

La genesi del trascendentale.

Epoché e actio per distans nella ricostruzione blumenberghiana della funzione antropologica della razionalità

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Blumenberg's interest in Husserl's work – and, more generally, in the legacy of phenomenological philosophy – has been deep and constant throughout his production. What Blumenberg aimed at pointing out was the necessity to save Husserl's philosophy from its own tendency to denaturalize the transcendental subject to such an extent that it then became impossible to articulate the question of the relationship between intersubjectivity and foundation in a proper way. If – as Husserl himself intended – intersubjectivity is the ground upon which the phenomenological foundation of knowledge rests, then intersubjectivity is to be meant as the process along which the anthropogenesis took place, from the leaving of the primeval forest to the present. In this sense, the emergence of human reason is not that what comes after the anthropogenic process, but is an element internal to this process itself. Blumenberg's notion of actio per distans is the tool we need to better grasp the fact that the empirical orientation in the external world and the capability to manipulate abstract concepts coalesce into the unity of human biological development. Blumenberg's reflection upon anthropogenesis does not lead, however, to a complete abandonment of the transcendental stance, but leads, on the contrary, to a more complex re-articulation of it, which allows to perceive how the foundation of knowledge is the result of the intertwinement of the empirical and the transcendental domains.

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1. Necessità di antropologizzare la fenomenologia (per il bene della fenomenologia stessa)

Quando Blumenberg si pone in modo critico nei confronti del discorso fenomenologico, al fine di mostrarne crepe interne e contraddizioni irrisolte, non lo fa con intenti distruttivi. Tutt'altro. Il bersaglio della critica è il mancato esito antropologico della fenomenologia. Ma l'analisi dei motivi che hanno spinto Husserl a evitare qualsiasi esito antropologico o naturalistico porta Blumenberg a dire che andare in direzione di tale esito, in realtà, comporta tutto fuorché un'uscita dalla fenomenologia. Se si vuole portare a termi-