

Critique of Rationality

Meric Bilgic

Critique of Rationality

**Bibliographic Information published by the
Deutsche Nationalbibliothek**

**The Deutsche National bibliothek lists this publication in the
Deutsche National bibliografie;
detailed bibliographic data is available online at
<http://dnb.d-nb.de>.**

Library of Congress Cataloging-in-Publication Data

**ACIP catalog record for this book has been applied for at the
Library of Congress.**

Cover illustration:

"Tunduk" ©MericBilgic

ISBN978-3-631-86572-9(Print)

E-ISBN978-3-631-86736-5(E-PDF)

E-ISBN978-3-631-86737-2(EPUB)

10.3726/b19049

©PeterLang GmbH

Internationaler Verlag der Wissenschaften

Berlin 2022

All rights reserved.

Peter Lang–Berlin · Bern · Bruxelles · Istanbul·

New York · Oxford · Warszawa · Wien

**All parts of this publication are protected by copyright. Any
Utilisation outside the strict limits of the copyright law, without
The permission of the publisher, is forbidden and liable to
prosecution. This applies in particular to reproductions,
translations, microfilming, and storage and processing in
electronic retrieval systems.**

This publication has been peer reviewed.

www.peterlang.com

TABLE OF CONTENTS

Prologue

Introduction to Anthropogonia

I. PHILOSOPHICAL GROUNDING

1. Metaphysics

FIRST MEDITATION

2. Metaphysical Strategies

2. 1. The problem of Metaphysics

2. 2. Epistemological problem of perception

2. 3. Mind-Body Problem

2. 4. Scientific Epistemological Gap (SEG)

2. 5. Hard problem and Supervenience

II. NON-INTENTIONAL CATEGORICAL ELEMENTS OF RATIONALITY

Construction of A Priori Cognitive Categories in Category Theory, and their

Evolutionary Sources

1. Construction of the Categories of Intelligence in Category Theory

2. Empirical and Transcendental Deduction of the Categories

2. 1. The Core Categories of Receptivity

2. 2. The Categories of Intelligence

2. 2. 1. The Reptilian Brain || The Root of Intelligence || and Object

2. 2. 2. The Limbic system || The Root of Reason || and Concept:

2. 2. 3. The Neocortex || The Root Will || and Function:

III. INTENTIONAL CATEGORICAL ELEMENTS of RATIONALITY

Construction of the Intentionality of Consciousness in Set Theory

1. The Constitutional Borders of Consciousness
2. Existential Paradox as the Nature of Human Intelligence
3. A Taxonomy of the Theories of Consciousness
4. Self-Representational Higher-Order Theory (SHOT) Of Consciousness
 - 4.1. Intentional Categories of Pure Ego, Reasoning and Consciousness
 - 4.2. The Higher-Order Constitutional Structure of Consciousness
 - 4.3. The First-Order Applications of the Higher-Order Structure

IV. INTENTIONAL DIALECTICAL SPINE of RATIONALITY

Constitution of The Functional and Structural Unity of The Mind in Algebraic

Topography

A. AUTOLOGICAL INTENTIONALITY: SOCIABILITY and THE PROBLEM OF FREEDOM

1. The Intention toward Internality Inside: Ego and Ethics

SECOND MEDITATION

2. The Intention toward Internality Outside: Super-Ego, Ideology
(Politics & Religion)

THIRD MEDITATION

B. HETEROLOGICAL INTENTIONALITY: LANGUAGE and THE PROBLEM OF TRUTH

1. The Intention toward Externality Inside: Micro-Cosmos and
Epistemology

FOURTH MEDITATION

2. The Intention toward Externality Outside: Cosmos and Ontology

FIFTH MEDITATION

V. ANTHROPOGONIA: The METHOD of IRRATIONAL RATIONALITY

C. SELF-INTENTIONALITY: HISTORICITY AND THE PROBLEM OF RATIONALITY

The Intention to Be Beyond Intentionality: The “Self” and Aesthetics

SIXTH MEDITATION

1. The Architecture of Anthropogonia
2. The Doctrine of Anthropogonia
3. The Art of Anthropogonia

REFERENCES

Prologue

The current state of philosophy is not universalizable and has lost its systematic unity. Philosophy is not a sector that needs to be balanced in the global political market. Philosophy is a survival skill whereby you are honest with yourself to create a universalizable existence with human values in the name of all human beings. This book attempts to demystify philosophical discourses and to establish a new universalizable systematic framework of philosophy on an anthropological basis. Here we have tried to complement the weaknesses of the Analytical and Continental traditions with each other's virtues. By doing this, we bid farewell to this philosophical origin from which we emerged and establish a new ground of philosophical discourse. The philosophy here is at the zero point of the Cartesian axis; it is the human philosophy of the future, based on mathematical logic. With the philosophy I have produced, I refuse to repeat the sins of history, and I take responsibility for the future. The history of philosophy, as I have used here, can serve as a very fruitful source of inspiration and a reference to its continuity of consistency. The philosophy that I am pointing out here, at its foundations, is as simple and clear as mathematics. No one should again say that philosophy is confusing, not understandable, an extension of the sciences, etc. I have carried the two and a half millennia of philosophical maturity back to its lost origin.

My epistemological background is continental philosophy; I have benefited from the Phenomenology circle of Catholic University of Leuven in Belgium. Husserl and the chain of his successor philosophers are one of my philosophical grounds. Analytic philosophy was not my field but I tried my best to use mathematical logical discourse to set up a new philosophical framework. A philosophical discourse cannot be philosophy without a logical foundation. My other source of inspiration is the Istanbul Philosophy Circle. Istanbul University is where European philosophy began in Turkey a century ago under the leadership of Atatürk. I have seen two controversial philosopher groups there, one that defends the

Marxist and Turkic-Islamic perspective against imperialism, and the other, which looks for a universal discourse. I received their common sensitivity about the problem of universalizability and I believe that I deflate them in my theory and I pay back my compensation so as to satisfy both approaches.

I truly need to thank the devils who destroyed the World for their inspiration that forced me to think deeply. Without them, this book would be impossible. There are also angels surrounding me: My precious family and friends. Without them, I and my solutions would be impossible. I love them and am thankful for the nobility of their souls.

Introduction to Anthropogonia

This book has a new-Kantian approach, and draws the limits of our thoughts and consciousness between the mind and mind-independent reality by using mathematical logic with the support of neurology. Drawing our mental limits also has some limits; we cannot get out of our minds to compare the inside and outside, and define the limits. We tried to depict the functions and cognitive schemata of the mind from the inside. Diagnosing the limits between immanence and transcendence of the consciousness depends on defining some transcendental a priori categories in between as some basic axioms of the mind. We defined these non-intentional cognitive categories by using mathematical category theory. This basic model of the mind allows us to follow the logical possibilities in between that the mind can set up in its relationship with mind-independence. In this way, we defined the intentional categories of consciousness by using the mathematical set theory and obtained a self-representational higher-order theory of consciousness (SHOT). Finally, we combined the intentional and non-intentional categories with an algebraic topography and obtained a model of the mind. We established a new metaphysical linguistic framework by asking external questions while staying within the boundaries of the internal perspective, and we never crossed the linguistic framework. We answered the framework's questions by observing the formal possibilities of cognitive functions from a phenomenological point of view. What we end up with is an external reality, not transcendent metaphysics, but the internal structural and functional cause of external illusions. The architectural structure of the mind that we have drawn is the problematic skeleton of philosophy with all its sub-branches as a human aura that can be traced throughout the six Cartesian meditations. The philosophical anthropology depicted eventually emerged as a purely naturalistic, shamanic prototype metaphysics radically different from the monotheistic Western tradition that began with Plato. We started from mathematics, but unexpectedly arrived at an archaic metaphysics. We call this

philosophical theory “Anthropogonia”. After Anthropogonia, logically, truth-seekers in these ancient, imperial religions must retreat from their historically constructed Platonic theology to their shamanic roots, stop expecting obedience to the universal commandment they represent in a third-person discourse, and should become individualistic, more mystical.

The doctrine of Anthropogonia offers a paradoxical rationality. The nature of human intelligence is paradoxical. We cannot exit the horizon of our consciousness. Existence of the mind-independent world and the other minds are in an unexpected and inconceivable position. We approach them only from our point of view, and they are in their own existential processes; they, especially the other minds, surprise us very often. We need to know this distinction for better expectations and survival with them. The elements of mind-independent content take over us as their extension. We need to organize our behaviours rationally so as to join nature. This is the problem of rationality seeking better moral and technique connections in between mind and mind-independence. Paradoxical rationality is an art.

It looks like *prima philosophia* of Aristotle, but acts as a metaphysical foundation of a philosophical and scientific anti-system. Anthropogonia leads us to the end of the necessary axiomatic structure of the mind, leaves us alone with the conceivability problem by showing how the nature of the human mind inevitably produces illusions, and allows us to create our self-realization adventure by believing that a higher-level awareness of the inevitability of illusion will open up a hypothetical empty space and we will find a sustainable, refreshing, original way of life. Thinking not to think in a conventional way is a shamanic art of dancing between the realms in the mind, and it is a natural skill and natural metaphysical ground that everybody can find in themselves if they can rebel against the brutal attacks of persistent truth brokers. Anthropogonia is a negative philosophy in this sense. It is an attempt to show the logos of the Life Tree in which we evolve our thoughts between the illusions of the starry heaven above us and the deep dark hell within us.

If we look for an idea that contradicts our theory, it is the idea that we need narratives. However, we defend just the opposite idea: yes, it is right that narration is extremely important but not more than the awareness of the distinction between narration and truth. Stories are only for inspiration. We cannot think without stories, but they belong to the age of childhood thought; we must grow up, be able to distinguish between illusion and truth, and appreciate both sides. Another fundamental contradiction is the attitudes of these narrative advocates, who are also truth dealers, presenting their illusions as the truth itself; on the contrary, we show that the only truth is that there is no truth at all. Truth is paradoxicality itself. The paradoxical structure of the mind is the natural fact beyond philosophical speculation. What is true is the contradiction itself; it exists in the brain functions since the evolution of the neo-cortex.

The psychological context of the paradoxical nature of the mind is also paradoxical: complexes form the nature of the psychic structure. Mental health is the ability to go through these natural complexes. Health is not a natural state, health is not universal, it is an individual story. Health is produced. Just as physical health is immunity to disease, psychic health is an immune system that is gained by recognizing complexes and taking a deliberate stand. Mental health can be defined as a mental immune system. In this sense, Freud was right about many things: the threefold of the Ego, the natural, evolutionary complexes, libido as a basic survival motive. It is necessary to define human psychology through its natural complexes and to build psychology on the diagnoses of complexes.