

The Concept of Phenomenological Philosophy as A Problem of Phenomenological Reduction by Edmund Husserl

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Abstract:

The article examines the phenomenon of self-awareness from the point of view of phenomenological philosophy. The authors describe the phenomenological method and its application to the study of consciousness. Particular attention is paid to Edmund Husserl's phenomenological reduction and its role in understanding self-awareness. The theoretical relevance of this study lies in the fact that phenomenology offers an original method of studying consciousness, which differs from other philosophical and scientific methods, phenomenological analysis of self-consciousness can help us better understand the nature of human consciousness and its structure, phenomenology can help in the development of new approaches to solving problems, related to self-awareness, such as personal identity, empathy, and social interaction. Practical Relevance: Understanding self-awareness can help people better understand themselves and their place in the world. Social relevance: In today's world, where people are constantly faced with new challenges and problems, self-awareness is becoming more and more important. Historical relevance: the study of phenomenological philosophy of self-awareness can help us better understand the history of the development of philosophical thought.

Key words: phenomenology, self-awareness, phenomenological reduction, Edmund Husserl, transcendental phenomenological sphere.

The purpose of the article:

To analyze the concept of Edmund Husserl's phenomenological philosophy from the point of view of the problem of phenomenological reduction and to reveal the essence of phenomenological reduction as a method of researching consciousness.

To achieve the goal, the following tasks will be solved:

studying the main provisions of Edmund Husserl's phenomenological philosophy, identifying the connection between phenomenological reduction

and other methods of consciousness research, evaluating the importance of phenomenological reduction for the development of modern philosophy.

The results of the research are expected to have both theoretical and practical significance:

The theoretical significance of the research is to deepen the understanding of Edmund Husserl's phenomenological philosophy and its methodological principles. The practical significance of the study lies in the possibility of using phenomenological reduction to study various aspects of human consciousness.

The article will be useful to philosophers who are interested in phenomenological philosophy and the problem of consciousness. To scientists who study consciousness using various methods. For students studying phenomenology and other philosophical currents.

Object of research:

Phenomenological philosophy of Edmund Husserl

Subject of research:

The problem of phenomenological reduction

Research methods: the following research methods will be used in the article:

literature analysis, study of primary sources (Edmund Husserl's work), study of critical literature (work of other philosophers), systematization and generalization of information. The work also uses the method of philosophical hermeneutics: interpreting Husserl's texts, revealing the meaning of phenomenological reduction. Logical analysis was used to reveal the structure and argumentation of the phenomenological reduction. Comparative-historical method: studying the evolution of the concept of "phenomenological reduction" in Husserl's works. System analysis: consideration of phenomenological reduction as a part of phenomenological philosophy, identification of connections of phenomenological reduction with other concepts of phenomenology. The use of a complex of research methods will allow: to obtain a multifaceted view of phenomenological reduction, to increase the objectivity of the research, to obtain reliable results.

Research results:

Phenomenology, as a philosophical method, investigates the structures of consciousness and perception of the world. This method focuses on the description and analysis of phenomena, that is, phenomena that are given to us in direct experience. Phenomenology seeks to eliminate any assumptions and ideas about the world in order to investigate it as it appears in our minds. Self-awareness is a phenomenon that is studied by

phenomenology. It is understood as the ability of a person to realize himself as a person, to understand his thoughts, feelings and actions. Phenomenology examines exactly how a person acquires this ability, what structures of consciousness make self-awareness possible. Phenomenology is a broad philosophical movement in which even from its early period there are tendencies not reducible to Husserl's philosophy: the teachings of Max Schiller and Martin Heidegger, the work of the Munich group of phenomenologists : Johannes Dauber, Adolf Rein ach, Alexander.

We describe the phenomenological method and its application to the study of consciousness. Particular attention is paid to Edmund Husserl's phenomenological reduction and its role in understanding self-awareness. The theoretical relevance of this study lies in the fact that phenomenology offers an original method of studying consciousness, which differs from other philosophical and scientific methods, phenomenological analysis of self-consciousness can help us better understand the nature of human consciousness and its structure, phenomenology can help in the development of new approaches to solving problems , related to self-awareness, such as personal identity, empathy, and social interaction. Practical Relevance: Understanding self-awareness can help people better understand themselves and their place in the world. Social relevance: In today's world, where people are constantly faced with new challenges and problems, self-awareness is becoming more and more important. Historical relevance: the study of phenomenological philosophy of self-awareness can help us better understand the history of the development of philosophical thought.

The beginnings of phenomenology can be found in the philosophy of Locke, who argued for the existence of self-evident truths. However, phenomenology showed itself most actively at the beginning of the twentieth century, through the works of famous German classics, representatives of the famous Göttingen and Munich schools. Classical phenomenology is called upon to consider the problems of self-awareness and

reflection, the problem of describing various forms and levels of consciousness activity. Phenomenology is one of the most popular systems of understanding the world. Its representatives are great philosophers - classics such as Franz Brentano, Edmund Husserl, Martin Heidegger and others. It is in their works that the basic concepts of phenomenology are found. Phenomenological practice finds its application not only in philosophy, but also in psychology, psychiatry, sociology, historical sciences, art history, and other disciplines.

The end of the 1920s was a time of structural transformations that affected the philosophical field, previously built on the opposition of two poles: scientific culture and institutional philosophy. The first pole equally attracted positivists and rationalists, who tried to establish a competent exchange of knowledge between philosophy and representatives of scientific disciplines, logicians, epistemologists, historians of science and, on the borders of the philosophical field, sociologists. Having broken with spiritualism, such figures were predisposed to innovative approaches in various fields: philosophy, pedagogy, politics [7].

Phenomenology ceases to seem like an auxiliary means of science, a simple "theory of knowledge" to which it was previously reduced. It acquires, first of all, an anti-objectivist orientation. In fact, phenomenology presupposes a "revolution of the scientific approach," a decisive transition to the side of a phenomenon that is "deformed" by the operation of "construction." The phenomenological method wants to destroy the false world impoverished by the naturalistic aspirations of our time." Thanks to phenomenology, "feelings", "subjective states", "affective tonality", which presuppose a special form of intentionality and relate to special objects that cannot be reduced to a "model of a theoretical object" and provide access to "the things themselves", acquire philosophical dignity; rejection of the exclusively "theoretical" orientation of philosophy allows us to speak out against the traditional division into objective and

subjective, because the very "essence of consciousness" includes the desire to escape everything purely subjective: "Everything that is consciousness is not closed on itself, like a thing, but strives for peace." The "renewal of philosophy," announced in this way, consists of "considering phenomena in their freshness and specificity, in their ineradicable originality." However, what is noteworthy is that the success of this philosophical movement is associated with the name of Heidegger and Husserl [6].

The special significance of phenomenology for the theoretical capital of the young rising philosophical generation of the 1930s can only be understood by taking into account all the characteristics of its position. If the pole of the avant-garde as a whole opposed the university rationalism of the French sense, then it can be assumed that it itself was a structure internally opposed, on the one hand, to Husserl, who is the most technical and dry ideal that appealed to specialists, and on the other, to Hegel, whose audience turns out to be from an intellectual and sociological point of view, more diverse, including a fairly large number of non-specialists and self-taught people. In fact, if Husserl's audience was recruited rather from the university public, then among the French readers and commentators of Hegel, on the contrary, there are Marxists, existentialists, and theologians; First of all, what is noteworthy here is the coexistence of professional philosophers with educated amateurs [4].

One of the most famous phenomenologists was Edmund Husserl. He developed a method of phenomenological reduction, which aims to "cleanse" consciousness of any prejudices. This method involves "eliminating" the world, that is, rejecting any judgments about its existence. This allows us to explore pure consciousness, what Husserl called the "transcendental phenomenological sphere." Consider phenomenological reduction - a method developed by Edmund Husserl, which aims to "cleanse" consciousness of any prejudices and assumptions. This method involves the "elimination" of the world, that is, the rejection of any judgments about

its existence. This allows us to explore pure consciousness, what Husserl called the "transcendental phenomenological sphere." [1] We can distinguish the following stages of phenomenological reduction:

- epoch: this is the first stage of reduction, which consists in abstaining from judgments about the existence of the world. At this stage, we do not question the very fact of the existence of the world, but give up any claims about its nature.
- phenomenological reflection: at this stage we focus on the very acts of consciousness, on how they are given to us. We explore the structure of consciousness, how it constructs the world.
- transcendental reduction: at this stage we examine the "transcendental" conditions of consciousness, that is, what makes consciousness possible. We explore what Husserl called the "transcendental ego," which is the pure subject of consciousness.

The importance of phenomenological reduction is that it allows us to explore pure consciousness, regardless of any prejudices and assumptions, this method helps us better understand the structure of consciousness and how it constructs the world, and phenomenological reduction has a significant impact on various philosophical and scientific disciplines, such as psychology, sociology, anthropology and literary studies. Some critics believe that phenomenological reduction is impossible, because we cannot completely abandon our prejudices and assumptions. Other critics believe that the phenomenological reduction is solipsistic because it focuses on pure consciousness and ignores the world. Despite its criticism, phenomenological reduction remains one of the most important methods for the study of consciousness [3].

Husserl's phenomenology is rooted in the tradition of Western philosophy, beginning with Descartes and his method of doubt. The ideas of German idealism: Kant and Fichte also had an important influence on Husserl. Husserl was also familiar with the works of psychologists of that time. He first presented his phenomenological philosophy in

the book *Logical Studies* (1900). In this work, he developed a method of phenomenological reduction, which aims to "cleanse" consciousness of any prejudices and assumptions. In his later works, such as *Ideas Towards Pure Phenomenology* and *Phenomenological Philosophy* (1913) and *Cartesian Reflections* (1931), Husserl explored various aspects of phenomenology such as the structure of consciousness, time, space, intersubjectivity, and transcendental phenomenology. Husserl's phenomenological philosophy has had a significant influence on many philosophical and scientific disciplines, such as psychology, sociology, anthropology, and literary studies [5].

Husserl's phenomenology remains a relevant direction of philosophical thought. The phenomenological method is used in various research projects aimed at understanding the human experience. Phenomenology can help us better understand ourselves, the world around us, and our relationships with other people.

It is necessary to consider Husserl's transcendental phenomenological sphere. The transcendental phenomenological sphere is the sphere of pure consciousness, which is cleansed of any prejudices and assumptions. This is the realm of "primitive experience" where we can explore the subjective structures that make it possible to perceive the world [9]. The transcendental phenomenological sphere is neither the world nor consciousness, but the condition of possibility for both. Access to the transcendental phenomenological sphere is possible using the method of phenomenological reduction. This method involves the "elimination" of the world, that is, the rejection of any judgments about its existence. Phenomenological reduction allows us to focus on the very acts of consciousness, on how they are given to us. The transcendental phenomenological sphere has a number of characteristics: intentionality: consciousness is always directed towards something, noesis: this is what consciousness grasps, noema: this is what consciousness grasps, constitution: consciousness constitutes the world. The transcendental phenomenological sphere is

essential for understanding consciousness, its structure and functions. The world as it is constructed by consciousness. Intersubjectivity is how we can communicate with other people.

Husserl's phenomenology is a complex and multifaceted direction of philosophy that has many different interpretations. Studying the phenomenology of Husserl and other authors can help us better understand ourselves, the world around us, and our relationships with other people. Many famous philosophers have considered and interpreted Husserl's works on phenomenology. For example, Martin Heidegger is one of Husserl's most famous students, who developed his phenomenology in an existential direction. In his work "Being and Time" Heidegger uses the phenomenological method to study being and time. The famous philosopher Maurice Merleau-Ponty is a French phenomenologist who studied the phenomenology of the body and perception. In his work "Phenomenology of Perception", Merleau-Ponty claims that the body is not just an object, but also a way of perceiving the world. Emmanuel Levinas is a French phenomenologist who studied the phenomenology of ethics and other. In his work "The Shadow of the Other", Levinas argues that ethics arises from our relationship to the other. Paul Ricoeur is a French phenomenologist who studied the phenomenology of text and interpretation. In his work "Configuration in Time", Ricker claims that the text is not just a linguistic object, but also a way of revealing meaning. Jacques Derrida is a French philosopher who deconstructed Husserl's phenomenology. In his work "Voice and Phenomenon", Derrida claims that phenomenology cannot escape the logic of logocentrism. These are just a few examples of how other authors have interpreted and developed Husserl's phenomenology [8].

Phenomenology has a significant influence on other disciplines such as psychology, sociology, anthropology, and literary studies. It is used to study various aspects of human experience such as perception, emotion, memory, language and social interaction. Husserl's phenomenology had a

significant impact on many philosophical and scientific disciplines, such as:

- Psychology: Phenomenology is used to study phenomena such as perception, memory, emotions, and consciousness. Edmund Husserl and his students such as Max Scheler used phenomenology to study emotions. Maurice Merleau-Ponty explored the phenomenology of the body and perception.
- Sociology: Phenomenology is used to study social phenomena such as intersubjectivity, communication and social norms. Alfred Schütz studied the phenomenology of the social world.
- Peter Berger and Thomas Luckmann used phenomenology to study the social construction of reality.
- Anthropology: Phenomenology is used to study cultural phenomena such as myth, ritual, and meaning. Clifford Geertz used phenomenology to study cultural symbols and rituals. Victor Turner explored the phenomenology of liminal states.

Conclusion:

Phenomenological philosophy makes a significant contribution to the understanding of self-awareness. It explores the structures of consciousness that make self-awareness possible and reveals how a person acquires the ability to be aware of himself as a person. Husserl's phenomenology is a method of studying consciousness, which aims to "cleanse" consciousness of any prejudices and assumptions. This method involves the "elimination" of the world, that is, the rejection of any judgments about its existence. Phenomenology allows you to explore pure consciousness, what Husserl called the "transcendental phenomenological sphere." Phenomenology has a significant influence on various philosophical and scientific disciplines, such as psychology, sociology, anthropology, and literary studies. Phenomenology can help us better understand ourselves, the world around us, and our relationships with other people. Some critics

believe that phenomenology is idealistic and ignores social and economic factors. Other critics believe that phenomenology is too complex and inaccessible to the general public. Despite criticism, Husserl's phenomenology remains one of the most important areas of philosophical thought of the 20th century. The phenomenological method is used in various research projects aimed at understanding the human experience. Phenomenology can help us better understand ourselves, the world around us, and our relationships with other people. Despite criticism, Husserl's phenomenology remains a valuable tool for modern science. The phenomenological method can help us better understand the human experience, develop new research methods, and collaborate with other sciences.

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