

# THE CURE FOR CIVILITER MORTUUS: COMPLEMENTAR VALUES OF PHENOMENOLOGY AND DEMOCRACY

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Although I understand that phenomenology first of all is a method and democracy is a process of decision making and any comparison seems like some kind of category mistake (when things of one kind are presented as if they belong to another), but I will begin from well known facts about phenomenology and democracy and then I will try to underlie common ground for these two and it's relevance to the problems of citizenship. In this presentation I will explore the interaction between phenomenology and democracy as a foundation for a new kind of virtue theory.

Phenomenology, as is well known, represents one of the anti-metaphysical trends of modern philosophy. Its purpose is not a system, but efforts to define a context in which human knowledge begins. Discovers the basic conditions under which knowledge is possible. Phenomenology is kind of practical philosophy, attentiveness to one's own experience, rather than scientific approach.

The existence of global world mediated through media and the various aspects of everyday activity are arranged with the demands of the democracy. However it is not clear what the notion democracy exactly means or how it could and should be exercised. It is clear enough that democracy embraces certain values like consensus, liberty, equality, correct representation, civil activity and etc.); and of course autonomy.

On the other hand the goal of a phenomenology is to describe, "what is really going on", or put it differently, uncover the essence of various processes presented in my consciousness and seek correct interpretation of oneself and the other (hermeneutics) what calls for these values or in the case of individual citizenship – virtues.

I argue that the adequate approach to such values is culminated in phenomenological philosophy which enables examine democracy as something more than it's political version or the dilemmas around the majority rule.

The very possibility to educate herself, be able to open up new possibilities and life-paths and become full member of social cooperation is no longer possible on the metaphysical grounds of monadic individuals but rather through phenomenological reconstruction of the self heading for a desubstantialised self while reflecting on everyday socio-cultural interactions.

The word *Demos* in "democracy" means first of all not majority but ruling held by personality, that is, person with certain values or virtues which enable him make a decisions about his life and life of his fellow citizens adequately. This requirement for a new kind of Citizen was well known in ancient Greek where not all human beings could participate in self-governance, but it is almost forgotten now under the pressure of the popularity of *majority rule*.

Democracy as a process presupposes not only the vision of society without the need of external violence but also guaranty the opportunity to reshape individual and collective identities. Phenomenological method uncovers the elements of individual identity, it's cultural conditions, and at the same time gives a perspective to reevaluate traditional values, everyday practices, individual habits, social roles beyond the satisfaction of narrow utilitarian needs.

Phenomenology seldom deals with the practical spheres where various aspects of this "living" human being are most sharply manifested. – meal, conversation and etc. According to phenomenology unarticulated attitudes and eventually following practices shape individual paradigm of intentional processes and are correlative with personal identity. Attitudes take form of traditions (for groups) and habits (for individuals) which is reflected in everyday ethics and aesthetics. It is crucial for the authentic comprehension and cognition of oneself and the other to reevaluate these usually unarticulated attitudes.

In phenomenology it is held that the flow of intentional processes is dependent upon some presuppositions, which we will call „attitudes“ including cognitive, axiological and volitional approaches, „past“, „future“ and „present“ temporal modes, „us“ and „them“ divisions and etc.

Phenomenology can uncover those individual and cultural attitudes (in the form of traditions, customs and individual habits) which are usually unarticulated but really uphold culture and guide its member's patterns of behavior. From phenomenological point of view it is a mistake to reduce one's theoretical and practical preferences to static opinions about things because phenomenological *epoche* can be extrapolated to any phenomena.

The actuality of this specific case of intentionality (individual self) "identity" which is not described theoretically but discloses itself practically and this usually means pre-reflectively. Pre-reflective sphere is always under the power of various attitudes so we can conclude that identity first of all consists of these attitudes which determinate intentional processes and eventually the whole of practice.

Intellectual and ethical duty of every cosmopolitan agent is to understand this pre-reflective state and its "outside" roots (influences) and reevaluate the specific attitude toward the wholeness of environment. For this, firstly, we need to make our own attitude an issue (usually in conflict with the other attitudes on the same object), secondly – deconstruct it and thirdly – validate it (or not). This enterprise can reveal our attitude as the case of rationalization (in Freudian sense), ideology or just a simple mistake.

Finally the position of intense observance of everydayness not only suspends traditions, customs and habits but also can repudiate them if the observance does not end with obvious evaluation.

The implied in democracy respect to the social partners demands correlative methodological element: suspension (*epoche*) of any attitude shaped by metaphysical tradition towards the *other*, be it left-handed person, her sexual orientation, social class, generation, geographical and physical parameters and etc.

Every cultural identity can be divided into different attitudes which can be grouped or analyzed in isolation. Basic ones usually are attitudes towards gender, race, environment and etc. Careful observance (as the second step of analysis after the problematic aspects of something that was obviously clear are posed) of such attitudes can uncover that they are seen as attitudes of, for example, supremacy. Further reexamining of everyday positioning towards the other can (depending on context) evaluate intelligence rather than power (love), such features as care and mutual assistance rather than competition (gender), gratitude, respect and care rather than exploitation (ecology). Therefore the primal primitive attitude of dominance or supremacy can be changed with egalitarian one, which is the core of democratic attitude.

It is important that we can constantly reevaluate and change our attitudes eventually reshaping our everyday life. For this one ought to maintain hers ignorance and work with herself (in Socratic sense). Although it is difficult to change our attitudes as the basis for traditions (for groups) and habits (for individuals), it's necessary for overcoming our lack of intensive relation to the world which is the basis for the possibility to transform our own identity what in turn is the goal of such processes as democracy.

According to the phenomenology both empirical and metaphysical accounts on values are misleading. Empiricists seek to root values in natural words while presenting it as the only objective reality. Metaphysical attitude on the other hand is too formal, abstract and transcendent in traditional sense.

This fact that every state or act of consciousness has its correlate as an intended object means that subjective - objective dichotomy no longer holds. Secondly, phenomenology states that the valuation always is an experiencing of something, what is already given to consciousness.

Secondly, in ethics of phenomenology as in Kantian ethics, all basic notions are senseless without postulated freedom. What is added to Kant is the uncovered fundamental human condition, showing that the freedom is the very constitution of human consciousness. This means that the main criteria for choosing concrete values are the respect of other person and the responsibility before him as the center of certain practice and correlate of my own "world".

Phenomenology seeks to uncover the meanings of already presented moral experiences eventually opening new possibilities for action. Human mode of being is pure actuality, not individual substance, and this actuality realizes itself due to the structured flow of the acts of consciousness. If we identify person with this flow the main personal characteristics become attentiveness, critical attitude and openness.

This mode of human being transcends Kantian *pure reason* and eventually transcends formal ethics. Values are of emotional nature which attunes human being with reality, life in all its concrete forms. Values stripped from emotional content and left with formal clothing are destructive (as with democracy *only* as a right to vote).

The thing is that according to phenomenology emotions are kind of value attitudes, that is, intentional processes. But again, moods and feelings usually are habitual (once we learn to feel something we will feel it every time it will appear in our horizon of experience), and if they are value attitudes we must constantly reflect on them, and many intended objects (correlates of emotions) has their *culturo-contextual* characteristics.

Real phenomenological values are those (aesthetical, juridical, cognitive and etc.) which binds human beings together in *rational, educational and cultural coexistence*. But all this is about the value of a person rewritten anew for the age after the substantial notion of the self. This person is not reducible to nothing or no one else, he is the absolute and the concrete centre of all acts. On the other hand the value of a person is arranged with responsibility for constant critical reevaluation of myself as the institution which could be in a position to decide her own life and life of the others. This is the absolute fundament of all other values and this is where phenomenology and democracy embraces each other.

As Socrates was mentioned, I find important complementarity between phenomenology and democracy and Greek virtue ethics. Here virtues are in some sense values in itself, they are prior to duty or definite conditions of valuable life (knowledge, talk, friendship, or a simple walk). The possession of such values ensures authentic living as well as the ground for proper functioning of democratic mechanisms, such as communication, free play of ideas, development of distinctive individuality and a spread of spirit of social cooperation, reciprocity of diverse views and experiences. Such an outlook gives a new meaning to phenomenology as practical philosophy: constantly reinterprets living world, underlies new possibilities and reevaluate the democratic ideal itself.

## МЕНТАЛЬНАЯ ОБУСЛОВЛЕННОСТЬ ТРАНСФОРМАЦИИ ОБЩЕСТВЕННОЙ СИСТЕМЫ

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Анализ трансформации в странах Центральной и Восточной Европы ставит ряд вопросов в общественных науках. Какова связь между формой государственного строя и менталитетом общества? Является ли изменение человеческого менталитета необходимым условием трансформации на макросоциальном уровне? А если это так, в каком направлении изменяется менталитет?

Измерением менталитета, в контексте которого обоснованным представляется анализ изменений в политической системе постсоциалистических стран, является противостояние между индивидуализмом и коллективизмом. Конструкт индивидуализм-коллективизм указывает на два качественно различных принципа, определяющих отношения между личностью и группой. Дж. Хофстеде (Hofstede, 1980) определяет коллективизм как