THE DIMENSION OF EXISTENCE DISCLOSED
BY UNRAVELING THE INTENTIONAL STRUCTURE
OF IMAGINING

Existence Mediated by Phenomenological Elucidation of Live Phenomena in the Unfolding Significations of Which Empirical Imagination and Empirical Subject’s (so-called “Intentional Consciousness”) of Objects and Objective Events Are Pictured

ABSTRACT

Phenomenology as Philosophy of Existence is concerned with the elucidation of the Manifest of Life presupposed in showing (differentiating/picturing conceptually by pointing, by ostensive demonstration as such) anything with its identity and difference.

Our habitual ways of operating with representations on the other hand betray that we lack a necessary level of awareness of that manifesting Existence presupposed in terms of unfolding significations in the weave of which our memory and imagination are operationally structured by operating with pictures/representations of language and culture. Such a lack of awareness manifests itself in a peculiar way; i.e., in terms of essentialist or anti essentialist suppositions prompted by the structures of operational thinking which falls short of self-understanding as to how reality, thinking and imagination are intertwined and structured to behave and operate with pictures of language. Such behaviour and structure of thinking then manifests itself in the traditional epistemological suppositions of reality of subjectivity in contrast to objectivity, which results from the modality of a thinking in terms of pictures, circling by analysing and constructing pictures without however understanding the structure of these pictures in connection with the actor’s operational habits that shape the actor’s modalities of thinking, belief and imagination structures about reality.

My paper is an attempt to contribute to the awareness in connection with Wittgenstein’s phenomenological reminders about the unfolding of signifying surroundings (of an ostensive definition) for a sign to point, name, picture anything in space, or an event in temporal space. Hence the awareness in question is about the structuring of empirical consciousness of space and temporality.
and is concerned with the possibilities of such awareness for human beings; i.e., for unravelling the ties that intertwine thinking, intelligence as such, to react operationally with pictures of language, analysing and constructing pictures on one another; hence building the structures of a labyrinth of one’s own construction.

Philosophy is the articulation of such a Language which is capable of raising our awareness about our expressions of beliefs/attitudes about truth, reality, existence of things and events. Without such awareness the modality of our thinking remains captured by the operational habit structures of imagination. That attitude although it is a structured intentionality resulting from our learning to operate with signs and pictures of language, expresses itself in the form of beliefs which are not held as propositions of belief, but held as propositions of truth and rational perception about reality, perception of reality, existence of things and events. In other words, the forms of our expressions about reality betray about our deep beliefs that condition our stance not only in relation to the surrounding world, but in relation to the understanding of ourselves. They express the beliefs of imagination in the form of assertions or propositions of self evidence, perception of reality, truth and so on.

Hence they are expressed as unquestioned presuppositions of theories of knowledge and theories of propositions of language about the existence of facts, things, events, “simple and complex objects”, “particulars and universals” etc. Although they are not scientific theories conceived to be verified by experimental sciences, they are introduced in like manner, introducing new entities, as Sense-impressions, Ideas, Universals, Particulars, Atomic Facts, Complexes, Simples, and Substances etc., as objects of analysis and Rational Perception. They express a certain attitude addressed to our operational habits of imagination expecting our agreement to the truth of their premises on the basis of self-evidence, the truth of which is expected to be ascertained, verified by our performing and experimenting an operation in the same way, as i.e., in the manner of Moore’s demonstration of his hand, which is a demonstration reminding and calling us to experiment the same self evident truth and certainty of our belief in the existence of the external world.

The so called “ostensive definition” i.e., is offered precisely on that belief, which is an operating belief, one which, therefore is maintained without one’s awareness that one is operating with the belief and intentional structure of imagination, but with the belief experienced as if a self evident truth is being demonstrated and experienced that one is operating logically in meaning, ascertaining, delineating, differentiating to name and picture an essential feature perceived as such; as if such is the way in which the differences and identities of objects from one another can be differentiated, presented, named, pictured, objectified in language. The ostensive definition as such (in deep