

NEUKANTIANISMUS-FORSCHUNG AKTUELL

NEUERSCHEINUNGEN, TAGUNGEN, VERMISCHTES

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INHALT

- 1 NEUKANTIANISMUS-FORSCHUNG AKTUELL 2016
- 2 ADDENDA NEUKANTIANISMUS-FORSCHUNG AKTUELL
 - 2.1 Addenda 2013
 - 2.2 Addenda 2015
- 3 LITERATURÜBERSICHTEN
 - 3.1 „THE RESEARCH ON HUSSERL AND CASSIRER: A BIBLIOGRAPHICAL OVERVIEW“
(Andrea Carroccio)

1 NEUKANTIANISMUS-FORSCHUNG 2016

I. VERÖFFENTLICHUNGEN

a) Primärliteratur (Editionen und Übersetzungen)

- Cassirer, Ernst 2016: *Vorlesungen und Vorträge zu Kant* (=Nachgelassene Manuskripte und Texte, Bd. 15), hrsg. v. Christian Möckel, Hamburg.
- Cassirer, Ernst 2016: *Scritti di filosofia della cultura*, hrsg. v. Roberto De Biase und Rossella Saccoia (*Krínien*. Collana di Studi Cassireriani. Vol. II), Rom.
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Bd. 1: *Scienza, cultura es storia, Cinque saggi di Ernst Cassirer*;

Bd. 2: Paul Natorp, *La teoria cartesiana della conoscenza*;

Bd. 3: Ernst Cassirer, *Scritti di filosofia della cultura*.

b) Sekundärliteratur

1. Monographien und Dissertationen

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3. Tagungs- und Sammelbände

- Neuber, Matthias (Hg.): *Husserl, Cassirer, Schlick: „Wissenschaftliche Philosophie“ im Spannungsfeld von Phänomenologie, Neukantianismus und logischem Empirismus*, Veröffentlichungen des Instituts Wiener Kreis, Bd. 23, Cham (Springer).
- Donise, Anna & Giugliano, Antonello & Massimilla, Edoardo (Hrsg.): *Methodologie, Erkenntnistheorie, Wertphilosophie: Heinrich Rickert und seine Zeit*. Studien und Materialien zum Neukantianismus Bd. 37, Würzburg (K&N).
- Endres, Tobias/Favuzzi, Pellegrino/Klattenhoff, Timo (Hg.) 2016: *Philosophie der Kultur- und Wissensformen: Ernst Cassirer neu lesen*, Frankfurt am Main.
- Gerhard Wagner & Claudius Härpfer (Hrsg.): *Max Webers vergessene Zeitgenossen. Beiträge zur Genese der Wissenschaftslehre*, Wiesbaden (Harrassowitz).
- 7º Encontro de Estudos das Origens da Filosofia Contemporânea, Pontifícia Universidade Católica de São Paulo, São Paulo (<https://sites.google.com/site/anaisfilo2016/trabalhos>).

4. Sonderausgaben/Themenausgaben von Zeitschriften

- Meta*, Vol. VIII, No. 2 / December 2016. Themenheft: Husserl and Kant: The Transcendental-Phenomenological Project (Guest Editor: Iulian Apostolescu). Enthält u.a. Texte über Husserl und den Neukantianismus von Christian Krijnen und Sebastian Luft.

II. VERÖFFENTLICHUNGEN IN VORBEREITUNG

b) Sekundärliteratur

1. Monographien und Dissertationen

- Resende JR, José 2017. O problema da experiência na disputa sobre o método científico: Dilthey, Windelband e Rickert, in: *Conjectura: Filosofia e Educação*.

III. TAGUNGEN AB 2016

- 19.01.2016: *Die Philosophie Ernst Cassirers in der neueren Forschung*, a.r.t.e.s. Graduate School, Universität zu Köln, Köln; Veranstalter: Thimo Breyer, Stefan Niklas.
- 22-24.01.2016: *Neo-Kantian Perspectives on the Exact Sciences*_(University of Konstanz)
 22 January: Historical and Current Neo-Kantian Perspectives on Science
 23 January: Neo-Kantianism and Philosophy of Mathematics
 24 January: Neo-Kantianism and Philosophy of Physics
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- 03.03.2016: *Ernst Cassirer: Art and Myth in the Everyday*, Workshop im Rahmen von The American Philosophical Association Central Division 113. Annual Meeting, Palmer House Hilton Hotel, Chicago, Illinois; Veranstalter: Steve G. Lofts.
- 3-4.04.2016: *Judaism in Modern Philosophy: Spinoza, Hermann Cohen, and the Legacies of German Idealism*, Princeton.
- 19.05.2016: *Die Grenzen des Verstehens. Reflexionen über die Fremdheit von Menschen, Kulturen und Kunstwerken. Cassirer, Husserl, Dilthey, Simmel*, Workshop am Centre Marc Bloch, Deutsch-Französisches Forschungszentrum für Sozialwissenschaften, Berlin; Veranstalter: Mathis Lessau, Mattieu Amat.
- 13-15.09.2016: *Modern German Nonpositivism – From Radbruch to Alexy*, Heidelberg.
- 26-30.09.2016: *7º Encontro de Estudos das Origens da Filosofia Contemporânea*, Pontifícia Universidade Católica de São Paulo, São Paulo.
- 06.-08.10.2016: *Ernst Cassirer: Einflüsse, Rezeptionen, Wirkungen*, Internationale Ernst Cassirer Gesellschaft Symposium, Warburg-Haus, Hamburg; Veranstalter: Birgit Recki, Christian Möckel.
- 7-8.11.2016: *II Colóquio Ernest Cassirer*. Universidade Católica de São Paulo. Grupo de Pesquisa Origens da Filosofia Contemporânea.
- 17-18.11.2016: *Neo-Kantianism and Husserlian Phenomenology Colloquium*, Universidad Diego Portales-Universidad Alberto Hurtado, Santiago de Chile.
- 15.12.2016: *Europa eine nicht-finanzielle Seele geben: Ernst Cassirers kosmopolitisches Konzept*, Workshop am Dimitris Tsatsos-Institut für Europäische Verfassungswissenschaften, Fernuniversität in Hagen; Veranstalter: Martin Hochhut.
- 19.-20.05.2017: *Denken im Zwiespalt – zum 200. Geburtstag des Philosophen und Mediziners Hermann Lotze*, Bautzen; Tagung und Ausstellung (bis 24.09.2017). Veranstalter: Museum Bautzen.

IV. VERMISCHTES

CfP: Husserl, Kant, and the Transcendental Phenomenology,
https://www.academia.edu/30006476/CfP_Husserl_Kant_and_the_Transcendental_Phenomenology

Forschungsgruppe: Martínez, Luciana; Pelegrín Laura; Kant y la matemática. La relectura neokantiana. (= Kant and Mathematics. The Neo-Kantian Reading). Facultad de Filosofía y Letras, Universidad de Buenos Aires. Second Semester 2016 (<http://seube.filo.uba.ar/cursos/kant-y-la-matem%C3%A1tica-y-la-relectura-neokantiana-principios-del-siglo-xx>).

Forschungsprojekt: *Leonard Nelson a problem niemożliwości teorii poznania* (= *Leonard Nelson and the Problem of the Impossibility of the Theory of Knowledge*), 2014-2017, National Science Centre – Poland, Leitung: Tomasz Kubalica

2.1 Addenda 2013

I. VERÖFFENTLICHUNGEN

b) Primärliteratur (Editionen und Übersetzungen)

Lask, Emil 2013: Filosofia do direito. Übersetzt von José de Resende Júnior, in: *Revista Direito e Práxis*, vol. 4, n. 7, 391-429.

2.2 Addenda 2015

I. VERÖFFENTLICHUNGEN

b) Sekundärliteratur

2. Aufsätze (sofern einzeln gemeldet)

Amaral, L. A. D.: Remarks on the Theoretical context of Cassirer's philosophical project. In: *Argumentos - Revista de Filosofia*, v. 13, 247-255.

Resende JR, José: A crítica metodológica das ciências de Wilhelm Windelband. In: *Problemata – Revista Internacional de Filosofia*, v. 6, 381-404.

3 LITERATURÜBERSICHTEN

3.1 „THE RESEARCH ON HUSSERL AND CASSIRER: A BIBLIOGRAPHICAL OVERVIEW“

VON ANDREA CARROCCIO

The aim of this article is to give an essential overview on the different studies and contributions focusing on the relationship between Edmund Husserl and Ernst Cassirer. At the beginning of this work it is essential to highlight how the studies on this topic (few if compared to the large number of articles and researches strictly related to each author) are quite limited in number. Nevertheless, the interest in the links between phenomenology and the philosophy of Cassirer has a long standing tradition and the first evidence of it goes back to 1949¹, thanks to an article by Fritz Kaufmann which opened the path to the following studies². These studies have taken different directions which reflect the multiple interpretations about the two authors and of the deep meaning of their philosophy.

Therefore, this article will firstly illustrate the origin of this field of research; then, it will delineate the variety of readings that the scholars have drawn from it, by organizing them into three interpretation lines: that related to the philosophy of culture, the one proper to the theory of meaning and last we will see the contributions linked to knowledge theory.

First approaches to the problem

The first systematic study on the comparison between Husserl and Cassirer is the above mentioned article by Fritz Kaufmann in 1949³ (only four years after the death of the philosopher), appeared in a collective work edited by Paul Arthur Schlipp for the series of the *Library of Living Philosophers*.

Kaufmann's article is a comparison that takes into account a conceptual perspective more than an historical analysis. From this point of view, Leibniz is the author that could be seen as the

¹ We must note that, in a phenomenological context, some topics on Cassirer's philosophy were already received by Merleau-Ponty in 1945 (M. Merleau-Ponty, *Phénoménologie de la perception*, Gallimard, Paris 1945, p. 337).

² A central position in the critical literature on the relationship between Husserl and neo-Kantianism is obviously occupied by the valuable text of Iso Kern *Husserl und Kant. Eine Untersuchung über Husserls Verhältnis zu Kant und zum Neukantianismus* (M. Nijhoff, The Hague 1964), but in order to have a systematic outlook on the quotations of Husserl's texts in the works published by Cassirer, we can refer to the article written by Giulio Raio in 1988 (*Cassirer e Husserl*, in Id., *Ermeneutica e teoria del simbolo*, Liguori, Napoli 1988, pp. 55-73), but it is also useful the *Personen-Register zu den Werken Ernst Cassirers* published by R. A. Bast (Dinter, Köln 1995). Another recent work with an historical approach is that of M. Lancellotti (*Cassirer: funzionalismo e metafisica*, «Studi filosofici», 23 (2000), pp. 231-278), where the author outlines an interpretation of Cassirer's quotations in the *Philosophy of Symbolic Forms*.

³ F. Kaufmann, *Cassirer, Neo-Kantianism and Phenomenology*, in P. A. Schlipp, *The Philosophy of Ernst Cassirer*, Open Court Publishing Company, La Salle (IL), 1949, pp. 799-854, German transl.: *Das Verhältnis der Philosophie Cassirers zum Neukantianismus und zur Phänomenologie*, in P. A. Schlipp (Hrsg.) *Ernst Cassirer, Philosophen des 20. Jahrhundert*, Kohlhammer, Stuttgart, 1966, pp. 566-612.

reference point for both philosophers, and the critique against the psychologism is of course the aim they share. Kaufmann states that Husserl's interpretation of psychology is owed to Cohen's and Natorp's critical method that reaches the subjectivity only starting from objectivity. However, Husserl keeps a different attitude, compared to Cassirer, as for the subject of his research.

Kaufmann seems to read Cassirer first of all as the philosopher of culture that emerges from the pages of the *Philosophy of Symbolic Forms*, who takes as a starting point the human culture as *Faktum* that needs to be understood. In a phenomenological viewpoint, the subject of the analysis is not only culture, but it touches the whole variety of experience: so, the *Crisis of the European Sciences* is a stratigraphy, a genetical analysis of the experience of the entire Life-World.

Kaufmann recognizes other points of divergence in the positions on the concepts of subjectivity and form. From his point of view, Husserl and Cassirer conceive subjectivity in different ways as a consequence of their philosophical background: the notion of intentionality inherited by Brentano, in the case of Husserl; the impossibility for the reflection to distinguish at a first observation subjectivity and objectivity inherited by Cohen and Natorp, in the case of Cassirer. This distance is reflected also in the way they consider the reflection: in a phenomenological context, reflection is an intuitive way that enables knowledge to seize directly on subjectivity; on the contrary, Cassirer can't conceive an immediate distinction between subject and object. The notion of form draws its outlines from the question on the intuition. Whereas Husserl's concept of form is inscribed into the correlation between noema and noesis. For Cassirer the constructive function is what can determine the object. This is due to the role that intuition plays in Husserl's thought: in the Husserlian concept of knowledge, the sense-perception is not only the initial part of the process, but a fundamental part of it, not only because it is the starting point of a complex perception, but also because the fulfilment of an empty intention must be, at the end, an intuition. That means that in Husserl's theory of knowledge sensation and passivity in general keep a primary position and plays a gnoseological role that can't be reduced to a formal side. On the contrary, Cassirer refuses to give importance to intuition because of the neo-Kantian critique to the Kantian idea of a double source of knowledge: there is no place for intuition in the process of knowledge since the object of the consciousness is always formed by knowledge itself⁴.

According to this article, Cassirer seems to look at Husserl for his theory of the symbolic forms: the notion of *Repräsentation*, in particular, would be compatible with that of intentionality for their common structure of an external reference; moreover, Cassirer would use the structure

⁴ An interesting article has recently appeared on Cassirer critique of the Husserlian correlation between *hylé* and *morphé*: J. Watin-Augouard, *Le sens du sensible. La phénoménologie husserlienne à l'épreuve de sa critique par Ernst Cassirer*, «Annales de Phénoménologie» 15 (2016), 65-82.

of the eidetic variation in order to find the universal and invariant elements of the symbolic formation of reality.

We must finally observe that there is also an Italian author that tried to sketch, in this first phase, a comparison between Husserl and Cassirer, that is Enzo Paci. In an article published in 1968⁵, Paci focuses on the concept of form in Cassirer, trying to connect to the morphological theme in Cassirer, and most of all the concept of symbolic pregnancy, to the psychology of Brentano and to the Husserlian phenomenology.

Interpretations of Husserl and Cassirer as philosophers of the culture

One of the most important interpretations of the relationship between the two philosophers is that of E. W. Orth. Unlike Kaufmann, Orth sees the pivot of his comparison in the philosophy of culture. That means that in his standpoint the *Philosophy of Symbolic Forms* and the *Crisis of the European Sciences* are the texts recognized as the very essence of the two philosophical approaches. This series of studies enters into the general movement of the novel interest in the philosophy of Cassirer (the so-called *Cassirer-Renaissance*⁶) that took place in the Eighties, even if these essays have appeared since 1989.

Orth's viewpoint is that the intentional structure of the consciousness is similar to that of the relation of the signification as reference of the sign to other.

In the article of 1989⁷ we read that phenomenology and neo-Kantianism belong both to the *Kulturanthropologie* because they place the human being at the centre of their reflection as a cultural being⁸. Husserl elaborates a *Typik* of the reflection, that is an analysis of the different *modi* of consciousness depending on the different modalities of intention of the object; on the contrary, Cassirer concentrates on the symbolic forms which reflect the multiple ways of relation to the object. Orth is aware of the centrality of the notion of intuition in the philosophy of Husserl;

⁵ E. Paci, *La presa di coscienza della biologia in Cassirer*, «Il Pensiero», XIII (1968), pp. 109-117, re-edited in Id., *Idee per una enciclopedia fenomenologica*, Bompiani, Milano 1973, pp. 456-464.

⁶ This is an expression taken from an article of M. Ferrari (Id., *La Cassirer-Renaissance in Europa*, in «Studi Kantiani», VII (1994), pp. 111-138), who refers to the words of G. Figal and E. Rudolph in the *Editorial* of the second section of the «Internationale Zeitschrift für Philosophie», I, (1992), p. 163.

⁷ We can find several essays on this topic: Id., *Einheit und Vielheit der Kulturen in der Sicht Edmund Husserls und Ernst Cassirers*, in C. Jamme (Hr.), *Phänomenologie im Widerstreit. Zum 50. Todestag Edmund Husserls*, Suhrkamp Verlag, Frankfurt a.M., 1989, pp. 332-351; Id., *Kulturelle Perspektiven der Wahrnehmung. Husserl und Cassirer*, In: Peter Janich (Hg.), *Wechselwirkungen. Zum Verhältnis von Kulturalismus, Phänomenologie und Methode*, Würzburg 1999, pp. 77-88; Id., *Intentionalität als Grundtheorem in Phänomenologie und Neukantianismus. Auf dem Wege zu einer Kulturphilosophie vom 19. zum 20. Jahrhundert*, in: C. Dierksmeier (Hg.), *Die Ausnahme denken. Festschrift zum 60. Geburtstag von Klaus-Michael Kodalle*, Bd. 2, Würzburg 2003, pp. 129-138; Id., *Humanisme et science: leur rapport conflictuel au sein de la culture. Réflexions à partir de E. Husserl et E. Cassirer*, «Revue philosophique de Louvain», 4 (2003), pp. 551-567; Id., *Philosophie als Literatur. Eine Betrachtung zwischen Husserl, Cassirer und Ortega y Gasset*, in Ch. Bermes, E. W. Orth, P. Welsen (Hg.), *Die Kultur des Textes. Studien zur Textualität*, Würzburg 2009, pp. 21-34.

⁸ This idea is supported also by an article edited in 2003, that is *Humanisme et science: leur rapport conflictuel au sein de la culture*, cit.

however, he tries to comprehend Husserl's concept of perception as a cultural mediation by using the notion of *Deutung* of the hyletic data, in other words the necessity of an "animation" of the perceptual elements. It would be here the connection with the concept of symbolic pregnancy as structure of signification of the mere blind sensation. Another kind of mediation could be seen in the literary aspect of the philosophical production⁹: the phenomenological description is a literary form that modifies the content of its research and therefore it must call upon the *Phantasiebewusstsein*. So, every reflection would be a *Fiktion*, a modification – thus a mediation – with reality.

This perspective takes a more historical aspect thanks to an article published in 2004, where Orth identifies phenomenology and philosophy of culture through the notion of intentionality¹⁰. The study moves from the intentionality of consciousness as a base theory of phenomenology to compare the position of Cassirer under the viewpoint of the philosophical roots. The enquiry of Cassirer on the Husserlian philosophy would be possible thanks to the fact that he recognizes the distinction between the psychology of Brentano and the phenomenology of Husserl. This distance is founded – in Cassirer's interpretation – on the novel approach of Husserl to the consciousness: Brentano's criteria of difference between psychology and physics aren't compatible with the Husserlian concept of intentionality, who re-formulates the entire vision of the intentionality of consciousness on the *Sinnverleihung*. So, by means of intentionality as structure of signification, Husserl would discover the *Urphänomen* of meaning, that corresponds to the Cassirerian concept of symbolic pregnancy.

A distance however remains: Cassirer criticizes the permanence of the couple *hyle-morphé* in the philosophy of Husserl, even in his ripe philosophy of *Ideen I*. Orth covers this seeming distance by considering their common philosophical root, that is Trendelenburg. According to Orth, Trendelenburg is the origin of the fundamental elements of the neo-Kantianism on the one hand, and of Husserl's phenomenology on the other: that is the idea of the *Faktum der Wissenschaften* as starting point of the comprehension, and the idea of intentionality. Husserl would take his moves from the concept of *Bewegung*, elaborated in Trendelenburg's *Logische Untersuchungen* of 1840, as constructive interpretation. On the contrary, the necessity of leading every understanding to the *Faktum der Wissenschaften* would be read by Cassirer under the light of the philosophy of culture. So, for Husserl the intentional movement would be an interpretation that, at the end, creates a cultural world; for Cassirer, the role of the starting point of knowledge would be the *Faktum* of the culture. Therefore, the world would be considered by both philosophers as a *Kulturwirklichkeit*.

⁹ Cf. Id., *Philosophie als Literatur. Eine Betrachtung zwischen Husserl, Cassirer und Ortega y Gasset*, cit.

¹⁰ Cf. Id., *Intentionalität als Grundtheorem in Phänomenologie und Neukantianismus*, cit.

Sebastian Luft returns to this interpretation of the two philosophers as philosophers of culture¹¹. In order to compare Cassirer to Husserl, he uses a broad concept of phenomenology that includes the notion of hermeneutic, in order to give the key of the comprehension of how consciousness is related to the world. Luft's thesis is that Husserl and Cassirer have a complementary project that includes the transcendental perspective. Thus, he wants to prove that "hermeneutic phenomenology" could be a transcendental theory that explains the interrelation of the mind and the world. Luft tries to open the boards of the two schools (phenomenological and neo-Kantian) since Husserl's constitution of the world and Cassirer's account of the symbolic forms are both forms of correlation between consciousness and world. In Luft's viewpoint, this corresponds to the correlation between the subjective (the noetic side) and the objective spirit (the noematic side). So, both Husserl and Cassirer would pursue the understanding of the way the world appears for any experiencing subject, even though they aren't aware of it.

Luft sees the necessity of an integration between a method that understands how the subject constitutes the object and a method that reconstructs the structures of subjectivity starting from the way it understands the world. In order to do this, Luft clearly states that eidetic intuition is a static attitude. The elaboration of a genetic phenomenology needs to take into account a hermeneutical method: so, the genetic analysis would be nothing but reconstructive analysis, as Paul Natorp tries to suggest.

Luft reads the *Crisis* as the ripe phase of Husserl's phenomenology. There would be here the complete application of the genetic phenomenology as a reconstruction of the layers of the life-world. Luft reads the notion of passivity and intuition as "no current-ego"; thus, in his viewpoint Husserl goes beyond intuition to reach a reconstruction of the different *strata* of the life-world. This would be a phenomenology of the subjective spirit. Here enters the philosophy of Cassirer. Luft compares the different horizons generated by the different attitudes (as they are described in the *Crisis*) to the variety of the symbolic forms. Thus, as every attitude of the subject in the life-world intends different worlds, so every meaningful perspective on the world is a form of organisation and comprehension of reality – a symbolic form. In other words, every symbolic form would highlight a specific layer of the life-world.

So, if we incorporate Husserl's genetic phenomenology and Cassirer's philosophy of symbolic forms we could keep together the subjective side with the objective one into a

¹¹ S. Luft, *A Hermeneutic Phenomenology of Subjective and Objective Spirit: Husserl, Natorp, and Cassirer*, «The New Yearbook of Phenomenology and Phenomenological Philosophy» 4 (2004), pp. 209-248. See also Id., *Cassirer's Philosophy of Symbolic Forms: Between Reason and Relativism; a Critical Appraisal*, «Idealistic Studies», vol. 34 n. 1 (2005), pp. 25-47. Both articles are re-edited in Id., *Subjectivity and lifeworld in Transcendental Phenomenology*, Northwestern University Press, Evanston 2011, pp. 235-267 and 268-294.

transcendental frame of research¹².

Interpretations based on the Bedeutungslehre

We need now to trace the line of interpretation that includes the standpoints based on the theory of meaning.

Christian Bermes inherits the viewpoint of Orth, but he focuses on the question of the meaning. In a monography published in 1997¹³, Bermes offers a comparison between Frege, Husserl, Cassirer, Höningwald. For Bermes, the meaning-concept is constituted by two moments: the moment of the determination, that is the moment of definition of the object; the moment of the determinability, that is the open structure of the meaning that matches with the active structure of the determination. The phenomenological notion of meaning would call upon the last aspect rather than to the first. Meaning, in a phenomenological perspective, would be considered only as action of determination of the object; so, there would be no place for the semiotic aspect of meaning, because the linguistic aspect – the determination of the object – is excluded from the phenomenological field of research, that is concentrated on the intentional acts of consciousness.

According to Bermes, Cassirer refers to Husserl in some points of his inquiry. Cassirer would be inspired by the distinction between *Zeichen* and *Anzeichen* in the first *Logical Investigation* to elaborate his idea of symbolic form: the way Husserl talks of *Anzeichen* would give him the idea of the act of determination of the object of knowledge. So, Husserl would present an analysis of the *modi* of determination of the experience that Cassirer could take as a model for the analysis of the *Philosophy of Symbolic Forms*. The concept of intentionality would thus be the key of the analysis of the myth as symbolic form of organisation and understanding of experience.

The same question about meaning is at the centre of an article of the following year¹⁴, in which Bermes reconducts both Husserl and Cassirer to the problem of the meaning as starting point of their reflection. Even if they have the same root, the results of their personal philosophical paths would be quite distant from each other: Cassirer arrives to the critique of the culture, instead

¹² We must leave trace of the dispute of de Warren against this position of Luft, judged as too simple: «The content of his argumentation still evinces a lack of critical awareness of the true complexity of what is methodologically required to demonstrate how the life-world becomes an object of transcendental reflection» (N. de Warren, *Husserl's Hermeneutical Phenomenology of the Life-World as Culture Reconsidered*, in Učník L., Chvatík I., Williams A. (Eds.), *The Phenomenological Critique to Mathematisation and the Question of Responsibility. Formalisation and the Life-World*, Springer, Dordrecht 2015, pp. 133-154. For an understanding of the interpretation by de Warren of Cassirer's philosophy – also with respect to Husserl's one – see N. de Warren, *Reise um die Welt: Cassirer's cosmological phenomenology*, in Id., Staiti A. (Eds.), *New Approaches to Neo-Kantianism*, Cambridge University Press, Cambridge 2015, pp. 82-107.

¹³ C. Bermes, *Philosophie der Bedeutung: Bedeutung als Bestimmung und Bestimmbarkeit. Eine Studie zu Frege, Husserl, Cassirer, Höningwald*, Königshausen und Neumann, Würzburg 1997.

¹⁴ C. Bermes, *Ernst Cassirers und Edmund Husserls Frage nach dem Sinn. Eine Frage - zwei Antworten*, in Krijnen, C., Orth E. (hrsg.), *Sinn, Geltung, Wert: Neukantianische Motive in der modernen Kulturphilosophie*, Königshausen und Neumann, Würzburg, 1998, pp. 185-201.

of Husserl, who reaches the reduction as method of the phenomenological analysis. A crucial difference persists: Cassirer uses the reduction, but he remains “out of it”, in what Husserl could call the natural attitude, and applies the conceptual tools drawn from the *Ideas* to the symbolic forms.

Martina Plümacher sketches a new confrontation between Husserl and Cassirer under the profile of the theory of meaning.

The question Plümacher wants to answer, by referring to Quine and Davidson, is if we can think the theories of meaning of Husserl and Cassirer inside a holistic paradigm¹⁵. The reason why Plümacher tries this path is that both Husserl and Cassirer share the fundamental vision that understanding is always putting in relation (with the words of Paul Natorp “*In-Beziehung-Setzen*”). Meaning is always determined thanks to something external, as in the case of Husserl, who outlines that this “other” is the background (*Hintergrund*), but also an “other” as a subject. The notion of form in Cassirer’s philosophy could be seen as a translation of this: it is necessary to select and organize the experience in order to have an understanding of it. It’s also what Plümacher thinks of Husserl’s notion of *Typus*, that is read as a counterpart to the symbolic structure of knowledge in Cassirer’s philosophy.

In a monography dated 2004¹⁶, the central question of the inquiry becomes the phenomenon of the representation, that is seen as the *trait-d’union* between the phenomenologist and the neo-Kantian. In the viewpoint of this essay, the Husserlian phenomenology starts from the semiotic and reaches the study of the representation in a ripe phase, with the transcendental turn. Cassirer’s path is the same of Husserl, but he goes backwards: Cassirer moves from the theory of concept and arrives to the forms of organisation of the experience based on the structure of reference of the signification. So, Husserl and Cassirer share the same problematic question, that of how we can think representation, but the results they reach are different. A valuable aspect of this monography is of course the research in the philosophical roots of the two movements of thought. The author underlines the debates and the lines of discussion that have brought to light these questions, focusing on how Hermann Lotze is important for the elaboration both of Husserl’s and Cassirer’s philosophies.

The gnoseological standpoint

Another interpretation of the relations between Husserl and Cassirer turns around the

¹⁵ M. Plümacher, *Holismus und Bestimmtheit der Bedeutung. Edmund Husserl und Ernst Cassirer zu ‘Repräsentation’*, in S. Freudenberger, H. J. Sandkühler (Hrsg.), *Repräsentation, Krise der Repräsentation, Paradigmenwechsel*, Peter Lang, Frankfurt a. M. u. a., 2003, pp. 131-153.

¹⁶ M. Plümacher, *Wahrnehmung, Repräsentation und Wissen. Edmund Husserl und Ernst Cassirer Analysen zur Struktur des Bewusstseins*, Berlin, Parerga Verlag 2004.

theory of knowledge.

A first question proposed by Christian Möckel, asks if Cassirer elaborates his concept of symbolic pregnancy thanks to the phenomenology of Husserl¹⁷. According to Möckel, Cassirer uses the eidetic method without referring explicitly to the phenomenologist. The reason can be found in the convergence of the Husserlian notion of *Sinnverleibung* and the Cassirerian concept of *Bedeutung* as we can read in the *Philosophy of Symbolic Forms*. Möckel agrees with the idea that Cassirer takes inspiration to the structure of the intentionality to construct the concepts of presence, representation and symbolic pregnancy.

Afterwards, Möckel have a more moderate opinion. In his *Einführung in die transzendente Phänomenologie* he underlines the interest of Cassirer as historic of philosophy for the phenomenology of Husserl: Cassirer considered Husserl as one of the most important philosophers who took part to the German debate of the early Twentieth Century, becoming thus decisive for his master Paul Natorp. But Husserl was important also for his idea of the philosophy as a rigorous science which Cassirer shared.

The question of abstraction becomes crucial in a study in 2001¹⁸. In this essay, the author argues that Cassirer takes into account the position of Husserl in the *Leibniz' System* and in *Substance and Function*: so, he would open a “hide dispute” with phenomenology on the intuitive nature of the general (*Allgemein*). Husserl would dispute with the viewpoint of the general concept as something constructed, because it would deprive validity to the *Wesensschau*. Behind this, there would be an attack to the psychologism that Cassirer shares: this is the reason why Cassirer accepts the critique of Husserl to the empiricist theory of the abstraction. Thus, the Marburger refers to the *Logical Investigations* only because this is functional in order to maintain a comprehension of knowledge that can reject the concept of substance. Cassirer would be also in debt with Husserl for the vocabulary of the manuscript on the *Basisphänomene*¹⁹: Cassirer would use an Husserlian lexicon in order to describe the basis phenomena, and would re-evaluate the role of the intuitive acts, even though the specific nature of the intuition in Husserl's phenomenology is quite completely modified. Nevertheless, this problem is revisited later²⁰, when Möckel tries to argue a

¹⁷ Ch. Möckel, *Symbolische Prägung: ein phänomenologischer Begriff? Zum Verhältnis von Ernst Cassirer Philosophie der symbolischen Formen und Edmund Husserls Phänomenologie*, «Deutsche Zeitschrift für Philosophie», 40 (1992) Heft 9., pp. 1050-1063.

¹⁸ C. Möckel, *Die anschauliche Natur des ideierende abstrahierten Allgemeinen. Eine Kontroverse zwischen Edmund Husserl und Ernst Cassirer*, «Phänomenologische Forschungen» (2001), n. 1-2, 233-257 (re-edited in Id., *Phänomenologie: Probleme, Bezugnahmen und Interpretationen*, Logos, Berlin 2003, pp. 43-62).

¹⁹ C. Möckel, *La teoria dei fenomeni di base di Cassirer e il suo rapporto con Husserl e Natorp*, in S. Besoli, M. Ferrari, L. Guidetti (eds.), *Neokantismo e fenomenologia. Logica, psicologica, cultura e teoria della conoscenza*, Quaderni di Discipline Filosofiche, Quodlibet, Macerata 2002, re-edited in German under the title *Cassirers Theorie der Basisphänomene und ihr Bezug auf Husserl und Natorp*, in Id., *Phänomenologie: Probleme, Bezugnahmen und Interpretationen*, Logos, Berlin 2003, pp. 149-167.

²⁰ Cf. *Phänomenologie*, cit., pp. 15 et seq.

Cassirerian re-interpretation of the intuitive self-giveness as symbolic intuition: this way, he could insert the aspect of the mediation into the intuition, and thus keep a constructive idea of knowledge.

On the same line of the study of 1992, Bösch compares the concept of intentionality with the symbolic pregnancy, as it emerges in the third volume of the *Philosophy of Symbolic Forms*²¹. Bösch underlines that the point of distance is the role of intuition. But he goes forward: this essay tries to demonstrate, by referring to the *Analyse zur passiven Synthesis*, that the idea of a hyletic fulfilment of the empty intentions is completely out of the horizon of Cassirer; nevertheless, he would accept the notion of *synthesis* as a means for introducing the mediation in the perception: this is the meaning of the *expression* in the volume on the mythical thought, where Cassirer argues that every impression is yet an expression. So, there would be – in the opinion of Bösch – an original experience that refers to an activity of consciousness as its foundation.

An interesting monographic study by K.-S. Choi appeared in 2007²² on a comparison between the two philosophers at an epistemological level. The point of convergence is recognized in the common aim of a “de-ontologisation” of the comprehension of reality. On the one hand, this objective is pursued by Husserl through the reduction to the field of the pure consciousness; on the other, Cassirer reaches it by using the conceptual turn from the *Substanzbegriff* to the *Funktionsbegriff*. Therefore, Cassirer would bring to light the transcendental structures of consciousness, but he would even pull the problem of knowledge over Kant himself by developing a dynamic vision of the categories. In the philosophy of Cassirer, the refusal of the concept of substance becomes possible through the primacy of the relations on the individual element, whereas Husserl removes the necessity of the concept of substance by reducing the existence to the coherence of the perceptual parts of the whole. According to Choi, Husserl and Cassirer share the necessity of a research of a foundation of science outside the science itself. The role of this original foundation in Husserl’s *Spätphilosophie* is played, as is well known, by the *Lebenswelt*; in the case of Cassirer, it is the relational concept of symbol instead what underpins the possibility of the scientific comprehension of reality. At the end, the primacy of the relations on the single things make the individual something unreachable, a mere point of intersection of different scientific laws.

²¹ M. Bösch, *Symbolische Prägnanz und passive Synthesis. Genetische Phänomenologie der Wahrnehmung bei Cassirer und Husserl*, «Philosophisches Jahrbuch», Band 109 (2002), pp. 148-161.

²² K.-S. Choi, *Im Dialog mit den Wissenschaften. Phänomenologie und neukantianische Wissenschaftsphilosophie bei Husserl und Cassirer*, Würzburg, Königshausen & Neumann 2007.

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