clearly differentiated from the Cartesian method of analysis which sees the world as objects, sets of objects, and objects acting and reacting upon one another. The antithetical nature of Phenomenology to the Cartesian World-view makes Phenomenology an analog to mystical non-theistic religion, such as Buddhism. The explicit embrace of mysticism in Phenomenology, especially with in the subclass Ecological Phenomenology, rests in large part upon the work of Neil Evernden, who coined the notion of "Nature as miracle" (Evernden, *Nature in Industrial Society*, 159), a corner stone in the Phenomenological rejection of empiricism.

Husserl's conception of phenomenology has been criticised and developed not only by himself but also by his students Edith Stein and Martin Heidegger, by existentialists, such as Max Scheler, Nicolai Hartmann, Maurice Merleau-Ponty, Jean-Paul Sartre, and by other philosophers, such as Paul Ricoeur, Emmanuel Levinas, and sociologists Alfred Schütz and Eric Voegelin.

## Overview

Stephen Hicks<sup>[1]</sup> writes that to understand phenomenology, one must identify its roots in the philosophy of Immanuel Kant (1724-1804). In his *the Critique of Pure Reason*, Kant distinguished between "phenomenon", (objects as interpreted by human sensibility and understanding), and "noumena" (objects as *things-in-themselves*, which humans cannot directly experience). According to Hicks, 19th Century Kantianism could be classified in two broad camps: structural linguistics and phenomenology. Hicks writes, "In effect, the Structuralists were seeking subjective noumenal categories, and the Phenomenologists were content with describing the phenomena without asking what connection to an external reality those experiences might have."<sup>[2]</sup>

In its most basic form, phenomenology thus attempts to create conditions for the objective study of topics usually regarded as subjective: consciousness and the content of conscious experiences such as judgments, perceptions, and emotions. Although phenomenology seeks to be scientific, it does not attempt to study consciousness from the perspective of clinical psychology or neurology. Instead, it seeks through systematic reflection to determine the essential properties and structures of consciousness and conscious experience.

Husserl derived many important concepts central to phenomenology from the works and lectures of his teachers, the philosophers and psychologists Franz Brentano and Carl Stumpf.<sup>[3]</sup> An important element of phenomenology that Husserl borrowed from Brentano is intentionality (often described as "aboutness"), the notion that consciousness is always consciousness *of* something. The object of consciousness is called the *intentional object*, and this object is constituted for consciousness in many different ways, through, for instance, perception, memory, retention and protention, signification, etc. Throughout these different intentionalities, though they have different structures and

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different ways of being "about" the object, an object is still constituted as the same identical object; consciousness is directed at the same intentional object in direct perception as it is in the immediately following retention of this object and the eventual remembering of it.

Though many of the phenomenological methods involve various reductions, phenomenology is, in essence, anti-reductionistic; the reductions are mere tools to better understand and describe the workings of consciousness, not to reduce any phenomenon to these descriptions. In other words, when a reference is made to a thing's *essence* or *idea*, or when one details the constitution of an identical coherent thing by describing what one "really" sees as being only these sides and aspects, these surfaces, it does not mean that the thing is only and exclusively what is described here: The ultimate goal of these reductions is to understand *how* these different aspects are constituted into the actual thing as experienced by the person experiencing it. Phenomenology is a direct reaction to the psychologism and physicalism of Husserl's time.

Although previously employed by Hegel in his *Phenomenology of Spirit*, it was Husserl's adoption of this term (circa 1900) that propelled it into becoming the designation of a philosophical school. As a philosophical perspective, phenomenology is its method, though the specific meaning of the term varies according to how it is conceived by a given philosopher. As envisioned by Husserl, phenomenology is a method of philosophical inquiry that rejects the rationalist bias that has dominated Western thought since Plato in favor of a method of reflective attentiveness that discloses the individual's "lived experience."<sup>[4]</sup> Loosely rooted in an epistemological device, with Sceptic roots, called epoché, Husserl's method entails the suspension of judgment while relying on the intuitive grasp of knowledge, free of presuppositions and intellectualizing. Sometimes depicted as the "science of experience," the phenomenological method is rooted in intentionality, Husserl's theory of consciousness (developed from Brentano). Intentionality represents an alternative to the representational theory of consciousness, which holds that reality cannot be grasped directly because it is available only through perceptions of reality that are representations of it in the mind. Husserl countered that consciousness is not "in" the mind but rather conscious of something other than itself (the intentional object), whether the object is a substance or a figment of imagination (i.e., the real processes associated with and underlying the figment). Hence the phenomenological method relies on the description of phenomena as they are given to consciousness, in their immediacy.

According to Maurice Natanson (1973, p. 63), *"The radicality of the phenomenological method is both continuous and discontinuous with philosophy's general effort to subject experience to fundamental, critical scrutiny: to take nothing for granted and to show the warrant for what we claim to know."*

In practice, it entails an unusual combination of discipline and detachment to suspend, or bracket, theoretical explanations and second-hand information while determining one's "naïve" experience of the matter. The phenomenological method serves to momentarily erase the world of speculation by returning the subject to his or her primordial experience of the matter, whether the object of inquiry is a feeling, an idea, or a perception. According to Husserl the suspension of belief in what we ordinarily take for granted or infer by conjecture diminishes the power of what we customarily embrace as objective reality. According to Safranski (1998, 72), "[Husserl and his followers'] great ambition was to disregard anything that had until then been thought or said about consciousness or the world [while] on the lookout for a new way of letting the things [they investigated] approach them, without covering them up with what they already knew."

Heidegger modified Husserl's conception of phenomenology because of (what Heidegger perceived as) Husserl's subjectivist tendencies. Whereas Husserl conceived humans as having been constituted by states of consciousness, Heidegger countered that consciousness is peripheral to the primacy of one's existence (i.e., the mode of being of Dasein), which cannot be reduced to one's consciousness of it. From this angle, one's state of mind is an "effect" rather than a determinant of existence, including those aspects of existence that one is not conscious of. By shifting the center of gravity from consciousness (psychology) to existence (ontology), Heidegger altered the subsequent direction of phenomenology, making it at once both personal and mysterious. One of the consequences of Heidegger's modification of Husserl's conception of phenomenology was its increased relevance to psychoanalysis.

Whereas Husserl gave priority to a depiction of consciousness that was fundamentally alien to the psychoanalytic conception of the unconscious, Heidegger offered a way to conceptualize experience that could accommodate those aspects of one's existence that lie on the periphery of sentient awareness.<sup>[5] [6]</sup>

## Special terminology

### Intentionality

Intentionality refers to the notion that consciousness is always consciousness *of* something. The word itself should not be confused with the "ordinary" use of the word intentional, but should rather be taken as playing on the etymological roots of the word. Originally, intention referred to a "stretching out" ("in tension," lat. *intendere*<sup>[7][8]</sup>), and in this context it refers to consciousness "*stretching out*" towards its object (although one should be careful with this image, seeing as there is not some consciousness first that, subsequently, stretches out to its object. Rather, consciousness *occurs as* the simultaneity of a conscious act and its object.) Intentionality is often summed up as "aboutness."

Whether this *something* that consciousness is about is in direct perception or in fantasy is inconsequential to the concept of intentionality itself; whatever consciousness is directed at, *that* is what consciousness is consciousness of. This means that the object of consciousness doesn't *have* to be a *physical* object apprehended in perception: it can just as well be a fantasy or a memory. Consequently, these "structures" of consciousness, i.e., perception, memory, fantasy, etc., are called *intentionalities*.

The cardinal principle of phenomenology, the term intentionality originated with the Scholastics in the medieval period and was resurrected by Brentano who in turn influenced Husserl's conception of phenomenology, who refined the term and made it the cornerstone of his theory of consciousness. The meaning of the term is complex and depends entirely on how it is conceived by a given philosopher. The term should not be confused with "intention" or the psychoanalytic conception of unconscious "motive" or "gain."

### Intuition

Intuition in phenomenology refers to those cases where the intentional object is directly present to the intentionality at play; if the intention is "filled" by the direct apprehension of the object, you have an intuited object. Having a cup of coffee in front of you, for instance, seeing it, feeling it, or even imagining it - these are all filled intentions, and the object is then *intuited*. The same goes for the apprehension of mathematical formulae or a number. If you do not have the object as referred to directly, the object is not intuited, but still intended, but then *emptily*. Examples of empty intentions can be signitive intentions - intentions that only *imply* or *refer to* their objects.

### Evidence

In everyday language, we use the word evidence to signify a special sort of relation between a state of affairs and a proposition: State A is evidence for the proposition "A is true." In phenomenology, however, the concept of evidence is meant to signify the "subjective achievement of truth."<sup>[9]</sup> This is not an attempt to reduce the objective sort of evidence to subjective "opinion," but rather an attempt to describe the structure of having something present in intuition with the addition of having it present as *intelligible*: "Evidence is the successful presentation of an intelligible object, the successful presentation of something whose truth becomes manifest in the evidencing itself."<sup>[10]</sup>

## Noesis and Noema

In Husserl's phenomenology, which is quite common, this pair of terms, derived from the Greek *nous* (mind), designate respectively the real content, noesis, and the ideal content, noema, of an intentional act (an act of consciousness). The Noesis is the part of the act that gives it a particular sense or character (as in judging or perceiving something, loving or hating it, accepting or rejecting it, and so on). This is real in the sense that it is actually part of what takes place in the consciousness (or psyche) of the subject of the act. The Noesis is always correlated with a Noema; for Husserl, the full Noema is a complex ideal structure comprising at least a noematic sense and a noematic core. The correct interpretation of what Husserl meant by the Noema has long been controversial, but the noematic sense is generally understood as the ideal meaning of the act <sup>[11]</sup> and the noematic core as the act's referent or object *as it is meant in the act*. One element of controversy is whether this noematic object is the same as the actual object of the act (assuming it exists) or is some kind of ideal object. <sup>[12]</sup>

## Empathy and Intersubjectivity

In phenomenology, empathy refers to the experience of another human body *as* another. While we often identify others with their physical bodies, this type of phenomenology requires that we focus on the subjectivity of the other, as well as our intersubjective engagement with them. In Husserl's original account, this was done by a sort of apperception built on the experiences of your own lived-body. The lived body is your own body as experienced by yourself, *as* yourself. Your own body manifests itself to you mainly as your possibilities of acting in the world. It is what lets you reach out and grab something, for instance, but it also, and more importantly, allows for the possibility of changing your point of view. This helps you differentiate one thing from another by the experience of moving around it, seeing new aspects of it (often referred to as making the absent present and the present absent), and still retaining the notion that this is the same thing that you saw other aspects of just a moment ago (it is identical). Your body is also experienced as a duality, both as object (you can touch your own hand) and as your own subjectivity (you experience being touched).

The experience of your own body as your own subjectivity is then applied to the experience of another's body, which, through apperception, is constituted as another subjectivity. You can thus recognise the Other's intentions, emotions, etc. This experience of empathy is important in the phenomenological account of intersubjectivity. In phenomenology, intersubjectivity constitutes objectivity (i.e., what you experience as objective is experienced as being intersubjectively available - available to all other subjects. This does not imply that objectivity is reduced to subjectivity nor does it imply a relativist position, cf. for instance intersubjective verifiability).

In the experience of intersubjectivity, one also experiences oneself as being a subject among other subjects, and one experiences oneself as existing objectively *for* these Others; one experiences oneself as the noema of Others' noeses, or as a subject in another's empathic experience. As such, one experiences oneself as objectively existing subjectivity. Intersubjectivity is also a part in the constitution of one's lifeworld, especially as "homeworld."

## Lifeworld

The lifeworld (German: *Lebenswelt*) is the "world" each one of us *lives* in. One could call it the "background" or "horizon" of all experience, and it is that on which each object stands out as itself (as different) and with the meaning it can only hold for us. The lifeworld is both personal and intersubjective (it is then called a "homeworld"), and, as such, it does not enclose each one of us in a *solus ipse*.

## Husserl's *Logische Untersuchungen* (1900/1901)

In the first edition of the *Logical Investigations*, still under the influence of Brentano, Husserl describes his position as "descriptive psychology." Husserl analyzes the intentional structures of mental acts and how they are directed at both real and ideal objects. The first volume of the *Logical Investigations*, the *Prolegomena to Pure Logic*, begins



with a devastating critique of psychologism, i.e., the attempt to subsume the *a priori* validity of the laws of logic under psychology. Husserl establishes a separate field for research in logic, philosophy, and phenomenology, independently from the empirical sciences.<sup>[13]</sup>

## Transcendental phenomenology after the *Ideen* (1913)

Some years after the publication of the *Logical Investigations*, Husserl made some key elaborations that led him to the distinction between the act of consciousness (*noesis*) and the phenomena at which it is directed (the *noemata*).

- "noetic" refers to the intentional act of consciousness (believing, willing, etc.)
- "noematic" refers to the object or content (noema), which appears in the noetic acts (the believed, wanted, hated, and loved ...).

What we observe is not the object as it is in itself, but how and inasmuch it is given in the intentional acts. Knowledge of essences would only be possible by "bracketing" all assumptions about the existence of an external world and the inessential (subjective) aspects of how the object is concretely given to us. This procedure Husserl called *epoché*.

Husserl in a later period concentrated more on the ideal, essential structures of consciousness. As he wanted to exclude any hypothesis on the existence of external objects, he introduced the method of phenomenological reduction to eliminate them. What was left over was the pure transcendental ego, as opposed to the concrete empirical ego. Now Transcendental Phenomenology is the study of the essential structures that are left in pure consciousness: This amounts in practice to the study of the *noemata* and the relations among them. The philosopher Theodor Adorno criticised Husserl's concept of phenomenological epistemology in his metacritique *Against Epistemology*, which is anti-foundationalist in its stance.

Transcendental phenomenologists include Oskar Becker, Aron Gurwitsch, and Alfred Schutz.

## Realist phenomenology

After Husserl's publication of the *Ideen* in 1913, many phenomenologists took a critical stance towards his new theories. Especially the members of the Munich group distanced themselves from his new transcendental phenomenology and preferred the earlier realist phenomenology of the first edition of the *Logical Investigations*.

Realist phenomenologists include Adolf Reinach, Alexander Pfänder, Johannes Daubert, Max Scheler, Roman Ingarden, Nicolai Hartmann, Dietrich von Hildebrand.

## Existential phenomenology

Existential phenomenology differs from transcendental phenomenology by its rejection of the transcendental ego. Merleau-Ponty objects to the ego's transcendence of the world, which for Husserl leaves the world spread out and completely transparent before the conscious. Heidegger thinks of a conscious being as always already in the world. Transcendence is maintained in existential phenomenology to the extent that the method of phenomenology must take a presuppositionless starting point - transcending claims about the world arising from, for example, natural or scientific attitudes or theories of the ontological nature of the world.

While Husserl thought of philosophy as a scientific discipline that had to be founded on a phenomenology understood as epistemology, Heidegger held a radically different view. Heidegger himself states their differences this way:

*For Husserl, the phenomenological reduction is the method of leading phenomenological vision from the natural attitude of the human being whose life is involved in the world of things and persons back to the transcendental life of consciousness and its noetic-noematic experiences, in which objects are constituted as correlates of consciousness. For us, phenomenological reduction means leading phenomenological vision*

*back from the apprehension of a being, whatever may be the character of that apprehension, to the understanding of the Being of this being (projecting upon the way it is unconcealed).*<sup>[14]</sup>

According to Heidegger, philosophy was not at all a scientific discipline, but more fundamental than science itself. According to him science is only one way of knowing the world with no special access to truth. Furthermore, the scientific mindset itself is built on a much more "primordial" foundation of practical, everyday knowledge. Husserl was skeptical of this approach, which he regarded as quasi-mystical, and it contributed to the divergence in their thinking.

Instead of taking phenomenology as *prima philosophia* or a foundational discipline, Heidegger took it as a metaphysical ontology: "*being is the proper and sole theme of philosophy...* this means that philosophy is not a science of beings but of being."<sup>[14]</sup> Yet to confuse phenomenology and ontology is an obvious error. Phenomena are not the foundation or Ground of Being. Neither are they appearances, for, as Heidegger argues in *Being and Time*, an appearance is "that which shows itself in something else," while a phenomenon is "that which shows itself in itself."

While for Husserl, in the epochè, being appeared only as a correlate of consciousness, for Heidegger being is the starting point. While for Husserl we would have to abstract from all concrete determinations of our empirical ego, to be able to turn to the field of pure consciousness, Heidegger claims that "the possibilities and destinies of philosophy are bound up with man's existence, and thus with temporality and with historicity."<sup>[14]</sup>

However, ontological being and existential being are different categories, so Heidegger's conflation of these categories is, according to Husserl's view, the root of Heidegger's error. Husserl charged Heidegger with raising the question of ontology but failing to answer it, instead switching the topic to the *Dasein*, the only being for whom Being is an issue. That is neither ontology nor phenomenology, according to Husserl, but merely abstract anthropology. To clarify, perhaps, by abstract anthropology, as a non-existentialist searching for essences, Husserl rejected the existentialism implicit in Heidegger's distinction between being (*sein*) as things in reality and Being (*Da-sein*) as the encounter with being, as when being becomes present to us, that is, is unconcealed.<sup>[15]</sup>

Existential phenomenologists include: Martin Heidegger (1889–1976), Hannah Arendt (1906–1975), Emmanuel Levinas (1906–1995), Gabriel Marcel (1889–1973), Jean-Paul Sartre (1905–1980), Paul Ricoeur (1913–2005) and Maurice Merleau-Ponty (1908–1961).

## Phenomenology and Eastern thought

Some researchers in phenomenology (in particular in reference to Heidegger's legacy) see possibilities of establishing dialogues with traditions of thought outside of the so-called Western philosophy, particularly with respect to East-Asian thinking, and despite perceived differences between "Eastern" and "Western".<sup>[16]</sup> Furthermore, it has been claimed that a number of elements within phenomenology (mainly Heidegger's thought) have some resonance with Eastern philosophical ideas, particularly with Zen Buddhism and Taoism.<sup>[17]</sup> According to Tomonubu Imamichi, the concept of *Dasein* was inspired — although Heidegger remains silent on this — by Okakura Kakuzo's concept of *das-in-der-Welt-sein* (being in the world) expressed in *The Book of Tea* to describe Zhuangzi's philosophy, which Imamichi's teacher had offered to Heidegger in 1919, after having studied with him the year before.<sup>[18]</sup>

There are also recent signs of the reception of phenomenology (and Heidegger's thought in particular) within scholarly circles focused on studying the impetus of metaphysics in the history of ideas in Islam and Early Islamic philosophy,<sup>[19]</sup> perhaps under the indirect influence of the tradition of the French Orientalist and philosopher Henri Corbin.<sup>[20]</sup>

In addition, the work of Jim Ruddy in the field of comparative philosophy, combined the concept of Transcendental Ego in Husserl's phenomenology with the concept of the primacy of self-consciousness in the work of Sankaracharya. In the course of this work, Ruddy uncovered a wholly new eidetic phenomenological science, which he called "convergent phenomenology." This new phenomenology takes over where Husserl left off, and deals with

the constitution of relation-like, rather than merely thing-like, or "intentional" objectivity.<sup>[21]</sup>

## Historical overview of the use of the term

Phenomenology has at least three main meanings in philosophical history: one in the writings of G.W.F. Hegel, another in the writings of Edmund Husserl in 1920, and a third, deriving from Husserl's work, in the writings of his former research assistant Martin Heidegger in 1927.

- For G.W.F. Hegel, phenomenology is an approach to philosophy that begins with an exploration of phenomena (what presents itself to us in conscious experience) as a means to finally grasp the absolute, logical, ontological and metaphysical Spirit that is behind phenomena. This has been called a "*dialectical phenomenology*".
- For Edmund Husserl, phenomenology is "the reflective study of the essence of consciousness as experienced from the first-person point of view."<sup>[22]</sup> Phenomenology takes the intuitive experience of phenomena (what presents itself to us in phenomenological reflexion) as its starting point and tries to extract from it the essential features of experiences and the essence of what we experience. When generalized to the essential features of any possible experience, this has been called "*Transcendental Phenomenology*". Husserl's view was based on aspects of the work of Franz Brentano and was developed further by philosophers such as Maurice Merleau-Ponty, Max Scheler, Edith Stein, Dietrich von Hildebrand and Emmanuel Levinas.
- Martin Heidegger believed that Husserl's approach overlooked basic structural features of both the subject and object of experience (what he called their "being"), and expanded phenomenological enquiry to encompass our understanding and experience of Being itself, thus making phenomenology the method (in the first phase of his career at least) of the study of being, ontology.

The difference in approach between Husserl and Heidegger influenced the development of existential phenomenology and existentialism in France, as is seen in the work of Jean-Paul Sartre and Simone de Beauvoir. Munich phenomenologists (Johannes Daubert, Adolf Reinach, Alexander Pfänder in Germany and Alfred Schütz in Austria), and Paul Ricoeur have all been influenced. Readings of Husserl and Heidegger have also been crucial elements of the philosophies of Jacques Derrida and Bernard Stiegler.

Although the term "phenomenology" was used occasionally in the history of philosophy before Husserl, modern use ties it more explicitly to his particular method. Following is a list of thinkers in rough chronological order who used the term "phenomenology" in a variety of ways, with brief comments on their contributions:<sup>[23]</sup>

- Friedrich Christoph Oetinger (1702–1782) German pietist, for the study of the "divine system of relations"<sup>[24]</sup>
- Johann Heinrich Lambert (1728–1777) (mathematician, physician and philosopher) known for the theory of appearances underlying empirical knowledge.<sup>[25]</sup>
- Immanuel Kant (1724–1804), in the Critique of Pure Reason, distinguished between objects as phenomena, which are objects as shaped and grasped by human sensibility and understanding, and objects as *things-in-themselves* or noumena, which do not appear to us in space and time and about which we can make no legitimate judgments.
- G.W.F. Hegel (1770–1831) challenged Kant's doctrine of the unknowable thing-in-itself, and declared that by knowing phenomena more fully we can gradually arrive at a consciousness of the absolute and spiritual truth of Divinity. Hegel's *Phenomenology of Spirit*, published in 1807, prompted many opposing views, including the existential work of Søren Kierkegaard, Martin Heidegger, and Jean-Paul Sartre, as well as the materialist work of Marx and his many followers.
- Carl Stumpf (1848–1936), student of Brentano and mentor to Husserl, used "phenomenology" to refer to an ontology of sensory contents.
- Edmund Husserl (1859–1938) established phenomenology at first as a kind of "descriptive psychology" and later as a transcendental and eidetic science of consciousness. He is considered to be the founder of contemporary phenomenology.
- Max Scheler (1874–1928) developed further the phenomenological method of Edmund Husserl and extended it to include also a reduction of the scientific method. He influenced the thinking of Pope John Paul II, Dietrich von

Hildebrand, and Edith Stein.

- Martin Heidegger (1889–1976) criticized Husserl's theory of phenomenology and attempted to develop a theory of ontology that led him to his original theory of Dasein, the non-dualistic human being.
- Alfred Schütz (1899–1959) developed a phenomenology of the social world on the basis of everyday experience that has influenced major sociologists such as Harold Garfinkel, Peter Berger, and Thomas Luckmann.
- Francisco Varela (1946–2001) Chilean philosopher and biologist. Developed the basis for experimental phenomenology and neurophenomenology.
- Graham Harman (1968 - ) Although working from within phenomenology, Harman finds the broad history of phenomenology to be deficient in that it constantly subordinates the independent life of objects to our (human) access to them. His radical break with the traditional use of terms such as intentionality as well as a fresh approach to metaphysics, stems from his greatest influences by such as the great phenomenologists Alphonso Lingis, Husserl, Ortega y Gasset, Zubiri, and Heidegger. Harman's thought is perhaps the first to combine phenomenology with speculative philosophers such as Whitehead, Leibniz, and the sort of radical thinking typified by Speculative Realism.

Later usage is mostly based on or (critically) related to Husserl's introduction and use of the term. This branch of philosophy differs from others in that it tends to be more "descriptive" than "prescriptive".

## Further reading

- *Handbook of Phenomenological Aesthetics*. Edited by Hans Rainer Sepp and Lester Embree. (Series: Contributions To Phenomenology, Vol. 59) Springer, Dordrecht / Heidelberg / London / New York 2010. ISBN 978-90-481-2470-1
- The IAP LIBRARY <sup>[26]</sup> offers very fine sources for Phenomenology.
- The London Philosophy Study Guide <sup>[27]</sup> offers many suggestions on what to read, depending on the student's familiarity with the subject: Phenomenology <sup>[28]</sup>
- Dermot Moran, *Introduction to Phenomenology* (Oxford: Routledge, 2000) - Charting phenomenology from Brentano, through Husserl and Heidegger, to Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida.
- Robert Sokolowski, "Introduction to Phenomenology (Cambridge: Cambridge University Press 2000) - An excellent non-historical introduction to phenomenology.
- Herbert Spiegelberg, "The Phenomenological Movement: A Historical Introduction," 3rd ed. (The Hague: Martinus Nijhoff, 1983). The most comprehensive source on the development of the phenomenological movement.
- David Stewart and Algis Mickunas, "Exploring Phenomenology: A Guide to the Field and its Literature" (Athens: Ohio University Press 1990)
- Michael Hammond, Jane Howarth, and Russell Kent, "Understanding Phenomenology" (Oxford: Blackwell 1995)
- Christopher Macann, *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre, Merleau-Ponty* (New York: Routledge: 1993)
- Jan Patočka, "Qu'est-ce que la phénoménologie?" In: *Qu'est-ce que la phénoménologie?*, ed. and trans. E. Abrams (Grenoble: J. Millon 1988), pp. 263–302. An answer to the question, What is phenomenology?, from a student of both Husserl and Heidegger and one of the most important phenomenologists of the latter half of the twentieth century.
- William A. Luijpen and Henry J. Koren, "A First Introduction to Existential Phenomenology" (Pittsburgh: Duquesne University Press 1969)
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- Hans Köchler, *Die Subjekt-Objekt-Dialektik in der transzendentalen Phänomenologie. Das Seinsproblem zwischen Idealismus und Realismus*. (Meisenheim a. G.: Anton Hain, 1974) (German)
- Hans Köchler, *Phenomenological Realism: Selected Essays* (Frankfurt a. M./Bern: Peter Lang, 1986)
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- Pierre Thévenaz, "What is Phenomenology?" (Chicago: Quadrangle Books 1962)
- ed. James M. Edie, "An Invitation to Phenomenology" (Chicago: Quadrangle Books 1965) - A collection of seminal phenomenological essays.
- ed. R. O. Elveton, "The Phenomenology of Husserl: Selected Critical Readings" (Seattle: Noesis Press 2000) - Key essays about Husserl's phenomenology.
- ed. Laura Doyle, *Bodies of Resistance: New Phenomenologies of Politics, Agency, and Culture*. Evanston, Illinois: Northwestern University Press, 2001.
- eds. Richard Zaner and Don Ihde, "Phenomenology and Existentialism" (New York: Putnam 1973) - Contains many key essays in existential phenomenology.
- Robert Magliola, *Phenomenology and Literature* (Purdue University Press, 1977; 1978) systematically describes, in Part One, the influence of Husserl, Heidegger, and the French Existentialists on the Geneva School and other forms of what becomes known as "phenomenological literary criticism"; and in Part Two describes phenomenological literary theory in Roman Ingarden and Mikel Dufrenne.
- Albert Borgmann and his work in philosophy of technology.
- eds. Natalie Depraz, Francisco Varela, Pierre Vermersch, *On Becoming Aware: A Pragmatics of Experiencing* (Amsterdam: John Benjamins 2003) - searches for the sources and the means for a disciplined practical approach to exploring human experience.
- Don Ihde, "Experimental Phenomenology: An Introduction" (Albany, NY: SUNY Press)
- Sara Ahmed, "Queer Phenomenology: Orientations, Objects Others" (Durham: Duke University Press 2006)
- Michael Jackson, *Existential Anthropology*
- Sartre, Jean-Paul, *Being and Nothingness*
- Shaun Gallagher and Dan Zahavi, *The Phenomenological Mind*. London: Routledge, 2007.
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- Espen Dahl, *Phenomenology and the Holy: Religious experience after Husserl* (London, SCM Press, 2010).

## Journals

- Bulletin d'analyse phénoménologique <sup>[30]</sup>
- Janus Head: Journal of Interdisciplinary Studies in Literature, Continental Philosophy, Phenomenological Psychology, and the Arts <sup>[31]</sup>
- Journal of the British Society for Phenomenology <sup>[32]</sup>
- Research in Phenomenology <sup>[33]</sup>
- Newsletter of Phenomenology <sup>[34]</sup> (online-newsletter)
- Studia Phaenomenologica <sup>[35]</sup> ISSN 1582-5647
- Indo-Pacific Journal of Phenomenology <sup>[36]</sup>
- The Roman Ingarden Philosophical Research Centre <sup>[37]</sup>
- Phenomenology and the Cognitive Sciences <sup>[38]</sup>
- Continental Philosophy Review <sup>[39]</sup>
- Human Studies <sup>[40]</sup>
- Husserl Studies <sup>[41]</sup>
- Phenomenology & Practice <sup>[42]</sup>
- Journal Phaenomenologie <sup>[43]</sup>

## Book Series

- Edmund Husserl: Gesammelte Werke <sup>[44]</sup>
- Edmund Husserl: Collected Works <sup>[45]</sup>
- Edmund Husserl: Dokumente <sup>[46]</sup>
- Edmund Husserl: Materialien <sup>[47]</sup>
- Analecta Husserliana <sup>[48]</sup>
- Phaenomenologica <sup>[49]</sup>
- Contributions to Phenomenology <sup>[50]</sup>
- Studies in German Idealism <sup>[51]</sup>

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- [7] <http://plato.stanford.edu/entries/intentionality/>
- [8] <http://www.etymonline.com/index.php?term=intent>
- [9] Robert Sokolowski, *Introduction to Phenomenology*, Cambridge University Press (2000). Pp. 159-160. This use of the word evidence may seem strange in English, but is more common in German, which is the language Husserl wrote in.
- [10] Sokolowski, *Introduction*, pp. 160-161.
- [11] I.e. if A loves B, loving is a real part of A's conscious activity - Noesis - but gets its sense from the general concept of loving, which has an abstract or ideal meaning, as "loving" has a meaning in the English language independently of what an individual means by the word when they use it.
- [12] For a full account of the controversy and a review of positions taken, see David Woodruff Smith, *Husserl*, Routledge, 2007, pp304-311.
- [13] On the *Logical Investigations*, see Zahavi, Dan; Stjernfelt, Frederik, eds. (2002), *One Hundred Years of Phenomenology (Husserl's Logical Investigations Revisited)*, Dordrecht / Boston / London: Kluwer; and Mohanty, Jitendra Nath, ed. (1977), *Readings on Edmund Husserl's Logical Investigations*, Den Haag: Nijhoff
- [14] Heidegger, Martin (1975), "Introduction" (<http://www.marxists.org/reference/subject/philosophy/works/ge/heidegge.htm>), *The Basic Problems of Phenomenology*, Indiana University Press,
- [15] I have attempted to respond to the request for clarification of Heidegger's distinction between being and Being. My info source was <http://www.uni.edu/boedeker/NNhHeidegger2.doc>. It was not copied and pasted but rephrased for copyright reasons.
- [16] See for instance references to Heidegger's "A Dialogue on Language between a Japanese and an Inquirer," in *On the Way to Language* (New York: Harper & Row, 1971). Heidegger himself had contacts with some leading Japanese intellectuals, including members of the Kyoto School, notably Hajime Tanabe, Kuki Shūzō and Kiyoshi Miki.
- [17] An account given by Paul Hsao (in *Heidegger and Asian Thought*) records a remark by Chang Chung-Yuan claiming that "Heidegger is the only Western Philosopher who not only intellectually understands but has intuitively grasped Taoist thought"
- [18] Tomonubu Imamichi, *In Search of Wisdom. One Philosopher's Journey*, Tokyo, International House of Japan, 2004 (quoted by Anne Fagot-Largeau during her lesson ([http://www.college-de-france.fr/default/EN/all/phi\\_sci/p1184676830986.htm](http://www.college-de-france.fr/default/EN/all/phi_sci/p1184676830986.htm)) at the Collège de France on December 7, 2006).
- [19] See for instance: Nader El-Bizri, *The Phenomenological Quest between Avicenna and Heidegger* (Binghamton, N.Y.: Global Publications SUNY, 2000) ISBN 1586840053
- [20] A book-series under the title: *Islamic Philosophy and Occidental Phenomenology in Dialogue* (<http://www.springer.com/series/6137>) has been recently established by Springer (Kluwer Academic Publishers, Dordrecht) in association with the World Phenomenology Institute (<http://www.phenomenology.org/>). This initiative has been initiated by the Polish phenomenologist Anna-Teresa Tymieniecka, editor of *Analecta Husserliana*.
- [21] See the thesis, "Convergent Phenomenology," presented to the University of Madras, June, 1979.
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- [29] [http://books.google.com/books?id=0IPtMDR3oX8C&dq=%22Home+and+Beyond,+Generative+Phenomenology+After+Husserl%22&printsec=frontcover&source=bn&hl=en&sa=X&oi=book\\_result&resnum=4&ct=result#PPA21,M1](http://books.google.com/books?id=0IPtMDR3oX8C&dq=%22Home+and+Beyond,+Generative+Phenomenology+After+Husserl%22&printsec=frontcover&source=bn&hl=en&sa=X&oi=book_result&resnum=4&ct=result#PPA21,M1)
- [30] <http://popups.ulg.ac.be/bap.htm>
- [31] <http://www.janushead.org>
- [32] <http://www.britishphenomenology.com>
- [33] [http://www.brill.nl/m\\_catalogue\\_sub6\\_id9390.htm](http://www.brill.nl/m_catalogue_sub6_id9390.htm)
- [34] [http://www.phenomenology.ro/newsletter/newsletter\\_all.htm](http://www.phenomenology.ro/newsletter/newsletter_all.htm)
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- [36] <http://www.ipjp.org/>
- [37] <http://www.roman-ingarden.phils.uj.edu.pl/ang/index.php>
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- [49] <http://www.springer.com/series/6409>
- [50] <http://www.springer.com/series/5811>
- [51] <http://www.springer.com/series/6545>

## External links

- What is Phenomenology? (<http://www.phenomenologycenter.org/phenom.htm>)
- About Edmund Husserl (<http://www.husserlpage.com/>)
- Stanford Encyclopedia of Philosophy entry (<http://plato.stanford.edu/entries/phenomenology/>)
- Organization of Phenomenology Organizations (<http://www.o-p-o.net/>)
- Romanian Society for Phenomenology (<http://www.phenomenology.ro>)
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- Meta: Research in Hermeneutics, Phenomenology, and Practical Philosophy ([http://www.metajournal.org/display\\_page.php?title=home](http://www.metajournal.org/display_page.php?title=home))
- Phenomenology Research Center (<http://www.phenomenologyresearchcenter.org/>)

# Clark Moustakas

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Dr. Moustakas (b. 1923) is an American psychologist and one of the leading experts on humanistic and clinical psychology. He helped establish the Association for Humanistic Psychology and the Journal for Humanistic Psychology. He is the author of numerous books and articles on humanistic psychology, education and human science research. His most recent books: *Phenomenological Research Methods*; *Heuristic Research*; *Existential Psychotherapy* and the *Interpretation of Dreams*; *Being-In, Being-For, Being-With* and *Relationship Play Therapy* are valuable additions to research and clinical literature. His current focus at MiSPP is the integration of philosophy, research and psychology in the education and training of humanistic clinical psychologists.

## Biography

CLARK MOUSTAKAS, Ed.D., Ph.D. Educational and Clinical Psychology, Columbia University, President Emeritus and Co-Founder, CHS now known as the Michigan School of Professional Psychology MiSPP [1]. Moustakas co-found CHS-MiSPP with Cereta Perry, Ph.D, Bruce Douglass, Ph.D, and Diane Blau, Ph.D. The school has both an M.A. and PsyD program in Clinical Psychology.

In 1949 Dr. Moustakas joined the faculty at the Merrill-Palmer Institute (MPI) at Wayne State University in Detroit, MI. In 1953 he wrote his first book *Children in Play Therapy*. In 1956 he compiled *Publication of The Self*, the result of the dialogues between Abraham Maslow, Carl Rogers, Clark Moustakas and others, forging the Humanistic Psychology movement. Meetings were held at 40 E. Ferry Ave. in Detroit, MI. The publication of Dr. Moustakas's book *Loneliness* in 1961 was released to public acclaim and becomes the basis of heuristic research. In 1962 Dr. Moustakas participate in the formation of the American Association of Humanistic Psychology and the creation of the Journal of Humanistic Psychology.

In 1980-1981 Clark Moustakas, Cereta Perry, Diane Blau and Bruce Douglas co-created the Center for Humanistic Studies CHS, establishing an independence from the Merrill Palmer Institute MPI and in 1984 received full accreditation from the NCA.

From 1990-1994 Moustakas published *Heuristic Research: Design, Methodology and Applications* and *Phenomenological Research Methods*. In 2004 Dr. Moustakas and his daughter Kerry published *Loneliness, Creativity and Love: Awakening Meanings in Life*.

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Rev. 11/11/2010 2

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# Humanistic psychology

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**Humanistic psychology** is a psychological perspective which rose to prominence in the mid-20th century, drawing on the work of early pioneers like Carl Rogers and the philosophies of existentialism and phenomenology. It adopts a holistic approach to human existence through investigations of meaning, values, freedom, tragedy, personal responsibility, human potential, spirituality, and self-actualization.<sup>[1]</sup> <sup>[2]</sup> It believes that people are inherently good.

## Conceptual origins

The humanistic approach has its roots in phenomenological and existentialist thought <sup>[3]</sup> (see Kierkegaard, Nietzsche, Heidegger, Merleau-Ponty and Sartre). Eastern philosophy and psychology also play a central role in humanistic psychology, as well as Judeo-Christian philosophies of personalism, as each shares similar concerns about the nature of human existence and consciousness.<sup>[2]</sup>

For further information on influential figures in personalism, see: Emmanuel Mounier, Gabriel Marcel, Denis de Rougemont, Jacques Maritain, Martin Buber, Emmanuel Levinas, Max Scheler, Karol Wojtyla and Martin Luther King, Jr..

It is also sometimes understood within the context of the three different forces of psychology: behaviorism, psychoanalysis and humanism. Behaviorism grew out of Ivan Pavlov's work with the conditioned reflex, and laid the foundations for academic psychology in the United States associated with the names of John B. Watson and B.F. Skinner. This school was later called the science of behavior. Abraham Maslow later gave behaviorism the name "the second force". The "first force" came out of Freud's research of psychoanalysis, and the psychologies of Alfred Adler, Erik Erikson, Carl Jung, Erich Fromm, Karen Horney, Otto Rank, Melanie Klein, Harry Stack Sullivan, and others. These theorists and practitioners, although basing their observations on extensive clinical data, primarily focused on the depth or "unconscious" aspects of human existence <sup>[4]</sup>

In the late 1950s, psychologists concerned with advancing a more holistic vision of psychology convened two meetings in Detroit, Michigan. These psychologists, including Abraham Maslow, Carl Rogers, and Clark Moustakas, were interested in founding a professional association dedicated to a psychology that focused on uniquely human issues, such as the self, self-actualization, health, hope, love, creativity, nature, being, becoming, individuality, and meaning—that is, a concrete understanding of human existence. However, humanistic psychologists generally do not believe that we will understand human consciousness and behavior through scientific research.<sup>[5]</sup>

## Development of the field

These preliminary meetings eventually led to other developments, which culminated in the description of humanistic psychology as a recognizable "third force" in psychology (along with behaviorism and psychoanalysis). Significant developments included the formation of the Association for Humanistic Psychology (AHP) in 1961 and the launch of the *Journal of Humanistic Psychology* (originally "The Phoenix") in 1961.

Subsequently, graduate programs in Humanistic Psychology at institutions of higher learning grew in number and enrollment. In 1971, humanistic psychology as a field was recognized by the American Psychological Association (APA) and granted its own division (Division 32) within the APA. Division 32 publishes its own academic journal called *The Humanistic Psychologist*.<sup>[2]</sup>

The major theorists considered to have prepared the ground for Humanistic Psychology are Abraham Maslow, Carl Rogers and Rollo May. Maslow was heavily influenced by Kurt Goldstein during their years together at Brandeis University. Psychoanalytic writers also influenced humanistic psychology. Maslow himself famously acknowledged his "indebtedness to Freud" in *Towards a Psychology of Being*<sup>[6]</sup> Other psychoanalytic influences include the work of Wilhelm Reich, who discussed an essentially 'good', healthy core self and *Character Analysis* (1933), and Carl Gustav Jung's mythological and archetypal emphasis. Other noteworthy inspirations for and leaders of the movement

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include Roberto Assagioli, Gordon Allport, Medard Boss, Martin Buber (close to Jacob L. Moreno), James Bugental, Victor Frankl, Erich Fromm, Hans-Werner Gessmann, Amedeo Giorgi, Kurt Goldstein, Sidney Jourard, R. D. Laing, Clark Moustakas, Lewis Mumford, Fritz Perls, Anthony Sutich, Thomas Szasz, Kirk J. Schneider, and Ken Wilber.<sup>[2] [7]</sup>

A human science view is not opposed to quantitative methods, but, following Edmund Husserl:

1. favors letting the methods be derived from the subject matter and not uncritically adopting the methods of natural science,<sup>[8]</sup> and
2. advocates for methodological pluralism. Consequently, much of the subject matter of psychology lends itself to qualitative approaches (e.g., the lived experience of grief), and quantitative methods are mainly appropriate when something can be counted without leveling the phenomena (e.g., the length of time spent crying).

## Counseling and therapy

Humanistic psychology includes several approaches to counseling and therapy. Among the earliest approaches we find the developmental theory of Abraham Maslow, emphasising a hierarchy of needs and motivations; the existential psychology of Rollo May acknowledging human choice and the tragic aspects of human existence; and the person-centered or client-centered therapy of Carl Rogers, which is centered on the clients' capacity for self-direction and understanding of his/her own development.<sup>[9]</sup>

Other approaches to humanistic counseling and therapy include Gestalt therapy, humanistic psychotherapy, depth therapy, holistic health, encounter groups, sensitivity training, marital and family therapies, body work, and the existential psychotherapy of Medard Boss.<sup>[2]</sup> Existential-integrative psychotherapy, developed by Kirk Schneider (2008), is a relatively new development within humanistic and existential therapy.

Self-help is also included in humanistic psychology: Sheila Ernst and Lucy Goodison have described using some of the main humanistic approaches in self-help groups.<sup>[10]</sup> Co-counselling, which is a purely self-help approach, is regarded as coming within humanistic psychology<sup>[11]</sup>. Humanistic theory has had a strong influence on other forms of popular therapy, including Harvey Jackins' Re-evaluation Counselling and the work of Carl Rogers.

Humanistic psychology tends to look beyond the medical model of psychology in order to open up a nonpathologizing view of the person.<sup>[9]</sup> This usually implies that the therapist downplays the pathological aspects of a person's life in favour of the healthy aspects. A key ingredient in this approach is the meeting between therapist and client and the possibilities for dialogue. The aim of much humanistic therapy is to help the client approach a stronger and more healthy sense of self, also called self-actualization.<sup>[2] [9]</sup> All this is part of humanistic psychology's motivation to be a science of human experience, focusing on the actual lived experience of persons.<sup>[2]</sup>

## Humanistic psychology and social issues

Although social transformation may not have been the primary focus in the past, a large percentage of contemporary humanistic psychologists currently investigate pressing social, cultural, and gender issues.<sup>[12]</sup> Even the earliest writers who were associated with and inspired psychological humanism<sup>[2]</sup> explored topics as diverse as the political nature of "normal" and everyday experience (RD Laing), the disintegration of the capacity to love in modern consumerist society (Erich Fromm),<sup>[13]</sup> the growing technological dominance over human life (Medard Boss), and the question of evil (Rollo May-Carl Rogers debate). In addition, Maureen O'Hara, who worked with both Carl Rogers and Paolo Freire, has pointed to a convergence between the two thinkers given their distinct but mutually related focus on developing critical consciousness of situations which oppress and dehumanize.<sup>[14]</sup>

## Criticism

Critics of the field point out that it tends to ignore social change research. Isaac Prilleltensky, a self-described radical who champions community and feminist psychology, has argued for years that humanistic psychology inadvertently contributes to systemic injustice.<sup>[15]</sup>

Further, it has been argued that the early incarnations of humanistic psychology lacked a cumulative empirical base,<sup>[16]</sup> and the architects of the movement endorsed an "unembarrassed denial of human reciprocity and community."<sup>[17]</sup> However, according to contemporary humanistic thinkers, humanistic psychology need not be understood to promote such ideas as narcissism, egotism, or selfishness.<sup>[18]</sup>

The association of humanistic discourse with narcissistic and overly optimistic worldviews is a misreading of humanistic theory. In their response to Seligman & Csikszentmihalyi (2000), Bohart and Greening (2001) note that along with pieces on self-actualization and individual fulfillment, humanistic psychologists have also published papers on a wide range of social issues and topics, such as the promotion of international peace and understanding, awareness of the holocaust, the reduction of violence, and the promotion of social welfare and justice for all.<sup>[18]</sup>

Criticisms that humanistic psychology lacks an "empirical base" have tended to rely on allegedly "restricted views" of what constitutes "empirical," an uncritical adoption of natural science methods (as opposed to human science methods), and an outright neglect of Rogers' own empirical work.<sup>[19]</sup> To the contrary, humanistic psychology has a long history of empirical research,<sup>[20]</sup> including but not limited to the work of Maslow, Amedeo Giorgi and David Elkins.<sup>[21]</sup> In fact, humanistic psychology research traces its origins all the way back to American psychology pioneer William James' masterpiece, "Varieties of Religious Experience"<sup>[20]</sup>

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## External links

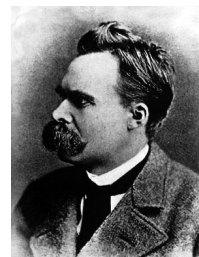
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# Existentialism

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The philosophers Søren Kierkegaard and Friedrich Nietzsche foreshadowed existentialism.

**Existentialism** is a term applied to the work of several 19th- and 20th-century philosophers who, despite profound doctrinal differences,<sup>[1] [2] [3]</sup> shared the belief that philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual.<sup>[4]</sup> In existentialism, the individual's starting point is characterized by what has been called "the existential attitude", or a sense of disorientation and confusion in the face of an apparently meaningless or absurd world.<sup>[5]</sup> Many existentialists have also regarded traditional systematic or academic philosophy, in both style and content, as too abstract and remote from concrete human experience.<sup>[6] [7]</sup>

The early 19th century philosopher Søren Kierkegaard is regarded as the father of existentialism.<sup>[8] [9]</sup> He maintained that the individual is solely responsible for giving her or his own life meaning and for living that life passionately and sincerely,<sup>[10] [11]</sup> in spite of many existential obstacles and distractions including despair, angst, absurdity, alienation, and boredom.<sup>[12]</sup>

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Subsequent existentialist philosophers retain the emphasis on the individual, but differ, in varying degrees, on how one achieves and what constitutes a fulfilling life, what obstacles must be overcome, and what external and internal factors are involved, including the potential consequences of the existence<sup>[13]</sup> <sup>[14]</sup> or non-existence of God.<sup>[15]</sup> <sup>[16]</sup> Existentialism became fashionable in the post-World War years as a way to reassert the importance of human individuality and freedom.<sup>[17]</sup>

## History

Existentialism is foreshadowed most notably by 19th century philosophers Søren Kierkegaard and Friedrich Nietzsche, though it had forerunners in earlier centuries. In the 20th century, the German philosopher Martin Heidegger (starting from Husserl's phenomenology) influenced other existentialist philosophers such as Jean-Paul Sartre, Simone de Beauvoir and (absurdist) Albert Camus. Fyodor Dostoyevsky and Franz Kafka also described existentialist themes in their literary works. Although there are some common tendencies among "existentialist" thinkers, there are major differences and disagreements among them (for example, the divide between atheist existentialists like Sartre and theistic existentialists like Martin Buber and Paul Tillich); not all of them accept the validity of the term as applied to their own work.<sup>[18]</sup>

## Origins

The term "existentialism" seems to have been coined by the French philosopher Gabriel Marcel in the mid-1940s<sup>[19]</sup> <sup>[20]</sup> <sup>[21]</sup> and adopted by Jean-Paul Sartre who, on October 29, 1945, discussed his own existentialist position in a lecture to the *Club Maintenant* in Paris. The lecture was published as *L'existentialisme est un humanisme*, a short book which did much to popularize existentialist thought.<sup>[22]</sup>

The label has been applied retrospectively to other philosophers for whom existence and, in particular, human existence were key philosophical topics. Martin Heidegger had made human existence (*Dasein*) the focus of his work since the 1920s, and Karl Jaspers had called his philosophy "*Existenzphilosophie*" in the 1930s.<sup>[20]</sup> <sup>[23]</sup> Both Heidegger and Jaspers had been influenced by the Danish philosopher Søren Kierkegaard. For Kierkegaard, the crisis of human existence had been a major theme.<sup>[9]</sup> <sup>[24]</sup> <sup>[25]</sup> He came to be regarded as the first existentialist,<sup>[21]</sup> and has been called the "father of existentialism".<sup>[9]</sup> In fact he was the first to explicitly make existential questions a primary focus in his philosophy.<sup>[26]</sup> In retrospect, other writers have also implicitly discussed existentialist themes throughout the history of philosophy and literature. Due to the exposure of existentialist themes over the decades, when society was officially introduced to existentialism, the term became quite popular almost immediately.

Examples of works by philosophers, writers and theologians who might be considered forerunners of existentialism include:

- Buddha's teachings,<sup>[27]</sup>
- Saint Augustine in his *Confessions*,<sup>[28]</sup>
- Mulla Sadra's transcendent theosophy,<sup>[29]</sup>
- William Shakespeare's *Hamlet*,<sup>[30]</sup>
- Blaise Pascal's *Pensées*, which examined "nothingness", not just in science, but with regard to the human condition.<sup>[31]</sup>
- Voltaire's *Candide*<sup>[32]</sup>
- Henry David Thoreau's *Walden*<sup>[33]</sup>

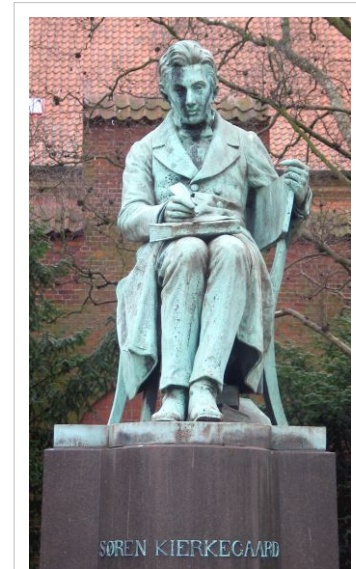
## The 19th century

As early as 1835 in a letter to his friend Peter Wilhelm Lund, the Danish philosopher **Søren Kierkegaard** wrote one of his first existentially sensitive passages.

*What I really lack is to be clear in my mind what I am to do, not what I am to know, except in so far as a certain knowledge must precede every action. The thing is to understand myself, to see what God really wishes me to do: **the thing is to find a truth which is true for me, to find the idea for which I can live and die.** ... I certainly do not deny that I still recognize an imperative of knowledge and that through it one can work upon men, but it must be taken up into my life, and that is what I now recognize as the most important thing.*

—Søren Kierkegaard, Letter to Peter Wilhelm Lund dated August 31, 1835, emphasis added<sup>[34]</sup>

The early thoughts of Kierkegaard would be formalized in his prolific philosophical and theological writings, many of which would later form the modern foundation of 20th century existentialism.<sup>[26] [35]</sup>



The Søren Kierkegaard Statue in Copenhagen.

## Kierkegaard and Nietzsche

Søren Kierkegaard and Friedrich Nietzsche were two of the first philosophers considered fundamental to the existentialist movement, though neither used the term "existentialism" and it is unclear whether they would have supported the existentialism of the 20th century. They focused on subjective human experience rather than the objective truths of mathematics and science, which they believed were too detached or observational to truly get at the human experience. Like Pascal, they were interested in people's quiet struggle with the apparent meaninglessness of life and the use of diversion to escape from boredom. Unlike Pascal, Kierkegaard and Nietzsche also considered the role of making free choices, particularly regarding fundamental values and beliefs, and how such choices change the nature and identity of the chooser.<sup>[36]</sup> Kierkegaard's knight of faith and Nietzsche's Übermensch are representative of people who exhibit Freedom, in that they define the nature of their own existence. Nietzsche's idealized individual invents his or her own values and creates the very terms under which they excel. By contrast, Kierkegaard was a Christian, but one who argued that objective certainty of religious truths was not only impossible, but would eliminate the passionate life required of a Christian who must make a leap of faith to believe in the paradox of the God-man Christ. Kierkegaard and Nietzsche were also precursors to other intellectual movements, including postmodernism, nihilism, and various strands of psychology.

## Dostoyevsky and Kafka

Two of the first literary authors important to existentialism were the Czech Franz Kafka and the Russian Fyodor Dostoyevsky.<sup>[37]</sup> Dostoyevsky's *Notes from Underground* portrays a man unable to fit into society and unhappy with the identities he creates for himself. Jean-Paul Sartre, in his book on existentialism *Existentialism is a Humanism*, quoted Dostoyevsky's *The Brothers Karamazov* as an example of existential crisis. Sartre attributes Ivan Karamazov's claim, "If God did not exist, all things would be permitted," to Dostoyevsky himself. Others of Dostoyevsky's novels covered issues raised in existentialist philosophy while presenting story lines divergent from secular existentialism: for example, in *Crime and Punishment* the protagonist Raskolnikov experiences an existential crisis and then moves toward a Christian Orthodox worldview similar to that advocated by Dostoyevsky himself.

## Early 20th century

In the first decades of the 20th century, a number of philosophers and writers had explored existentialist ideas, the only difference was in the name. The Spanish philosopher Miguel de Unamuno y Jugo, in his 1913 book *The Tragic Sense of Life in Men and Nations*, emphasized the life of "flesh and bone" as opposed to that of abstract rationalism. Unamuno rejected systematic philosophy in favor of the individual's quest for faith. He retained a sense of the tragic, even absurd nature of the quest, symbolized by his enduring interest in Cervantes' fictional character Don Quixote. A novelist, poet and dramatist as well as philosophy professor at the University of Salamanca, Unamuno's short story about a priest's crisis of faith, "Saint Manuel the Good, Martyr" has been collected in anthologies of existentialist fiction. Another Spanish thinker, Ortega y Gasset, writing in 1914, held that the human existence must always be defined as the individual person combined with the concrete circumstances of his life: "*Yo soy yo y mis circunstancias*" ("I am myself and my circumstances"). Sartre likewise believed that human existence is not an abstract matter, but is always situated ("*en situación*").

Although Martin Buber wrote his major philosophical works in German, and studied and taught at the Universities of Berlin and Frankfurt, he stands apart from the mainstream of German philosophy. Born into a Jewish family in Vienna in 1878, he was also a scholar of Jewish culture and involved at various times in Zionism and Hasidism. In 1938, he moved permanently to Jerusalem. His best-known philosophical work was the short book *I and Thou*, published in 1922. For Buber, the fundamental fact of human existence, too readily overlooked by scientific rationalism and abstract philosophical thought, is "man with man", a dialogue which takes place in the so-called "sphere of between" ("*das Zwischenmenschliche*").<sup>[38]</sup>

Two Ukrainian/Russian thinkers, Lev Shestov and Nikolai Berdyaev, became well known as existentialist thinkers during their post-Revolutionary exiles in Paris. Shestov, born into a Ukrainian-Jewish family in Kiev, had launched an attack on rationalism and systematization in philosophy as early as 1905 in his book of aphorisms *All Things Are Possible*.

Berdyaev, also from Kiev but with a background in the Eastern Orthodox Church, drew a radical distinction between the world of spirit and the everyday world of objects. Human freedom, for Berdyaev, is rooted in the realm of spirit, a realm independent of scientific notions of causation. To the extent the individual human being lives in the objective world, he is estranged from authentic spiritual freedom. "Man" is not to be interpreted naturalistically, but as a being created in God's image, an originator of free, creative acts.<sup>[39]</sup> He published a major work on these themes, *The Destiny of Man*, in 1931.

Gabriel Marcel, long before coining the term "existentialism", introduced important existentialist themes to a French audience in his early essay "Existence and Objectivity" (1925) and in his *Metaphysical Journal* (1927).<sup>[40]</sup> A dramatist as well as a philosopher, Marcel found his philosophical starting point in a condition of metaphysical alienation; the human individual searching for harmony in a transient life. Harmony, for Marcel, was to be sought through "secondary reflection", a "dialogical" rather than "dialectical" approach to the world, characterized by "wonder and astonishment" and open to the "presence" of other people and of God rather than merely to "information" about them. For Marcel, such presence implied more than simply being there (as one thing might be in the presence of another thing); it connoted "extravagant" availability, and the willingness to put oneself at the disposal of the other.<sup>[41]</sup>

Marcel contrasted "secondary reflection" with abstract, scientific-technical "primary reflection" which he associated with the activity of the abstract Cartesian ego. For Marcel, philosophy was a concrete activity undertaken by a sensing, feeling human being incarnate — embodied — in a concrete world.<sup>[40] [42]</sup> Although Jean-Paul Sartre adopted the term "existentialism" for his own philosophy in the 1940s, Marcel's thought has been described as "almost diametrically opposed" to that of Sartre.<sup>[40]</sup> Unlike Sartre, Marcel was a Christian, and became a Catholic convert in 1929.

In Germany, the psychologist and philosopher Karl Jaspers — who later described existentialism as a "phantom" created by the public,<sup>[43]</sup> — called his own thought, heavily influenced by Kierkegaard and Nietzsche —

*Existenzphilosophie*. For Jaspers, "Existenz-philosophy is the way of thought by means of which man seeks to become himself...This way of thought does not cognize objects, but elucidates and makes actual the being of the thinker."<sup>[44]</sup>

Jaspers, a professor at the University of Heidelberg, was acquainted with Martin Heidegger, who held a professorship at Marburg before acceding to Husserl's chair at Freiburg in 1928. They held many philosophical discussions, but later became estranged over Heidegger's support of National Socialism. They shared an admiration for Kierkegaard,<sup>[45]</sup> and in the 1930s Heidegger lectured extensively on Nietzsche. Nevertheless, the extent to which Heidegger should be considered an existentialist is debatable. In *Being and Time* he presented a method of rooting philosophical explanations in human existence (*Dasein*) to be analysed in terms of existential categories (*existentiale*); and this has led many commentators to treat him as an important figure in the existentialist movement.

## After the Second World War

Following the Second World War, existentialism became a well-known and significant philosophical and cultural movement, mainly through the public prominence of two French writers, Jean-Paul Sartre and Albert Camus, who wrote best-selling novels, plays and widely read journalism as well as theoretical texts. These years also saw the growing reputation of Heidegger's book *Being and Time* outside of Germany.



French philosophers Jean-Paul Sartre and Simone de Beauvoir

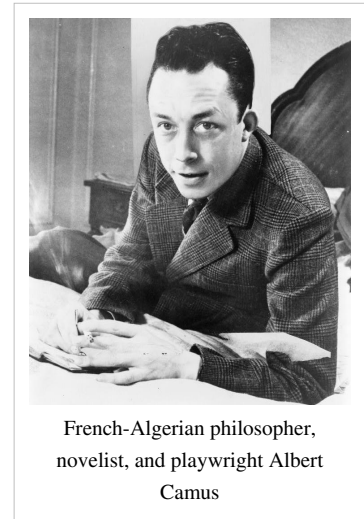
Sartre dealt with existentialist themes in his 1938 novel *Nausea* and the short stories in his 1939 collection *The Wall*, and had published his treatise on existentialism, *Being and Nothingness* in 1943, but it was in the two years following the liberation of Paris from the German occupying forces that he and his close associates — Camus, Simone de Beauvoir, Maurice Merleau-Ponty, and others — became internationally famous as the leading figures of a movement known as existentialism.<sup>[46]</sup> In a very short space of time, Camus and Sartre in particular became the leading public intellectuals of post-war France, achieving by the end of 1945 "a fame that reached across all audiences."<sup>[47]</sup> Camus was an editor of the most popular leftist (former French Resistance) newspaper *Combat*; Sartre launched his journal of leftist thought, *Les Temps Modernes*, and two weeks later gave the widely reported lecture on existentialism and secular humanism to a packed meeting of the Club Maintenant. Beauvoir wrote that "not a week passed without the newspapers discussing us";<sup>[48]</sup> existentialism became "the first media craze of the postwar era."<sup>[49]</sup>

By the end of 1947, Camus' earlier fiction and plays had been reprinted, his new play *Caligula* had been performed and his novel *The Plague* published; the first two novels of Sartre's *The Roads to Freedom* trilogy had appeared, as had Beauvoir's novel *The Blood of Others*. Works by Camus and Sartre were already appearing in foreign editions. The Paris-based existentialists had become famous.<sup>[46]</sup>

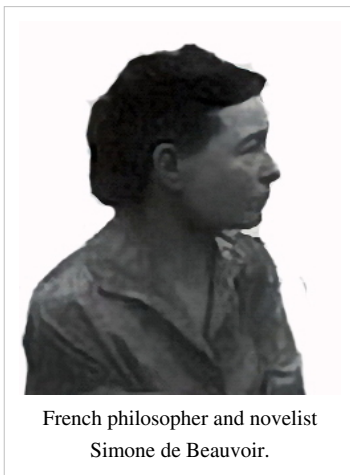
Sartre had traveled to Germany in 1930 to study the phenomenology of Edmund Husserl and Martin Heidegger,<sup>[50]</sup> and he included critical comments on their work in his major treatise *Being and Nothingness*. Heidegger's thought had also become known in French philosophical circles through its use by Alexandre Kojève in explicating Hegel in a series of lectures given in Paris in the 1930s.<sup>[51]</sup> The lectures were highly influential; members of the audience included not only Sartre and Merleau-Ponty, but Raymond Queneau, Georges Bataille, Louis Althusser, André Breton and Jacques Lacan.<sup>[52]</sup> A selection from Heidegger's *Being and Time* was published in French in 1938, and his essays began to appear in French philosophy journals.

Heidegger read Sartre's work and was initially impressed, commenting: "Here for the first time I encountered an independent thinker who, from the foundations up, has experienced the area out of which I think. Your work shows such an immediate comprehension of my philosophy as I have never before encountered."<sup>[53]</sup> Later, however, in response to a question posed by his French follower Jean Beaufret,<sup>[54]</sup> Heidegger distanced himself from Sartre's position and existentialism in general in his *Letter on Humanism*.<sup>[55]</sup> Heidegger's reputation continued to grow in France during the 1950s and 1960s. In the 1960s, Sartre attempted to reconcile existentialism and Marxism in his work *Critique of Dialectical Reason*. A major theme throughout his writings was freedom and responsibility.

Camus was a friend of Sartre, until their falling-out, and wrote several works with existential themes including *The Rebel*, *The Stranger*, *The Myth of Sisyphus*, and *Summer in Algiers*. Camus, like many others, rejected the existentialist label, and considered his works to be concerned with facing the absurd. In the titular book, Camus uses the analogy of the Greek myth of Sisyphus to demonstrate the futility of existence. In the myth, Sisyphus is condemned for eternity to roll a rock up a hill, but when he reaches the summit, the rock will roll to the bottom again. Camus believes that this existence is pointless but that Sisyphus ultimately finds meaning and purpose in his task, simply by continually applying himself to it. The first half of the book contains an extended rebuttal of what Camus took to be existentialist philosophy in the works of Kierkegaard, Shestov, Heidegger, and Jaspers.



French-Algerian philosopher,  
novelist, and playwright Albert  
Camus



French philosopher and novelist  
Simone de Beauvoir.

Simone de Beauvoir, an important existentialist who spent much of her life as Sartre's partner, wrote about feminist and existentialist ethics in her works, including *The Second Sex* and *The Ethics of Ambiguity*. Although often overlooked due to her relationship with Sartre, de Beauvoir integrated existentialism with other forms of thinking such as feminism, unheard of at the time, resulting in alienation from fellow writers such as Camus.

Paul Tillich, an important existentialist theologian following Kierkegaard and Karl Barth, applied existentialist concepts to Christian theology, and helped introduce existential theology to the general public. His seminal work *The Courage to Be* follows Kierkegaard's analysis of anxiety and life's absurdity, but puts forward the thesis that modern humans must, via God, achieve selfhood in spite of life's absurdity. Rudolf Bultmann used Kierkegaard's and Heidegger's philosophy of existence to demythologize Christianity by interpreting Christian

mythical concepts into existentialist concepts.

Maurice Merleau-Ponty, an existential phenomenologist, was for a time a companion of Sartre. His understanding of Husserl's phenomenology was far greater than that of Merleau-Ponty's fellow existentialists. It has been said that his work *Humanism and Terror* greatly influenced Sartre. However, in later years they were to disagree irreparably, dividing many existentialists such as de Beauvoir, who sided with Sartre.

Colin Wilson, an English writer, published his study *The Outsider* in 1956, initially to critical acclaim. In this book and others (e.g. *Introduction to the New Existentialism*), he attempted to reinvigorate what he perceived as a pessimistic philosophy and bring it to a wider audience. He was not, however, academically trained, and his work was attacked by professional philosophers for lack of rigor and critical standards.<sup>[56]</sup>

## What is existentialism?

*Existentialism* refers to a set of ideas about human existence, beyond the terms used in ancient philosophy and objective science.<sup>[57]</sup> The term "existentialism" is used both for philosophical concepts and for literary works,<sup>[57]</sup> as well as being a label applied to various works by others. The exact meaning depends on the particular writer, and some writers objected to the notion of being called "existentialists" as an attempt to restrict their ideas into a pre-defined category.<sup>[57]</sup>

The early 19th century philosopher Søren Kierkegaard, posthumously regarded as the father of existentialism, maintained that the individual has the sole responsibility for giving one's own life meaning and with living life passionately and sincerely, in spite of many obstacles and distractions including despair, angst, absurdity, choice, boredom, and death. Subsequent existential philosophers retain the emphasis on the subjective individual, but differ, in varying degrees, on how one achieves a fulfilling life, what obstacles must be overcome, and what external and internal factors are involved, including the potential consequences of the existence or non-existence of God. Some existentialists considered the meaning of life to be based in faith, while others noted self-determined goals. Existentialism became fashionable after World War II, as a way to reassert the importance of human individuality and freedom. As such, many existential philosophers did not consider themselves existentialists as they did not want to be associated to or typecast with other philosophers' conception of existentialism.

In general, existentialism has been described as a set of ideas to categorize human existence, beyond the traditional ancient philosophies and scientific method.<sup>[57]</sup> Specific variations of those ideas are described below, under: Concepts.

## Concepts

### Focus on concrete existence

Existentialist thinkers focus on the question of concrete human existence and the conditions of this existence rather than hypothesizing a human essence, stressing that the human essence is determined through life choices. However, even though the concrete individual existence must have priority in existentialism, certain conditions are commonly held to be "endemic" to human existence.

What these conditions are is better understood in light of the meaning of the word "existence," which comes from the Latin "existere," meaning "to stand out" (according to the OED, "existere" translates as "come into being"; the other definition presented here allows for a slanted view and false implications as seen in the following passage.) Humans exist in a state of distance from the world that they nonetheless remain in the midst of. This distance is what enables humans to project meaning into the disinterested world of in-itself. This projected meaning remains fragile, constantly facing breakdown for any reason — from a tragedy to a particularly insightful moment. In such a breakdown, humans are put face to face with the naked meaninglessness of the world, and the results can be devastating.

It is in relation to the concept of the devastating awareness of meaninglessness that Albert Camus claimed that "there is only one truly serious philosophical problem, and that is suicide" in his *The Myth of Sisyphus*. Although "prescriptions" against the possibly deleterious consequences of these kinds of encounters vary, from Kierkegaard's religious "stage" to Camus' insistence on persevering in spite of absurdity, the concern with helping people avoid living their lives in ways that put them in the perpetual danger of having everything meaningful break down is common to most existentialist philosophers. The possibility of having everything meaningful break down poses a threat of quietism, which is inherently against the existentialist philosophy.<sup>[58]</sup> It has been said that the possibility of suicide makes all humans existentialists.<sup>[59]</sup>

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## Existence precedes essence

A central proposition of existentialism is that existence precedes essence, which means that the actual life of the individual is what constitutes what could be called his or her "essence" instead of there being a predetermined essence that defines what it is to be a human. Thus, the human beings – through their own consciousness – create their own values and determine a meaning to their life.<sup>[60]</sup> Although it was Sartre who explicitly coined the phrase, similar notions can be found in the thought of many existentialist philosophers, from Mulla Sadra,<sup>[61]</sup> to Kierkegaard, to Heidegger.

It is often claimed in this context that a person defines him or herself, which is often perceived as stating that they can "wish" to be something — anything, a bird, for instance — and then be it. According to most existentialist philosophers, however, this would constitute an inauthentic existence. Instead, the phrase should be taken to say that the person is (1) defined only insofar as he or she acts and (2) that he or she is responsible for his or her actions. For example, someone who acts cruelly towards other people is, by that act, defined as a cruel person. Furthermore, by this action of cruelty such persons are themselves *responsible* for their new identity (a cruel person). This is as opposed to their genes, or 'human nature', bearing the blame.

As Sartre puts it in his *Existentialism is a Humanism*: "man first of all exists, encounters himself, surges up in the world – and defines himself afterwards." Of course, the more positive, therapeutic aspect of this is also implied: A person can choose to act in a different way, and to be a good person instead of a cruel person. Here it is also clear that since humans can choose to be either cruel or good, they are, in fact, neither of these things *essentially*.<sup>[62]</sup>

## Angst

"Existential" Angst, sometimes called dread, anxiety or even anguish is a term that is common to many existentialist thinkers. It is generally held to be a negative feeling arising from the experience of human freedom and responsibility. The archetypal example is the experience one has when standing on a cliff where one not only fears falling off it, but also dreads the possibility of throwing oneself off. In this experience that "nothing is holding me back", one senses the lack of anything that predetermines one to either throw oneself off or to stand still, and one experiences one's own freedom.

It can also be seen in relation to the previous point how angst is before *nothing*, and this is what sets it apart from fear which has an object. While in the case of fear, one can take definitive measures to remove the object of fear, in the case of angst, no such "constructive" measures are possible. The use of the word "nothing" in this context relates both to the inherent insecurity about the consequences of one's actions, and to the fact that, in experiencing one's freedom as angst, one also realizes that one will be fully responsible for these consequences; there is no *thing* in a person (their genes, for instance) that acts in their stead, and that they can "blame" if something goes wrong.

Not every choice is perceived as having dreadful possible consequences (and, it can be claimed, human lives would be unbearable if every choice facilitated dread), but that doesn't change the fact that freedom remains a condition of every action. One of the most extensive treatments of the existentialist notion of Angst is found in Søren Kierkegaard's monumental work *Begrebet Angst*.

## Freedom

The existentialist concept of freedom is often misunderstood as a sort of *liberum arbitrium* where almost anything is possible and where values are inconsequential to choice and action. This interpretation of the concept is often related to the insistence on the absurdity of the world and the assumption that there exists no relevant or absolutely good or bad values. However, that there are no values to be found in the world *in-itself* does not mean that there are no values: We are usually brought up with certain values, and even though we cannot justify them ultimately, they will be "our" values.



In Kierkegaard's Judge Vilhelm's account in *Either/Or*, making choices without allowing one's values to confer differing values to the alternatives, is, in fact, choosing not to make a choice — to flip a coin, as it were, and to leave everything to chance. This is considered to be a refusal to live in the consequence of one's freedom; an inauthentic existence. As such, existentialist freedom isn't situated in some kind of abstract space where everything is possible: since people are free, and since they already exist in the world, it is implied that their freedom is only in this world, and that it, too, is restricted by it.

What *is not* implied in this account of existential freedom, however, is that one's values are immutable; a consideration of one's values may cause one to reconsider and change them. A consequence of this fact is that one is not only responsible for one's actions, but also for the values one holds. This entails that a reference to common values doesn't excuse the individual's actions: Even though these are the values of the society the individual is part of, they are also her/his own in the sense that she/he could choose them to be different at any time. Thus, the focus on freedom in existentialism is related to the limits of the responsibility one bears as a result of one's freedom: the relationship between freedom and responsibility is one of interdependency, and a clarification of freedom also clarifies that for which one is responsible.

## **Facticity**

A concept closely related to freedom is that of facticity, a concept defined by Sartre in *Being and Nothingness* as that "in-itself" of which humans are in the mode of not being. This can be more easily understood when considering it in relation to the temporal dimension of past: One's past is what one is in the sense that it co-constitutes oneself. However, to say that one is *only* one's past would be to ignore a large part of reality (the present and the future), while saying that one's past is only what one *was* would entirely detach it from them *now*. A denial of one's own concrete past constitutes an inauthentic lifestyle, and the same goes for all other kinds of facticity (having a body (e.g. one that doesn't allow a person to run faster than the speed of sound), identity, values, etc.).

Facticity is both a limitation and a condition of freedom. It is a limitation in that a large part of one's facticity consists of things one couldn't have chosen (birthplace, etc.), but a condition in the sense that one's values most likely will depend on it. However, even though one's facticity is "set in stone" (as being past, for instance), it cannot *determine* a person: The value ascribed to one's facticity is still ascribed to it freely *by that person*. As an example, consider two men, one of whom has no memory of his past and the other remembers everything. They have both committed many crimes, but the first man, knowing nothing about this, leads a rather normal life while the second man, feeling trapped by his own past, continues a life of crime, blaming his own past for "trapping" him in this life. There is nothing essential about his committing crimes, but he ascribes this meaning to his past.

However, to disregard one's facticity when one, in the continual process of self-making, projects oneself into the future, would be to put oneself in denial of oneself, and would thus be inauthentic. In other words, the origin of one's projection will still have to be one's facticity, although in the mode of not being it (essentially). Another aspect of facticity is that it entails angst, both in the sense that freedom "produces" angst when limited by facticity, and in the sense that the lack of the possibility of having facticity to "step in" for one to take responsibility for something one has done also produces angst.

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## Authenticity and inauthenticity

The theme of authentic existence is common to many existentialist thinkers. It is often taken to mean that one has to "find oneself" and then live in accordance with this self. A common misunderstanding is that the self is something one can find if one looks hard enough, that one's true self is substantial.

What is meant by authenticity is that in acting, one should act as oneself, not as *One* acts or as *one's genes* or any other essence require. The authentic act is one that is in accordance with one's freedom. Of course, as a condition of freedom is facticity, this includes one's facticity, but not to the degree that this facticity can in any way *determine* one's choices (in the sense that one could then blame one's background for making the choice one made). The role of facticity in relation to authenticity involves letting one's actual values come into play when one makes a choice (instead of, like Kierkegaard's Aesthete, "choosing" randomly), so that one also takes responsibility for the act instead of choosing either-or without allowing the options to have different values.

In contrast to this, the inauthentic is the denial to live in accordance with one's freedom. This can take many forms, from pretending choices are meaningless or random, through convincing oneself that some form of determinism is true, to a sort of "mimicry" where one acts as "*One* should." How "*One*" should act is often determined by an image one has of how one such as oneself (say, a bank manager, lion tamer, prostitute, etc.) acts. This image usually corresponds to some sort of social norm, but this does not mean that all acting in accordance with social norms is inauthentic: The main point is the attitude one takes to one's own freedom and responsibility, and the extent to which one acts in accordance with this freedom.

## Despair

Commonly defined as a loss of hope,<sup>[63]</sup> Despair in existentialism is more specifically related to the reaction to a breakdown in one or more of the defining qualities of one's self or identity. If a person is invested in being a particular *thing*, such as a bus driver or an upstanding citizen, and then finds their being-thing compromised, they would normally be found in state of despair—a *hopeless* state. For example, an athlete who loses his legs in an accident may despair if he has nothing else to fall back on, nothing on which to rely for his identity. He finds himself unable to be that which defined his being.

What sets the existentialist notion of despair apart from the dictionary definition is that existentialist despair is a state one is in even when they aren't overtly in despair. So long as a person's identity depends on qualities that can crumble, they are considered to be in perpetual despair. And as there is, in Sartrean terms, no human essence found in conventional reality on which to constitute the individual's sense of identity, despair is a universal human condition. As Kierkegaard defines it in his *Either/or*: "Any life-view with a condition outside it is despair."<sup>[64]</sup> In other words, it is possible to be *in despair* without *despairing*.

## The Other and the Look

This concept of the 'Other' has been most comprehensively used by feminist existentialist Simone de Beauvoir. She used this concept in great detail in her feminist book *The Second Sex* to show how, despite women's sincere efforts at proving themselves as human beings firmly established in their own rights, men continue to relegate to them a status of a lower, inferior "other". It is in this context that this feminist-existential term has to be understood.

The Other (when written with a capital "O") is a concept more properly belonging to phenomenology and its account of intersubjectivity. However, the concept has seen widespread use in existentialist writings, and the conclusions drawn from it differ slightly from the phenomenological accounts. The experience of the Other is the experience of another free subject who inhabits the same world as a person does. In its most basic form, it is this experience of the Other that constitutes intersubjectivity and objectivity. To clarify, when one experiences someone else, and this Other person experiences the world (the same world that a person experiences), only from "over there", the world itself is constituted as objective in that it is something that is "there" as identical for both of the subjects; a person experiences the other person as experiencing the same as them. This experience of the Other's look is what is termed

the Look (sometimes the Gaze).

While this experience, in its basic phenomenological sense, constitutes the world as objective, and oneself as objectively existing subjectivity (one experiences oneself as seen in the Others Look in precisely the same way that one experiences the Other as seen by them, as subjectivity), in existentialism, it also acts as a kind of limitation of one's freedom. This is because the Look tends to objectify what it sees. As such, when one experiences oneself in the Look, one doesn't experience oneself as nothing (no thing), but as something. Sartre's own example of a man peeping at someone through a keyhole can help clarify this: at first, this man is entirely caught up in the situation he is in; he is in a pre-reflexive state where his entire consciousness is directed at what goes on in the room. Suddenly, he hears a creaking floorboard behind him, and he becomes aware of himself *as seen by the Other*. He is thus filled with shame for he perceives himself as he would perceive someone else doing what he was doing, as a Peeping Tom. The Look is then co-constitutive of one's facticity.

Another characteristic feature of the Look is that no Other *really* needs to have been there: It is quite possible that the creaking floorboard was nothing but the movement of an old house; the Look isn't some kind of mystical telepathic experience of the *actual* way the other sees one (there may also have been someone there, but he could have not noticed that the person was there). It is only one's *perception* of the way another might perceive them.

## Reason

Emphasizing action, freedom, and decision as fundamental, existentialists oppose themselves to rationalism and positivism. That is, they argue against definitions of human beings as primarily rational. Rather, existentialists look at where people find meaning. Existentialism asserts that people actually make decisions based on the meaning to them rather than rationally. The rejection of reason as the source of meaning is a common theme of existentialist thought, as is the focus on the feelings of anxiety and dread that we feel in the face of our own radical freedom and our awareness of death. Kierkegaard saw strong rationality as a mechanism humans use to counter their existential anxiety, their fear of being in the world: "If I can believe that I am rational and everyone else is rational then I have nothing to fear and no reason to feel anxious about being free." However, Kierkegaard advocated rationality as means to interact with the objective world (e.g. in the natural sciences), but when it comes to existential problems, reason is insufficient: "Human reason has boundaries".<sup>[65]</sup>

Like Kierkegaard, Sartre saw problems with rationality, calling it a form of "bad faith", an attempt by the self to impose structure on a world of phenomena — "the Other" — that is fundamentally irrational and random. According to Sartre, rationality and other forms of bad faith hinder people from finding meaning in freedom. To try to suppress their feelings of anxiety and dread, people confine themselves within everyday experience, Sartre asserts, thereby relinquishing their freedom and acquiescing to being possessed in one form or another by "the Look" of "the Other" (i.e. possessed by another person — or at least one's idea of that other person). In a similar vein, Camus believed that society and religion falsely teach humans that "the Other" has order and structure.<sup>[66]</sup> For Camus, when an individual's consciousness, longing for order, collides with the Other's lack of order, a third element is born: absurdity.

## The Absurd

The notion of the Absurd contains the idea that there is no meaning to be found in the world beyond what meaning we give to it. This meaninglessness also encompasses the amorality or "unfairness" of the world. This contrasts with "karmic" ways of thinking in which "bad things don't happen to good people"; to the world, metaphorically speaking, there is no such thing as a good person or a bad thing; what happens happens, and it may just as well happen to a "good" person as to a "bad" person.

Because of the world's absurdity, at any point in time, anything can happen to anyone, and a tragic event could plummet someone into direct confrontation with the Absurd. The notion of the absurd has been prominent in literature throughout history. Søren Kierkegaard, Franz Kafka, Fyodor Dostoyevsky and many of the literary works

of Jean-Paul Sartre and Albert Camus contain descriptions of people who encounter the absurdity of the world. Albert Camus studied the issue of "the absurd" in his essay *The Myth of Sisyphus*.

## Relation to Nihilism

Though nihilism and existentialism are distinct philosophies, they are often confused with one another. A primary cause of confusion is that Friedrich Nietzsche is an important philosopher in both fields, but also the existentialist insistence on the absurd and the inherent meaninglessness of the world. Existentialist philosophers often stress the importance of Angst as signifying the absolute lack of any objective ground for action, a move that is often reduced to a moral or an existential nihilism. A pervasive theme in the works of existentialist philosophy, however, is to persist *through* encounters with the absurd, as seen in Camus' *The Myth of Sisyphus* ("One must imagine Sisyphus happy"),<sup>[67]</sup> and it is only very rarely that existentialist philosophers dismiss morality or one's self-created meaning: Kierkegaard regained a sort of morality in the religious (although he wouldn't himself agree that it was ethical; the religious suspends the ethical), and Sartre's final words in *Being and Nothingness* are "All these questions, which refer us to a pure and not an accessory (or impure) reflection, can find their reply only on the ethical plane. We shall devote to them a future work."<sup>[68]</sup> Hence, existentialists believe that one can create value and meaning, whilst nihilists will deny this.

## Criticism

Herbert Marcuse criticised Existentialism, especially *Being and Nothingness* (1943), by Jean-Paul Sartre, for projecting anxiety and meaninglessness onto the nature of existence itself: "Insofar as Existentialism is a philosophical doctrine, it remains an idealistic doctrine: it hypostatizes specific historical conditions of human existence into ontological and metaphysical characteristics. Existentialism thus becomes part of the very ideology which it attacks, and its radicalism is illusory".<sup>[69]</sup> In 1946, Sartre already had replied to Marxist criticism of Existentialism in the lecture *Existentialism is a humanism*.<sup>[70]</sup> In *Jargon of Authenticity*, Theodor Adorno criticised Heidegger's philosophy, especially his use of language, as a mystifying ideology of advanced, industrial society, and its power structure.

In *Letter on Humanism*, Heidegger criticized Sartre's existentialism:

Existentialism says existence precedes essence. In this statement he is taking *existentia* and *essentia* according to their metaphysical meaning, which, from Plato's time on, has said that *essentia* precedes *existentia*. Sartre reverses this statement. But the reversal of a metaphysical statement remains a metaphysical statement. With it, he stays with metaphysics, in oblivion of the truth of Being.<sup>[71]</sup>

Logical positivists, such as Carnap and Ayer, say Existentialists frequently are confused about the verb "to be" in their analyses of "being".<sup>[72]</sup> They argue that the verb is transitive, and pre-fixed to a predicate (e.g., an apple *is red*): without a predicate, the word is meaningless.

## Influence outside philosophy

### Cultural movement and influence

The term *existentialism* was first adopted as a self-reference in the 1940s and 1950s by Jean-Paul Sartre, and the widespread use of literature as a means of disseminating their ideas by Sartre and his associates (notably novelist Albert Camus) meant existentialism "was as much a literary phenomenon as a philosophical one."<sup>[73]</sup> Among existentialist writers were Parisians Jean Genet, André Gide, André Malraux, and playwright Samuel Beckett, the Norwegian Knut Hamsun, and the Romanian friends Eugène Ionesco and Emil Cioran. Prominent artists such as the Abstract Expressionists Jackson Pollock, Arshile Gorky, and Willem de Kooning have been understood in existentialist terms, as have filmmakers such as Jean-Luc Godard and Ingmar Bergman.<sup>[73]</sup>

## Film and video

The French director Jean Genet's 1950 fantasy-erotic film *Un chant d'amour* shows two inmates in solitary cells whose only contact is through a hole in their cell wall, who are spied on by the prison warden. Reviewer James Travers calls the film a "...visual poem evoking homosexual desire and existentialist suffering" which "...conveys the bleakness of an existence in a godless universe with painful believability"; he calls it "...probably the most effective fusion of existentialist philosophy and cinema."<sup>[74]</sup>

Stanley Kubrick's 1957 anti-war film *Paths of Glory* "illustrates, and even illuminates...existentialism" by examining the "necessary absurdity of the human condition" and the "horror of war".<sup>[75]</sup> The film tells the story of a fictional World War I French army regiment which is ordered to attack an impregnable German stronghold; when the attack fails, three soldiers are chosen at random, court-martialed by a "kangaroo court", and executed by firing squad. The film examines existentialist ethics, such as the issue of whether objectivity is possible and the "problem of authenticity".<sup>[76]</sup>

On the lighter side, the British comedy troupe Monty Python have explored existentialist themes throughout their works, from many of the sketches in their original television show, *Monty Python's Flying Circus*, to their 1983 film *Monty Python's The Meaning of Life*.<sup>[77]</sup> Of the many adjectives (some listed in the introduction above) that might indicate an existential tone, the one utilized the most by the group is that of the absurd. Another related comedy would be *Office Space*.

Some contemporary films dealing with existentialist issues include *Fight Club*, *I ♥ Huckabees*, *Waking Life*, *The Matrix*, and *Ordinary People*.<sup>[78]</sup> Likewise, films throughout the 20th century such as *The Seventh Seal*, *Ikiru*, *Taxi Driver*, *High Noon*, *Easy Rider*, *One Flew Over the Cuckoo's Nest*, *A Clockwork Orange*, *Groundhog Day*, *Apocalypse Now*, *Badlands*, and *Blade Runner* also have existentialist qualities.<sup>[79]</sup> Notable directors known for their existentialist films include Ingmar Bergman, François Truffaut, Jean-Luc Godard, Michelangelo Antonioni, Akira Kurosawa, Stanley Kubrick, Andrei Tarkovsky, Hideaki Anno and Woody Allen.<sup>[80]</sup> Charlie Kaufman's *Synecdoche, New York* focuses on the protagonist's desire to find existential meaning as he sees its end.<sup>[81]</sup>

## Literature

Existentialist perspectives are also found in literature to varying degrees. Jean-Paul Sartre's 1938 novel *Nausea*<sup>[82]</sup> was "steeped in Existential ideas", and is considered an accessible way of grasping his philosophical stance.<sup>[83]</sup> Since 1970, much cultural activity in art, cinema, and literature contains postmodernist and existentialist elements. Books such as *Do Androids Dream of Electric Sheep?* (1968) (now republished as *Blade Runner*) by Philip K. Dick and *Fight Club* by Chuck Palahniuk all distort the line between reality and appearance while simultaneously espousing strong existentialist themes. Ideas from such thinkers as Fyodor Dostoyevsky, Michel Foucault, Franz Kafka, Friedrich Nietzsche, Herbert Marcuse, Gilles Deleuze, and Eduard von Hartmann permeate the works of artists such as Chuck Palahniuk, David Lynch, Crispin Glover, and Charles Bukowski, and one often finds in their works a delicate balance between distastefulness and beauty.

## Theatre

Jean-Paul Sartre wrote *No Exit* in 1944, an existentialist play originally published in French as *Huis Clos* (meaning *In Camera* or "behind closed doors") which is the source of the popular quote, "Hell is other people." (In French, "l'enfer, c'est les autres"). The play begins with a Valet leading a man into a room that the audience soon realizes is in hell. Eventually he is joined by two women. After their entry, the Valet leaves and the door is shut and locked. All three expect to be tortured, but no torturer arrives. Instead, they realize they are there to torture each other, which they do effectively, by probing each other's sins, desires, and unpleasant memories.

Existentialist themes are displayed in the Theatre of the Absurd, notably in Samuel Beckett's *Waiting for Godot*, in which two men divert themselves while they wait expectantly for someone (or something) named Godot who never arrives. They claim Godot to be an acquaintance but in fact hardly know him, admitting they would not recognize

him if they saw him. Samuel Beckett, once asked who or what Godot is, replied, "If I knew, I would have said so in the play." To occupy themselves they eat, sleep, talk, argue, sing, play games, exercise, swap hats, and contemplate suicide—anything "to hold the terrible silence at bay".<sup>[84]</sup> The play "exploits several archetypal forms and situations, all of which lend themselves to both comedy and pathos."<sup>[85]</sup> The play also illustrates an attitude toward human experience on earth: the poignancy, oppression, camaraderie, hope, corruption, and bewilderment of human experience that can only be reconciled in mind and art of the absurdist. The play examines questions such as death, the meaning of human existence and the place of God in human existence.

Tom Stoppard's *Rosencrantz & Guildenstern Are Dead* is an absurdist tragicomedy first staged at the Edinburgh Festival Fringe in 1966.<sup>[86]</sup> The play expands upon the exploits of two minor characters from Shakespeare's *Hamlet*. Comparisons have also been drawn to Samuel Beckett's *Waiting For Godot*, for the presence of two central characters who almost appear to be two halves of a single character. Many plot features are similar as well: the characters pass time by playing Questions, impersonating other characters, and interrupting each other or remaining silent for long periods of time. The two characters are portrayed as two clowns or fools in a world that is beyond their understanding. They stumble through philosophical arguments while not realizing the implications, and muse on the irrationality and randomness of the world.

Jean Anouilh's *Antigone* also presents arguments founded on existentialist ideas.<sup>[87]</sup> It is a tragedy inspired by Greek mythology and the play of the same name (*Antigone*, by Sophocles) from the 5th century B.C. In English, it is often distinguished from its antecedent by being pronounced in its original French form, approximately "Ante-GŌN." The play was first performed in Paris on 6 February 1944, during the Nazi occupation of France. Produced under Nazi censorship, the play is purposefully ambiguous with regards to the rejection of authority (represented by Antigone) and the acceptance of it (represented by Creon). The parallels to the French Resistance and the Nazi occupation have been drawn. Antigone rejects life as desperately meaningless but without affirmatively choosing a noble death. The crux of the play is the lengthy dialogue concerning the nature of power, fate, and choice, during which Antigone says that she is "... disgusted with [the]...promise of a humdrum happiness"; she states that she would rather die than live a mediocre existence.

Critic Martin Esslin in his book *Theatre of the Absurd* pointed out how many contemporary playwrights such as Samuel Beckett, Eugène Ionesco, Jean Genet, and Arthur Adamov wove into their plays the existentialist belief that we are absurd beings loose in a universe empty of real meaning. Esslin noted that many of these playwrights demonstrated the philosophy better than did the plays by Sartre and Camus. Though most of such playwrights, subsequently labeled "Absurdist" (based on Esslin's book), denied affiliations with existentialism and were often staunchly anti-philosophical (for example Ionesco often claimed he identified more with 'Pataphysics or with Surrealism than with existentialism), the playwrights are often linked to existentialism based on Esslin's observation.<sup>[88]</sup>

## Existentialism and Christianity

Christ's teachings had an indirect style, in which his point is often left unsaid for the purpose of letting the single individual confront the truth on their own.<sup>[89]</sup> This is evident in his parables, which are a response to a question he is asked. After he tells the parable, he returns the question to the individual.

An existentialist reading of the Bible would demand that the reader recognize that he is an existing subject studying the words more as a recollection of possible events. This is in contrast to looking at a collection of "truths" which are outside and unrelated to the reader, but may develop a sense of reality/God.<sup>[90]</sup> Such a reader is not obligated to follow the commandments as if an external agent is forcing them upon him, but as though they are inside him and guiding him from inside. This is the task Kierkegaard takes up when he asks: "Who has the more difficult task: the teacher who lectures on earnest things a meteor's distance from everyday life-or the learner who should put it to use?"<sup>[91]</sup> From an existentialist perspective, the Bible would not become an authority in an individual's life until that individual authorizes the Bible to be such. Existentialism has had a significant influence on theology, notably on

postmodern Christianity and on theologians and religious thinkers such as Nikolai Berdyaev, Karl Barth, Paul Tillich, Wilfrid Desan and John Macquarrie.

### Existentialist psychoanalysis and psychotherapy

A major offshoot of existentialism as a philosophy is existentialist psychology and psychoanalysis, which first crystallized in the work of Otto Rank, Freud's closest associate for 20 years. Without awareness of the writings of Rank, Ludwig Binswanger was influenced by Freud, Edmund Husserl, Heidegger and Sartre. A later figure was Viktor Frankl, who briefly met Freud and studied with Jung as a young man.<sup>[92]</sup> His logotherapy can be regarded as a form of existentialist therapy. The existentialists would also influence social psychology, antipositivist micro-sociology, symbolic interactionism, and post-structuralism, with the work of thinkers such as Georg Simmel and Michel Foucault.

An early contributor to existentialist psychology in the United States was Rollo May, who was strongly influenced by Kierkegaard and Otto Rank. One of the most prolific writers on techniques and theory of existentialist psychology in the USA is Irvin D. Yalom. Yalom states that

Aside from their reaction against Freud's mechanistic, deterministic model of the mind and their assumption of a phenomenological approach in therapy, the existentialist analysts have little in common and have never been regarded as a cohesive ideological school. These thinkers - who include Ludwig Binswanger, Medard Boss, Eugène Minkowski, V.E. Gebsattel, Roland Kuhn, G. Caruso, F.T. Buytendijk, G. Bally and Victor Frankl - were almost entirely unknown to the American psychotherapeutic community until Rollo May's highly influential 1985 book *Existence* - and especially his introductory essay - introduced their work into this country.<sup>[93]</sup>

A more recent contributor to the development of a European version of existentialist psychotherapy is the British-based Emmy van Deurzen.

Anxiety's importance in existentialism makes it a popular topic in psychotherapy. Therapists often offer existentialist philosophy as an explanation for anxiety. The assertion is that anxiety is manifested of an individual's complete freedom to decide, and complete responsibility for the outcome of such decisions. Psychotherapists using an existentialist approach believe that a patient can harness his anxiety and use it constructively. Instead of suppressing anxiety, patients are advised to use it as grounds for change. By embracing anxiety as inevitable, a person can use it to achieve his full potential in life. Humanistic psychology also had major impetus from existentialist psychology and shares many of the fundamental tenets. Terror management theory, based on the writings of Ernest Becker and Otto Rank, is a developing area of study within the academic study of psychology. It looks at what researchers claim to be the implicit emotional reactions of people that occur when they are confronted with the knowledge they will eventually die.

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## External links

### Introductions

- Existentialism (<http://www.bbc.co.uk/programmes/p00547h8>) on In Our Time at the BBC. ( listen now ([http://www.bbc.co.uk/iplayer/console/p00547h8/In\\_Our\\_Time\\_Existentialism](http://www.bbc.co.uk/iplayer/console/p00547h8/In_Our_Time_Existentialism)))
- Friesian interpretation of Existentialism (<http://www.friesian.com/existent.htm>)
- Stanford Encyclopedia of Philosophy: Existentialism (<http://plato.stanford.edu/entries/existentialism/>)
- "Existentialism is a Humanism", a lecture given by Jean-Paul Sartre (<http://www.marxists.org/reference/archive/sartre/works/exist/sartre.htm>)
- *The Existential Primer* (<http://www.tameri.com/csw/exist/>)

- Buddhists, Existentialists and Situationists: Waking up in Waking Life ([http://publish.uwo.ca/~dmann/waking\\_essay.htm](http://publish.uwo.ca/~dmann/waking_essay.htm))

#### Journals and articles

- Stirrings Still (<http://www.stirrings-still.org>): The International Journal of Existential Literature
- Existential Analysis (<http://www.existentialanalysis.co.uk>) published by The Society for Existential Analysis

#### Existential psychotherapy

- International Society for Existential Therapy (<http://www.existentialpsychotherapy.net>)
- HPSY.RU — Existential & humanistic psychology (<http://hpsy.ru/eng/>) History of existential psychology's development in former Soviet nations

## Holism

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**Holism** (from ὅλος *holos*, a Greek word meaning *all, whole, entire, total*) is the idea that all the properties of a given system (physical, biological, chemical, social, economic, mental, linguistic, etc.) cannot be determined or explained by its component parts alone. Instead, the system as a whole determines in an important way how the parts behave.

The term holism was coined in 1926 by Jan Smuts. Reductionism is sometimes seen as the opposite of holism. Reductionism in science says that a complex system can be explained by *reduction* to its fundamental parts. For example, the processes of biology are reducible to chemistry and the laws of chemistry are explained by physics.

Social scientist and physician Nicholas A. Christakis explains that "for the last few centuries, the Cartesian project in science has been to break matter down into ever smaller bits, in the pursuit of understanding. And this works, to some extent...but putting things back together in order to understand them is harder, and typically comes later in the development of a scientist or in the development of science."<sup>[1]</sup>

## History

The term holism was coined in 1926 by Jan Smuts, a South African statesman, in his book, *Holism and Evolution*.<sup>[2]</sup> Smuts defined holism as "The tendency in nature to form wholes that are greater than the sum of the parts through creative evolution."<sup>[2] [3]</sup>

The idea has ancient roots. Examples of holism can be found throughout human history and in the most diverse socio-cultural contexts, as has been confirmed by many ethnological studies. The French Protestant missionary, Maurice Leenhardt coined the term cosmomorphism to indicate the state of perfect symbiosis with the surrounding environment which characterized the culture of the Melanesians of New Caledonia. For these people, an isolated individual is totally indeterminate, indistinct and featureless until he can find his position within the natural and social world in which he is inserted. The confines between the self and the world are annulled to the point that the material body itself is no guarantee of the sort of recognition of identity which is typical of our own culture.

However, the concept of holism also played a pivotal role in Spinoza's philosophy<sup>[4] [5]</sup> and more recently in that of Hegel<sup>[6] [7]</sup> and Husserl.<sup>[8] [9]</sup>

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## In science

### General scientific status

In the latter half of the 20th century, holism led to systems thinking and its derivatives, like the sciences of chaos and complexity. Systems in biology, psychology, or sociology are frequently so complex that their behavior is, or appears, "new" or "emergent": it cannot be deduced from the properties of the elements alone.<sup>[10]</sup>

Holism has thus been used as a catchword. This contributed to the resistance encountered by the scientific interpretation of holism, which insists that there are ontological reasons that prevent reductive models in principle from providing efficient algorithms for prediction of system behavior in certain classes of systems. Holism has also been described as "a soapy term which evades necessary conflict," in accordance with its inventor's philosophy of white supremacy and exclusion of South Africans from political rights.<sup>[11]</sup>

Scientific holism holds that the behavior of a system cannot be perfectly predicted, no matter how much data is available. Natural systems can produce surprisingly unexpected behavior, and it is suspected that behavior of such systems might be computationally irreducible, which means it would not be possible to even approximate the system state without a full simulation of all the events occurring in the system. Key properties of the higher level behavior of certain classes of systems may be mediated by rare "surprises" in the behavior of their elements due to the principle of interconnectivity, thus evading predictions except by brute force simulation. Stephen Wolfram has provided such examples with simple cellular automata, whose behavior is in most cases equally simple, but on rare occasions highly unpredictable.<sup>[12]</sup>

Complexity theory (also called "science of complexity"), is a contemporary heir of systems thinking. It comprises both computational and holistic, relational approaches towards understanding complex adaptive systems and, especially in the latter, its methods can be seen as the polar opposite to reductive methods. General theories of complexity have been proposed, and numerous complexity institutes and departments have sprung up around the world. The Santa Fe Institute is arguably the most famous of them.

### In anthropology

There is an ongoing dispute as to whether anthropology is intrinsically holistic. Supporters of this concept consider anthropology holistic in two senses. First, it is concerned with all human beings across times and places, and with all dimensions of humanity (evolutionary, biophysical, sociopolitical, economic, cultural, psychological, etc.). Further, many academic programs following this approach take a "four-field" approach to anthropology that encompasses physical anthropology, archeology, linguistics, and cultural anthropology or social anthropology.<sup>[13]</sup>

Some leading anthropologists disagree, and consider anthropological holism to be an artifact from 19th century social evolutionary thought that inappropriately imposes scientific positivism upon cultural anthropology.<sup>[14]</sup>

The term "holism" is additionally used within social and cultural anthropology to refer to an analysis of a society as a whole which refuses to break society into component parts. One definition says: "as a methodological ideal, holism implies ... that one does not permit oneself to believe that our own established institutional boundaries (e.g. between politics, sexuality, religion, economics) necessarily may be found also in foreign societies."<sup>[15]</sup>

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## In business

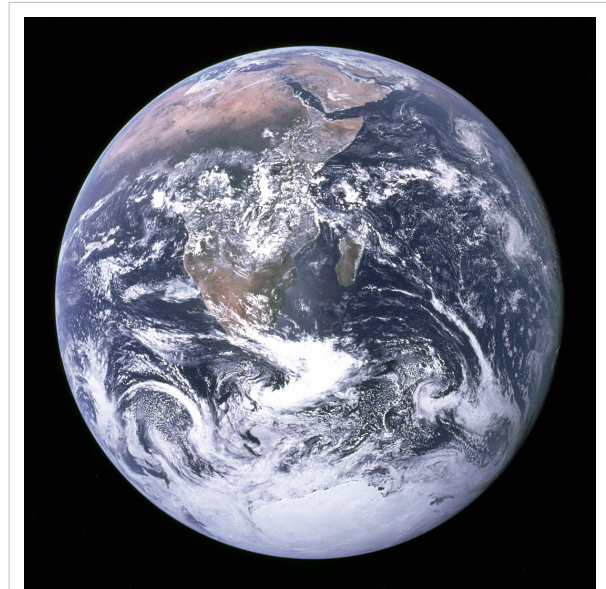
A holistic brand (also holistic branding) is considering the entire brand or image of the company. For example a universal brand image across all countries, including everything from advertising styles to the stationery the company has made, to the company colours.

## In ecology

Ecology is the leading and most important approach to holism, as it tries to include biological, chemical, physical and economic views in a given area. The complexity grows with the area, so that it is necessary to reduce the characteristic of the view in other ways, for example to a specific time of duration.

John Muir, Scots born early conservationist,<sup>[16]</sup> wrote "When we try to pick out anything by itself we find it hitched to everything else in the Universe".

More information is to be found in the field of systems ecology, a cross-disciplinary field influenced by general systems theory.



The Earth seen from Apollo 17.

## In economics

With roots in Schumpeter, the evolutionary approach might be considered the holist theory in economics. They share certain language from the biological evolutionary approach. They take into account how the innovation system evolves over time. Knowledge and know-how, know-who, know-what and know-why are part of the whole business economics. Knowledge can also be tacit, as described by Michael Polanyi. These models are open, and consider that it is hard to predict exactly the impact of a policy measure. They are also less mathematical.

## In philosophy

In philosophy, any doctrine that emphasizes the priority of a whole over its parts is holism. Some suggest that such a definition owes its origins to a non-holistic view of language and places it in the reductivist camp. Alternately, a 'holistic' definition of holism denies the necessity of a division between the function of separate parts and the workings of the 'whole'. It suggests that the key recognisable characteristic of a concept of holism is a sense of the fundamental truth of any particular experience. This exists in contradistinction to what is perceived as the reductivist reliance on inductive method as the key to verification of its concept of how the parts function within the whole.

In the philosophy of language this becomes the claim, called semantic holism, that the meaning of an individual word or sentence can only be understood in terms of its relations to a larger body of language, even a whole theory or a whole language. In the philosophy of mind, a mental state may be identified only in terms of its relations with others. This is often referred to as "content holism" or "holism of the mental". This notion involves the philosophies of such figures as Frege, Wittgenstein and Quine.<sup>[17]</sup>

Epistemological and confirmation holism are mainstream ideas in contemporary philosophy. Ontological holism was espoused by David Bohm in his theory<sup>[18]</sup> on The Implicate Order.

## Hegel's holism

Hegel rejected "the fundamentally atomistic conception of the object," (Stern, 38) arguing that "individual objects exist as manifestations of indivisible substance-universals, which cannot be reduced to a set of properties or attributes; he therefore holds that the object should be treated as an ontologically primary whole." (Stern, 40) In direct opposition to Kant, therefore, "Hegel insists that the unity we find in our experience of the world is not constructed by us out of a plurality of intuitions." (Stern, 40) In "his ontological scheme a concrete individual is not reducible to a plurality of sensible properties, but rather exemplifies a substance universal." (Stern, 41) His point is that it is "a mistake to treat an organic substance like blood as nothing more than a compound of unchanging chemical elements, that can be separated and united without being fundamentally altered." (Stern, 103) In Hegel's view, a substance like blood is thus "more of an organic unity and cannot be understood as just an external composition of the sort of distinct substances that were discussed at the level of chemistry." (Stern, 103) Thus in Hegel's view, blood is blood is blood and cannot be successfully reduced to what we consider are its component parts; we must view it as a whole substance entire unto itself. This is most certainly a fundamentally holistic view.<sup>[19]</sup>

## In sociology

Émile Durkheim developed a concept of holism which he set as opposite to the notion that a society was nothing more than a simple collection of individuals. In more recent times, Louis Dumont<sup>[20]</sup> has contrasted "holism" to "individualism" as two different forms of societies. According to him, modern humans live in an individualist society, whereas ancient Greek society, for example, could be qualified as "holistic", because the individual found identity in the whole society. Thus, the individual was ready to sacrifice himself or herself for his or her community, as his or her life without the *polis* had no sense whatsoever.

Scholars such as David Bohm<sup>[21]</sup> and M. I. Sanduk<sup>[22]</sup> consider the society through the Plasma Physics. From physics point of view, the interaction of individuals within a group may lead a continuous model. Therefore for M. I. Sanduk "The nature of fluidity of plasma (ionized gas) arises from the interaction of its free interactive charges, so the society may behave as a fluid owing to the free interactive individuals. This fluid model may explain many social phenomena like social instability, diffusion, flow, viscosity...So the society behaves as a sort of intellectual fluid".

## In psychology of perception

A major holist movement in the early twentieth century was gestalt psychology. The claim was that perception is not an aggregation of atomic sense data but a field, in which there is a figure and a ground. Background has holistic effects on the perceived figure. Gestalt psychologists included Wolfgang Koehler, Max Wertheimer, Kurt Koffka. Koehler claimed the perceptual fields corresponded to electrical fields in the brain. Karl Lashley did experiments with gold foil pieces inserted in monkey brains purporting to show that such fields did not exist. However, many of the perceptual illusions and visual phenomena exhibited by the gestaltists were taken over (often without credit) by later perceptual psychologists. Gestalt psychology had influence on Fritz Perls' gestalt therapy, although some old-line gestaltists opposed the association with counter-cultural and New Age trends later associated with gestalt therapy. Gestalt theory was also influential on phenomenology. Aron Gurwitsch wrote on the role of the field of consciousness in gestalt theory in relation to phenomenology. Maurice Merleau-Ponty made much use of holistic psychologists such as work of Kurt Goldstein in his "Phenomenology of Perception."

### **In teleological psychology**

Alfred Adler believed that the individual (an integrated whole expressed through a self-consistent unity of thinking, feeling, and action, moving toward an unconscious, fictional final goal), must be understood within the larger wholes of society, from the groups to which he belongs (starting with his face-to-face relationships), to the larger whole of mankind. The recognition of our social embeddedness and the need for developing an interest in the welfare of others, as well as a respect for nature, is at the heart of Adler's philosophy of living and principles of psychotherapy.

Edgar Morin, the French philosopher and sociobiologist, can be considered a holist based on the transdisciplinary nature of his work.

Mel Levine, M.D., author of *A Mind at a Time*,<sup>[23]</sup> and co-founder (with Charles R. Schwab) of the not-for-profit organization All Kinds of Minds, can be considered a holist based on his view of the 'whole child' as a product of many systems and his work supporting the educational needs of children through the management of a child's educational profile as a whole rather than isolated weaknesses in that profile.

### **In theological anthropology**

In theological anthropology, which belongs to theology and not to anthropology, holism is the belief that the nature of humans consists of an ultimately divisible union of components such as body, soul and spirit.

### **In theology**

Holistic concepts are strongly represented within the thoughts expressed within Logos (per Heraclitus), Panentheism and Pantheism.

### **In neurology**

A lively debate has run since the end of the 19th century regarding the functional organization of the brain. The holistic tradition (e.g., Pierre Marie) maintained that the brain was a homogeneous organ with no specific subparts whereas the localizationists (e.g., Paul Broca) argued that the brain was organized in functionally distinct cortical areas which were each specialized to process a given type of information or implement specific mental operations. The controversy was epitomized with the existence of a language area in the brain, nowadays known as the Broca's area.<sup>[24]</sup> Although Broca's view has gained acceptance, the issue isn't settled insofar as the brain as a whole is a highly connected organ at every level from the individual neuron to the hemispheres.

## **Applications**

### **Architecture**

Architecture is often argued by design academics and those practicing in design to be a holistic enterprise.<sup>[25]</sup> Used in this context, holism tends to imply an all-inclusive design perspective. This trait is considered exclusive to architecture, distinct from other professions involved in design projects.

### **Education reform**

The Taxonomy of Educational Objectives identifies many levels of cognitive functioning, which can be used to create a more holistic education. In authentic assessment, rather than using computers to score multiple choice tests, a standards based assessment uses trained scorers to score open-response items using holistic scoring methods.<sup>[26]</sup> In projects such as the North Carolina Writing Project, scorers are instructed not to count errors, or count numbers of points or supporting statements. The scorer is instead instructed to judge holistically whether "as a whole" is it more a "2" or a "3". Critics question whether such a process can be as objective as computer scoring, and the degree to which such scoring methods can result in different scores from different scorers.

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## Medicine

In primary care the term "holistic," has been used to describe approaches that take into account social considerations and other intuitive judgements.<sup>[11]</sup> The term holism, and so called approaches, appear in psychosomatic medicine in the 1970s, when they were considered one possible way to conceptualize psychosomatic phenomena. Instead of charting one-way causal links from psyche to soma, or vice-versa, it aimed at a systemic model, where multiple biological, psychological and social factors were seen as interlinked.<sup>[27]</sup>

Other, alternative approaches in the 1970s were psychosomatic and somatopsychic approaches, which concentrated on causal links only from psyche to soma, or from soma to psyche, respectively.<sup>[27]</sup> At present it is commonplace in psychosomatic medicine to state that psyche and soma cannot really be separated for practical or theoretical purposes. A disturbance on any level - somatic, psychic, or social - will radiate to all the other levels, too. In this sense, psychosomatic thinking is similar to the biopsychosocial model of medicine.

Alternative medicine practitioners adopt a holistic approach to healing.

## Notes

- [1] Nicholas A Christakis, *Shorthand abstractions and the cognitive toolkit*, 2011 ([http://www.edge.org/q2011/q11\\_6.html](http://www.edge.org/q2011/q11_6.html))
- [2] Jan Smuts (1927). *Holism and Evolution*. London: McMillan and Co Limited. p. 88.
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- [6] Robert Stern, *Hegel, Kant and the Structure of the Object*, London: Routledge, 1990, p.6 & p.135
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- [10] Bertalanffy 1968, p.54.
- [11] Julian Tudor Hart (2010) *The Political Economy of Health Care* ([http://books.google.com/books?id=h5\\_6-NeAqcsC&pg=PA258](http://books.google.com/books?id=h5_6-NeAqcsC&pg=PA258)), pp.106, 258 quotation:  

Complex problems of this sort, which account for most of the work of primary care, [...] have to depend on clinical and social judgements (sic). [...] The conventional way to refer to more comprehensive and intuitive judgements is to describe such approaches as holistic. It has become extremely popular among liberally inclined healthcare workers of all kinds, but I have not found it useful. The central idea of holism is that any evolved whole is greater than the sum of his parts, and that no single thing can be fully understood in isolation from its extended context. Though this is obviously true, it does nothing to get us beyond banal observation. [...] Known in South Africa as Janni (sic) the fox, Smuts managed in a single like to combine three large reputations - as a leader of the Boers' guerrilla resistance (sic) to the English, as senior statesman and recurrent Prime Minister of the Union of South Africa and champion of the British Empire, and as a philosopher. To achieve this on the basis of white supremacy in a country where people of African descent, a supremacy he never questioned, required a philosophy fitted for contemplation of reality rather than struggle to change it. So it has been for holism, a soapy term which evades necessary conflict.
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- [21] Wilkins, M., (1986) Oral history interviews with David Bohm, 16 tapes, undated transcript (AIP and Birkbeck college Library, London), 253-254.
- [22] M. I. Sanduk, Does Society Exhibit Same Behaviour of Plasma Fluid? <http://philpapers.org/rec/DSE>
- [23] (Simon & Schuster, 2002)
- [24] 'Does Broca's area exist?': Christofredo Jakob's 1906 response to Pierre Marie's holistic stance. Kyrana Tsapkini, Ana B. Vivas, Lazaros C. Triarhou. *Brain and Language*, Volume 105, Issue 3, June 2008, Pages 211-219, <http://dx.doi.org/10.1016/j.bandl.2007.07.124>
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## External links

- Brief explanation of Koestler's derivation of "holon" (<http://www.mech.kuleuven.be/pma/project/goal/hms-int/history.html>)
- Holism in nature (<http://www.ecotao.com/holism/>) – and coevolution in ecosystems
- Stanford Encyclopedia of Philosophy article: "Holism and Nonseparability in Physics" (<http://plato.stanford.edu/entries/physics-holism/>)
- James Schombert of University of Oregon Physics Dept on quantum holism (<http://abyss.uoregon.edu/~js/glossary/holism.html>)
- Theory of sociological holism (<http://www.twow.net/ObjText/OtkCcCE.htm>) from "World of Wholeness"



# Saybrook University

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**Saybrook University** is an educational institution for humanistic studies<sup>[1]</sup> and is based in San Francisco.

Saybrook University offers student-centered advanced degrees in psychology, mind-body medicine, organizational systems, and human science.

Three graduate colleges comprise the University:

- The Graduate College of Psychology and Humanistic Studies (formerly Saybrook Graduate School and Research Center)
- The Graduate College of Mind-Body Medicine
- The LIOS Graduate College (formerly the Leadership Institute of Seattle)<sup>[1]</sup>

## History

Saybrook University was originally founded in 1971 as the Humanistic Psychology Institute. It was later renamed 'Saybrook Institute' and 'Saybrook Graduate School and Research Center'.

## References

[1] About Saybrook University (<http://www.saybrook.edu/univ/about>)

## External links

- Saybrook University (<http://www.saybrook.edu>)

# Personal development

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**Personal development** includes activities that improve awareness and identity, develop talents and potential, build human capital and facilitates employability, enhance quality of life and contribute to the realization of dreams and aspirations. The concept is not limited to self-help but includes formal and informal activities for developing others, in roles such as teacher, guide, counselor, manager, coach, or mentor. Finally, as personal development takes place in the context of institutions, it refers to the methods, programs, tools, techniques, and assessment systems that support human development at the individual level in organizations.<sup>[1]</sup>

At the level of the individual, personal development includes the following activities:

- improving self-awareness
  - improving self-knowledge
  - building or renewing identity
  - developing strengths or talents
  - improving wealth
  - spiritual development
  - identifying or improving potential
  - building employability or human capital
  - enhancing lifestyle or the quality of life
  - improving health
  - fulfilling aspirations
  - initiating a life enterprise or personal autonomy
  - defining and executing personal development plans
-

- improving social abilities

The concept covers a wider field than self-development or self-help: personal development also includes developing others. This may take place through roles such as those of a teacher or mentor, either through a personal competency (such as the skill of certain managers in developing the potential of employees) or a professional service (such as providing training, assessment or coaching).

Beyond improving oneself and developing others, personal development is a field of practice and research. As a field of practice it includes personal development methods, learning programs, assessment systems, tools and techniques. As a field of research, personal development topics increasingly appear in scientific journals, higher education reviews, management journals and business books.

Any sort of development — whether economic, political, biological, organizational or personal — requires a framework if one wishes to know whether change has actually occurred. In the case of personal development, an individual often functions as the primary judge of improvement, but validation of objective improvement requires assessment using standard criteria. Personal development frameworks may include goals or benchmarks that define the end-points, strategies or plans for reaching goals, measurement and assessment of progress, levels or stages that define milestones along a development path, and a feedback system to provide information on changes.

## The "Personal Development Industry"

Personal development as an industry<sup>[2]</sup> has several formats of operating. The main ways are business-to-consumer and business-to-business, however there are two newer ways increasing in their prevalence. They are consumer-to-business and consumer-to-consumer.

## The Business-to-Consumer Market

The **business-to-consumer** market involves selling books, courses and techniques to individuals, such as:

- newly-invented offerings such as:
  - fitness
  - beauty enhancement
  - weight loss
- traditional practices such as:
  - yoga
  - martial arts
  - meditation

Some programs are delivered online and many include tools sold with a program, such as motivational books for self-help, recipes for weight-loss or technical manuals for yoga and martial-arts programs.

A partial list of personal development offerings on the business-to-individual market might include:

- books
  - motivational speaking
  - e-Learning programs
  - workshops
  - individual counseling
  - life coaching
-

## The Business-to-Business Market

The business-to-business market also involves programs - in this case ones sold to companies and to governments to assess potential, to improve effectiveness, to manage work-life balance or to prepare some entity for a new role in an organization. The goals of these programs are defined with the institution or by the institution and the results are assessed. With the acceptance of personal development as a legitimate field in higher education, universities and business schools also contract programs to external specialist firms or to individuals.

A partial list of business-to-business programs might include:

- courses and assessment systems for higher education organizations for their students
- management services to employees in organizations through:
  - training
  - training and development programs
  - personal-development tools
  - self-assessment
  - feedback
  - coaching
  - mentoring

Some consulting firms specialize in personal development<sup>[3]</sup> but as of 2009 generalist firms operating in the fields of human resources, recruitment and organizational strategy have entered what they perceive as a growing market,<sup>[4]</sup> not to mention smaller firms and self-employed professionals who provide consulting, training and coaching.

## Origins

Major religions, such as the Abrahamic and Indian religions, as well as New Age philosophies, have used practices such as prayer, music, dance, singing, chanting, poetry, writing, sports and martial arts. These practices have various functions, such as health or aesthetic satisfaction, but they may also link to "final goals" of personal development such as discovering the meaning of life or living good life (compare philosophy).

Michel Foucault describes in *Care of the Self*<sup>[5]</sup> the techniques of *epimelia* used in ancient Greece and Rome, which included dieting, exercise, sexual abstinence, contemplation, prayer and confession — some of which also became important practices within different branches of Christianity. In yoga, a discipline originating in India, possibly over 3000 years ago, personal-development techniques include meditation, rhythmic breathing, stretching and postures. Wushu and T'ai chi ch'uan utilise traditional Chinese techniques, including breathing and energy exercises, meditation, martial arts, as well as practices linked to traditional Chinese medicine, such as dieting, massage and acupuncture. In Islam, which arose almost 1500 years ago in the Middle East, personal development techniques include ritual prayer, recitation of the Qur'an, pilgrimage, fasting and *tazkiyah* (purification of the soul).

Two individual ancient philosophers stand out as major sources of what has become personal development in the 21st century, representing a Western tradition and an East Asian tradition. Elsewhere anonymous founders of schools of self-development appear endemic - note the traditions of the Indian sub-continent in this regard.

## South Asian traditions

Some ancient Indians aspired to "beingness, wisdom and happiness".<sup>[6]</sup>

## Aristotle and the Western tradition

The Greek philosopher Aristotle (384 BC – 322 BC) influenced theories of personal development in the West. In his *Nicomachean Ethics*, Aristotle defined personal development as a category of phronesis or practical wisdom, where the practice of virtues (*arête*) leads to *eudaimonia*,<sup>[7]</sup> commonly translated as "happiness" but more accurately understood as "human flourishing" or "living well".<sup>[8]</sup> Aristotle continues to influence the Western concept of

personal development to this day, particularly in the economics of human development<sup>[9]</sup> and in positive psychology.<sup>[10]</sup>

## Confucius and the East Asian tradition

In Chinese tradition, Confucius (around 551 BC – 479 BC) founded an ongoing philosophy. His ideas continue to influence family values, education and management in China and East Asia. In his *Great Learning* Confucius wrote:

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.<sup>[11]</sup>

## Contexts

### Personal development in psychology

Psychology became linked to personal development, not with the psychoanalysis of Freud (1856–1939) but starting with his contemporaries Alfred Adler (1870–1937) and Carl Jung (1875–1961).

Adler refused to limit psychology to analysis, making the important point that aspirations look forward and do not limit themselves to unconscious drives or to childhood experiences.<sup>[12]</sup> He also originated the concepts of lifestyle (1929 — he defined "lifestyle" as an individual's characteristic approach to life, in facing problems) and of self image, a concept that influenced management under the heading of work-life balance.

Carl Gustav Jung made contributions to personal development with his concept of individuation, which he saw as the drive of the individual to achieve the wholeness and balance of the Self.<sup>[13]</sup>

Daniel Levinson (1920–1994) developed Jung's early concept of "life stages" and included a sociological perspective. Levinson proposed that personal development come under the influence — throughout life — of aspirations, which he called "the Dream":

Whatever the nature of his Dream, a young man has the developmental task of giving it greater definition and finding ways to live it out. It makes a great difference in his growth whether his initial life structure is consonant with and infused by the Dream, or opposed to it. If the Dream remains unconnected to his life it may simply die, and with it his sense of aliveness and purpose.<sup>[14]</sup>

Levinson's model of seven life-stages has been considerably modified due to sociological changes in the lifecycle.<sup>[15]</sup>

Research on success in reaching goals, as undertaken by Albert Bandura (born 1925), suggested that self-efficacy<sup>[16]</sup> best explains why people with the same level of knowledge and skills get very different results. According to Bandura self-confidence functions as a powerful predictor of success because:<sup>[17]</sup>

1. it makes you expect to succeed
2. it allows you take risks and set challenging goals
3. it helps you keep trying if at first you don't succeed
4. it helps you control emotions and fears when the going gets rough

In 1998 Martin Seligman won election to a one-year term as President of the American Psychological Association and proposed a new focus: on healthy individuals rather than on pathology:

We have discovered that there is a set of human strengths that are the most likely buffers against mental illness: courage, optimism, interpersonal skill, work ethic, hope, honesty and perseverance. Much of the task of prevention will be to create a science of human strength whose mission will be to foster these

virtues in young people.<sup>[18]</sup>

## Personal development in higher education

Personal development has been at the heart of education in the West in the form of the Greek philosophers; and in the East with Confucius. Some people emphasize personal development as a part of higher education. Wilhelm von Humboldt, who founded the University of Berlin (since 1949: Humboldt University of Berlin) in 1810, made a statement interpretable as referring to personal development: *... if there is one thing more than another which absolutely requires free activity on the part of the individual, it is precisely education, whose object it is to develop the individual.*<sup>[19]</sup>

During the 1960s a large increase in the number of students on American campuses<sup>[20]</sup> led to research on the personal development needs of undergraduate students. Arthur Chickering defined seven vectors of personal development<sup>[21]</sup> for young adults during their undergraduate years:

1. developing competence
2. managing emotions
3. achieving autonomy and interdependence
4. developing mature interpersonal relationships
5. establishing identity
6. developing purpose
7. developing integrity

In the UK, personal development took a central place in university policy in 1997 when the Dearing Report<sup>[22]</sup> declared that universities should go beyond academic teaching to provide students with personal development. In 2001 a Quality Assessment Agency for UK universities produced guidelines<sup>[23]</sup> for universities to enhance personal development as:

*\* a structured and supported process undertaken by an individual to reflect upon their own learning, performance and / or achievement and to plan for their personal, educational and career development;*

*\* objectives related explicitly to student development; to improve the capacity of students to understand what and how they are learning, and to review, plan and take responsibility for their own learning*

In the 1990s, business schools began to set up specific personal-development programs for leadership and career orientation and in 1998 the European Foundation for Management Development set up the EQUIS accreditation system<sup>[24]</sup> which specified that personal development must form part of the learning process through internships, working on team projects and going abroad for work or exchange programs.

The first personal development certification required for business school graduation originated in 2002 as a partnership between Metizo,<sup>[25]</sup> a personal-development consulting firm, and the Euromed Management School<sup>[26]</sup> in Marseilles: students must not only complete assignments but also demonstrate self-awareness and achievement of personal-development competencies.

As an academic department personal development has become a specific discipline, usually associated with business schools.<sup>[27]</sup> As an area of research, personal development draws on links to other academic disciplines:

- education for questions of learning and assessment
- psychology for motivation and personality
- sociology for identity and social networks
- economics for human capital and economic value
- philosophy for ethics and self-reflection

## Personal development in the workplace

Abraham Maslow (1908–1970), proposed a hierarchy of needs with self actualization at the top, defined as:<sup>[28]</sup>

... the desire to become more and more what one is, to become everything that one is capable of becoming.

Since Maslow himself believed that only a small minority of people self-actualize — he estimated one percent<sup>[29]</sup> — his hierarchy of needs had the consequence that organizations came to regard self-actualization or personal development as occurring at the top of the organizational pyramid, while job security and good working conditions would fulfill the needs of the mass of employees.

As organizations and labor markets became more global, responsibility for development shifted from the company to the individual. In 1999 management thinker Peter Drucker wrote in the *Harvard Business Review*:

We live in an age of unprecedented opportunity: if you've got ambition and smarts, you can rise to the top of your chosen profession, regardless of where you started out. But with opportunity comes responsibility. Companies today aren't managing their employees' careers; knowledge workers must, effectively, be their own chief executive officers. It's up to you to carve out your place, to know when to change course, and to keep yourself engaged and productive during a work life that may span some 50 years.<sup>[30]</sup>

Management professors Sumantra Ghoshal of the London Business School and Christopher Bartlett of the Harvard Business School wrote in 1997 that companies must manage people individually and establish a new work contract.<sup>[31]</sup> On the one hand the company must allegedly recognize that personal development creates economic value: "market performance flows not from the omnipotent wisdom of top managers but from the initiative, creativity and skills of all employees".

On the other hand, employees should recognize that their work includes personal development and "... embrace the invigorating force of continuous learning and personal development".

The 1997 publication of Ghoshal's and Bartlett's *Individualized Corporation* corresponded to a change in career development from a system of predefined paths defined by companies, to a strategy defined by the individual and matched to the needs of organizations in an open landscape of possibilities. Another contribution to the study of career development came with the recognition that women's careers show specific personal needs and different development paths from men. The 2007 study of women's careers by Sylvia Ann Hewlett *Off-Ramps and On-Ramps*<sup>[32]</sup> had a major impact on the way companies view careers. Further work on the career as a personal development process came from study by Herminia Ibarra in her *Working Identity* on the relationship with career change and identity change,<sup>[33]</sup> indicating that priorities of work and lifestyle continually develop through life.

Personal development programs in companies fall into two categories: the provision of employee benefits and the fostering of development strategies.

Employee benefits have the purpose of improving satisfaction, motivation and loyalty. Employee surveys may help organizations find out personal-development needs, preferences and problems, and they use the results to design benefits programs. Typical programs in this category include:

- work-life balance
- time management
- stress management
- health programs
- counseling

Many such programs resemble programs that some employees might conceivably pay for themselves outside work: yoga, sports, martial arts, money-management, positive psychology, NLP, etc.

As an investment, personal development programs have the goal of increasing human capital or improving productivity, innovation or quality. Proponents actually see such programs not as a cost but as an investment with results linked to an organization's strategic development goals. Employees gain access to these investment-oriented

programs by selection according to the value and future potential of the employee, usually defined in a talent management architecture including populations such as new hires, perceived high-potential employees, perceived key employees, sales staff, research staff and perceived future leaders. Organizations may also offer other (non-investment-oriented) programs to many or even all employees. Typical programs focus on career-development, personal effectiveness, teamwork, and competency-development. Personal development also forms an element in management tools such as personal development planning, assessing one's level of ability using a competency grid, or getting feedback from a 360 questionnaire filled in by colleagues at different levels in the organization.

## Personal development authors

People who have produced texts in the personal development field include:

- David Allen (1945- )
- Aristotle<sup>[34]</sup> (384–322 BC)
- Jack Canfield (born 1944)
- Dale Carnegie<sup>[35]</sup> (1888–1955)
- Confucius<sup>[36]</sup> (551–479 BC)
- Stephen Covey (1932- )
- G. I. Gurdjieff<sup>[37]</sup> (1866?-1949)
- Friedrich Ludwig Jahn<sup>[38]</sup> (1778–1852)
- Mark Victor Hansen (born 1948)
- Elena Chopin
- Keith Matthew (born 1970)
- Steve Pavlina (born 1971)
- Tony Robbins (born 1960)
- Jim Rohn (1930–2009)
- Brian Tracy (born 1944)
- Zig Ziglar (born 1926)
- Azmi Jahan (born 1984)
- Steven Aitchison
- Michel de Kemmeter (born 1964)
- Khalid Hamid (born 1976)
- Jaber Hussain Al Yafai (born 1979)
- Sergiy Lunyov and Tetyana Lunyova (born 1975 and 1976)

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- [8] Martha Nussbaum, *The Fragility of Goodness*, Cambridge University Press, discusses why the English word happiness does not describe Aristotle's concept of eudaimonia, pages 1-6
- [9] Nobel Prize winner Amartya Sen identifies economic development with Aristotle's concepts of individual development in his co-authored book written with Aristotle scholar Nussbaum: Nussbaum, Martha; Sen, Amartya, eds (1993). *The Quality of Life*. Oxford: Clarendon Press. ISBN 0198283954.; as well as in his general book published a year after receiving the Nobel Prize in Economics in 1998: Sen, Amartya (1999). *Development as Freedom*. Oxford: Oxford University Press.
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- [25] A description and requirements for Metizo's personal development certifications can be found on the company's website: [www.metizo.com](http://www.metizo.com)
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## Institute of Transpersonal Psychology

The **Institute of Transpersonal Psychology** (ITP) is an American private and non-sectarian graduate school. It is accredited by the Western Association of Schools and Colleges<sup>[1]</sup>. ITP was founded in 1975 and the campus is located in Palo Alto, California.

The curriculum, initially developed by Robert Frager, focuses on six areas of inquiry: the intellectual, emotional, spiritual, physical, social and creative aspects of life. One of the features of the school is the requirement that all students take a certain amount of Aikido which is one way that the school seeks to integrate the "physical" learning component of its teaching philosophy into the curriculum of the program.

The institute has three major degree programs, a residential (on-campus) program, a low-residency program combining on-campus and online work, and a global (online) program. The residential program offers options for students to gain both masters and doctoral degrees by taking courses offered on campus. The residential masters degrees options include a Master of Arts in Transpersonal Psychology, a Master of Arts in Counseling Psychology, offered on campus as a full-time or a part-time program, and a new low-residency MACP (in California a person with this degree may be licensed as a Marriage and Family Therapist, a low-residency Master of Arts in Women's Spirituality, and a low-residency Master of Arts in Spiritual Guidance. The residential doctoral programs allow students to earn either a Ph.D. in Transpersonal Psychology or a PsyD Clinical Psychology (in California a person with this degree may be licensed as a psychologist). The global program allows students from around the United States and internationally to take courses online. The degree offerings in the global program include a Master's of Arts in Transpersonal Psychology (with specializations in Health and Wellness, Spiritual Psychology, Creativity and Innovation, and Transformational Life Coaching) and a Ph.D. in psychology with a concentration in Transpersonal Psychology.

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## External links

- Institute of Transpersonal Psychology website (<http://www.itp.edu/>)

# Organismic theory

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**Organismic theories** in psychology are a family of holistic psychological theories which tend to stress the organization, unity, and integration of human beings expressed through each individual's inherent growth or developmental tendency. The idea of an explicitly "organismic theory" dates at least back to the publication of Kurt Goldstein's *The organism: A holistic approach to biology derived from pathological data in man* in 1934. Organismic theories and the "organic" metaphor were inspired by organicist approaches in biology. The most direct influence from inside psychology comes from gestalt psychology. This approach is often contrasted with mechanistic and reductionist perspectives in psychology.

## Examples of Organismic Theories and Theorists

- Kurt Goldstein's Organismic theory<sup>[1]</sup>
- Ludwig von Bertalanffy's organismic psychology within his General systems theory<sup>[2]</sup>
- Jean Piaget's theory of cognitive development
- Heinz Werner's orthogenic principle
- Andras Angyal's theory of personality
- Abraham Maslow's Holistic-dynamic theory
- Carl Rogers' Person-centered approach
- Fritz Perls and Laura Perls's Gestalt Therapy
- Ed Deci and Richard Ryan's Self-determination theory<sup>[3]</sup>
- Murray Bookchin's dialectical naturalism.

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# Transpersonal psychology

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**Transpersonal psychology** is a form of psychology that studies the transpersonal, self-transcendent or spiritual aspects of the human experience.

A short definition from the *Journal of Transpersonal Psychology* suggests that transpersonal psychology "is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness" <sup>[1]</sup>. Issues considered in transpersonal psychology include spiritual self-development, self beyond the ego, peak experiences, mystical experiences, systemic trance and other sublime and/or unusually expanded experiences of living.

Transpersonal psychology developed from earlier schools of psychology including psychoanalysis, behaviorism, and humanistic psychology. Transpersonal psychology attempts to describe and integrate spiritual experience within modern psychological theory and to formulate new theory to encompass such experience. Types of spiritual experience examined vary greatly but include mysticism, religious conversion, altered states of consciousness, trance and spiritual practices. Although Carl Jung and others explored aspects of the spiritual and transpersonal in their work, Miller <sup>[2]</sup> notes that Western psychology has had a tendency to ignore the spiritual dimension of the human psyche.

## Origins and definition of the discipline

Lajoie and Shapiro <sup>[3]</sup> reviewed forty definitions of transpersonal psychology that had appeared in literature over the period 1969 to 1991. They found that five key themes in particular featured prominently in these definitions: states of consciousness, higher or ultimate potential, beyond the ego or personal self, transcendence, and the spiritual. Walsh and Vaughan <sup>[4]</sup> have criticised many definitions of transpersonal psychology, for carrying implicit ontological or methodological assumptions. They also challenge definitions that link transpersonal psychology to healthy states only, or to the "Perennial Philosophy". These authors define transpersonal psychology as being the branch of psychology that is concerned with transpersonal experiences and related phenomena, noting that "These phenomena include the causes, effects and correlates of transpersonal experiences, as well as the disciplines and practices inspired by them" <sup>[5]</sup>

Caplan (2009: p. 231) conveys the genesis of the discipline, states its mandate and ventures a definition:

Although transpersonal psychology is relatively new as a formal discipline, beginning with the publication of *The Journal of Transpersonal Psychology* in 1969 and the founding of the Association for Transpersonal Psychology in 1971, it draws upon ancient mystical knowledge that comes from multiple traditions. Transpersonal psychologists attempt to integrate timeless wisdom with modern Western psychology and translate spiritual principles into scientifically grounded, contemporary language. Transpersonal psychology addresses the full spectrum of human psychospiritual development -- from our deepest wounds and needs, to the existential crisis of the human being, to the most transcendent capacities of our consciousness.

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## Development of the academic field

Amongst the thinkers who are held to have set the stage for transpersonal studies are William James, Carl Jung, Abraham Maslow, and Roberto Assagioli <sup>[7]</sup>. Research by Vich <sup>[8]</sup> suggests that the earliest usage of the term "transpersonal" can be found in lecture notes which William James had prepared for a semester at Harvard University in 1905-6. Another important figure in the establishment of transpersonal psychology was Abraham Maslow. Maslow had already published work regarding human peak experiences, and was one of the people, together with Stanislav Grof and Viktor Frankl, who suggested the term "transpersonal" for the emerging field. Gradually, during the 1960s, the term "transpersonal" was associated with a distinct school of psychology within the humanistic psychology movement <sup>[9]</sup>.

In 1969, Abraham Maslow, Stanislav Grof and Anthony Sutich were among the initiators behind the publication of the first issue of the *Journal of Transpersonal Psychology*, the leading academic journal in the field <sup>[10]</sup>. This was soon to be followed by the founding of the Association for Transpersonal Psychology (ATP) in 1972. Past presidents of the association include Alyce Green, James Fadiman, Frances Vaughan, Arthur Hastings, Daniel Goleman, Robert Frager, Ronald Jue, Jeanne Achterberg and Dwight Judy. In the 1980s and 90s the field developed through the works of such authors as Jean Houston, Stanislav Grof, Ken Wilber, Michael Washburn, Frances Vaughan, Roger Walsh, Stanley Krippner, Michael Murphy, Charles Tart, David Lukoff, Vasily Nalimov, Margret Rueffler and Stuart Sovatsky. While Wilber has been considered an influential writer and theoretician in the field, he has since personally dissociated himself from the movement in favor of what he calls an integral approach.

By common consent, the following branches are considered to be transpersonal psychological schools: various depth psychology approaches including Analytical psychology, based on Carl Jung, and the Archetypal psychology of James Hillman; the spiritual psychology of Robert Sardello, <sup>[11]</sup>; psychosynthesis founded by Roberto Assagioli; and the theories of Abraham Maslow, Stanislav Grof, Timothy Leary, Ken Wilber, Michael Washburn and Charles Tart.

Today transpersonal psychology also includes approaches to health, social sciences and practical arts such as process art. Transpersonal perspectives are also being applied to such diverse fields as psychology, psychiatry, anthropology, sociology, pharmacology <sup>[12]</sup> and social work theory <sup>[13]</sup>. Transpersonal therapies are also included in many therapeutic practices. Currently, transpersonal psychology, especially the schools of Jungian and Archetypal psychology, is integrated, at least to some extent, into many psychology departments in American and European Universities. Institutions of higher learning that have adopted insights from transpersonal psychology include The Institute of Transpersonal Psychology (US), California Institute of Integral Studies (US), John F. Kennedy University (US), Saybrook University (US), University of West Georgia (US), Atlantic University (US), Burlington College (US), Essex University (UK), Liverpool John Moores University (UK), the University of Northampton (UK), Leeds Metropolitan University (UK), Naropa University (Colorado), Pacifica Graduate Institute (CA), and Southwestern College (NM). There is also a strong connection between the transpersonal and the humanistic approaches to psychology. This is not surprising since transpersonal psychology started off within humanistic psychology <sup>[14]</sup>. In 1996 the British Psychological Society (the UK professional body equivalent to the APA) established a Transpersonal Psychology Section. It was co-founded by David Fontana, Ingrid Slack and Martin Treacy, and was according to Fontana <sup>[15]</sup> "the first Section of its kind in a Western scientific society".

Robert Frager, of the Institute of Transpersonal Psychology, and James Fadiman, of the Institute of Transpersonal Psychology, provide an account of the contributions of many of the key historic figures who have shaped and developed transpersonal psychology (in addition to discussing and explaining important concepts and theories germane to transpersonal psychology) in a textbook on personality theories <sup>[16]</sup> which serves to promote an understanding of the discipline in classroom settings. An example which points to the possibility that awareness and discussion of transpersonal psychology in mainstream classroom settings may be on the rise can be seen by the inclusion of a section on transpersonal psychology for the first time in a textbook by Barbara Engler <sup>[17]</sup> in which she asks the question, "Is spirituality an appropriate topic for psychological study?" Engler offers a brief account of the

history of transpersonal psychology and a peek into its possible future in noting that G-H Jennings (1999) "suggests that transpersonal psychology, using Jung's typology, expresses the neglected inferior function in American psychology, needs to be incorporated into it, and offers great potential and promise for the development of psychology in the third millennium" <sup>[18]</sup>.

Transpersonal psychology is many times regarded as the fourth wave force of psychology which according to Maslow even transcends the self-actualization of Humanistic psychology(1968).<sup>[19]</sup> Unlike the other first three schools of psychology i.e. psychoanalysis, behaviorism and humanistic psychology which more or less deny the transcended part of soul, transpersonal psychology integrates the whole spectrum of human development from prepersonality to transpersonality.<sup>[20]</sup> Hence transpersonal psychology can be considered the most integrated complete psychology, a positive psychology par excellence.<sup>[21]</sup> From personality to transpersonality, mind to meditation, neuroscience to Nirvana it is a complete wholesome science for all round development and treatment.<sup>[22]</sup>

## Demarcations

One must not confuse Transpersonal psychology with Parapsychology. This may sometimes happen due to the overlapping and unconventional research interests of both fields. In short; parapsychology tends to focus more in its subject matter on the "psychic", while transpersonal psychology tends to focus on the "spiritual" (relatively crude though these categorizations are, it is still a useful distinction in this context). While parapsychology leans more towards traditional scientific epistemology (laboratory experiments, statistics, research on cognitive states), transpersonal psychology tends to be more closely related to the epistemology of the humanities and the hermeneutic disciplines (humanism, existentialism, phenomenology, anthropology), although it has always included contributions involving experimental and statistical research.

Transpersonal psychology may also, sometimes, be associated with New Age beliefs <sup>[23]</sup>. Although the transpersonal perspective has many overlapping interests with theories and thinkers associated with the term "New Age", it is still problematic to place transpersonal psychology within such a framework. Transpersonal psychology is an academic discipline, not a religious or spiritual movement, and some of the field's leading authors, among those Sovatsky <sup>[24]</sup>, have criticized the nature of New Age discourse. Associations between transpersonal psychology and the New Age have probably contributed to the failures in the United States of America to get transpersonal psychology more formally recognised within the professional body, the American Psychological Association (APA).

## Research

The transpersonal perspective spans many research interests. The following list is adapted from the *Textbook of Transpersonal Psychiatry and Psychology* <sup>[25]</sup> and includes:

- The contributions of spiritual traditions - Hinduism, Yoga, Buddhism, Vajrayana, Zen, Taoism, Tantra, Shamanism, Kabbalah, Sufism, Spiritism and Christian mysticism - to psychiatry and psychology
- Native American healing
- Aging and adult spiritual development
- Meditation research and clinical aspects of meditation
- Consciousness studies and research
- Psychedelics, Ethnopharmacology, and Psychopharmacology
- Parapsychology
- Cross-cultural studies and Anthropology
- Diagnosis of Religious and Spiritual Problems
- Offensive spirituality and spiritual defenses
- The treatment of former members of cults
- Transpersonal Psychotherapy
- Music therapy

- Addiction and recovery
- Guided-Imagery and Visualization Therapy
- Guided Imagery and Music
- Breathwork
- Dying and near death experience (NDE)
- Past-Life therapy
- Ecological survival
- Social change
- out-of-body experience

## Contributions to the academic field

Transpersonal Psychology has made several contributions to the academic field, and the studies of human development, consciousness and spirituality. Transpersonal Psychology has also made contributions to the field of psychiatry. One of the demarcations in transpersonal theory is between authors who present a fairly linear and hierarchical model of human development, such as Timothy Leary and Ken Wilber, and authors who present non-linear models of human development, such as Michael Washburn and Stanislav Grof. Timothy Leary, who was originally a professional psychologist and a professor of psychology, made a significant contribution to transpersonal psychology with the formulation of his "Eight Circuit Model of Consciousness", outlined in his book *Info-Psychology* <sup>[26]</sup>.

Ken Wilber's primary contribution to the field is the theory of a spectrum of consciousness consisting of three broad categories: the prepersonal or pre-egoic, the personal or egoic, and the transpersonal or trans-egoic <sup>[27]</sup>. A more detailed version of this spectrum theory includes nine different levels of human development, in which levels 1-3 are pre-personal levels, levels 4-6 are personal levels and levels 7-9 are transpersonal levels <sup>[28]</sup>. Later development of the theory also includes a tenth level <sup>[29]</sup>. Wilber has portrayed the development of human consciousness as both hierarchical and circular. His model is hierarchical in the way that development progresses from matter to body to mind to spirit. It is circular and uneven in the sense that the various developmental lines (e.g. morality, cognition, emotion, self-sense, etc.) don't always develop in tandem and thus progress can involve circling back to pick up the process. According to this theory different schools of psychology address different levels of the spectrum. Also, each level of organization, or self-development, includes a vulnerability to certain pathologies associated with that particular level <sup>[30] [31]</sup>.

Wilber also describes a situation called the "pre/trans fallacy". According to Transpersonal theorists <sup>[32]</sup> western schools of psychology have had a tendency to dismiss or pathologize transpersonal levels, equating them with regressive pathological conditions belonging to a lower level. The pre/trans fallacy describes a lack of differentiation between pre-rational psychiatric problems and valid transpersonal problems <sup>[33]</sup>.

In contrast to Leary and Wilber, Michael Washburn <sup>[34]</sup> and Stanislav Grof <sup>[35]</sup> present models of human development that are not hierarchical or linear. Washburn presents a model that is informed by the Jungian perspective, and brings forth the idea of a U-turn. Central to this model is the idea that the ego initially arose out of a "source" or "ground". Therefore, transpersonal development requires a return to this origins, before it can move on <sup>[36]</sup>. Finally, Grof applies regression modes of therapy (originally with the use of psychedelic substances, later with other methods) in order to seek greater psychological integration. This has led to the confrontation of constructive and deconstructive models of the process leading to genuine mental health: what Wilber sees as a pre/trans fallacy does not exist for Washburn and Grof, for pre-rational states may be genuinely transpersonal, and re-living them may be essential in the process of achieving genuine sanity <sup>[37]</sup>.

As an alternative to many of the major epistemological and philosophical trends in the field, such as the focus upon experientialism (inner spiritual states) and perennialism (the legacy of the perennial philosophy), Ferrer <sup>[38]</sup> has suggested a revision of Transpersonal Theory that focuses more upon the great variety, or pluralism, of spiritual

insights and spiritual worlds that can be disclosed by transpersonal inquiry. He calls this revision a "participatory turn".

Transpersonal Psychology has also brought clinical attention to the topic of spiritual crisis<sup>[39]</sup>. A spiritual crisis has to do with a person's relationship to existential issues, or issues that transcend the mundane issues of ordinary life. Many of the psychological difficulties associated with a spiritual crisis are not ordinarily discussed by mainstream psychology. Among these problems are psychiatric complications related to mystical experience, near-death experience, Kundalini awakening, shamanic crisis (also called shamanic illness), psychic opening, intensive meditation, and medical or terminal illness<sup>[40]</sup>.

The terms "Spiritual Emergence", and "Spiritual Emergency", were coined by Stanislav and Christina Grof<sup>[41]</sup> in order to describe a spiritual crisis in a person's life (precedents of Grof's approach in this regard are found in Jung, Perry, Dabrowski, Bateson, Laing, Cooper and antipsychiatry in the widest sense of the term). The term "Spiritual emergence" describes a "gradual unfoldment of spiritual potential with no disruption in psychological-social-occupational functioning"<sup>[42]</sup>. In cases where the spiritual unfoldment is intensified beyond the control of the individual it may lead to a state of "Spiritual Emergency". A Spiritual Emergency may cause significant disruption in psychological, social and occupational functioning. Many of the psychological difficulties described above can, according to Transpersonal theory, lead to episodes of spiritual emergency<sup>[43]</sup> <sup>[44]</sup> <sup>[45]</sup>.

Because of the overlap of spiritual crisis and mental health problems, Transpersonal Psychologists<sup>[46]</sup> made a proposal for a new diagnostic category entitled "Psychoreligious or Psychospiritual Problem" at the beginning of the 1990s. The category was approved by the DSM-IV Task Force in 1993, after changing the title to "Religious or Spiritual Problem"<sup>[47]</sup>. It is included in the fourth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV)<sup>[48]</sup> <sup>[49]</sup>. According to Chinen the inclusion marks "increasing professional acceptance of transpersonal issues"<sup>[50]</sup>. Besides signifying a greater sensitivity towards spiritual issues, and spiritually oriented narratives<sup>[51]</sup>, the new V-Code may also contribute to the greater cultural sensitivity of the manual and could help promote enhanced understanding between the fields of psychiatry and religion/spirituality<sup>[52]</sup> <sup>[53]</sup>.

## Criticism

Criticisms of transpersonal psychology have come from several commentators. One of the earliest criticisms of the field was issued by the Humanistic psychologist Rollo May, who disputed the conceptual foundations of transpersonal psychology<sup>[54]</sup>. Another early criticism regarded the relationship between Transpersonal Psychology and the ideas of William James. Although the ideas of James are central to the Transpersonal field, Alexander<sup>[55]</sup> thought that Transpersonal Psychology did not have a clear understanding of the negative dimensions of consciousness (such as evil) expressed in James' philosophy. This serious criticism has been absorbed by later Transpersonal theory, which has been more willing to reflect on these important dimensions of human existence<sup>[56]</sup>. Criticism has also come from the cognitive psychologist and humanist Albert Ellis<sup>[57]</sup>, who has questioned transpersonal psychology's scientific status and its relationship to religion and mysticism. Friedman<sup>[58]</sup> has criticized the field of Transpersonal psychology for being underdeveloped as a field of science, placing it at the intersection between the broader domain of inquiry known as transpersonal studies (which may include a number of unscientific approaches) and the scientific discipline of psychology. Ferrer<sup>[59]</sup> has criticized Transpersonal Psychology for being too loyal to the perennial philosophy, for introducing a subtle Cartesianism, and for being too preoccupied with intrasubjective spiritual states (inner empiricism). As an alternative to these trends he suggests a revision of transpersonal theory. That is, a participatory vision of human spirituality that honors a wide assortment of spiritual insights, spiritual worlds and places.

Also, philosopher Ken Wilber, one of the early profiles within the transpersonal field, has repeatedly announced the demise of transpersonal psychology.<sup>[60]</sup> <sup>[61]</sup>

From the standpoint of Buddhism and Dzogchen, Elías Capriles<sup>[62]</sup> has objected that transpersonal psychology fails to distinguish between the transpersonal condition of *nirvana*, which is inherently liberating, those transpersonal

conditions which are within *samsara* and which as such are new forms of bondage (such as the four realms of the *arupyadhatu* or four arupa lokas of Buddhism, in which the figure-ground division dissolves but there is still a subject-object duality), and the neutral condition in which neither *nirvana* nor *samsara* are active that the Dzogchen teachings call *kun gzhi* (in which there is no subject-object duality but the true condition of all phenomena (*dharmata*) is not patent (and which includes all conditions involving *nirodh* or cessation, including *nirodh samapatti*, *nirvikalpa samadhis* and the *samadhi* or *turiya* that is the supreme realization of Patañjali's *Yoga darshana*). In the process of elaborating what he calls a meta-transpersonal psychology, Capriles has carried out conscientious refutations of Wilber, Grof and Washburn, which according to Macdonald & Friedman<sup>[63]</sup> <sup>[64]</sup> will have important repercussions on the future of transpersonal psychology.

Doctrines or ideas of many colorful personalities, who were or are spiritual teachers in the Western world, such as Gurdjieff or Alice Bailey, are often assimilated into the transpersonal psychology mainstream scene. This development is, generally, seen as detrimental to the aspiration of transpersonal psychologists to gain a firm and respectable academic status. It could also be argued that most psychologists do not hold strictly to traditional schools of psychology — most psychologists take an eclectic approach. This could mean that some of the transpersonal categories listed above are considered by standard subdisciplines of psychology; religious conversion falling within the ambit of social psychology, altered states of consciousness within physiological psychology, and spiritual life within the psychology of religion. Transpersonal psychologists, however, disagree with the approach to such phenomena taken by traditional psychology, and claim that transpersonal categories have typically been dismissed either as signs of various kinds of mental illnesses, or as a regression to infantile stages of psychosomatic development. Thus, as illustrated by the pre/trans fallacy, religious and spiritual experiences have in the past been seen as either regressive or pathological and treated as such.

## Applications and related disciplines

Transpersonal psychology has been applied to areas such as counselling, health, spiritual development, mind expansion, and to provide psychological security for self growth. Applications to the areas of business studies and management have been developed. Other transpersonal disciplines, such as transpersonal anthropology and transpersonal business studies, are listed in transpersonal disciplines.

Stanislav Grof's approach to transpersonal psychology has close connections to the field of archetypal cosmology. Working with his colleague Richard Tarnas, Grof found that the qualitative, thematic content of altered states of consciousness could be illuminated using archetypal astrology. Grof's collaboration with Tarnas has also identified correlations between the stages of Grof's model of perinatal psychology (the perinatal matrices) and themes associated with certain planetary archetypes<sup>[65]</sup>

Transpersonal art is one of the disciplines considered by Boucovolas<sup>[66]</sup>, in listing how transpersonal psychology may relate to other areas of transpersonal study. In writing about transpersonal art, Boucovolas begins by noting how, according to Breccia and also to the definitions employed by the International Transpersonal Association in 1971, transpersonal art may be understood as art work which draws upon important themes beyond the individual self, such as the transpersonal consciousness. This makes transpersonal art criticism germane to mystical approaches to creativity. Transpersonal art criticism, as Boucovolas notes, can be considered that which claims conventional art criticism has been too committed to stressing rational dimensions of art and has subsequently said little on art's spiritual dimensions, or as that which holds art work has a meaning beyond the individual person. Certain aspects of the psychology of Carl Jung, as well as movements such as music therapy and art therapy, may also relate to the field. Boucovolas' paper cites Breccia (1971) as an early example of transpersonal art, and claims that at the time his article appeared, integral theorist Ken Wilber had made recent contributions to the field. More recently, the Journal of Transpersonal Psychology, in 2005, Volume 37, launched a special edition devoted to the media, which contained articles on film criticism that can be related to this field.



## Notes

- [1] Lajoie and Shapiro, 1992:91
- [2] Miller, 1998:541-542
- [3] Lajoie and Shapiro, 1992
- [4] Walsh and Vaughan, 1993
- [5] Walsh & Vaughan, 1993, p203.
- [6] Caplan, Mariana (2009). *Eyes Wide Open: Cultivating Discernment on the Spiritual Path*. Sounds True. ISBN 1591797322, 9781591797326.  
Source: ([http://books.google.com.au/books?id=cDX8zNEbUXoC&pg=PA232&dq=transpersonal+psychology+nonduality&hl=en&ei=eDHgS7nnA4ugkQWj6snCCA&sa=X&oi=book\\_result&ct=result&resnum=10&ved=0CGcQ6AEwCQ#v=onepage&q=transpersonal+psychology+nonduality&f=false](http://books.google.com.au/books?id=cDX8zNEbUXoC&pg=PA232&dq=transpersonal+psychology+nonduality&hl=en&ei=eDHgS7nnA4ugkQWj6snCCA&sa=X&oi=book_result&ct=result&resnum=10&ved=0CGcQ6AEwCQ#v=onepage&q=transpersonal+psychology+nonduality&f=false)) (accessed: Wednesday May 5, 2010), p.231
- [7] Miller, 1998:541-542.
- [8] Vich, 1988
- [9] Chinen, 1996:10
- [10] Chinen, 1996:10
- [11] Sardello, 2001
- [12] Scotton, Chinen and Battista, 1996
- [13] Cowley & Derezotes, 1994
- [14] Aanstoos, Serlin & Greening, 2000:23-24
- [15] Fontana et al., 2005, p. 5
- [16] Frager and Fadiman, 2005
- [17] Engler, 2009
- [18] Jennings, 2009, p. 377
- [19] [http://www.abraham-maslow.com/m\\_motivation/Transpersonal\\_Psychology.asp](http://www.abraham-maslow.com/m_motivation/Transpersonal_Psychology.asp)
- [20] <http://www.transpersonalcentre.co.uk/about.htm>
- [21] <http://www.britannica.com/bps/additionalcontent/18/36678143/Complementary-Research-Methods-in-Humanistic-and-Transpersonal-Psychology-A-Case-for-Methodological-Pluralism>
- [22] <http://www.psychotherapyuk.com/psychotherapy-london/psychotherapy-london.htm>
- [23] Friedman, 2000
- [24] Sovatsky, 1998:160-61
- [25] Scotton, Chinen and Battista, 1996
- [26] Leary, 1980
- [27] Miller, 1998: 541-542
- [28] Cowley & Derezotes, 1994
- [29] Wilber, 1995, 1996
- [30] Cowley & Derezotes, 1994
- [31] Walsh & Vaughan, 1996:62-74
- [32] Walsh and Vaughan, 1996:63
- [33] Cowley & Derezotes, 1994
- [34] Washburn: 1994, 1995
- [35] Grof, 1975, 1985, 1998
- [36] Walsh & Vaughan 1996:64
- [37] Rothberg & Kelly, 1998
- [38] Ferrer, 2001
- [39] Cowley & Derezotes (1994) note that transpersonal theory has an understanding of spirituality that is somewhat different from the popular understanding of spirituality as a statement of belief, or as a measure of church attendance; features that could rather be seen as indications of the religious dimension. Religious problems have to do with possible psychological conflict resulting from a person's involvement with the beliefs and practices of an organized religious institution. Among these problems are experiences related to changing denomination, conversion to a new religion, intensification of religious belief or practice, loss or questioning of faith, and joining or leaving a new religious movement or cult (Lukoff, Lu & Turner, 1996:234)
- [40] Lukoff, Lu & Turner, 1996:236-39
- [41] Grof & Grof, 1989
- [42] Lukoff, Lu & Turner, 1996:238
- [43] Lukoff, Lu & Turner, 1996:236-39
- [44] Turner et al., 1995
- [45] In addition to this, Whitney (1998) has also made an argument in favor of understanding mania as a form of spiritual emergency.
- [46] Turner et al., 1995: 435
- [47] Turner et al., 1995: 436

- [48] See DSM-IV: "Other Conditions That May Be a Focus of Clinical Attention", Religious or Spiritual Problem, Code V62.89. American Psychiatric Association, 1994
- [49] Lu et al., 1997
- [50] Chinen 1996:12
- [51] Sovatsky: 179,187
- [52] Turner et al.:443)
- [53] The construct validity of the new category has been assessed by Milstein et al. (2000)
- [54] Aanstos, Serling & Greening, 2000:25
- [55] Alexander, 1980
- [56] Daniels, 2005
- [57] Ellis, 1989
- [58] Friedman, 2000
- [59] Ferrer, 2001

Shambhala: Do you consider yourself part of the transpersonal movement today?

KW: No, I don't.

Shambhala: Tell us about that.

KW: Well, the basic difficulty is that transpersonal psychology, to its great credit, was the first major school of present-day psychology to take spirituality seriously. Yet because there is a great deal of disagreement as to what actually constitutes spirituality itself, there is a great deal of disagreement as to what constitutes transpersonal psychology. These are not minor inner tensions as one might find in, say, the various schools of psychoanalysis or Jungian psychology. They are instead major internal divisions and barbed disagreements as to the nature, scope, and role of transpersonal psychology itself. This makes the field more rife with political schisms and warring ideologies. This is why, I believe, that in three decades, and aside from one or two specific theorists, the actual school of transpersonal psychology has had no major impact outside of the Bay Area, and it is today, many people agree, in an irreversible, terminal decline.

What's left of the four forces (behavioristic, psychoanalytic, humanistic, transpersonal) will survive, if they survive at all, only by being taken up and into a fully integral approach [see "A Summary of My Psychological Model", section "The Death of Psychology and the Birth of the Integral", posted on this site.]

"On Critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence: A Shambhala Interview with Ken Wilber" PART I THE DEMISE OF TRANSPERSONAL PSYCHOLOGY (<http://wilber.shambhala.com/html/interviews/interview1220.cfm/>)

- [61] Ken Wilber, *A sociable God: toward a new understanding of religion*, 51 ([http://books.google.com/books?id=DyD4UGTqe4wC&pg=PT67&lpg=PT67&dq=transpersonal+demise+wilber&source=bl&ots=q4pdyjAUu7&sig=DmDZDFAS90nPPZ2Ajcn72ojs\\_r0&hl=en&ei=YiUdS5SpD4boMdGIqfwO&sa=X&oi=book\\_result&ct=result&resnum=6&ved=0CBsQ6AEwBQ#v=onepage&q=transpersonal+demise+wilber&f=false](http://books.google.com/books?id=DyD4UGTqe4wC&pg=PT67&lpg=PT67&dq=transpersonal+demise+wilber&source=bl&ots=q4pdyjAUu7&sig=DmDZDFAS90nPPZ2Ajcn72ojs_r0&hl=en&ei=YiUdS5SpD4boMdGIqfwO&sa=X&oi=book_result&ct=result&resnum=6&ved=0CBsQ6AEwBQ#v=onepage&q=transpersonal+demise+wilber&f=false))
- [62] Capriles 2000, 2006, 2007, 2008
- [63] <http://www.transpersonalstudies.org/ImagesRepository/ijts/Downloads/The%20International%20Journal%20of%20Transpersonal%20Studies,%202006,%20Volume%2025.pdf>
- [64] Macdonald & Friedman, 2006, p. ii
- [65] Grof, 2009
- [66] Boucovolas, 1999

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## External links

- Institute of Transpersonal Psychology (<http://www.itp.edu/>)
- University of West Georgia's Transpersonal Psychology Program (<http://uwgpsychology.org>)
- Kona University (<http://www.kona.edu/>)
- Manchester Academy of Transpersonal Studies (<http://www.transpersonalacademy.co.uk/>)
- AHP - John Rowan's Guide to Humanistic Psychology - Transpersonal Psychology ([http://www.ahpweb.org/rowan\\_bibliography/chapter14.html](http://www.ahpweb.org/rowan_bibliography/chapter14.html))
- WWW Virtual Library - Transpersonal Psychology: links (<http://www.dialogical.net/psychology/transpersonal.html>)
- John Davis's Transpersonal Psychology website (<http://www.johnvdavis.com/tp>)
- International Journal of Transpersonal Studies (<http://www.transpersonalstudies.org>) Organ of the International Transpersonal Association
- Journal of Transpersonal Research (<http://www.transpersonaljournal.com>) Organ of the European Transpersonal Association
- European Transpersonal Association (<http://www.eurotas.org/>)
- Three books on Meta-Transpersonal Philosophy and Psychology (<http://webdelprofesor.ula.ve/humanidades/elicap/en/Main/Bb-bm-bh>)
- Transpersonal Science (<http://www.transpersonalscience.org>) Michael Daniels' Transpersonal Science website.

- Transpersonal Psychology: A bibliography ([http://www.erenlai.com/media/downloads/ALefebvre\\_Transpersonal\\_r.pdf](http://www.erenlai.com/media/downloads/ALefebvre_Transpersonal_r.pdf)) The most complete bibliography regarding transpersonal psychology, compiled by Andre Lefebvre
- British Psychological Society - Transpersonal Psychology Section (<http://transpersonalpsychology.org.uk/>)

Outline of psychology

## Transpersonal disciplines

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The question of whether transpersonal psychology should be considered one of a number of transpersonal disciplines appears to be answered affirmatively by Boucovolas. Boucovolas discusses how sociology, anthropology, business studies, law, art, acting and ecology may all gain benefits from a transpersonal focus.

A 2005 edition of the *Journal of Transpersonal Psychology* has discussed transpersonal aspects of cinema, suggesting grounds for a merge between media studies and transpersonal psychology. This journal includes a seminal paper by Gaylin (2005), arguing that the media is almost inherently transpersonal insofar as it involves addressing a wider community, therefore helping people to transcend their individuality. Gaylin also discusses how aspects of films can be transpersonal.

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# Transpersonal psychiatry

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**Transpersonal psychiatry** may be considered an application of the teachings of transpersonal psychology to medical matters. It is, therefore, closely allied to therapy which adopts a transpersonal perspective, a topic which has been written about by Boorstein (1980) and for which John Rowan has discussed different streams, such as the Jungian, psychosynthetic and neuro-linguistic approaches.

However, since psychiatrists must have had medical training, transpersonal psychiatrists can be said to differ from transpersonal psychologists and psychotherapists by possession of a medical degree. It still seems likely, however, that many questions which confront transpersonal psychology in a clinical context will also be of interest to transpersonal psychiatrists.

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