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Ontological Commitment in Medieval Logic

a cura di / edited by
Laurent Cesalli, Parwana Emamzadah
Frédéric Goubier

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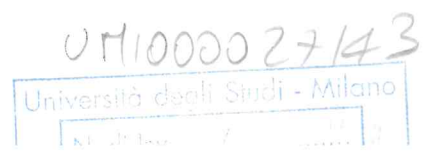
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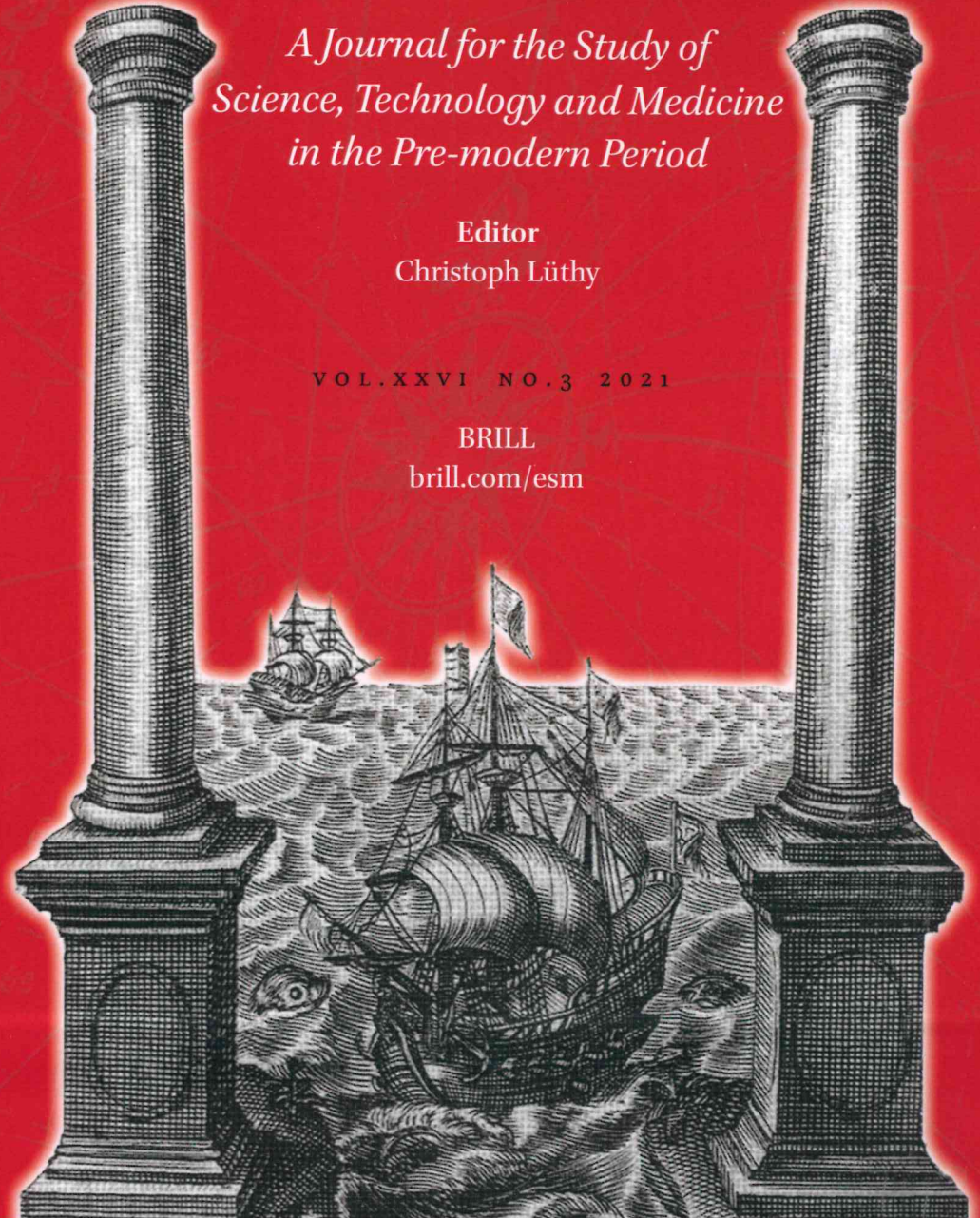
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Étienne Bimbenet

For an Anthropological Turn in Phenomenology

Abstract

Phenomenology, when it investigates life and living things, offers not one but two ways of doing so. It can be rooted in *life* and find its principle there; but it can also describe *living things* and exhibit their essential structure. These are two very different ways of practising phenomenology. The first one places us on the side of a first philosophy whose foundationalist ambition is clearly avowed: here, life is regarded as an ontological principle. For its part, animal phenomenology directs its interest to living beings that could be the object of an intentional description. Animality is not life; it is not a principle but a particular region of our experience, the title of an ontology that is not general but regional. I would like to propose a middle way. Indeed, I would like to start from the phenomenology of the animal in order to progressively raise it to philosophical reflection at its most general level. Animality, provided that it is amended in accordance with our *animal origin*, and without leaving its empirical or regional status, may be an opportunity for renewing philosophy in its fundamental categories, and not only in one of its special fields. If the path of “becoming human” uncovers empirical facts that may open a “space of reasons,” then it is up to phenomenology to rethink not only the animals and the humans but, starting from this “empirico-transcendental doubling,” also philosophy itself.

Keywords: Animal Phenomenology, Animal Origin, Realism, Transcendental Idealism

Phenomenology, when it investigates life and living things, offers not one but two ways of doing so. It can be rooted in *life* and find its principle there; but it can also describe *living things* and exhibit their essential structure. These are two very different ways of practising phenomenology. Well-represented today in France by the work of Renaud Barbaras, the first way consists in starting with being-in-the-world, as we live it and which is offered to intuition, and in searching for its conditions – motor, affective and finally vital. Life is thus considered to be an absolute ground, on which everything depends. In contrast to this “phenomenology of life,” the second path, which Florence Burgat, for example, has been pursuing for several years, consists of an intentional description of animality, within the framework of what is now called a “phenomenology of the animal.” However, beyond a verbal connection (animals are alive and, in a way, they are a privileged empirical expression of life), everything seems to separate these two paths.

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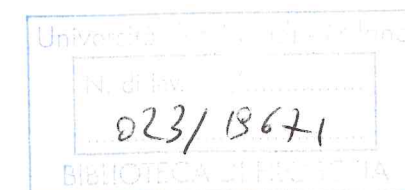
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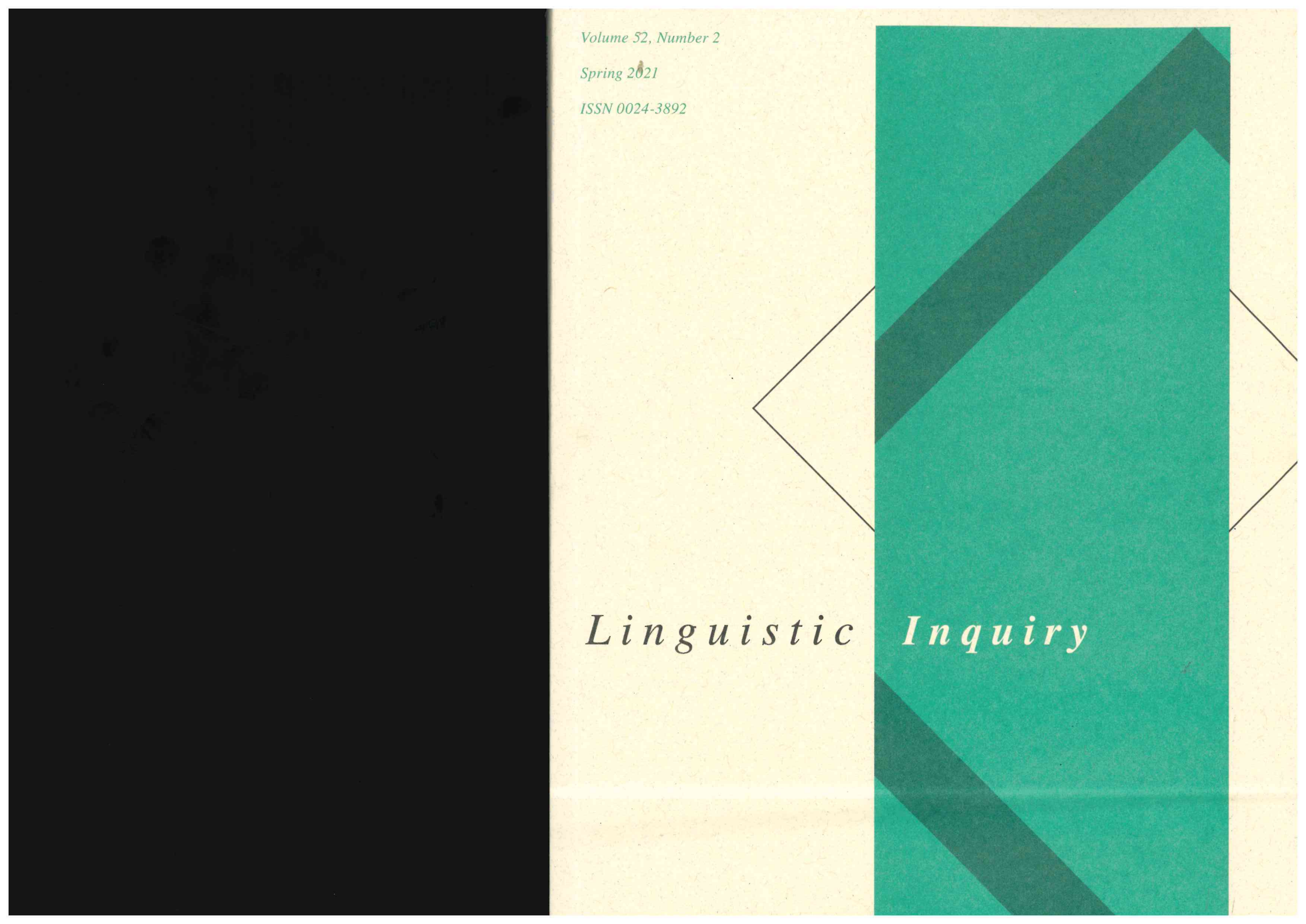
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Exemplarity:
A Pattern of Thought
for Aesthetic Cognition

Edited by Michela Summa
and Karl Mertens

Quodlibet

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The BULLETIN, the JOURNAL and the REVIEW OF SYMBOLIC LOGIC are the official organs of the Association for Symbolic Logic, an international organization for furthering research in logic and the exchange of ideas among mathematicians, computer scientists, linguists, and others interested in this field. The BULLETIN encourages submissions of *Articles* and *Communications* in all areas of logic, including mathematical or philosophical logic, logic in computer science or linguistics, the history or philosophy of logic, and applications of logic to other fields. It also encourages the submissions of abstracts for doctoral level theses in logic. The BULLETIN also publishes reviews of publications in logic.

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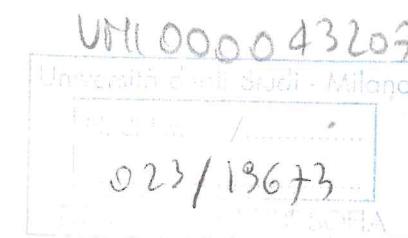
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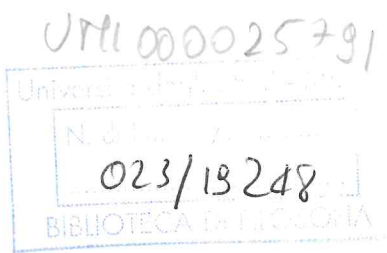
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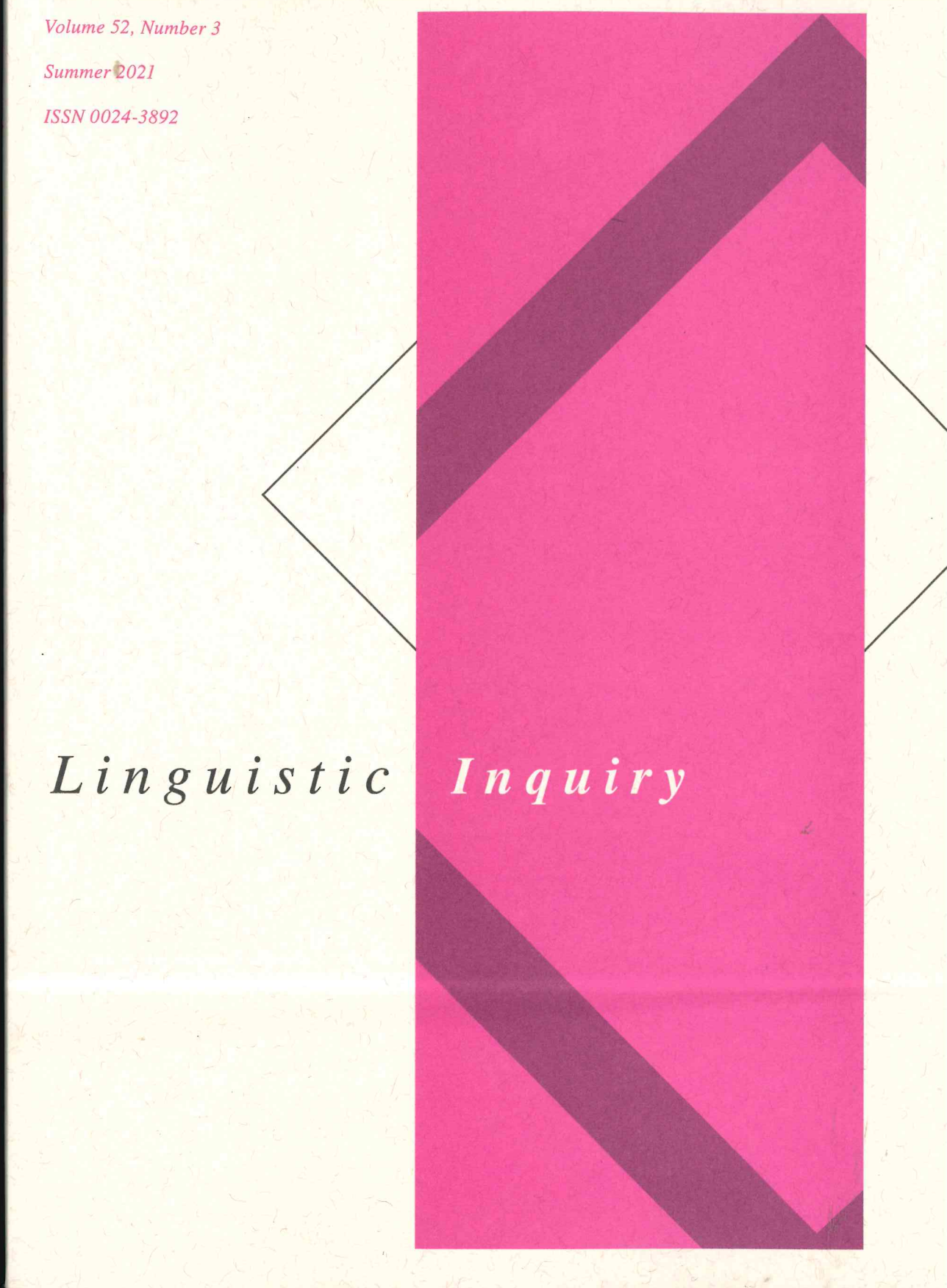
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