

Appendix 1:

An aphoristic summary of *Ontological Investigations*.

This appendix is a translation of a paper written for the Swedish journal *Ord&Bild* (2/1986). It contains a summary of my views in *Ontological Investigations* spiced with some of my political-philosophical views (5.41-5.51 and 6.41-6.45). The translation contains one change. In aphorisms 5.5 and 5.51, 'socialism' has been substituted for the original 'communism'. This mirrors the fact that I no longer believe that planned economies are, *ceteris paribus*, more efficient than market economies. The socialism spoken of is a society that manages to combine socio-political equality with the market mechanism.

In both style and structure, but definitely not in content, I have tried to imitate Ludwig Wittgenstein's *Tractatus Logico-Philosophicus*. The main aphorisms 1-7 are meant to be directly comparable. *Tractatus* covers, somewhat consecutively, basic ontology, philosophy of language-and-logic, and a philosophy of the mystical. Naturally, I stick to the first, but exchange the other two for philosophy of intentionality and political philosophy, respectively.

Tractate on Reality

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- 1 Reality is all that is the case.
- 1.1 The limit of reality is space-time.
- 1.2 Space and time are also the foundation of reality.
- 1.21 Facts exist *in* space and time.
- 1.3 Both the limit and the foundation of reality belong to reality.
- 1.31 Reality is not limited by anything outside reality.
- 1.4 Even empty space can belong to reality.
- 1.41 Where there is empty space there is no thing, but not nothing.
- 1.42 Empty space is something, but not some thing.
- 1.5 We know that reality comprises more than empty space.

- 2 It is the case that facts are complex.
- 2.1 Many facts have spatial parts.
- 2.11 What is spatially indivisible makes up a simple fact.
- 2.12 If there are atoms they constitute simple facts.
- 2.2 Even simple facts are complex.
- 2.21 Atoms have to have at least two aspects, shape and volume.
- 2.22 Pure sensations – if there are any – also have at least two aspects. Visual sensations have colour and shape; auditory sensations have pitch and volume.
- 2.3 Some facts are necessarily extended in three spatial dimensions; neither more nor less.
- 2.31 A sphere is necessarily extended in three dimensions, a circle in two.
- 2.32 What is three-dimensional can be bounded by something which is two-dimensional. A sphere is bounded by a two-dimensional surface.
- 2.33 What is two-dimensional is to the three-dimensional what a point is to a line.
- 2.4 Some facts are necessarily extended in time, too.
- 2.41 Some facts cannot be punctual in time.
- 2.42 Actions are necessarily extended in time.
- 2.43 You can neither make a revolution nor make love nor play football in a momentary point of time. There is not even time to take a shower.
- 2.44 You might say that the photo finish shows who is the winner, and that therefore the winning is an action which takes place at a momentary point of time. I say: The one who has not run before the photo finish cannot win.
- 2.5 Properties like colour and shape can exist at a momentary point of time.
- 2.51 Mass, electric charge, force, electromagnetic field strength, and energy can exist at a momentary point of time.
- 2.52 Velocity and acceleration can be punctual in time.
- 2.53 Physicists think that all the facts of reality can be punctual in time.
- 2.54 They are dazzled by differential equations with time derivatives.

- 2.6 Movements (changes of place) are necessarily extended in time.
- 2.61 The integral over a velocity function $v(t)$ from time point t_1 to time point $t_2 - \int v(t) dt$ – has to be zero if t_2 equals t_1 . Change of place presupposes time extension between t_1 and t_2 .
- 2.62 A movement can have but not *be* a velocity. What is necessarily extended can contain but not *be* a punctuality.
- 2.63 What is extended (the movement) is not an epiphenomenon to the punctual (the velocity).
- 2.7 Both actions and movements belong to reality.

- 3 Some facts are directed towards other facts.
- 3.1 Such directedness is called intentionality.
- 3.11 Intentionality and consciousness are often assumed to be one and the same thing. To be conscious is to be conscious *of* something. Consciousness reaches out towards something; it has a direction towards it.
- 3.12 If the unconscious belongs to reality, the area of the intentional is larger than that of consciousness.
- 3.2 Intentional phenomena are facts of a special kind.
- 3.21 Nature is the non-intentional part of reality.
- 3.22 A billiard-ball can affect another billiard-ball, but the one cannot have intentionality towards the other. Direction of movement has nothing to do with intentionality.
- 3.23 When I look at the billiard-ball, I am by means of intentionality directed towards the ball.
- 3.24 When I think of the billiard-ball, I am by means of intentionality directed towards the ball.
- 3.25 A billiard-ball can neither see nor think.
- 3.3 Whether intentionality befalls anything more than human beings is to reality a contingency.
- 3.31 Pain can only exist as an object of intentionality.
- 3.32 Where we draw the boundary of intentionality is for animals a very essential matter.
- 3.4 Intentionality can be either presentational or representational.

- 3.41 To see or to hear something means being *presented* for this something. What is being presented lays claim to existence in the intentional act itself (the perception).
- 3.42 To think of something means *representing* this something. What is represented does not lay claim to existence in the intentional act itself (the thinking).
- 3.5 Intentional acts can either reach what they are directed towards or fail in this.
- 3.51 Veridical perceptions, true statements, and wishes which are fulfilled are intentional acts that reach their goals.
- 3.52 Hallucinations, false statements, and wishes which are not fulfilled are intentional acts that do *not* reach their goals.
- 3.53 Presentational intentionality that reaches its goal has an immanent object.
- 3.54 Representational intentionality that reaches its goal has a transcendent object.
- 3.55 Presentational and representational intentionality that do not reach their goals lack objects. They are, so to speak, pure directedness; like an arrow that points without pointing at something existing. In such cases there are within reality only the pointing and outside reality nothing.
- 3.56 A hallucination has no corresponding fact, but the hallucination itself is a fact.
- 3.57 A false statement has no corresponding fact, but the statement itself is a fact.
- 3.6 Meaning has to belong to reality but cannot belong to nature .
- 3.61 In nature everything is as it is, and everything happens as it does happen.
- 3.62 Meaning is only lodged in intentionality.

- 4 Intentionality forms the meaningful man.
- 4.1 Mind is constituted by intentionality.
- 4.2 Man is constituted by body and mind.
- 4.21 The body is a necessary condition for the mind, but the body *is not* the mind.

- 4.22 Intentionality exists in our bodies in the same way as the meaning of words exists in the vibrations of the air.
- 4.23 Mind and body make up a unity. They are fused.
- 4.24 In this fusion we are living. Or, better phrased: We *are* such fusions.
- 4.25 Mind and body are both different, fused, and partly shaped by each other.
- 4.3 Mind and soul are one and the same thing.
- 4.31 The soul belongs to reality.
- 4.32 When the soul dies it becomes nothing. It falls outside reality.
- 4.33 When the body dies its parts are spread in space. The fundamental parts belong to reality for ever.
- 4.34 The parts of your body are immortal, but you are not.
- 4.4 You can believe in the soul without becoming an idealist, but you cannot believe in the soul's immortality without becoming an idealist.
- 4.41 You can become a non-reductive materialist.
- 4.5 Emotions are fusions of the rest or restlessness of the body and the directedness of the mind.
- 4.51 When you are glad you are glad *about* something. When you feel sorry you feel sorry *for* something. When you are kind you are kind *to* someone. When you are angry you are angry *at* someone.
- 4.52 The directedness of our emotions shows itself in language in the form of prepositions.
- 4.53 Emotions, just like perceptions and thoughts, have intentionality.
- 4.54 Happiness makes it hard to stand still.
- 4.55 If emotions had legs they would have one in the body and the other in the soul – and the emotions would not be able to walk unless the legs were connected.
- 4.56 The exceptions prove the rule.
- 4.57 Life anxiety and general euphoria have a directedness, too. They are directed at everything and nothing.

- 4.6 Mind can only discover itself indirectly; like an eye it needs a mirror in order to see itself.
- 4.61 Therefore, the mind easily appears mystical.
- 4.62 Hereby, to the natural scientist, the most ordinary easily becomes the most mystical.
- 4.63 What is ordinary cannot be mystical in principle.
- 4.64 What is large-scale mystical – transcendent reality beyond space and time – does not exist, and, consequently, is no reality. Not even a mystical reality.
- 4.65 What is small-scale mystical – mystical for the time being – exists.
- 4.66 Solar eclipses were but are not mystical. The tidal waves were but are not mystical. Breeding was but is not mystical.
- 4.67 What is mystical for the time being is not mystical in principle.
- 4.68 The soul is mystical for the time being.

- 5 Social reality is a function of nature and nested intentionality.
- 5.1 Nested intentionality is intentionality directed towards another intentionality which is directed towards the first intentionality.
- 5.11 When you look someone in the eyes, you do see this other, but you see that he/she sees you, too. When the other sees you, he/she does not only see you but also your seeing of him/her.
- 5.12 My seeing of you encompasses your seeing of me, and vice versa. We are woven together by presentational intentionality.
- 5.13 In spite of the separation of our bodies we make up a unity. A unity constituted by the peculiarity of intentionality.
- 5.14 Both psychologically strong persons and psychologically weak ones form parts of such unities.
- 5.2 Some emotions are essentially social.
- 5.21 Pride is primarily proudness of oneself before others.
- 5.22 Pride presupposes that one is directed towards others who are directed towards oneself. Pride presupposes nested intentionality.
- 5.23 Shame is primarily shame of oneself before others. Only secondarily it can become shame of oneself before one's super-ego.

- 5.24 By means of nested intentionality we jump into each others' lives in the way two opposed mirrors are reflected into each other. The image in the one mirror involves essentially the other mirror, which, in turn, essentially involves the first one.
- 5.25 In love and friendship we mirror ourselves in one another. This goes for hatred and enmity as well.
- 5.26 In the latter cases we are nested by intentionality into a division; in the former cases we are nested into a communion.
- 5.27 Even a nestedness into a communion is a nestedness of two intentionalities. The unity does not cancel the two-ness.
- 5.28 Even in love you are two.
- 5.29 The unity the mystics are longing for does not exist.
- 5.3 Social reality contains considerably more than social emotions.
- 5.31 Reality contains bodily powers which are connected to souls; also, it contains bodily powers which are connected to nested souls.
- 5.32 These powers can work upon nature, and they can take already worked upon nature to further the appropriation of nature. Nature becomes both an object of labour and a means of production.
- 5.33 Speech acts in language have a structure. They conform to a grammar.
- 5.34 The grammar belongs to social reality.
- 5.35 In labour, as it is in language.
- 5.36 The grammar of labour is called relations of production.
- 5.4 Human activity can take on many forms. Labour is only one of them.
- 5.41 Labour is either necessary labour, surplus labour, or both at once.
- 5.42 Necessary labour is the activity required to reproduce the labouring people at a given level of living.
- 5.43 Surplus labour is the activity required to make new investments and to sustain the luxury consumption of the upper class.

- 5.44 In class societies, the upper class has power over the surplus labour of the lower class. There is exploitation. The lower class is not allowed to perform its necessary labour unless it also performs surplus labour for the upper class.
- 5.45 The upper class robs the lower class of some of their time on Earth.
- 5.46 Exploitation is only one of a multitude of forms for human oppression.
- 5.47 The lower class is often forced to perform even the necessary labour in ways which are far from free. The lower class is oppressed also when it only reproduces itself.
- 5.48 Even absence of exploitation can be a form of oppression. For almost everyone it holds true: better to be exploited than to be a beggar. For many it holds true: better to be exploited than to be unemployed.
- 5.49 The world of the oppressor is a different one from that of the oppressed.
- 5.5 Socialism is a grammar without oppression and exploitation.
- 5.51 Socialism is like Esperanto: a possible structure searching for a people.
- 5.6 Structures come and go.
- 5.61 Social structures are, simultaneously, both condition and outcome for certain forms of human activity.
- 5.62 If our language had no structure, we would not be able to understand one another. You would not even understand what you yourself are saying.
- 5.63 If no one talked there would be no language structure.
- 5.64 In labour, as it is in language.
- 5.65 Structures do not walk with legs of their own. Structures are changed by the people inhabiting them.
- 5.66 The structural determination of social reality differs from the determination of nature.
- 5.7 It is of the human essence to have two essences. First, a biological nature, second a social nature.

- 5.71 Your social nature is biologically founded, but what is social is not biological.
- 5.72 A biological nature is inherent in each single individual. A social nature, on the other hand, is constituted by relations of nested intentionality.
- 5.73 Almost all human beings have a biological nature containing general capabilities to become socially programmed.
- 5.74 A man speaking Chinese and a man speaking Swedish have the same biologically determined general capability for language, but without the social specification the capability will remain a potentiality.
- 5.75 In our drives, as it is in language.
- 5.76 Everybody has a general drive for food. Hunger is hunger, but hunger which has to be gratified by cooked meat eaten with a knife and fork is a different hunger from that which will be gratified by raw meat torn apart by hand, nail, and tooth.
- 5.77 Our social nature, just like our biological nature, offers resistance to changes. It is hard to eat raw mice. You do not change your sexuality by sheer will-power.

- 6. The general form of intentionality is $S \rightarrow O$. This is also the general form of unreality.
- 6.1 When a subject S looks at or thinks of an object O , this subject is directed towards the object. Reality includes the form $S \rightarrow O$.
- 6.12 A subject can also be directed towards another subject, $S_1 \rightarrow S_2$.
- 6.13 The basic form of nested intentionality is $S_1 \rightarrow (S_2 \rightarrow S_1)$.
- 6.2 The general form of intentionality is $S \rightarrow O$ even when O does not exist.
- 6.21 Hallucinations, mirages, fantasies and false beliefs have no O , i.e., there is no O , but the corresponding intentional acts have the form $S \rightarrow O$.
- 6.22 Unreality is brought into reality.
- 6.23 Our world may differ from the world, and your world may differ from mine.

- 6.24 At the railway station: You can see that the train next to you begins to move, although, in reality, it is your own train which is leaving. You are intentionally directed towards something partly unreal.
- 6.3 Reality sometimes creates an objectively given unreality.
- 6.31 The mirage in the desert is not due to any fault in your subjective perceptual system. The mirage is determined by the refractions of light.
- 6.32 At dawn, Earth turns around so that your meridian begins to enjoy the light. But in your eyes the sun rises above an immobile horizon.
- 6.33 Perceptions of nature can contain an unreality.
- 6.4 Social reality often contains, as an essential part, an unreality.
- 6.41 Any God belongs to unreality.
- 6.42 God has been in the habit of saying that those of lower rank in society ought to serve those of higher rank, and women serve men.
- 6.43 This real unreality has been justification both for class society and patriarchy.
- 6.44 Modern capitalist societies – as well as existing planned economies – conjure up illusions with similar effects.
- 6.45 As the sun actually rises in our natural perception, the wage labourer is actually in our social perception being paid for the whole working-day.
- 6.5 Unreality determined by reality can be studied. It belongs to reality.
- 7 We can speak about reality, some choose to pass over it in silence.