

The determination of thinking from the transformation of transcendental philosophy of Peirce

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Title: *The determination of thinking from the transformation of transcendental philosophy of Peirce*

Abstract: *This article addresses the systematic program of transformation of transcendental philosophy from the semiotics of Charles Sanders Peirce, as the research program proposed by the German philosopher Karl-Otto Apel and determining the structures of thinking. From a phenomenological-reflexive methodology, this program relates to basic elements of the program's philosophy of practical-world problem of hermeneutics truth. Ends with a question about the importance of a critical-collaborative work between C.S. Peirce pragmatism and heideggerian phenomenology to approach the problems of new technologies and the philosophy of technique.*

Keywords: *pragmatism, transcendental, semiotics, phenomenology, thinking, philosophy of technique.*

An approach to current problems lies within the philosophy of technology, specifically in the context of philosophy of computing who produced an unexpected resumption of the issues and debates that have been treated in the philosophical debate of the twentieth century. The necessity of technical development in the area of data processing and recovery has led many authors to seek a logical and philosophical reasons that today is reflected in the development of a semantic web. This is the case of authors in Majkic (2008) and Smith (1998), for example, that the structure of developing a web-net of the historical work of Montague (1974), Carnap (1980), Russell (1948, 1981, 1992), Frege (1879) and Leibniz (1974)¹.

The most interesting is that such studies rescue concepts such as ontology and metaphysics, which had been heavily criticized in discussions sponsored by analytic philosophy and logical positivism. Furthermore, it can be considered a significant impact on this research, the fact that the logic of philosophical work already in place today has implications for the world of life, as a base, for example, in a research on

¹ In this regard, see the master research project, developed by Mario Fontes. Graduated in computer science and professor of PUCSP, which carries the title *Aspects of the Ontological-semantic web, in the which is widely documented this way of thinking*

Amazon², customers who purchase the books³.

The prospect of a computing philosophy suggested here have another one significant impact yet. This is when you look at the work of Feenberg (1999 and 2005)⁴ and lead us to change out our attention to the philosophical understanding of the twentieth century, offered by Marcuse, Heidegger, Gadamer, Peirce and others. In this way we are proposing a kind of attention that is not intended to be original, but seeks to draw attention to the possible future of the understanding of some important factors that are pressed into action in our dialogue with the scientific community. This applies to the resumption of productive relationships between the conceptual thinking of Peirce's phenomenology and hermeneutic phenomenology.

Our suspicion of the influence of Peirce's thought on the developments of Heidegger's reflection in the 1920s, was finally confirmed by Gadamer (2007), when he told that the second one had been stimulated indirectly by the pragmatism of the former, through the influence of work Lask. At this point, we walked with the Reis (2007)⁵, and his work *The formulation of the problem of ontological hermeneutics, according to Martin Heidegger*, in which we learn that the prospect of being in the world in the midst of things and also shapes, and logical categories is a fundamental characteristic of human beings. Thus, the philosopher tells us that the transcendence of man should not be regarded as a supernatural world from the supra-empirical beings, "but in fact to the forms who makes whatever accessible to the everyone entities and objects". This is about the field of ontology, where we have the opening to the intent. Here manifests one of the most important influence of Lask⁶ on the hermeneutic thinking.

2 Amazon is a site-bookstore in which the User can perform complex searches of books and other materials, and buying them. See: <http://www.amazon.com>.

3 While we should not ever put for philosophy the task of offering counter-factual, it is shown as quite amusing when the philosophical reflection serves as the fundamentals for the technical developments.

4 The site of Professor Andrew Feenberg is: <http://www-rohan.sdsu.edu/faculty/feenberg/>

5 REIS, R. R. . *The hermeneutics formulation of the ontological problem, according to Martin Heidegger*. Humanities in Review, v. 4, p. 59-78, 2007, was sent to us in PDF format by the philosopher and constitutes a text that contains elements from previously published articles in *The Hermeneutic Ontology of 'Being and Time'*, In: ROCHA, Ronai & REIS, Róbson. Philosophy Hermeneutics, Santa Maria, Publisher UFSM, 2000, and REIS, *Ironside of. Illusion and formal statement in philosophical concepts*. Integration Research Extension Education, São Paulo, v. 37, n. apr / may / ju, p. 171-179, 2004.

6 Emil Lask (1875-1915), developed a work of history and logic in philosophy. It is considered as one of the German commentators of American pragmatism of Peirce and strongly influenced the thinking of the young Heidegger. From the perspective of reading Gadamer, the key here was conducted by the

A resumption of the question of pragmatism, but in a more explicit and programmatic way is done after years by Karl-Otto Apel, published in the collection of articles and essays entitled *The transformation of philosophy I: analysis of language, semiotics and hermeneutics*, in *The transformation Philosophy II: the, the priori of the communication community*. The normative program of Apel has realized two sequential tasks and orderly. Firstly he is devoted to showing that in Peirce, takes a radical transformation of transcendental philosophy of Kant⁷. The essence of the process would be the idea of a semiotic transformation of transcendental logic.

Peirce had never abandoned the leitmotifs of Kant, which means want up build and recognize [1] a theoretical normative validity and [2] a dimension of transcendental philosophy, submited to the regulative idea in possible breakthrough of rationalization and formalization. This methodological approach means a bet on the thesis of methodological fallibilism , which focuses on the subject of constant conceptual review of the theories and abstracts, within an unlimited community of on long run communication .

The text: *New List of Categories* (Peirce, 1968), would pre-figured as a possible reconstruction of the *Critique of Pure Reason*, in which would find itself replaced (overcomed), among other things, the criticism of metaphysics, quad, criticism of knowledge, by the criticism of metaphysics, quad, criticism of sense, in which the conditions of validity of knowledge (and truth), sustained, not more through the transcendental unity of consciousness, but through the tri-pragmatic dimension the sign, through intersubjective agreement in a public community of communication. With this step, the affirmation of a new hermeneutic horizon is designated as the pragmatic-hermeneutic horizon. From this point of view hermeneutic-pragmatic (transcendental), the lessons of Peirce about phenomenology⁸ would show themselves as the *prima philosophia*.

refusal Lask promoted the neokantianism Heidegger in favor of a host of American pragmatism. The key text here would be: LASK, Emil. *Die Logik der Philosophie und die Kategorienlehre* (3. Auflage). Tübingen, J. C. B. Mohr (Paul Siebeck), 1993.

7 The essence of this development is the text *Of Kant to Peirce: a semiotic transformation of transcendental logic, Volume II of The Transformation of Philosophy*.

8 CP, § 1.284 - 1.354; and also *Conferences on Pragmatism*.

With the Peircean reconstruction, the supreme point Kantian would find a substitute in the Peircean category Thirdness, played by Peirce in 1903 as a synonym of Repräsentation (Representation) Kantian. The Copernican turning, leads to an overshoot in which the synthesis of transcendental apperception is eliminated in three-dimensional structure of the sign, considered in maximum category, the thirdness, namely in the form of an establishment of the decision intersubjective, to be intermarked out by the agreement semiotic-pragmatic, a community of scientific communication on long run. Such aspect, that involves the systematic search of the "semantic consistency of a representation" of objects intersubjectively valid, achieved through signs" (Apel, 1985: 160), takes place in a dimension that should be considered as pragmatic. Thus, the pragmatic dimension of the sign, would collaborate on the possibility of thinking about the current status of an investigation of language in our day and, consequently, its function within the philosophy⁹. Certainly that our interlocutor has identified that we get entered, from the context of possible senses present in the idea of thirdness in the fields of ontology.

About the question of ultimate grounding of rational cognition, we should note that the transcendental pragmatics would seek its solution through the Peircean's mode of a pragmatic of the interpretation and understanding that, in philosophy, would permit to treat of the terms subjective and intersubjective, allowing an agreement of building in truth consensus in ideal (unlimited)community of communication. In this sense, the Peircean project would find valued within a modern transcendental philosophy of language, in the perspective of interdisciplinary mediation. And it will be inside of a mediation interdisciplinary place that will be the issues of a philosophy of computing.

Thus, the task of transformation of transcendental philosophy promoted by Apel is in the nerve center of your engine, the Peircean Semiotics. If we consider the confirmation provided by Gadamer (2007) and considerations by Reis (2009), maybe we were led to wonder about the possible relationship between the fields of semiotics

⁹ This project can be called a pragmatic and transcendental even combine two basic elements that are outside the scope of our paper: 1) a reading of Wittgenstein's theory of language games from the semiotic-pragmatic dimension drawn by Peirce and 2) a solution to the critical meaning and validity of knowledge from the ontological-hermeneutic structures of being in the world, via the early Heidegger, in *Being and Time* and specially edited classes around the twenties that deal with the truth.

(quad phenomenology), the transformation of the philosophy of and of hermeneutics phenomenology, in the context of a philosophy of computing. In many contexts these issues are properly placed and well-established, we understand it is in the field of philosophy of computing and, above all, a philosophy that considers cyberspace and metaverses, with the ability she has to bring fresh air and productive ideas.

This is the case of studies who are published from the 1990s, which does questions about virtual reality, cyberspace, and more recently on the formation of so-called metaverse¹⁰. One of the first studies on the subject was carried out by Heim (1993), in his book *The Metaphysics of Virtual Reality*, in which he discusses the concepts and authors who should participate in one of the ontological fundaments. More recently, we published an article entitled Ontological-cognitive structures of the Metaverse, Petry (2009), in which we conducted an evaluation of Heim's perspective, the contributions of the thoughts of Leibniz, Frege and Heidegger, in establishing of the ontological basis of digital metaverses universes.

However, the consideration of the ontological question here would lead us to recognize the way of reflective work that was developed in the West, from Leibniz to the present day. The seizure of this perspective leads to consider the ontological elements, of foundation of computational logic that related himself to the Leibnizian Monads¹¹, endowed the more refined entelechy possible, running such as three-dimensional patterns, computational¹², that organize representational worlds that express

10 *Metaverse* is the terminology used to describe the type of virtual world that seeks to replicate reality through digital devices, not necessarily sink, ie to release the senses of a person to this reality. The concept of the metaverse has the idea of a fictional virtual world, whether in cyberspace or in some other reality. The concept was introduced in 1992, by Neal Stephenson in his science fiction novel *Snow Crash* (translated in Brazil by Fábio Fernandes), in which humans, as avatars, interact with each other and with software agents in a space three-dimensional, and uses the metaphor of the real world. The word metaverse is a joint metaphorical (which reminds us of the language games Freud-Lacanian) of the prefix "meta" (meaning "beyond") and "universe". Stephenson coined the term to describe a virtual reality successor to the Internet. We are dedicated to the study and the technical-experimental-conceptual-art of the worlds which aims to explore concepts and capabilities inherent in the virtual world. On this page you will have access to these experiments and production of the worlds.

11 *Monad*: key concept in the metaphysical philosophy of Leibniz., Which means a single substance - from the Greek μονάς, μόνος, which can be translated as "single" or "simple". As such, the monad is a constituent part of compounds, being itself but without shares and therefore indivisible and indestructible. The concept of pattern is related with the Monad leibniziana.

12 *Patterns computing*: in Brazil they are discussed in computer software as standards or as standard computer from the idea of design patterns. In this regard, see: Vlissides, J., GAMMA, E., Johnson, R.

themselves in metaverses¹³. More recently an approach of this Monadological thought is resumed in 1993 by Michael Heim, in *The Metaphysics of Virtual Reality*. Comparing Calculus Universalis of Leibniz with the logical system currently present on computers, Heim comes to designate the conjunction, metaphorically, with the expression Electrical language of Leibniz¹⁴.

Although Heim has served the term metaphysics in the weak sense of the term, by virtue of his appropriation to the new age style¹⁵, to designate the pop and fun sense of it, the ontological aspects implicit in the question of the monadological foundation of cyberspace (and the metaverses) presents indications very rich and instructive¹⁶. This is the case of call for the question dialogue with Heidegger, McLuhan, Marcuse baptized from the Peircean pragmatic. That is, a logical foundation of cyberspace and metaverses have much to gain to be considered in the light of fundamentals of an ontological-pragmatics of the world and of *Dasein*¹⁷.

We understand the semiotics of Peirce should join this movement of ontological fundamentals of metaverses, playing a role at the highest level, namely, the responsible

& HELM, R. (2005). *Patterns: Solutions for reusable object-oriented software*. Sao Paulo. BOOKMAN C.Ed.

13 An example in the web in configuration *Characteristica Universalis* that can be seen in Wikipedia: http://en.wikipedia.org/wiki/Characteristica_universalis. The idea of Monad is the basis for system of logical Leibnizian expressed in *Charateristica Universalis*, namely the organization of universal symbolic language that was free from plurivocity ordinary language. The concept of *Charateristica Universalis* and your organization in a *linnguagem sive caracteristica* take a look and symbolic imagery. The thought of Leibniz was following in his central theses and largely developed by the German philosopher Gottlob Frege (1879) in establishing *Begriffsschrift* the *Conceitography* also visual aspects and striving for the dynamic relationship between the vision of the entire page-image-assertion propositional and its components, which formed the basis for the logic of first order.

14 According to the words of the philosopher: The *eletrical language* Leibniz's works through emulation of the divine intelligence. The divine knowledge has the ubiquity and simultaneity in order to establish access to divine things, the global functions of the matrix are interconnected through a network in a kind of eternal present, among the weaknesses of the whole language. Because of access need not necessarily be linear, Cyberspace, in principle, does not require a leap from one location to another, neatly. The science fiction writers often imagined what it would try to travel at the speed of light, and a writer, as Isaac Asimov, described the trip as a "jump through hyperspace." When, in his fiction, the craft reaches the speed of light, Asimov says that she performs a special type of jump. At this rate, it is impossible to follow the discrete points of the distance traversed by it "(Heim, 1993, 95-96). The Electrical Language of Leibniz will emulate the divine intelligence resulting in the possibility of *simultaneity* and *ubiquity*, information found in cyberspace, and we say, in the metaverse.

15 See the interview about Heim on this point, given the Gert Lovink in 1994 <http://www.thing.desk.nl/bilwet/TXT/HEIM.INT>

16 As Heraclitus said: *The Lord of the Oracle of Delphi, reveals neither hidden, but indicates*.

17 Here we have in mind the work of Heidegger, Marcuse, McLuhan, Heim and Feenberg - in its entirety to think a productive ontology of cyberspace and the metaverse.

for the standardization methodology, via his theory of signs and their logic, the same processes of fundamentals.

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