Study Guide

to

Edith Stein's

Philosophy of Psychology and the Humanities

By Mette Lebech ©
Faculty of Philosophy, NUIM, Maynooth

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Philosophy of Psychology and the Humanities[1] was written just after Stein resigned from the post as Husserl's assistant in 1917. Her frustration with Husserl's working methods, and with certain aspects of *Ideas II* which she worked on as his assistant, contributed to her decision, as did her determination to give something of her own to philosophy. She set out to solve some of the problems she would have liked to see Husserl address in the constitution-analyses of *Ideas II* at a level more responsive to intersubjectivity[2].

The starting point of the work was her doctoral thesis, *On the Problem of Empathy*. It enabled her to conduct the phenomenological analysis in a manner that took systematically into account the point of view of others – their moods and feelings as well as their thoughts. It was the importance of empathy that made her stand in a certain contrast with Husserl, and it was also empathy that enabled her to use Scheler's insights concerning morality more constructively than Husserl did. The topics she discusses – the foundation of psychology and the humanities – required this sensitivity to intersubjectivity and its moral dimensions, as both of these sciences are concerned with the individual as a producer of meaning and as a member of communities.

In the **First Treatise** the psyche (translated by 'the sentient'), together with the law that governs it ('sentient causality' – Psychische Kausalität), are discussed in relation to the natural and social worlds. In the **Second Treatise** the mind (or spirit, Geist – as in *Geistes*wissenshaften) together with the law that governs it ('motivation') are discussed as the life of individual and communal experiences alike. Comparing the experience of the individual with the experience of the community, Stein develops an understanding of how we experience something as being communally experienced. She is thus prepared not only for the radical contextualisation of personal experience as personal, but also for

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[1] In German often shortened to: *Beiträge*, as its entire title, even though precise, is rather longwinded: *Beiträge zur philosophischen Begründung der Psychologie und der Geisteswissenschaften,* Max Niemeyer, Tübingen, 1970. Literally this means 'contributions to the philosophical foundation of Psychology and the Humanities. But the team of Catherine Baseheart and Marianne Sawicki chose to translate this by the simpler (and equally precise) title: *Philosophy of Psychology and the Humanities*, ICS Press, Washington, 2000. Very little secondary material exists to illuminate the contents of this text. To my knowledge there are only Marianne Sawicki's three papers: "Personal Connections"; "Edith Stein's Philosophy of Psychology and the Humanities. The Jahrbuch Treatises of 1922", and "The Defeat of Hume's Association Theory in Edith Stein's Psychology". Apart, of course, from the same author's discussion of the treatises in *Body, Text and Science*, Kluwer, Dordrecht, 1997.

[2] For a discussion of the circumstances, see Marianne Sawicki: *Body, Text and Science*, Chapters 1 and 6.

the development of a philosophy of the State and of politics[3]. As a consequence she understands personal experience to be radically immersed in, yet distinct from, communal experience, which of course is experienced from within personal experience. However, personal experience as personal only fully makes sense as such, when distinguished from communal experience. For example: I know what I think about something, only when I have made clear to myself what others think, and assess that critically. Only then do I know that what I think is not merely 'taken over' from communal experience (or from someone else's experience), making me a semi-conscious mouthpiece of 'what is thought', or of what someone else thinks; only then am I fully personal, and fully identified as a person. Until then 'contagion' can get the better of me and make my behaviour understandable only as a member of the mass, or only as manipulated by someone else.

It is the idea of energy and its circulation that enables Stein to consider the relationship the psyche has with the network of nature, manifesting itself in the effects sleep, food and activity have on experience. It is the same idea that enables her to conceptualise how meaning contributes to the life of the individual; establishes community, and structures personality. By paying close attention to the phenomenon of psychic energy she reaches an understanding not only of what is specific to the psyche (1st Treatise), but also of the constitutive role community plays in the experience the individual (2nd Treatise). Such attention even enables her to identify various types of communality depending on the level of energy shared. Hence her kind of phenomenology incorporates, while also providing an investigation of, what later became known as 'social construction'.

Thus Stein completes her foundation for a philosophical anthropology, sketched in her doctoral thesis, by analysing the constitution of the human being as sentient (having a psyche) and spiritual (having a mind). She is thereby also accounting for the human person's unique individuality (manifested in one's soul) and also for the person's indispensable social insertion (in various forms of communality). The anthropology expressed in the twin work from 1933, *The Structure of the Human Person/ What is the Human Being?*[4], is based on this phenomenological foundation. The phenomenological ontology of *Finite and Eternal Being*[5], which Stein described as her spiritual testament, is also to be read against the background of the phenomenology developed in *Philosophy of Psychology and the Humanities*. These treatises, in fact, comprise Stein's independent development and original application of phenomenology. She understood the essays to be '*Beiträge*' (contributions). This is an adequate enough designation as they build on Husserl's phenomenology and extend it into the foundations of psychology and the humanities. That said, however, these treatises also could be viewed as an independent attempt to think phenomenology anew, and hence to provide an alternative to Husserl's version. Either way Stein's philosophy of Psychology and the Humanities is of interest

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[3] Stein, Edith: *Eine Untersuchung über den Staat,* Max Niemeyer, Tubingen, 1970.

[4] Stein, Edith: *Was ist der Mensch?*, Edith Steins Werke, Bd. XVII, Herder, Freiburg, 1994, and *Der Aufbau der menschlichen Person*, Edith Steins Werke, Bd. Herder, Freiburg,

[5] Stein, Edith (Teresia Benedicta a Cruce): *Endliches und Ewiges Sein. Versuch eines Aufstiegs zum Sinn des Seins*, Edith Steins Werke, Bd. II, Herder, Freiburg, 1986. Trans. by Kurt F. Reinhardt as *Finite and Eternal Being. An Attempt at an Ascent to the Meaning of Being*, The Collected Works of Edith Stein, Vol. 9, ICS Publications, Washington D.C., 2002.

especially to those concerned with the methodology of these sciences. It also is of interest to those concerned with philosophical anthropology and ethics, and is thus of particular interest to those searching for a platform for ethics from within the phenomenological tradition.

This *Study Guide* provides a synopsis of the work to support the reading of it, as well as a series of questions and answers that might serve as a kind of glossary for understanding it. It also provides a very brief bibliography, listing only what is strictly relevant to the reading of the work in question. The *synopsis* follows the articulations of the text, so as to reproduce a 'reader's digest' of its argument. It attempts to provide an instrument for opening the text, to which end brevity has been prioritised with the aim of referring the reader back again to the text. If the present Guide succeeds in this it will have fulfilled its purpose. Whenever page numbers are used, they refer to the ICS English translation. It should be easy enough to locate these in the German, as they occur within the section under discussion[6]. The *questions and answers* provide emblematic discussions of themes running through the two treatises and turning up again in Stein's later writings. They define terms and place them in relation to others. The *select bibliography* intends to provide the English reader with only what is strictly required. A comprehensive bibliography can be found in Marianne Sawicki's *Body, Text, and Science*.

This guide is written to be of service to all intending to read the work, who may feel deterred by the lack of introductory material available as well as by the difficulty of the text itself.

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[6] The Max Niemeyer edition is soon to be replaced by Herder's *Edith Stein Gesamt Ausgabe.* Referring to the formers page numbers would thus at this point in time make little sense.

First Treatise: Sentient Causality

The purpose of the treatise is to identify the proper object of psychology. This is, according to Stein, sentient causality, which manifests itself in life-power, as distinct from motivation. Psychic energy, hence, is the phenomenon that in all its manifestations gives rise to our specific understanding of the psyche as something at the interface between body (governed by the 'lawfulness' of nature, treated by natural science) and spirit (governed by the 'lawfulness' of motivation, treated by the humanities). It manifests itself whenever life-power is experienced, and life-power is experienced in the phenomena of vigour and tiredness (and all intermediary and other specific states), which I experience as the *mode* of my experiences beyond the 'lawfulness' of the mind, even if still under the influence of it.

Psychology, therefore, cannot be an exclusively natural science, as life-power stands under the influence of motivation. Nor can it belong exclusively to the humanities, as life-power exhibits a conditioning beyond motivation. It must, in order to be true to its object (and hence to be properly conducted) study the phenomenon of life-power as it manifests itself in behaviour *and* experience.

Introduction
Stein is not relying on earlier treatments of sentient causality, i.e. the kind of causality operative in the psyche, because none before her had been properly phenomenological. Stein makes a preliminary definition of the sentient as the set of coherences of experience and its correlates that are affected by life-power, and she understands causality, following Husserl, as what characterises physical nature, and as the 'lawfulness' investigated by the natural sciences.

I. Causality in the Realm of Pure Experiences

In this section Stein accounts for the bearing causality can be understood to have on experience as such.

§ 1. Constitution of experiences
The current of consciousness as we experience it is already constituted as me-experiencing-something, and hence constituted as such (i.e. as a stream of experience). Yet we can imagine the stream of consciousness as pure becoming, pure unarticulatedness, entirely obscure. This is experience without the experience of something. However, there is becoming and fading away of phases, and these are what make us constitute the entities of experience within the current. Constitution happens, the experiencing becomes the experience of something, because things 'linger on' in experience until you see them and start 'having an experience'.

§ 2. Classification of experiences
These experiences get into relationships with one another. Some experiences change into other experiences, but not every experience changes into every other. A sound does not become a tactile sensation or a vision, for example. Thus various fields into which experiences fall are constituted, corresponding to the various senses. Even if these fields nearly form individual currents, it must be said that there is one current because there is one 'I', for whom the current is.

§ 3. Association of experiences
Experiences occur together – as if it were always on the background of others or in some kind of context. Association by contact is a connection of experiences with other experiences simply because they occur together. However, such togetherness is by no means 'causal', i.e. 'effected', it is just occurrence, pure becoming. There is no way of effecting or bringing about the stream of consciousness: its streaming is radically different from physical effectedness. This also means, of course, that there is no way of causally inducing any particular experience: intentionality is not causality.

§ 4. Causal Influence on Experiences
The involvement of causality with experience shows up, in contrast, in the layer of life-feelings, in vitality. The intensity of the experience is low if I am weary, high if I am alert. Various shades of intensity may be experienced: tiredness, sluggishness,

feverishness, vitality or joy. These states, which we feel, appear to us as caused. It is in the *experience* (and not in the *content*, or in the *consciousness* of the experienced content) that causality is experienced, and it is experienced as distinct from motivation, which attaches to the content.

II. Sensate Reality and Causality

In this section Stein distinguishes sentient causality from natural causality because of the former's experiential structure.

§ 1. Consciousness and Sentience

It is through the distinction between my immediate life-feeling and the state I am actually in, a distinction I must make when for instance feverishness terminates suddenly in exhaustion, that I come to distinguish between a *true* 'psychic state' and a *deceptive* consciousness of experience. I can, in other words, be 'wrong' about how I really am – about how much energy I really have. Such life-power, thus, must be a real property *felt* in the life-feelings, but sometimes deceptively so. Yet I know about the life-power always only in this fallible way. However, acquaintance with the signals of deception is part of a critical epistemology of inner perception, and we acquire it (well or not so well) through experience. What concerns Stein is whether the 'true' state is understood to be caused, so that the distinction between the true and the deceptive states relies on the former being *caused* and the latter *not.*

§ 2. The Sensate Mechanism

Not only is life-power experienced, it looks as though life-power is spent in experiencing, and also as if there is a limited amount of it immediately available. This is comparable to reactions in the natural realm: here also causality manifests itself as transmission of energy; if one ball hits another, the first one slows down. The psychic mechanism may be construed as a conversion of life-power into active experiencing, and as a utilisation of life-power by active experiencing. As there may be consciousness without psyche, and psychic life without consciousness (reduced, that is, to life-feelings alone), this mechanism is something specific to precisely sensate (psychic) creatures, involved with both causality and motivation. What makes psychic life manifest is life-power.

Some experiences seem not to draw on or contribute to life-power. This depends on intensity and the breadth of the range of experiences experienced. This limitation points to a characteristic of the psyche, which is receptivity. Receptivity manifests itself as a quality only when it is challenged, for example by a change in activity. This challenge can be overcome by training (habit), and the development of the relevant faculty remains for as long as the activity still requires exertion. In contrast, if the faculty is never used, it 'atrophies' and finally 'dies'. Faculties, hence, are clusters of 'facilities', 'run' with the help of life-power in the psyche. But their source in the realm of meaning transcends the psyche.

§ 3. The Sensate and Causal Laws
Hence all sensate experience is causally conditioned. But it is precisely that: only *conditioned*. There is no causal law to determine what I see, hear, smell etc. at any given time: here the laws of motivation come into play. If there were a causal law, there would be an experience produced by the life-force, which could be predicted from the amount of life-force present at any given time. But life-force is very difficult to measure. It is more like a quality than a quantity, and the field of the life-feelings is continuous, so that there are always shades of feeling between two qualities. The possibility of positing causal laws for life-feelings rests on the classifiability of these various qualities, which however are always blurred at the edges. The resulting vagueness generally permits only considerations of probability. On the other hand, this does not exclude insight and wisdom.

So, can life-force be predicted? Here is where the influx of life-force from the sphere of meaning comes in. Because meaning is motivating we cannot determine by the laws of causality what the life-power in an individual should at any given moment be. All we can do is to observe empirically the power of an individual, i.e. the levels of power that the person seems to possess or be able to access. We cannot measure this power, yet we can talk about it, as for instance all parents do, when they observe the facility with which their children learn different things.

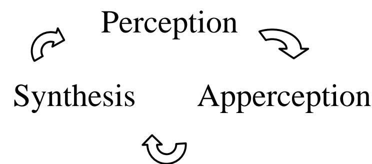
III. Mental Living and Motivation

In this section Stein accounts for how motivation is the basic 'lawfulness', i.e. what essentially characterises, the life of the mind in its entirety.

§ 1. Motivation as Basic Lawfulness of Mental Living
Thus, for a full understanding of the psyche we must thus investigate the constitution of experiences and take them into account. Up until this point we have considered the stream of consciousness to be purely passive. It never actually is experienced thus, of course, except perhaps while dreaming. We actively constitute experiences: from immanent data in acts (memory, perception etc.) and from transcendent data in objects ('things', whether physical, psychic or spiritual). The activity of consciousness – in so far as it simply points towards something and makes it stand out as something – inaugurates a new sphere. Motivation is the lawfulness of this sphere; it is what explains the facts that I execute one act *because* of another.

> *Motivation, in our general sense, is the connection that acts get into with one another: (..) an emerging of the one out of the other, a self-fulfilling or being fulfilled of the one on the basis of the other for the sake of the other (p. 41).*

Motivation may be implicit or explicit. Stein also uses the words ‘conscious’ and ‘latent’ (not ‘unconscious’), because what is implicit can be made conscious, and is effective in consciousness. Motivation encompasses apprehension of a thing, in so far as such apprehension is motivated by sensory data. In general, perception motivates apperception, which again motivates synthesis, in turn motivating perception, so that something analogous to the hermeneutic circle applies to perception as such. The object perceived rationally requires a certain perception, and hence rationality is the inherent standard of objectivity.



That there are rationally required responses to motivants of various kinds means that the subject can gain insight by explication of the rationality of motivation. This is true not only for theoretical acts, but also for practical acts.

Within the sense of anything recognised as valuable, there inheres the notion that it simultaneously confronts you as something that ought to be. From that, the norm is to be inferred, that whoever brings a value to givenness (along with its non-existence and the possibility of materialisation) should set himself the goal of its realisation (p. 43).

That the meaning of the act is, properly speaking, the motive does not mean that the act in which the motive is perceived plays no role at all in motivation. It is only because the act is carried out, that the content is brought to givenness for consciousness. The acts bringing the motive to givenness are called *motivants* by Stein, and the motivated acts *motivata*. Sometimes the motive does not logically require a response, as in logical motivation, but instead opens up for a variety of motivata, which can be *understood* on the grounds of the motive. If the motive does not motivate understandable motivata

(perceptions, attitudes, acts, etc.) then the person experiencing them is experienced as being deranged.

Because the object transcends the stream (in so far as it is what the act grasps after, in the current in front of it, so to speak), there is no continuous field of acts in the current (as there are continuous fields of tones or colours). Because of the unity of the current, however, there being no act does not mean that there is no experience. But when there are acts, the unities constituted by the going forth of motivation remain complexes swallowed up by the stream, and they can be recalled as such. This allows me to analyse them in their complexity. Understanding, therefore, is re-enacting the motivational complex, having the whole complex and its truth in front of me. Whereas re-enactment of motivation makes sense, the re-enactment of the causal influences in the current is pointless; causal connections as such defy *understanding,* even though they can be explained.

§ 2. Motivation in the Realm of Paying Attention

The freedom of paying attention relies on its motivatedness. Hence awareness as such is motivated, even if it must be conceded that experience (but not its constitution) can be inflicted.

§ 3. Attitudes: Their Adoption and Denial

The freedom of adopting an attitude likewise relies on its motivatedness. This means that the hermeneutic circle is operative at all levels of consciousness:

Perception motivates attention	
Attention motivates cognisance	
Cognisance motivates judgement	Below the level of intentional willing
Judgement motivates acceptance/rejection	Above the level of intentional willing
Acceptance/rejection motivates attitude (implicit adoption of **values**)	
Attitude motivates action	

Attitudes befall me, yet I can take a stance in regard to them. I can 'neutralise' them, by a judgement to the effect that they are unfounded. Such adoption or denial of an attitude may be part of the attitude, but it may also be the object of a separate act. This is because adoption and denial of attitudes have their motives, just as attitudes do. These are the values.

§ 4. Free Acts

Values are freely chosen, even if not always explicitly. They are so, precisely because they are implicit in the adoption or rejection of attitudes experienced. The adoption or denial of attitudes is executed as experiences in their own right, where the ego is 'boss' of its own experiences. Such acts are experienced when the whole thrust of the act comes out of the ego. These acts of will are, in terms of energy consumption, the most costly acts.

IV. Impulse and Inclination

In this section Stein discusses the relationship between motivation and causality in the concrete experiences of inclination and impulse.

§ 1. Inclinations and Attitudes

Inclinations are like attitudes in that they happen to us – they are not free acts. Inclination cannot, in other words, be executed; it can only be awakened. It does not necessarily lead to a doing; if I accept an inclination, it merely takes hold of me (like an attitude). Again, like attitudes, the inclination is objectively grounded, causally dependent, and dependent on the influence of the will. It is dependent on the will in three ways: I can withdraw attention from the object that grounds it, I can counteract the causal influences, or I can influence the causal factors themselves by the will.

2. The Structuration of Impulses

Inclinations are not always motivated; they may be caused. Such is, for example, the urge to get up and move after having remained seated for a long time, or the restless movements of the nervous person anxiously waiting. These we call impulses, and they are not dependent on having a conscious goal, nor are they felt as a striving. They cease when they find their fulfilment. If they did not, their intensity would quickly burn out the subject in which they inhere. Also: the subject can put a stop to their consumption of energy in a manner no longer explicable in terms of causality. The way in which impulses arise and are fulfilled or suspended lets us see the psyche as a reservoir of life-power that maintains itself relatively stable through influx and outflow of power.

3. Motivation of Inclining

Inclining properly speaking, in contrast to impulse, is 'goal-conscious'. It arises in the life-sphere, but is directed by a conscious goal. This makes it partly motivated, even if its form of release is the same as with the impulse. It is unlike willing in that it is not entirely or purely motivated.

4. Inclining and Willing

Willing includes not only a goal-consciousness, as in the case of inclination, but also an orientation towards one's own doing. Hence inclining can be directed towards many things that cannot be rationally willed: attitudes and feelings, for example, which precisely are not one's own doing.

V. The Intermeshing of Causality and Motivation

In this section Stein establishes how mental life feeds into psychic life, and how sentient causality supports mental life in a sentient person.

§ 1. Causal Conditionality of Acts

For there to be any acts, i.e. for there to be any egoic activity within the sphere of mental life that we experience (as distinct from imagine), a certain amount of life-power is required. This is true with modification even for the personality that is not causally determined (i.e. the pure spirit) – its power, however, will stem exclusively from itself, i.e., from its will, and hence it will not be strictly speaking 'life-power' but more precisely will-power.

§ 2. Influencing of the Sensate Mechanism by the Contents of Experience

Acts in which 'matters are given' do not generally consume life-power in a perceptible way. They depend on the level of life-power available at any given moment, but do not either contribute to or draw upon life-power. However, emotions, relating to the same things (perceived, remembered or whatever) as valuable (having a positive or negative value), induce fluctuations in life-power that can be immediately sensed. The egoic contents of these emotions contribute to the streaming of life-power, either by drawing on it or by enlivening it. The emotion itself is motivated by the value in question, and it is rationally motivated in so far as it corresponds to this value in all its dimensions. But the way this value as felt impacts on the psyche is causal – the enlivening or the depressing character of the feeling is causal in nature. Again, we can turn our attention away from the value, influence the causal factors (by medication, e.g.), and by will-power counteract the causal factors themselves. Delight, love and pleasure have an enlivening effect on the life current, whereas fear, anxiety, and sorrow have a depressing effect.

§ 3. The Co-operation of Causality and Motivation: Sensate and Mental Life Power

The relation between psychic and mental life-power is more or less like the relation between a car's battery and its engine. It is a prerequisite for mental activity that some amount of psychic energy is available, (and to the extent that it is, it also 'recharges the batteries'). However, mental life-power introduces a new level of power transcending that of psychic life, as it can import energy from the outside world in an 'objective' manner – i.e. through its awareness of objects (of value). This new level empowers the person to achieve things entirely beyond the realm of sentience. However, the spending of mental energy implies the spending of psychic life-power. Whenever mental energy is spent on something, less psychic energy is available for something else. Mental energy, in fact, is much less limited than psychic life-power. It is the psychic life-power that sets a limit on the expenditure of mental energy, but mental energy can also be used in the good administration of psychic life-power, so that its capability of supporting mental expenditure is maximised.

The replenishment of energy can thus come both from the life-sphere and from the mental sphere. Rest in the life-sphere includes the taking of food and drink and sleep, rest in the mental sphere is the confidence of someone trusting in God. Similarly such trust could also conceivably have the goodness and the meaningfulness of the world as its object.

§ 4. Causality and the Efficacy of Will

Willing consumes the highest amount of psychic life-power among the mental activities of living beings. It is also, however, capable of supplying energy out of itself – not

psychic life-power, of course, but mental energy from willpower, which in times of need may stand in for psychic life-power. It may stand in also for the resolve or the impulse power inherent in motivation, but it cannot *produce* psychic life-power. You can will an attitude: you cannot will an inclination.

§ 5. The Problem of Determination

The causal conditionedness of psychic states depends upon life-power. But to know how any conditioning would turn out in concrete circumstances, one would have to be able to foresee the mode of energy in every concrete moment leading up to it. This is not practicable. What is practicable is to foresee what a person is capable of doing (within the limits of plausibility), from the structure of his or her personality and the circumstances under which he or she is made to act.

(For a discussion of Stein's argument with Hume, which frames her discussion of psychic causality, see Sawicki, Marianne: "The Defeat of Hume's Association Theory in Edith Stein's Psychology", a paper presented to the Eighteenth Annual Symposium of the Simon Silverman phenomenology center, Duquesne University, March 10 – 11, 2000. http://mysite.verizon.net/vze3cjre/esonhume.html)

Conclusion

Those who do not properly distinguish between psychic causality and physical causality, on the one hand, and between psychic causality and motivation, on the other, will not be able to focus properly the subject of psychology. The subject of psychology being psychic causality, this must, in order not to be reduced to something foreign to itself, be investigated in its complex relationships with physical causality and motivation, as much of its functioning cannot be detached in practice from these networks. What has thus been accomplished in the *First Treatise* is a determination of the subject of psychology in terms of which reductionist approaches can be understood for what they are, and according to which the science of psychology can find coherence.

Second Treatise: Individual and Community

In this Second Treatise, Stein attempts to delimit the proper subject of the Humanities, in the same way as she delimited the subject of Psychology in the First Treatise. This can only be done by grasping in its complexity the idea of communal experience, which is what all the disciplines of the humanities are dealing with: sociology, history, anthropology, law, politics etc. These all have in common that they concern themselves with shared experiences and their correlates, social realities. This is why Stein first investigates the subjective side of this correlation, i.e. the experienced experience, and secondly the objectification resulting from this experience of various groups and communities. Generally we talk in objective terms, and overlook the phenomenological basis for such objectification. Here this basis is worked out in great detail, to reveal as part of our experience the experiences that serve as a foundation for communal experiences and hence for our understanding of community as such.

Introduction
We have seen that psychic occurrence is not self-contained. It cannot be explained without recourse to the way in which it is influenced from 'without', from the natural world (as investigated in the *First Treatise*), and from the sphere of meaning giving rise to the social network (as investigated in the present treatise). This social network is structured around two forms of communality: community (in which subjects are united organically, taking each other as subjects) and society (in which subjects are together for rational reasons, a union which is mechanical and in which subjects take each other as objects). These two modes are often blended and they are also mixed with natural togetherness (which lies on the border between causality and communality), expressing itself in the phenomenon of contagion.

Stein divides the treatise into two parts. One is concerned with the *current of the community*, which investigates how communal experience appears (to us, in our experience). The other is concerned with *community as a reality*, in which the various forms of community known from within communal experience are identified and analysed.

I. The Experiential Current of the Community

In this section Stein investigates the structuration of the experiential current of the community, and compares individual experience with communal experience.

§ 1. The Composition of Communal Experiences

The pure ego has a unity that cannot be found in the subject of communal experiences. However, these are similar and different in 3 regards: (1) according to the subject of the experiencing; (2) according to the experience; and (3) according to the kind of current the experiencing forms. The subject experiencing communally is 'we' whereas it is the 'I' in experience simply. The experience differs in three respects: in relation to the *content*, the *experiencing,* and the *consciousness* of experiencing. In relation to the content, there is a distinction between that which the individual experiences *as* a member of the community, and that which he or she experiences as him- or herself. Communal experience has content. In relation to the experiencing, we must distinguish between private experiential colourings and an experiencing which is not private. There is such a thing as communal experiencing. In relation to the consciousness of experiencing, however, we cannot say that such exists at the communal level. The consciousness of the community's experiencing belongs only to individuals, whether within or outside the experiencing community.

An example that might help us to understand and test Stein's ideas is that of the Irish relationship with the British. Here the content experienced is *who the British are*, experienced in various ways by various individuals, but coalescing into a tapestry of the *Irish attitude*. The experiencing of this communal experience is distinct in each member of the community and may even be observed from the outside by means of empathy, but

it still has an identity without which it would not make sense to talk about '*the Irish attitude to the British*'. However, the consciousness of this experience lives in the individuals: there is no super-individual consciousness apart from the consciousness of individuals, even as these experience communal experience to be *matrix, guide* and *binding*.

The kind of current we can talk about for communal experiences is therefore different from that of the individual ego, as the experiences combine in the latter because they radiate from a single centre of consciousness. Even so, communal experiences do combine into a unity, which may be called the current of the community. It should not be forgotten, however, that

> *the relationship of the communal experience to the individual experience is constitution, not summation* (p. 144).

This means that just as the individual constitutes experience to be what it is, communal experience likewise constitutes what this experience is. Hence the sense we have of communal experience's being normative. We experience what can be experienced, and we know what can be experienced from our experience of communal experience. The unity into which communal experiences coalesce is structured by motivational complexes and conditioned by physical circumstances. It is studied by the Humanities in various ways.

§ 2. Components of the Experiential Current

Only some components of the individual current coalesce to build up the communal current.

a) Sheer sensuality or sensory intuition cannot build up communal experience. This means that the community as such has no sensuality, even if its members have. "There are no sensory experiences among the communal experiences" (p. 146). However, experiences in which sensuality forms the material may combine to form the current, but then only because of their meaning. This is also why imagination may build up the communal current, in so far as we can distinguish between fantasy intuition (which is private) and fantasy intention (which is publicly accessible).

b) Categorical acts, founded as they mostly are on sensory intuitions, are not, however, reducible to the latter. Their meaning may build up the communal current, in so far as they can be shared and hence be the object of super-individual experiences. What pertains to the individual experiencing and what pertains to the meaningful core of the experience can only be judged in the concrete case.

c) Affective acts are founded experiences; they are 'reactions' to information having sensuality as their matter. They have egoic and extra-egoic components, the egoic

ones making objective sense in terms of values felt. This sense can be shared, and that is why it gives rise to a deeper kind of agreement, as what is shared is egoic contents. The structure of the ego therefore also structures the value-world – the individual's value world as well as the various collective value worlds. The ideal value hierarchy is the value hierarchy corresponding to the ideal ego.

d) The confluence of the communal experiences into super-individual experiential currents occurs around meaning, and as there may be different meanings so there may be different communal streams. The subjects of communal experience are in other words identified together with the experience. 'The Irish experience the British as…' says something about how the British are experienced, but it also identifies who the 'Irish' are (from the perspective of the one using the expression).

§ 3. The Joining of the Experiences in the Current

Experiences could connect, we saw, in the experiential current of the individual in four ways, which we now will examine in order to establish which of them recur as joining experiences in the current of the community: association, motivation, causality and efficacy of will.

a) Association could take various forms, we saw: it could be by contact, by sense (which really is a kind of motivation) and as real disposition of sentience. As the community has no unity comparable to the unity of the 'I', association by contact, i.e. by proximity in the current of consciousness, does not apply. Neither does sentience as a characteristic of one organism. This means that association plays no role in the constitution of the current of the community.

b) Motivation, in contrast, plays an important role. Complexes of meaning may be realised by the individual as well as by the community – as meaning can be shared. What unifies the current of the community are those experiences that play a role in its growth, and what builds up common experience are motivational structures shared through communication.

c) Causality underlies motivational structures in that energy is required to execute them. It is brought into play when sentient networks overlap or communicate. They overlap when I 'catch wind' of someone else's vigour by being connected directly to his power-circuit by means of his physical presence, without him being depleted of energy. This is what happens in sentient 'contagion'. But sentient networks also communicate when energy is held in common, so that a real community is formed when meaning is shared. Hence, causality does play a significant role in the constitution of the current of the community.

Excursus on Sentient Contagion

Sentient contagion can be observed in animals as well as in humans. It presupposes psyche and hence bodily awareness, but not the ability to compare impression and object (the foundation of rationality). Bodily awareness, or sheer sensory experience,

enables one individual to react to another individual's 'body-language' without consciousness of such reaction. When birds flock or fish gather in a school, they imitate each other and hence obtain a super-individual co-ordination of behaviour. All spontaneous imitation illustrates this phenomenon, which is observable in humans as well (in yawning, for example, or in preconscious adoption of accents, etc.). Such imitation may be accompanied by understanding, even if that is not always the case. Understanding, of course, presupposes mental life.

d) Efficacy of will also connects experiences in the current of the community. Someone may be enabled to do something precisely because it has been ordered, and in a similar manner the community can undertake actions in common because someone takes decisions for it. However, Stein claims that the ultimate responsibility rests with the individual, because only *the individual person* is individual (i.e. simply one), incapable of internal faction forming, and hence only it is capable ultimately of producing out of itself and from within, the willpower which originates responsibility. Willpower, in other words, cannot *originate* outside individuals.

II. Community as a Reality: Its Ontic Composition

§ 1. The Community as an Analog of an Individual Personality

Having now gained an understanding of the analogy between the life of the individual and the life of the community, we can now proceed to compare the subjects of this life. We will do this in order to address the relationship between the individual and the community.

§ 2. The Community's Life-power and its Sources

The individual psyche is made manifest by the way in which life-power structures experience and by the way it is experienced in consciousness.

a) *Life-power as a property of community.* The same is the case for the community. Its life-power also manifests itself as structuring the experience of the community and as being experienced in the states of the community, as vigour or sluggishness, feverishness or depression.

b) *The life-power of individuals as a source for the life-power of their community.* The life-power of the community depends on the life-power of its individuals – they contribute some part of their life-power to the life in common, in the measure that they live as members of the community.

c) *Outsiders as power sources for the community: indirect impacts.* 'Outsiders', when they enter into contact with the community, also contribute to communal living in so far as communication as such is community. Even enemies contribute energy to one another, in so far as they are open to the influences emanating from each other.

d) *The significance of social attitudes for the life-power of the community.* This illustrates how the attitudes of the members of a community towards each other are also of great importance for the flowing of the life of the community. Attitudes that attain to the core of the person (trust, gratitude, love, mistrust, and hatred) either affirm or negate the being of the person. Hence these attitudes either enable or disable the person's powers, and hence render that person capable or incapable of contributing power to the life of the community. Such mechanism also works between nations: the hatred of a 'neutral' country may more seriously disable the powers of another nation, than open hostility would do. The hatred, of course, affects the person or the community that hates even more deeply than it affects the person or the community hated.

e) *Objective sources of life-power.* Besides these subjective sources of life-power (i.e. sources in individuals and communities) objective sources exist: these are the values. These concern the landscape, all physical conditions (which apart from providing material for creativity also have a mood attached to them), as well as everything meaningful (including the meaningless). Thus civilisations contain in their mental life sources of life-power in the form of art, literature, etc., which are objectively enlivening, both for themselves and also for other cultures that come into contact with them.

§ 3. Sentient Abilities and the Community's Character

The community is powered by life-power in the same manner as the psyche. This means that there is something in the community that can be compared to the psyche of the individual, but what exactly is it?

a) *The absence of the lower sentient capabilities in the psyche of the community.* There are no sensory abilities in the psyche of the community, even if its psyche is of course founded upon individuals who have such abilities. A group of people is not as such blind, even though a group may consist of blind people.

b) *Intellectual abilities.* It is much easier to talk about an intelligent family or about the French 'esprit'. This is because mental capacities are shared in a more radical way. We do in fact talk about 'French thought' or 'German thoroughness', and by these characterisations we mean to say something about the French or the German psyche.

c) *The specific character properties, "soul" and "core" of person.* Value response is the most natural behaviour of the individual person; the person is a value-tropic being. Its individuality, the center of and subject for mental activity, is the soul, and it has various depths because of its relationship with the person. The person's choice of values incarnates in the soul as depth. Neither the person nor the soul, however, has any proper development as such. A person's character may mature, and the soul may ripen, but this doesn't happen through its own doing, but rather by an 'otherworldly' power, corresponding to an awakening of the soul to its own depths. There is also such a thing as soul-less behaviour, where the kindness that is a static quality of the soul shrivels up, perhaps due to a stroke of fate. This shows that it is the person that

has a soul, a body and mind – so that the soul grows out of the core of the person, and is built into the core of the person, so that the soul accounts for personal depth and structure. However, it is the person who is the ultimate subject. Given that we can talk about character properties of a community, the question is whether we can talk about the soul of a community.

4. The Fundamental Relationship of Individual and Community

Which constituents of the individual personality allow for the formation of community?

a) *Commonality of experiential structuration as a basis of social unions.* In the first place commonality of experience allow for the formation of community. It makes for an open plurality of individuals, where people are linked because their personalities are isomorphic. They share values (as their experience is structured alike) and hence are alike. But they do not constitute a higher-order personality, because they do not, simply due to their isomorphy, necessarily lead a life in common.

b) *Individual and mass: "mass contagion".* In the second place super-individual sentient networks contribute to the formation of community. They make it possible for one individual to infect another by transfer of energy, conviction and even 'ideas', but the energy flowing is weak as it is not supplied by any objectivity, but is only a likeness induced by contact. Animals flock together in this way, but what is formed is not a super-individual personality, with a single life and a specific character: the mass remains a 'heap' of individuals without an internal principle of organisation, until or unless a leader or leaders emerge, together with stratification usually. When ideas are taken over by contagion, this happens by suggestion. A conviction is induced – perhaps because the subject is 'in need of conviction' – and the greater the power that follows from the induction the livelier the conviction will be. The propagation of ideas in a mass is therefore more properly expressed as the propagation of conviction. And the credulity due to a need for being convinced of *something* (anything) may even be constitutive of a mass. Convictions of values or states of affairs induced in this manner do not make the mass into a community: mass action continues to be a managed action, not an action in common.

c) *Individual and association.* In the third place the ability to act purposefully contributes to the formation of community. Associations are formed when individuals join together for the sake of attaining a particular purpose. Associations do not originate, therefore, in the distinctiveness of individuals (as communities do); they originate in the institution of the machinery of the association. Thus there is a kind of timelessness to the association, as well as fixed roles that can be carried out by a number of different individuals of the requisite type. An association acts like an individual in the service of its purpose, and though it is relatively independent of its members it is nevertheless dependent on community to function properly.

d) *Individual and community.* In the fourth place the soul as subject for value-response and mental life reaches out beyond the individual to allow for community formation. It does so in the following ways:

aa) Organic nature of the community. It is because of its 'soul-likeness' that the community grows like an organism and cannot be instituted like an association. The soul, in other words, allows for such communal growth. The community is alive in virtue of the life of the individual members, it is not brought into existence by an act of will, nor can it be maintained by such acts.

bb) Character of the community and typical character of the community member. It is also why the community has a character of its own, based on the character of the individuals, as in an association. But in so far as there is a community of life, the community also has a soul (i.e. a life-centre) which imparts its character to the community. There is no life-centre in the association: here the character is based exclusively on its structures and the character of its members. The association has no soul.

cc) The genesis of community: Reciprocal dependence of individual and community. Where community arises out of the common structuration of experience (i.e. around social types held in common), these personal unions become the 'environments' determining the development of the persons making them up. In them the social virtues (or vices) are developed, and hence they are valuable in themselves as they enable the soul to bloom.

dd) Character, soul, and mind of the community. Out of such communality the community character of the individual is also nourished. The more valuable he finds the community to which he belongs, the more he will treasure the character that makes him a member of this community. If individuals live with 'the soul open' to one another, then you can talk in turn about a soul of the community, and also of a 'mind', if the common experience allows for a common centre of experience. This again might be either at the expense of distinct personal centres or allowing for personal life apart from that of the community.

ee) Various types of communities. A collective person is the ideal community, in which all members take part with their entire soul as free and responsible persons. However, community can still exist even if not all members are free and responsible persons. Among higher animals community seems to exist, and also among children, because of lives being lived and co-lived understandingly. Hence if community does not necessarily presuppose freedom, it does presuppose originality (in the sense of a sense – or senses – of identity and similarity).

ff) Representatives of types of community and carriers of communal life. It is possible for some members of a community to be carriers of communal life to a greater or lesser extent. This depends on the degree to which the individual identifies with communal life.

e) *Mixed modes of social unions.* In the fifth place the co-existence of will and soul in an individual reaches out beyond the individual to make for a mixture of forms of communality: communities may to a greater or lesser extent mix with association, and hence bear the mark of greater or lesser institutionalisation.

f) *The social types.* Hence there are types of sociality corresponding to types of persons. The types of sociality in which I participate constitute another way of describing my character, in so far as the social types I come to take on, because of the roles I play in various institutional or communal settings, correspond to the personal type I am in virtue of these.

Concluding Consideration: The Distinction in Principle between Sentient and Mental Being, Psychology and the Humanities

What Stein has achieved, as the title of the concluding considerations indicates, is to distinguish the principles of psychology and the humanities. These are different: one is the psyche, manifested by life-force at the intersection between causality and motivation, and the other is mind, the 'lawfulness' of which is motivation. She discusses this distinction in terms of Rickert's and Windelbrand's efforts to define the objects of psychology and the humanities, and shows how efforts to reduce psychology to the humanities or the humanities to psychology are equally absurd. Such efforts both miss the specificity of mental reality and underestimate the kinship between psychology and natural science.

Postscript

What Stein accomplishes with this treatise is to provide a foundation for Psychology and the Humanities. This means that she explains in what their respective objects consist, and hence what defines the two sciences that arise from them. Psychology is working at the intersection between causality and motivation, an intersection manifesting itself in life-power. Whereas life-power can be observed, it can be so only in so far as it is experienced. That is why psychology is not a natural science like chemistry: It takes the psyche for its object, and the psyche is neither sheer nature nor pure mind. It is, in contrast, where nature and mind interact. The Humanities, in contrast, are working with mental reality as such as their object. They are not, of course, working in the manner of the natural sciences, investigating whatever can be understood in terms of causality. But the reality with which the Humanities are concerned is not less real than the object of natural science; it is of a different kind. Its lawfulness is motivation, and hence the Humanities investigate meaning as understood and shared by individuals. As meaning is in principle shareable, the 'how' and 'why' of its sharing is likewise meaningful, and gives rise to an understanding of communal experience, which can be explored in order to understand community. This is what history, sociology, politics and anthropology do explicitly. Language and literature do the same implicitly. The foundation for our understanding of group behaviour must be an investigation into how communal experience is built up. This is what Stein shows, and also what she provides. Therefore 'Contributions to a philosophical justification of Psychology and the Humanities', may rightly be translated with the more succinct 'Philosophy of Psychology and the Humanities'.

Questions and Answers

I. About the object of *Philosophy of Psychology and the Humanities*

1. What is *Philosophy of Psychology and the Humanities* about?

It is about what the point and purpose, i.e. what the proper object is, of the two scientific disciplines Psychology and the Humanities. The background is that psychology has emerged slowly from a context in which it was by no means clear whether it belonged to Natural Science, whether it was linked to the co-emerging science of Sociology, or whether it was a subject of the Humanities, just like History. Also, with education experiencing a surge at the time Stein was writing, due to the admission of women and the less well off, the subject of the Humanities became experienced as something unwieldy and unorganised because of its rapid growth. It is the purpose of the two treatises to furnish the reader with precise definitions of the respective objects of Psychology and the Humanities, defining them not only over and against one another but also in relation to the Natural Sciences.

2. What does Stein understand by Psychology?

Stein defines Psychology as the study of life-power, the energy manifesting itself within experience at the intersection between causality and motivation, between nature and spirit. Psychology therefore is neither a natural science, which investigates the lawfulness of causality, nor is it part of the humanities, which are concerned with complexes of motivation. It concerns what does not belong to either of these specifically, namely psychic causality, and hence is a science *sui generis*. Again, however, psychic causality is a phenomenon that manifests itself in life-power. Its specific nature requires that methods be used which are not designed to detect causality simply (because psychic causality is an *experienced* causality) or to deal with meaning only (because psychic causality is experienced as *causality* and as *distinct* from motivation).

3. What does Stein understand by the Humanities?

The Humanities concern whatever is regulated by the lawfulness of motivation, i.e. *all experience characterised by being experienced because of another experience*. Motivation can be seen in individual persons but also in the independent reasons for which people act. The reality regulated by the lawfulness of motivation is spirit (*Geist*), and because human beings experience things because of other experiences, they are

spiritual. However, they are not ‘spirits’ in that they cannot be simply reduced to this experience of meaning. They also have body and soul, whereas pure spirituality is of a different order than either of these. Spirit, in fact, is concretised by meaning, not by matter, which means that several individuals can share the same spirituality, and also that spirit can be investigated as such in whatever incarnates it, in particular in anything produced by humans, such as literature, history or art. It is important to remember that Stein’s word for the Humanities, because of her German mother-tongue, is *sciences of the spirit (Geisteswissenschaften).*

4. What is the Person, according to Stein?

A person is not necessarily a human being, according to Stein. A person is a principle according to which the world makes sense. It may be said that human beings are persons because they are rational beings, in so far as rationality as such brings its bearer into a conscious or reflective relationship with the world, and hence with the self (rationality being the ability to distinguish and compare impression and object). So all rational beings would be personal, but all persons would not necessarily be human beings (nor rational). To say that a person is a rational being may be true in some cases, but it is not necessarily so. There could be beings with a kind of responsiveness to being superior to that of rationality, who also would be persons. If persons, however, are material, i.e. have a body, then they also have a soul providing the person with depth and reflecting its character. So persons are essentially subjects of value-response. To be so they must be consciously intentional, but they are not necessarily bodily. A person, hence, is a subject that is consciously responding to values.

5. What is the Soul, according to Stein?

The soul, for Stein, is the substance of the bodily person, and hence is not only marked by its motivations but also embodies them, and converts them into physical expression. This means that the soul is experienced as the substrate of the faculties, with permanent qualities such as friendliness and purity (due to the self-identifying recognition of the other human person and the simplicity of reflective intentionality). The qualities, together with the soul, can be temporarily suspended, for example through a ‘stroke of fate’, when the depletion of energy is such that the soul is quasi-anaesthetised. But the soul remains at the disposal of the person: it is the person who has body, soul and spirit, and who integrates them. Hence ‘to lose one’s soul’ could mean to sever it from one’s own person, to be a stranger to one’s soul.

II. Concerning the Methodology of *Philosophy of Psychology and the Humanities*

6. What is the relationship between Stein's work and Husserl's?

As Stein edited what is known today as *Ideas II*, and also assisted at Husserl's classes on *Nature and Spirit* in which he elaborated the material presented in that work, she was completely familiar with Husserl's thought. She also, however, spotted a lacuna, one that she attempted to fill with her doctoral thesis on empathy. As she grew certain that Husserl was not going to take into account the experience of the other and the other's experience, the structure of which she had discussed in her thesis, she decided to end her formal collaboration with Husserl as his assistant. It was then that she felt the need to contribute in a more formal way to phenomenology the insights she had gained. Thus she decided to clarify the relationship between phenomenology, psychology and the humanities. This, she did, however, in contrast with Husserl, on the understanding that empathy plays an essential role in the constitution of the 'I' of the human person. She was so convinced of empathy's importance, that she analysed experience in its two-fold structure: as my experience, and as experience shared with others. This effectively enabled her to take into account the experience of the other as an essential element of the experience of the self. She thus adumbrated what later became known as 'social constructivism', issuing from the later work of Wittgenstein.

7. Is Stein a Phenomenologist?

Stein is in her own understanding contributing to phenomenology (probably throughout her entire life). But her understanding of phenomenology is, that it occupies the center of philosophy as such, which means that she thinks she could do nothing else than phenomenology, given that she is a philosopher. Her commitment to the description and discussion of experience as experienced is her ultimate philosophical commitment, which means that the kind of arguments she would accept against her philosophy are arguments drawn from experience as such. This commitment embodies her understanding of experience as the ultimate, prior even to the constitution of the 'I'. Experience is the medium in and through which 'I''s are constituted – constituted necessarily and at the same time as unique and as reflecting each other, and hence as several.

8. What role does empathy play in the Phenomenology of Stein?

Empathy is the act in and through which 'I''s are constituted, whether that of myself or that of others. It constitutes the relationship between a subject, i.e. a unique pole of experience, and experience as such. As it sees this relationship in others seeing it in me, it remains an act, which, unlike the function of constitution, can be carried out or not. Empathy, in other words, is not 'automatic' to the same extent as constitution is. However, it is an act *sui generis*, akin to but not identical with perception, feeling, memory and imagination. Its proper object is the experience of another, i.e. experience

experienced by someone who is not me, but like me, whether sensually (as with animals), or intellectually (like human beings).

9. What does 'constitution' mean for Stein?

'Constitution' is a term she inherits from Husserl, who uses it systematically to mean the way in which things appear to form unities (for me, for us). Constitution happens quasi-automatically, but not without the activity of the 'I'. It is the primary activity of the 'I', its first expression. Whenever there is constitution, there is an 'I' (or several 'I''s). This is why 'I''s are constituted *as constituting,* according to Stein. Constitution is the activity basic to intentionality, and therefore basic also to rationality. Whereas animals can be said to be intentional, they can so only in the limited sense according to which their consciousness is object-directed. They cannot, however (in so far as they are irrational) distinguish and compare impression and object. Their intentionality is not reflective. This means that they have no understanding of the activity of constitution basic to their awareness, and this again means that their access to the realm of meaning is strictly limited to their object-awareness.

III. **Concerning the Content of *Philosophy of Psychology and the Humanities***

10. What is rationality, for Stein?

Rationality is the quality of acts adequately corresponding to things. It therefore presupposes the ability to distinguish between things as they appear to me and things as they are. Without this distinction the building up of meaningful experiences would not be possible, as it is implicit in the discernment of essence. Rationality applies to all kinds of acts, in particular both to emotions, and to judgements involving values. A rational value-response is one in which the felt or known value is adequately responded to, either by feeling or by knowledge.

11. Is rationality not relative to the worldview of the rational person?

Stein understands objects to be constituted intersubjectively as well as subjectively. In fact the distinction between subjective and intersubjective experience is parallel to the distinction between the thing as it appears to me and as it is. Having these two levels of constitution is like having two eyes, enabling you to focus, to see from two perspectives at once, and judge about distance, size, shape, etc.. What I experience does not make sense without the perspective of the other – so much so that if I do not learn to identify the other experiencing like me, I can never learn to speak a human language. Things make sense because they make sense to several. Even if my experience of what is generally experienced, or experienced by certain others, may be erroneous (in much the

same way as perception may be erroneous), I can only know this by the same ability to compare my perspective with a more informed one. The idea of an adequate response, therefore, is dependent on there being something which is what it is for all perspectives, and this is the essence. We must be able to identify these (at least approximately so as to intend them) in order to speak a human language, and hence open ourselves up for a new level of correction, that of arguments. This means that whereas the adequate response may not be known immediately, it can still be known in the same manner as the essence. So: yes, rationality is dependent on the world-view of the rational person, but this world-view makes sense only as a world-view among several people making sense of the objective world. That the world is objective simply means that it is the object of the intention of one and *therefore* possibly of many.

12. What does Stein understand by 'value'?

Stein understands the constitution of something to be complete only when it is also constituted in its value. This means that something is fully understood only when it is known in its essence, and in this essence's relation to personal valuation as such. The value of a thing, thus, is the relationship between it and the person. Because the person is the principle of valuation incorporating one's body, soul and spirit, the depth of one's experience determines which values one takes to be the higher. A shallow person understands the superficial values to be the higher (linked to the materiality of its physical existence), whereas a person of great depth understands the fundamental values to be the higher (those linked to the existence of the person, its dignity and its spirituality). Value-response, therefore, not only reveals but also creates the valuing person's character, not arbitrarily, however, but always in relation to the hierarchy of values determined by the structure of the person (incorporating materiality and spirituality, and being capable of self-identification only in and because of community). A value is the meaning of the object in its relation to the person. This meaning is empowering for the person (if the value is positive) or disempowering (if the value is negative), and is thus an objective source of life-power for the personal individual.

13. What is Ethics, for Stein?

Though Stein does not discuss ethics explicitly in the two treatises, she does refer to ethical values. These are those that determine whether we regard a person as having a *good character* or not. They are, in other words, those values we appreciate for the sake of the community. Community, of course, for Stein, is of paramount importance for the individual, as the latter becomes capable of self-identification, of self-knowledge and thus of rationality. Ethical values, hence, are those that dispose people to be rational others with regards to others or, which is the same thing, true selves. Ethics, hence, is for Stein utterly personal (forming the character of each individual according to their value response), and utterly communal (at the disposal of all and every person who meets others, whose character is formed by their value response).

14. Why does Stein compare the experience of the individual with communal experience?

Stein compares the experience of the individual with communal experience because the individual does so him- or herself. In so far as we grasp our own experience, we do so because we can distinguish it from other people's experience, and can contrast and compare our experience with theirs. As was said, this comprising of two perspectives in one is the very function of rationality, and it is not only the means through which we constitute selves, but also the reason why we constitute communities and forms of communality. Communal experience, in fact, has, exactly like personal experience, a subject. This subject, however, is not simple, as the 'I' is, nor does it have the same axiomatic unity. It constitutes its subject along with its experience in the same manner as personal experience does, but its subject takes in all those who contribute to the experience's being what it is. In the phrase 'America lived 11 September with horror', 'America' refers to all those who identified with America and experienced that date, as part of the communal experience of America, with horror. Some individual Americans may well have experienced something different from what 'America' experienced, and might also be aware of the fact. Some of these might even question whether they really were Americans, given that they did not experience as 'America' did. Such questioning forms part of the way in which the individual identifies his or her experience. In general we make sense of our own experience by placing it in relation to communal experience, whether because we identify ourselves as taking part in the latter, or because we distance ourselves from it. We make sense of ourselves in the same manner and for the same reason.

15. Why, according to Stein, are there different kinds of communality?

The different kinds of communality correspond to different kinds of communal experience. Sheer psychic togetherness means that life-power can be transferred from one individual to another by 'contagion'. Such communality humans have in common with animals. Association relies on the individuals making a decision about their togetherness, and binding themselves and those with whom they associate to fulfil certain objective criteria. This form of communality is specific to humans, as it presupposes rationality. Community is the higher form of communality. Here, however, the subjects take each other as subjects and hold in common not only a decision, but values (perhaps in the form of bearers of values or valued things, as in families where common life and origin is valued). Community is therefore specific to spiritual beings, as only these respond to values and hence receive life-power from the objective world of meaning. There could be community among purely spiritual, and hence non-bodily, persons, but it would coincide with association, as the subjectivity of such beings would coincide with their objectivity, their subjectivity being the object of pure intuition.

16. Does there exist community among animals?

In so far as animals respond to values (albeit not freely or consciously, but only implicitly) they are capable of forming community. This is obvious from the way in which they can be companions for humans. However, as they have no reflective relationship to the world, they identify values only in the concrete and not as such. This is why community, in so far as it presupposes the sharing of abstract values, (something which is presupposed for the formation of a value-hierarchy and its embodiment in a personality), is not possible among animals. Such community does, of course, exist for rational animals, because these are personal, spiritual, and capable of sharing meaning as such. In so far as animals are capable of choice one could speak about association, and in so far as they are spiritual one may talk about community. But for animals without choice and spirituality, the only form of communality available is that of togetherness. However, the transfer of life-power that this form of communality relies on, is capable of organising swarms of insects, schools of fish and flocks of birds. This it does by means of the psyche and the soul, which are possessed by all conscious individuals whether these are rational or not. The psyche in which the powers of the senses are rooted enables sense impressions in one individual to be expressed so that other individuals can pick them up. These individuals recognise the expression of the sense impression and act on it, as if they had themselves been impressed in a like manner. Thus the flight of one zebra will be picked up as the expression of a perception of danger and hence will be reacted on in the same manner by all zebras that perceive the flight of the first zebra. The movement of the entire group, herd or flock also produces a momentum of its own, enabling the individuals to fill only a limited role in the entire scheme and hence to profit from leadership. Such momentum can also be transmitted across species, and hence animals can keep each other company and provide each other with the consolation of companionship. The soul, being the centre of identification for the individual, enables the individual to recognise and hence affirm the existence of another in friendliness. Such consolation of friendliness is for all animals and all conscious beings of the deepest ontological importance, as it exemplifies a perspective on one's perspective, and hence allows for objective self-identification and for an objective sense of existence (in rational animals characterised by reflexivity). One self for another self presents the first not only with confirmation that he exists himself, but also that such things as selves exist, and hence that there is meaning. That there is meaning means that community is possible. The other self, therefore, always meets me with the challenge of the establishment of community: of communication and of a shared world. For animals the world as such does not make sense, and whereas we can share our lives with them, we cannot share our world with them. For this other selves are required, and hence the 'perspective on perspectives' that rationality provides. But that we can share our lives with them is a kind of communality.

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