

BEINGNESS, PHENOMENOLOGICAL ONTOLOGY AND COMMUNICATION

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Abstract

Heidegger's understanding of the Dasein is complicated but interesting. Heidegger believed in the existence of a being-in-the-world which reaches to self-awareness. This means that one comes to the awareness of being through questioning. This questioning and being takes place in the world – in a world of sensibility and categorical experience. That is why, this being is the Being-in-the-situation (*Geschehen*) also referred to as being *there* (*Dasein*). It is simply an event or a happening that leads to a being-out-of-the-situation (*Geschichte*) which is a project towards which human life is projected. Being-in-the-situation is essentially being *out*, which is *ek-sistence* into history. Some people like to link this understanding of being with Heidegger's phenomenological ontology. Beingness is conceived of in the world of existence – it is conceived of in the existential situation – in the world of categorical experience. Beingness is *ek-sistence* because it takes place in history. That is why the communication of Beingness cannot only be limited to Dasein, that is being in the world or being *out* but also to phenomenological ontology.

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Blending the thoughts of Thomas Aquinas, Martin Heidegger and Maréchal, one could say that human beings are radically spatio-temporal – that is, situated in-the-World and therefore in-Time but essentially and existentially oriented towards the Absolute Being as manifested in the ontological urge to question. This projection or movement towards the Absolute Being and happiness is basically the *Vorgriff*. The *Vorgriff* is that movement to and from the *Dasein* towards the Absolute Mystery. A movement in which the human person does not only achieve himself or herself, but also comes towards himself and herself. This is the *Vorgriff* and any communication about the *Vorgriff* takes into account the spatio-temporality of the human person.

This act necessitates the grasping of the finite and of this world. This grasping is based on the pre-grasp of the Infinite and the other worldly. Thus, the actual human options of being free,

relational and responsible within the limits of finite history, represent the 'fundamental option' for a wider and deeper relationship with the Infinite Mystery. The spatio-temporality is basically the sensibilization.

Heidegger also believed that the ontological synthesis moves from itself to another possibility, whether a being can fully achieve its beingness and this is possible through what he calls sensibilization or schematism.

The sensibilization and schematism refers to the capacity of imagination to translate a concept into a schema or into an image. As such, schematism or sensibilization is an important internal structure that enables transcendental imagination to constitute the beingness of a being into an ontological synthesis that is still at the transcendental level. This transcendence is temporal and facilitates the doing of metaphysics. It is in this metaphysical arena that a person is a kinetic self-subsistence whose intellect moves towards the beingness of beings. In fact, the human person is a self-unification of a moving potentiality which opens up the sphere of intelligibility within which material things can and must be encountered as intelligible. Man is the power to make all things intelligible (*quo est omnia facere*) – in the light of imagery, the luminosity which illuminates phantasms. What generates sensibilization in man is not the bodiliness but his *a-priori* characteristics. The structure of the subject is *a-priori* (FISKE, 1990).

Rather the structure of the subject itself is an *a priori*, that is, it forms an antecedent law governing what and how something can become manifest to the knowing subject. The ears, for example, constitute an *a priori* law, a screen, as it were, which determines that only sounds can register in the ears. The same is true of the eyes

and all the other organs of sense knowledge. They select according to their own law from the fullness of the possibilities of the world impinging upon them and, according to their own law, offer these realities the possibility of approaching and presenting themselves, or they exclude them (LEVER, F et al. 2002).

That is why, we can further say that the keyhole is an a-priori law that governs the key that may fit in it. The keyhole discloses and reveals a lot about the key as such. To realize and use this openness something must really be conceived. Regarding the totality of a person's spiritual knowledge, we can surmise here that the human person can know, through subjective self-possession. This a-priori structure of subjective self-possession in a person is fundamentally and by nature open to absolutely everything that is being as such. This openness to everything can be proved by the fact that the very denial of the unlimited openness of the spirit to everything implicitly acknowledges this openness. This is the case because the unlimited openness of the spirit includes the fact that a person can even doubt or deny it.

The human person is capable of pre-apprehending and in doing so he or she can know the other beings. Through pre-apprehension, the person can know beings in a universal way and can realise that the other being is standing opposite to him or her; or that it is not him or her. This happens through the Thomistic process of abstraction and conversion to phantasm. This is the case because such a finite subject knows something, namely its own finiteness. In this way, such a subject differentiates itself to be recognised as a finite subject, from a horizon of several other possible objects.

In fact, when one experiences his or her limitation, he or she does this through pre-apprehension (*Vorgriff*). This pre-apprehension has no intrinsic limit precisely because transcendence takes place when a subject is co-present in every spiritual act of knowledge and when the knowing subject is unlimitedly open to every possible reality (LEVER, F et al. 2002).

In the transcendental experience, one experiences the structure of the subject and in doing so he or she discovers the structure of all conceivable objects of knowledge, which are in identity. Transcendental

experience does not only involve pure knowledge but it also includes the importance of the will and the freedom of the subject. The transcendental and the historical, as well as the realities of pure knowledge, freedom and the will, are all reflected somehow in the communication of reality. The transcendental experience can easily be overlooked because it cannot be objectively represented and communicated in its own self.

In addition, transcendental experience is always there which means that it is not constituted by the fact that one talks about it. For every genuine, metaphysical *a priori* does not simply have the *a posteriori* "alongside of" or "after" itself, but holds it in itself, not of course as though once again the *a posteriori*, the "world" in its positive content were able to be resolved adequately into pure, transcendental apriority, but in such a way that the *a priori is of itself* referred to the *a posteriori*, that in order to be really itself, cannot keep itself in its pure transcendentality, but must release itself into the categorical (FISKE, 1990).

As a being that is in the world, the human being uses sensibility as the basis and foundation for his metaphysical inquiry and questioning of being. Sensibility is always in space but also in time. Sensibility is temporal and spatial and through it the human being can possess the world. However, at this level, the person's imagination is not able to transcend the confines of space. This is what happens in a posteriori knowledge when a person's being-present-to-oneself is given over to matter, to an extent that one as the knower cannot separate himself or herself from what is known. In this sense, the human person gives himself or herself over to matter. During the phase of abstraction, there is pre-apprehension in which the person comes to know the synthesis of something or the objective in-itself of the object. This objective in-itself of the known, is pre-apprehended in its formal universality (essence, essential characteristic or the "whatness" of an object) and in its synthesis.

In addition, the knowledge that one gets from the process of sensibility, abstraction and then from the pre-apprehension of being-in-itself represents true knowledge. Furthermore, while the human person needs the capacity of a-priority, there is also need for a-posteriori knowledge.

In verbal revelation, God communicates to man by using human concepts that are experientially based. As such, transcendental knowledge is experientially based on the world and on people who are real in the world of experience (LEVER, F et al. 2002).

The human person is not only experiential because one's original and basic vocation and orientation is to move towards the Absolute Mystery. This is a person's fundamental experience, through which, one acquires the transcendental knowledge of God, which is a permanent existential of the person as a subject that is spiritual. The explicit, thematic, and conceptual knowledge that a person has of God and even the knowledge that one uses in proving God's existence is acquired through a continuous process of moving towards the Absolute Mystery. All this is important in

communicating in general about reality, the human person and about God. Communication, in this case about beingness and phenomenological ontology, is not only metaphysical but also categorical because reality and beingness is not only in the form of *dasein* or *ek-sistence* but it also respects the transcendence of being in general. Communication in this case respects not only the beingness of being which is beyond the historical and categorical but also the phenomenological ontology of being. (FISKE, 1990).

References

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