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MAX SCHELER'S PHENOMENOLOGICAL REDUCTION AS THE SCHIZOPHRENIC'S *MODUS VIVENDI*

TABLE OF CONTENTS: *1. Introduction; 2. Scheler's Phenomenological Reduction; 3. The Schizophrenic Person as a Phenomenologically Reduced Human Being; 4. Conclusion.*

1. Introduction

In Max Scheler *The Constitution of the Human Being* [Scheler 1924-1928/2008, henceforth referred to as *Constn*], an English translation of Scheler's metaphysical and anthropological writings, there are three sections [*Constn*, 77-86, 99-113, 403] on his version of the «phenomenological reduction». What Scheler meant by this was quite different from how Husserl had formulated it in coining the term. For Scheler the procedure was a thought experiment in which the real world and everything of it which pertained to a human being was envisaged as cancelled out and the resulting human situation then analysed. Husserl's version was, by comparison, a lame duck – it was merely a judgement, on Husserl's part, of what a human being would experience of some object (an apple tree in blossom being his example) if the reality of the actual object were «bracketed» [Husserl 1913/1982, 215-216; *Constn*, 103]. Husserl's conclusion was that the quality of the experience under conditions of his version of the 'phenomenological reduction' would not be altered 'one jot' relative to the situation of an 'unreduced' human being. Scheler, on the other hand, appreciated that the human being would be profoundly affected by this procedure, and that their experiences, beliefs, thoughts and emotions would be utterly transformed vis-à-vis an 'unreduced' human being.

The purpose of this article is to examine in detail what Scheler predicted would be the human being's situation after a phenomenological

10.13136/thau.v6i0

reduction carried out properly and then to show how similar this is to the customary *modus vivendi* of a schizophrenic person.

I shall then give a brief overview of extant psychological and philosophical theories of schizophrenia, concluding that Scheler's 'phenomenological reduction model' is superior.

I shall first list the separate consequences of the phenomenological reduction according to Scheler, then give his account of why they occur, and then match each of these with aspects of schizophrenic psychopathology, concluding with a brief critique of other psychological and philosophical accounts of the condition.

2. Scheler's Phenomenological Reduction

There are no less than 11 relatively discrete consequences of the phenomenological reduction, which I shall now list, before giving Scheler's justification of each:

1. essentialization;
2. adynamy;
3. 'aseparation' of experiences;
4. enrichment and free-floatingness of qualities;
5. distortion of values, qualities and forms;
6. uniqueness of same object at different times and in different places;
7. interchangeability of individuality and universality;
8. transformation of world into an idea;
9. loss of sovereignty (loss of myness);
10. experience as an act of an absolute mind whereby the act of knowing and the thing known are one;
11. the 'reduced' world as personal and alien, even to other denizens of a 'reduced' world, i.e. the 'reduced' world is a multiplicity of individual worlds.

10.13136/thau.v6i0

1) Essentialization

This follows because the vital pole of the human being and its environmental correlates have been wiped out. It is *reality*, which Scheler emphasises time and time again [e.g. *Constn*, 79], that determines the individuality of anything, and the abolition of reality, in the thought experiment, then precludes any chance happenings, or accidental being-so of anything. What remains are «pure and typical essences».

An essence, in Scheler's account, is a subjective scheme which has been built up over a person's life by means of a 'functionalization' of their objective experiences: e.g. how you were loved is how you will love; what you experienced is how you will experience. It is a loose facility, flexible and incomplete, but it provides the only measure of *what* something is. It is neither a spectral entity hanging around in limbo *before* any experience occurs (as in Plato's account), and nor is it latent *in* the potentially experienceable thing awaiting release (as in Aristotle's account). It is certainly not experienceable in itself as in Husserl's account, and nor is it an abstraction from any experience after the event as in empiricists' formulations. It is triggered simultaneously with the happenstance of an event – in the 'unreduced' human – but is now – in the 'reduced' human – the only determination of what is going on.

2) Adynamy

The phenomenologically reduced human being not only loses any sense of accident or chance in their experience but any sense of movement as well. Abolition of the vital contact with reality means that all notions of 'causal interconnections' also wither away, because 'reality itself is the basis of all such causes'. Nothing appears to effect anything any more and the human being is left to contemplate a frozen tableau, himself or herself also a frozen onlooker.

3) 'Aseparation'

It further follows that the denizens of this essentialized and lifeless world

10.13136/thau.v6i0

are themselves unseparated one from another. Why? Because: «Of the two special forms of separateness, namely 'next-to-one-another' and 'after-one-another', [which are] the spatial and temporal extensions of dynamically conditioned acts, there is no trace whatsoever» [*Constn*, 79]. Time and space, as Scheler notes elsewhere [Scheler 1927/1973, 341, 331], are respectively the potential for change and the potential for movement, and if there is no possibility of change or movement there is no apartness of events or things, both of which will be experienced as running into each other or interwoven with other objects and the onlookers.

4) Enrichment and free-floatingness of qualities

Not all is down-beat and stale in the 'reduced' human. There is a paradoxical upsurge in the richness of qualities, colours for example, and a sense that these qualities have become detached from the objects that they were hitherto an integral part of. Why? Because a being with viable drives, for nourishment for example, will select only those qualities of things, out of a myriad of potentially experienceable qualities, which satisfy these drives, *green* grass as opposed to brown, dried-up grass in the case of a herbivore. A 'reduced' being, with no such vital appetites, will lose this selectivity and will be unaware of the status of the quality as a sign for the thing desired. Other qualities, vitally-neutral and hitherto unselected, will now shine forth and seem independent of any 'thing-linkage'.

5) Distortion of values, qualities and forms

What is created in the awake, 'unreduced' human – *created* certainly, but not as a solipsistic venture envisaged by Husserl – is a rule-governed edifice originally determined by the reality of the world. Its elements are selectively chosen to suit the contemporary state of your drives (e.g. you *see* food outlets and not shoe shops in the High Street if you are hungry) *and* your more stable *ordo amoris* (the unique rank order of your life's goals [Scheler 1914-1916/1973]). What is 'created'

10.13136/thau.v6i0

when the contemporary state of drives *and* the *ordo amoris* are wiped out is, however, neither chaos nor a sort of lifeless photography of an erstwhile world (as in Husserl's contemplations on an apple tree in blossom). It is rather a differently rule-governed selection of what reality has on offer. Scheler expends much effort in unravelling all this in the sections referred to above. His exquisite knowledge of perceptual experiments carried out by his contemporaries, mainly Gestalt psychologists, much of which has been overlooked by our contemporaries, led him to realise that the building blocks of the world were a series of dependencies of one quality upon another, and a preference for one quality rather than another because of its vital significance. So, for example, in some ambiguous situation, such as shimmering shadows underneath a tree in sunlight, you can either see movement of an invariant shape or static metamorphosis of shapes. According to Scheler the former interpretation is preferred in the natural attitude, whereas the latter comes to the fore in the 'reduced' human, because movement of something is a vital clue of a sign of life to a predator. Other examples are a preference for constancy, regularity and quantity, and these dissipate when their advantages for a vital being are no longer in question, giving way to an upsurge in inconstancy, irregularity and quality in the 'reduced' human. He gives many other examples, but for our purposes it is sufficient to appreciate that the world of the 'reduced' human is alien to his or her 'unreduced' former self in value, quality and form for all these reasons.

6) Uniqueness of same object at different times and in different places

The 'unreduced' human being, according to Scheler, has a nuanced sense of similarity, sameness and identity (the child, according to him, has a more blurred notion of all these, and tends to see identity in what is merely similar). The 'reduced' human, however, differs from either in this respect, as he or she denies identity of two events or things if they crop up at a different time or in a different place: «The same event occurring at a different time becomes a different event, and the same objects in different places become different from one another» [*Constn*, 101].

This follows because time and space, as Scheler saw, are not the normal individuating facilities – only reality is. Time and space have rather

10.13136/thau.v6i0

the opposite effect, namely to create manifolds whereby similarity, sameness and identity can themselves arise and flourish. Nietzsche and Bergson were much exercised by this too, both realising that the recognition of sameness was a vital concern to an animal who would otherwise not identify its food: «not 'to know' but to schematize – to impose upon chaos as much regularity and as many forms as our practical needs require» [Nietzsche 1906/1967, 515]; «it is grass in general which attracts the herbivorous animal […] a similarity felt and lived» [Bergson 1896/1991, 159]. The apparent paradox that if reality is the only individuating facility under normal circumstances and if it is cancelled out why difference and not sameness emerges will be explained below.

7) Interchangeability of individuality and universality

If reality is the precondition of individuality, as Scheler thought, and if reality is artificially wiped out in the 'reduction', then any sense of individuality should also be deleted. But this is not so, as we saw above. In the phenomenological reduction *everything* is different, and that applies to the individual objects perceived, the overall world of the 'reduced' human (as we shall see below), and even the experiencer himself or herself. The only available candidate for this sense of difference now lies with the essences, because they are the only determining facilities. What is experienced therefore must be an exemplar of an essence, and every exemplar must come with a stamp of difference from any other exemplar. What Scheler refers to as the interchangeability of individuality and universality is precisely this – everything is a universal with a spurious individuality; every apparent individual is an exemplar of a general sort of thing.

What then constitutes the difference between exemplars? Scheler makes a critical distinction here between individualisation and singularisation. Time and space for him are *not* individuating facilities but singularising ones. Consider further that time *is* an individuating factor for Husserl [1950/1995, 75], and his position, as Scheler saw, is an idealistic one. He needs time to account for the *individuation* of *his* essences, in the same way as the phenomenologically reduced human being needs time and space to singularise essences, such singular entities being mere clones rather than genuine individuals. As we shall see below – in

10.13136/thau.v6i0

the section on schizophrenic psychopathology, although this is rather assuming the argument I wish to prove – it is precisely time and space which do singularise essences. It is not for nothing that two of the greatest psychopathologists of the 20th Century – Minkowski and Tatossian – realised that Husserl's account of a supposedly normal human being was actually an account of schizophrenia [Minkowski 1933/1970, 310; Tatossian 1964/2014, 159].

8) Transformation of world into idea

> The reduction enacts an essentialization of the world in the way it is experienced, and transforms the world into an idea for the sake of thought [*Constn*, 102].

This follows because the only facility in contention is now *Geist*, and this deals with essences and ideas. The world so created is indeed therefore an idea, showing up all idealistic philosophies, including Husserl's, as *pathological* formulations of the human being.

9) Loss of sovereignty (loss of myness)

> There is a shift in the status of my act of thinking whereby it becomes not an act of consciousness of whatever is around, but an act within the realm of absolute being. The sovereignty of this act, previously mine, now becomes completely under the aegis of God [*Constn*, 103].

The phenomenological reduction, in Scheler's account, as we have seen, not only effects a radical change in the experience of the world, but profoundly alters the sense of *who* is experiencing this. The subjective as well as the objective is transformed. The sense of being a unique experiencer, distinct from any other person or agent who might experience the same thing, is abolished. Nothing is *mine* anymore, but rather belongs to some other agent, even God.

10.13136/thau.v6i0

10) Experience as an act of an absolute mind whereby the act of knowing and the thing known are one

> This is a further stage of condition 9 above:
>
> Things appear as if part of an absolute mind, as if the act of knowing and the thing known were one, even as if the whole situation were proof of God's existence [*Constn*, 111].

This comes about because all independent objectivity has been struck out. All objectivity is now the creation of subject, a subject moreover who is not an identifiable person, but a universal mind, God's par excellence.

11) The 'reduced' world as personal and alien, even to other denizens of a 'reduced' world, i.e. the 'reduced world' is a multiplicity of individual worlds

> The reduced world is therefore a personal-individual world […]. Between three people – A, B and C – this new world of theirs is mutually incomprehensible because it is ontically different one from another. This is in complete contrast to the generally valid environment world [*Constn*, 111-112].

This is self-explanatory. The 'reduced' world is different from the normal 'unreduced' world, as we have seen, but, critically here, the 'reduced' world of any individual person is not shared by any other person, even one who has undergone the same phenomenological reduction. The normal 'unreduced' world is a shared venture; the 'reduced' world is unique to whoever has been submitted to the 'reduction'.

10.13136/thau.v6i0

3. The Schizophrenic Person as a Phenomenologically Reduced Human Being

1) Essentialization

Several psychopathologists in the early decades of the 20th Century commented on the fact that the things perceived or hallucinated by schizophrenics were radically different from anything that a sane person experienced in waking life: «Except for delirium, where the hallucinations resemble normal perceptions, the great majority of patients with psychic illnesses have hallucinations which do not resemble these» [Schröder 1915, 9]; «The things to which the patients refer by familiar names have ceased to be the same things for them that they are for us […]. Their landscapes are mere broken remnants of our world» [Straus 1935/1963, 191].

Much later it was then appreciated by a handful of psychopathologists that a common theme in their idiosyncratic perceptions and hallucinations was a tendency for the 'thing' perceived or hallucinated to be an idealistic version of the sort of thing it was. Tatossian [1957/2014, 139, 152], Sass [1994] and Stanghellini [2004] all grasped this. Tatossian saw that whereas a normal perception was an incomplete, perspectival experience of something, an hallucination was a complete and essential version of something. Sass, commenting on actual, everyday schizophrenic experience, wrote: «The experience may thus be the sheer sense that this event is in certain respects a copy of some prototype […] like some Platonic or noumenal essence, to lie behind the merely phenomenal world» [Sass 1994, 106]. Stanghellini put it as follows: «What is left is a world lacking its reality moment […]. It may be rich, even richer than reality itself […] but at its best it will be a world of essences rather than a world of life» [Stanghellini 2004, 194].

The essentialisation is evident in their visual hallucinations, auditory hallucinations, everyday experience of things and everyday experience of other people.

Here are samples of their visual hallucinations [Cutting 1997, 93-94], none of which is an actual thing or person that one would encounter in everyday life:

10.13136/thau.v6i0

> big animal like an octopus;
> blue rectangular being;
> little matchstick men made of copper fighting with each other;
> octopuses, pterodactyls, wolves, square boxes;
> black slugs coming and going up her jumper.

In fact, there is a geometrical flavour to some of these, as if things and people are being stripped down to their formal elements as in a Picasso picture mid-career.

In a study of their auditory hallucinations [Nayani & David 1996], no matter whether the experiencer were young or old, male or female, black or white, when asked *whose* voice they heard subjects tended to nominate a middle-aged, male, white, middle-class and middle-England person (i.e. a BBC voice). The voice, in other words, belonged to a stereotypical person, not a recognizable individual.

The stripping off of all adventitious qualities of a perceived thing is well illustrated in these two autobiographical accounts of the condition.

> I am a fascinating creature. I move in no stultifying ruts. There's no real yoke of custom on my shoulders […]. My mind goes in no grooves made by other minds […]. When I look at a round grey stone by the roadside I look at it not as a young woman, not as a person, not as an artist, nor a geologist, nor an economist, but as Me – as Mary MacLane – and as if there had not before been a round grey stone by a roadside since the world began [MacLane 1917, 190].

> Things looked smooth as metal, so cut off, so detached from each other, so illuminated and tense that they filled me with terror. When, for example, I looked at a chair or a jug, I thought not of their use or function – a jug not as something to hold water and milk, a chair not as something to sit in – but as having lost their names, their functions and meanings: they became 'things' and began to take on life, to exist [Sechehaye 1950/1970, 40].

Finally, there is Tatossian's analysis of his patient Hélène's experience of other people: «What constituted another person for Hélène was not actually a real person but a certain structure of being […] which could not precisely be seen but conformed to a representation. Her 'husband'

10.13136/thau.v6i0

was part Charlie Chaplin, part the Duke of Gloucester […]. The other was an idea […] experienced at some universal level» [Tatossian 1957/2014, 94].

2) Adynamy

A sense of stasis is a common experience in schizophrenics.

In Renée's autobiography her world was: «a mineral lunar country, cold as the wastes of the North Pole. In this stretching emptiness all is unchangeable, immobile, congealed, crystallised» [Sechehaye 1950/1970, 33]. Hélène also experienced the world as grinding to a halt: «like a distant country in sunshine, with all the workers on strike, as if everything had come to a standstill» [Tatossian 1957/2014, 74].

Fischer's collection of patients with abnormal experiences of time include several with a similar sense of lack of movement: «I'm as cold as a piece of ice, frozen to the core […]. I feel as if I'm frozen in winter-time» [Fischer 1929, 551]; «the clock is exactly the same, but time stands still, for me time does not move» [*ibid*., 553].

Minkowski's general view of schizophrenia was that it concerned a loss of vital contact with reality, with a diminished sense of the flow of time, and an enhanced sense of stillness and symmetry: «Everything seems immobile around me» [Minkowski 1927/1987, 199]; «I am always looking for immobility. I tend towards rest and immobilisation […]. I like immovable objects, boxes and bolts, things that are always there» [*ibid*., 209].

3) 'Aseparation'

Numerous schizophrenics have a sense that their body, self or things in their world are interpenetrated by other items from the same realm. What I have called «violability» [Cutting 1997, 252] occurs in no less than one third of schizophrenics:

> own eyes embedded in paper as he read;
> friend's body erupting through his body;

10.13136/thau.v6i0

> others' faces feed into him;
> other people's bodies intermingle with hers.
> Here is Henriksen and Nordgaard's [2016, 266] patient:
> Increasingly I began to feel that I sort of fused with my surroundings.

4) Enrichment and free-floatingness of qualities

Among the numerous ways in which things and people look different to a schizophrenic an enhancement of certain qualities of things, particularly colours, has often been remarked upon. Here are some examples [Cutting 1997, 112-114];

> colours more vivid – red, orange, yellow stood out;
> colours, especially blue, upsetting;
> increased intensity of red and blue;
> colours are very vibrant, especially red;
> certain colours, things or aspects of things unduly prominent, so much so that he felt compelled to 'fix' on them – radiators, fire-extinguishers, light switches, houses at the end of a long row, other people's left ear, red, white and black.

Sometimes these anomalous perceptions appear to form the basis for what is known as a delusional perception, where the perceptual experience is immediately coupled with a peculiar idea about the experience.

Matussek [1952/1987, 89-103], Conrad [1958/2012, 176-193] and Blankenburg [1965/2012, 165-176] all realized that «the freeing up of the cloud of essential qualities», as Conrad put it, was the critical event in this delusional formation, although none of them invoked the phenomenological reduction as an explanation. Matussek saw that the shift in perspective was from natural to symbolic, which was close. Conrad appealed to a loss of Gestalt, which was the best *psychological* explanation available to him. Blankenburg compared the situation to an artist's preoccupation with the structure of things, which is also helpful, particularly so when he concluded that the schizophrenic is he or she who cannot *but* see the object in this way, whereas the artist can revert to a natural attitude as well.

10.13136/thau.v6i0

5) Distortion of values, qualities and forms

Accounts of the schizophrenic experience of the world, other people, their own body and their very self are replete with descriptions of a radical change in all these. But even the greatest psychopathologists have struggled to explain a fraction of all this with a single all-encompassing notion, which at best has been metaphorical or out-dated psychologically – e.g. Kraepelin's «orchestra without a conductor», Bleuler's «disturbance of associations». Minkowski's «loss of vital contact with reality» is correct, but he did not sufficiently elaborate the ramifications of this into all areas of the schizophrenic's psychopathology, which is what I am attempting here.

What is proposed here is that the changes involving values, qualities and forms are explained by the withering away of the vital significance of each of these and a compensatory upsurge in their spiritual or mental meaning. The phenomenological reduction, in Scheler's hands, is an enquiry into the winners as well as the losers in the enterprise.

What is lost in the phenomenological reduction, and *pari passu* in schizophrenia, according to my argument here, are vital values (including a sense of togetherness with other people), vital qualities, and the selection of forms according to their vital significance. The first of these has been documented time and time again from Minkowski's remarks in the 1920's onwards: «the pragmatic use of things is affected early in this condition […] the value and complexity of things no longer exists» [Minkowski 1927/1987, 197]. Following Blankenburg's [1968/2001] analysis this is now referred to as a lack of common sense. The vital quality of things is also lost in a myriad of ways. Here is how the schizophrenic experiences other people [Cutting 1997, 113]:

> on the Underground all I could see were people in a car and they looked like ghosts, statues, monuments, dead people, as if cremated;
> people looked dead, pale, cold;
> everyone seemed to be walking around like Zombies.

According to Scheler the form of things should be inconstant, irregular and quantitatively variable. This is what we find [Cutting 1997, 112-114]:

10.13136/thau.v6i0

> people's faces changing […] things on the ward aren't organized – they change all the time, TV channel keeps changing;
> houses float, walls move in on her and then drift away;
> objects in odd proportions, street seems to tilt, walls of building closing in;
> organisation of things different, there was no-one I could recognize, they seemed changed;
> things looked larger than life;
> writing and other things got smaller;
> birds look far away with old-fashioned markings, everything in 3D.

Yet some patients make a new order in all this. They sense a spiritual, philosophical or aesthetic dimension in their situation, which is quite alien to their erstwhile humdrum lives. Stanghellini and Ballerini [2007] have demonstrated just such a shift. Blankenburg's [1965/2012, 165-176] patient is a striking example of re-valuation of qualities. He was a car-worker who happened to see a painting in a gallery on his way to the doctors, then became preoccupied with the blueness in the picture, an experience which led him into a whole new world of the nature of aesthetics.

6) Uniqueness of same object at different times and in different places

One of the commonest delusions in schizophrenia is delusional misidentification, in which the subject holds that some erstwhile familiar X (person, thing, place, time, even self) has been substituted by a bogus version of it, and, in addition quite often, this X is deemed to have multiple instances in different places and at different times. Attempts to explain this peculiar delusion have been undermined by the facts of the matter as they have emerged since Capgras and Reboul-Lachaux [1923] described the first variety of it with respect to persons. It cannot be ambivalence about this other person, as Enoch and Trethowan [1979] suggested, because things, time, space and self are also the focus of the delusion. It cannot be a failure to register the emotional valence of a face with preserved ability to recognize its physical identity, as proposed by Ellis and Young [1990], because there are congenitally blind subjects

10.13136/thau.v6i0

with the condition [Rojo *et al.* 1991], and, anyway, the condition spans all sorts of matters in addition to misidentification of persons.

Only Scheler's version of the phenomenological reduction can explain the condition, in my view, because only Scheler saw that the cancellation of reality would lead to a denial of identity if the same person or thing cropped up at a different time. Consider this case of MacCallum [1984]: a woman – not schizophrenic but with right hemisphere dysfunction which also causes delusional misidentification – believed that her daughter who nursed her in the morning was a different person from the one who talked to her in the evening.

The common theme in delusional misidentification, whether schizophrenic or right-hemisphere-induced, and whether the object is a person or thing, or place or time, is a denial of the item's uniqueness with a concomitant belief that this person or thing or place or time has multiple instances in time or space. «A man believed that there were eight duplicates of his wife and children, each living in separate duplicate cities with a double of himself» [Thompson *et al*. 1980, 1271]; «Man who insisted that he had been in ten different hospitals (he had only been in one) and gave plausible names for each» [Kapur *et al*. 1988, 579]; «Man who had fought in the First World War who said 'It is not a real war, but merely an experimental war'. (When asked to explain the carnage and devastation he replied) it is a custom every year to pay certain local authorities to put on a real exhibition of shooting in their district» [Vié 1944, 248].

In short, the real individuality of something is denied (what greater example of this could be found than Vié's case?) and a spurious singularity of multiple instances is then attributed to odd spatial locations and times.

7) Interchangeability of individuality and universality

In schizophrenia there is an essentialization of people and things, as we have seen. The actual individuals which populate their world are partly clones which differ in respect of their temporal and spatial lay-out as we have also seen. But they are also conglomerates. In Tatossian's case of Hélène [1957/2014, 94] her intimates were a mélange of all sorts of historical and contemporary celebrities (Spartacus, Charlie Chaplin, Duke of Gloucester). Individuality in schizophrenia is exactly as Sche-

10.13136/thau.v6i0

ler predicted in the case of the phenomenological reduction – a coming to the fore of all sorts of iconic exemplars of people in one artificial person. Sass [1994, 93], too, appreciated that what the schizophrenic experienced was a specious individuality – what he called «phantom concreteness», and which he thought was an objectification of the very act of seeing itself.

8) Transformation of world into idea

The schizophrenic is a living example of the most extreme idealistic philosophical position, as Minkowski [1933/1970, 319], Tatossian [1964/2014, 159] and Sass [1994, 95] realised. The world is not my idea under normal circumstances, despite what Schopenhauer and Husserl opined. My world is your world too because we share the same vital concerns. But when reality and these vital concerns are abolished in the 'reduction' only the lone thinker and God remain as potential world-creators. Schreber's autobiography of madness, the best of them all, makes this quite clear. Sometimes he believed that God relied on Schreber himself as a creative force, even musing at one point: «What is to become of God – if I may so express myself – should I die?» [Schreber 1903/1988, 213].

At other times he feels himself manipulated by rays emanating from God. As Sass [1994, 64] points out Schreber vacillates between seeing himself as God's *sole* creative conduit and sensing that he himself is God's own creation.

9) Loss of sovereignty (loss of myness)

A sense of estrangement from the acts of thinking, feeling, willing and doing was noted 80 years ago as a common experience in schizophrenia, so much so that Kurt Schneider [1939] included them among his first rank symptoms of the condition. The matter has been given prominence more recently, with the name «lack of ipseity», by contemporary psychopathologists – Parnas [2000], Sass [2003] and Stanghellini [2004].

Its provenance, from a philosophical perspective, I have discussed

10.13136/thau.v6i0

elsewhere [Cutting 2015]. In short, lack of myness, I argued, stems from an elimination of the accidental qualities to a person's experience – what Scheler [1927-1928/1995] elsewhere refers to as the *zufälliges Sosein* of something as opposed to its *Wesensein* (its essence). That anything should be uniquely mine is a chance individuality engendered by the reality of a human being's situation, which, as we saw, is deleted in the phenomenological reduction.

10) Experience as an act of an absolute mind whereby the act of knowing and the thing known are one

This was partly discussed in 8) above in relation to the schizophrenic's sense that the world is his or her idea. But Scheler means something different here, because he qualifies it with the remark that the experience reveals proof of God's existence. It is this that Schreber struggles to square with an equally powerful sense of *himself* as world creator, and it is this that Sass [1994, e.g. p.76] carefully teases out from a simple solipsism. The schizophrenic is a world creator *and* a co-creator with God *and* a creation of and testimony to the existence of God Himself, or at least some non-self absolute mind.

Elsewhere Scheler remarks that the situation of the normal person – i.e. the «unreduced human being» – has its paradoxes: «the whole situation is like a living mirror, where we find [as if already created] what we are creating» [*Constn*, 406].

In other words – and I stress that this is the normal situation – the conscious knower or experiencer does not experience or know that he or she as a life-bound entity has already created out of reality what it, the conscious knower, assumes to be a ready-given world, i.e. objectivity. In the 'reduced' human being the objectivity is eliminated and the conscious knower thinks that he or she or God or both together have created everything *de novo.* As Scheler [*Constn*, 113] says, «God is switched on» in the «reduction», and godliness pervades everything, because the subject, paradoxically correctly, realizes that he or she or God must have caused everything to come into being. What appears is then deemed a creation of the conscious knower or some other knower, i.e. God. Husserl comes in for criticism again [*Constn*, 407] as some-

10.13136/thau.v6i0

one who also ignores the first unconscious creation and mistakes reflection on this (which is the true situation of a conscious knower) for a conscious creation. Again Husserl's supposed philosophy of the normal epitomizes the pathological situation of the schizophrenic.

11) The 'reduced' world as personal and alien, even to other denizens of a 'reduced' world, i.e. the 'reduced' world is a multiplicity of individual worlds

This is autism, which, from Bleuler's [1911/1950] initial account to now [e.g. Ballerini 2016], has been recognised as a complete antithesis to the shared world of the normal human being. Why this should arise in schizophrenia is adequately explained in terms of the phenomenological reduction – a demise of mutual understanding as part of the elimination of a living being's shared values and needs, and a concomitant upsurge in the human being's status as a thinker.

4. Conclusion

Comparing schizophrenia with the consequences of Scheler's phenomenological reduction has proved a fruitful venture. A large tranche of schizophrenic psychopathology, hitherto obscure, and in Jaspers' [1913/1963, 305] view «ununderstandable», has been clarified.

Psychological proposals as to the nature of schizophrenia are legion, beginning with Bleuler's [1911/1950] suggestion of «loss of association» in the same book where he coined the term schizophrenia (meaning roughly 'shattered mind'). This was incorrect because the association theory of mental functioning was already an anachronism by then, and, as Scheler [*Constn*, 150] saw, was itself an example of a semi-pathological process proclaimed as the 'normal' way of being, as it only applied to the *modus vivendi* of old people, and schizophrenia afflicts young people. Subsequent psychological theories have largely concentrated on the nature of paranoia, which is only a very small part of schizophrenia and is also part of all the other psychoses – delirium, dementia, depressive psychosis and mania. Psychological theories of schizophre-

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nia are also tightly constrained by the prevailing psychological model of the mind. Psychoanalytic, behavioural, Gestalt, social psychological and cognitive theories came and went during the 20th Century, all capturing a flavour of schizophrenia but merely re-formulating selected aspects within a new model. In any case the bizarreness of schizophrenia, which Jaspers referred to as ununderstandability, and the obvious matters affected – temporality, spatiality, identity, for example – cry out for the application of philosophical techniques. The four psychiatrists who met up in Zurich in 1922 – Minkowski, Binswanger, Straus and von Gebsattel – and formed the phenomenological psychopathological movement were exquisitely aware of the inadequacy of psychological theorizing at that time and were also alert to the poverty of all the organic approaches so far.

Philosophical theorizing about schizophrenia began with these four in the 1920's and 1930's. Minkowski's [1927/1987] notion was the best and still is. He proposed that the core deficit was a lack of a vital contact with reality', which led to an arrest of personal development and a compensatory intellectualization of all matters. As we have seen, this encapsulates the core deficit, but he could not have been aware of Scheler's writings on these matters, as they were only published after his, Minkowski's, death. Kuhn [1952] and Kraus [2007], taking up Heidegger's idea that there are two ways of approaching objects in the world – treating them as tools (*Zuhandenheit*, i.e. ready to hand, without recognizing them as things), or seeing them as objective things (*Vorhan-denheit*, not only seeing them as things but assuming that they were there before anybody saw them), proposed that schizophrenia was an inappropriate transformation of what is ready-to-hand (*Zuhandenheit*) into what has always been there (*Vorhandenheit*). This accounts for the impractical way in which schizophrenics pursue their life and what I [Cutting 1999] called their morbid objectivization – e.g. ball bearings in body, bionic arm – but does not account for much else. Finally, Tatossian [1979/1997] realized that the schizophrenic was not a pathological specimen of humanity at all, which is explicit or implicit in all previous formulations – psychological, organic or philosophical – but someone whose versatility with respect to taking an intellectual stance on their situation or an emotional, vital stance was compromised.

10.13136/thau.v6i0

You or I can quickly switch from discussing philosophical matters to wondering what we should do about supper. The schizophrenic is stuck in the former mode, forever intellectualizing the most mundane issues. This insight of Tatossian was a great advance in the formulation of schizophrenia.

Altogether, therefore, I commend Scheler's phenomenological reduction as the best philosophical model available for explaining the maximum of schizophrenic psychopathology. Nothing else accommodates the nature of schizophrenic hallucinations, the provenance of delusional perception, delusional misidentification, autism, their anomalous perceptions, and their sense of a lack of myness to these experiences.

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Keywords

Max Scheler; Phenomenology; Schizophrenia; Psychopathology

Abstract

The aim of the article is to show the similarity between a thought experiment of the phenomenological philosopher Max Scheler (1874-1928), known as the "phenomenological reduction", and the psychopathology of schizophrenia. The "phenomenological reduction" envisages a human being whose access to reality and whose status as a living being have been grossly compromised. Such a being would be utterly transformed relative to a normal person: in its experience of the world – things and people would be "essentialized", changeable, adynamic, interconnected, and yet rich in qualities; in its experience of itself – loss of sovereignty, yet resembling a creative God, whose thoughts are indistinguishable from the thing thought; and in its temporal and spatial moorings – frozen in time and space. The schizophrenic's experience of their world, themselves and their temporo-spatial situation is then shown to be accurately predicted by the various consequences of the "phenomenological reduction". The things around them and the people they encounter are devoid of individuality and are more clones of some essence. They themselves are a "little God", yet devoid of any sense of "myness" in anything they do or experience. Their world is frozen, changeable, interpenetrated by all sorts of entities, yet rich in qualities.

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