

Togetherness: A New Paradigm for Fragmented Humanity

- Gabriel Marcel's Perspective

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Abstract: *In fact it appears to be an old story reiterated in the modern times and in modern language. In the world of Time Table, Scheduled life, there is little space for the “WE” between husband and wife, friends, parents and etc., The “other” is slowly sometimes rapidly vanishing from “I”. This needs a deeper understanding and deliberation. In the modern times the concept of ‘Myself’ and ‘Me’ takes the predominance and thus ‘We’ is rapidly annulled. ‘I can manage’ and ‘I alone’ as the philosophy of life leads humanity into Hazardous Individuality. At this juncture Gabriel Marcel says Togetherness is a deeper understanding of Human life. Human is programmed to be together. Therefore we need to understand the power of togetherness. In an interjecting point, ‘We’ is formed, this interjecting intersubjectivity should lead humanity into the depths of Togetherness. Humans cannot but live together which is according to Marcel a natural way of living, but Humans forcefully try to break away from this natural way of living thus fragmented.*

Keywords: *I and Thou, Intersubjectivity, Alienation, Creative Fidelity, Togetherness.*

I. INTRODUCTION

The modern world is full of scientific enterprises in the midst of all inventions and updates, I am afraid that we would underestimate the foundational elements of our human existence. Earning and making our profit have been dominating the scenario today which in fact keeps the humans occupied heavily so that they are focused on profit not the human qualities. Humanity is fragmented so to say torn into pieces falling a prey to the monster of value crisis. Humans have no time for the other. We live in the same house but we are not able to meet the other in person. Added to this humanity is understood in the vocabularies of ‘me’ and ‘mine’ and alienating others from human family. Hence here I make use of Gabriel Marcel who proposes a concept of Togetherness to see how far we can be together.

II. ALIENATION AND INTERSUBJECTIVE

It is quite interesting to note that there is a diverging factor which put us at the center to see the polarity of things in life. Its alienation Sartre advocates and its communion that Marcel propagates. “Marcel’s account of the human being’s transcendence toward being provides the foundation of a philosophy of communion, whereas Sartre’s analysis of consciousness as nothingness forms the basis of a philosophy of alienation.”¹“Intersubjectivity, as Marcel later comes to call the bond uniting different persons, involves transcending the attitude that regards the other as alien, as an object, and as “essentially absent.” Rather the other is acknowledged as a presence, as a being whose reality transcends the objectively given. The subject-object dichotomy is

surpassed as a 'We' is created or acknowledged. Alienation is overcome in intersubjective communion."²

III. I AND THOU

Jean Paul Sartre's concept of the 'other' is 'Hell' which actually a temptation for us to be carried away by this notion of the other. But Gabriel Marcel has a different story to tell us that in our time: the honor of being man is lost." It is actually a different perspective different from Sartre's hard pronouncement which carries the temptation to agree with it.³

The socio-political ambience around us, in our family life, in our daily work though we are managers or subordinates, we experience all the time that infidelity and treason are the order of the day. Everywhere it is the so called trend and it looks indeed as if we - simply cannot help being hell to the other man. In this background perhaps we realize that 'the other is a hell' is a comforting pronouncement, especially in moments when we are filled with self-pity. But it does not satisfy us in the long run; the consolation is too meager.⁴

Hence what could be the right way and measure of handling this, hence Gabriel Marcel puts his brand of certainty: the honor of being man, which is in fact a special kind of consoling pronouncement! It is such special that we cannot escape, but we have to agree with this one, too.⁵ "Sartre's 'hell' shuts off, Marcel's 'honor' opens. . . what a number of possibilities, all of a sudden! Possibilities of fidelity, faith, hope and especially love. Not that this certainty must necessarily inspire us to raise our voices in 'all men become brothers,' but think of the possibilities that it gives us! Not as already realized, but for realization."⁶

On a common platform some sort of a meeting must be possible in that sort of meeting we discover in our fellowman something other than our hell. And therefore we stress the personality of the "I" in our being, and the special nature of our existence, it is not only the 'I' that exists but also the other, it becomes clear that confronting the "I" there is someone else, a "thou", for whom I must open myself, if I want to discover a little who I really am myself. For my 'being in a situation,' friendship is an indispensable good.⁷ "What matters is "that each one of us must recognize or discover himself in all the others, without losing in the process any part of what is his inner being. And the philosophical reflection is going entirely in the same direction."⁸ "If we may speak of the "discovery" of the subject, then the name of honor of "discoverer" is due to the French philosopher Rene Descartes (1596-1650). His Cogito ergo sum (I think, therefore I am) has given the first impulse to subjectivism. Descartes in particular has put full weight on consciousness, such as no philosopher before him had done."⁹

There were repeated brain stormings in history of philosophy on the frontier of human thinking! Idealism of Immanuel Kant's (1724-1804) Critical Philosophy, the process of subjectivizing was more and more extended, and Friedrich Hegel (1770-

1831)with his 'absolute spirit' made by his Absolute Idealism a completely rounded-off whole of human thinking. Though in sequence everything fitted perfectly, there was no place made-for the struggling and suffering fellow-man; in the enormous palace of thought there were only rooms available for absolute spirits. Hence,the subject cut itself off from its co-subjects. This where Gabriel Marcel is thinking in a different way! Be-cause he starts from the concrete experience of existence rather-than from universal reason. Marcel does not confront us with the thinking, but with "I" and "thou" who "think". Marcel sees Descartes' Cogito as a becoming aware of one's own existence; but then in the empirical sense: I am the 'object of my perception.'¹⁰

"While I am thinking, I take some distance from myself (my "I"); I attain the perspective of "the other one", and consequently I emerge as existing." We know that man is an etreincarne, bound to matter and time. My "being" is an etreen situation (being in a situation) and I experience it as a limited "being", when there arises a desire for compensation for this limitation. As etreincarne I am only a particle of the entire "being",I am living among fellow beings: the others. Being with those others is a dimension of my incarnate "being", it is a co-esse (being-together)."¹¹ This is the important unction of Gabriel Marcel. To exist is to co-exist. "Being man means participating in one's fellowman. Seen in this way, friendship is a compensation for my limitation. Here we can speak of a subject-subject relationship. Confronting the "I" there stands a "thou" as a person, not a "he" as a thing or an object."¹²

Man is a free being, hehas every choice to decide for himself to shut himself off from the other man and look upon himand treat him as object. In this context what then does Marcel mean by the meeting between "I" and "thou"? The answer is: an invitation. It is very important to note. Two human beings open themselves up for one another, invocation, appeal, to one an-other in a free, inner movement of love, by which they break through their narrow individuality and thus become themselves. A new subject originates, a "we".¹³ "The meeting is not an approach from the outside, it is metaproblematique (problem solving). With this word Marcel seeks as it were to impress upon us that objectivization is no longer possible. To be with others is in the concrete experience to be recognized as a mystery."¹⁴

Obviously that the meeting between the 'I and Thou' thus obtains a metaphysical aspect. The conscious "I" enters into the concrete experience, and from there it tries to push through to the mystery of "being". More than saying it is in my relationship with the other one that the process of my becoming a person takesplace, rather'Together' we are involved (engagement) "being", and the "I" opens itself for the presence of the "thou" in its entirety, just as the "thou" does this for the "I".¹⁵

IV. INTERSUBJECTIVE

Let us assume that some unknown person comes up at our party to say a word or to the shy individualand placed him at his ease.The latter,tostart with, does now not find himself entering into the direct relation along with his new acquaintance that is expressed via the usage of the pronoun you however rather thinks of him as him. Why is he speakme to me? what's he

after? Is he seeking to fulfill a few sinister and mocking interest? as a result a anxiety is constructed up. however allow us to assume that the ice is in the end broken, and that the communication takes on a greater intimate person. 'i am glad to satisfy you,' says the stranger, 'I as soon as knew your mother and father', and abruptly a bond is created a what specially subjects, there can be a relaxation of hysteria brought for the.

We can't come to a quit that bond is created between me and him primarily based in this incident. delivered to this all we have in commonplace is a flavor, and that isn't sufficient to draw us together at the ontological degree this is qua beings. based on the taste for espresso, as a end result collaborating to apprehend the taste of the alternative character, instead it is inside the shape of case wherein I find out that a stranger be identified the deep, man or woman high-quality of someone whom i personally have tenderly cherished and who retains an area in my heart, 'that genuine intersubjectivity arises.

other than this there are also examples of intersubjectivity from creative and spiritual enjoy. but it's miles clear that there would be no absolute discontinuity many of the examples taken from everyday life and people from the better reaches of the spirit; inside the spiritual experience, we have the paranormal communion of souls in worship on the pinnacle end.

in any respect there's no longer whatever extra higher than when we speak of not unusual sufferings cementing human relationships, permit us to phrase that this word is probably to lead us into mistakes, besides we take it in a far deeper feel than its everyday one, as an example, in treatises on exact judgment: we ought to consider the connection between terms as something that actually does bind them, as a few thing that reasons them to negate themselves as easy, indifferent terms. in an effort to add clarity to the problem, that the relationships among matters are external, relationships among humans are internal. when a table is placed beside the chair it does not make any distinction to the desk or the chair, but my relationship with you makes a difference to each oldsters, and so does any interruption of the connection make a difference. there may be a type of concord has a tendency to be created amongst two people.

"The perception of intersubjectivity is glaringly able to multifarious traits. inside the first place, it isn't in any hesitant fashion that I advise it is most effective this perception that would throw mild on the more difficult to understand and more important factors of what is improperly referred to as psychical however have to, I assume, be known as metapsychical research." As Carrington has made flawlessly clean, "telepathy is an improbable approach besides we're inclined to renowned that there may be a place where the words I and you cease to denote nuclei pretty 'awesome from every distinct among which intention individuals of the circle of relatives may be established with the aid of the emission of indicators. And if one thinks it over, one may also understand that all human sex worthy of the identical takes area in an environment of real intimacy that cannot be compared to an exchange of signs between an emission put up and a reception put up."

"however there's no question at all that we have to cross in addition, and to well known that intersubjectivity plays its part 'additionally widespread the life of the undertaking, even at moments whilst the latter's pleasant sex is with itself. In its non-public intrinsic form subjectivity is already, and in the most profound feel, definitely intersubjective.'" "we've got already had event to word that it is now not viable to lessen the notion of the hassle each to that of a mere formal precept of group spirit or to that of an aggregation of states of cognizance. ...for the style in which specific group spirit and plurality are yoked collectively within the borders of the particular being that i'm."

Marcel lays lots pressure upon intersubjectivity why? due to the fact he lays masses desires to emphasize on a real metaphysical finding of his. it's far that there is a presence of an underlying fact that he feels, that this felt presence is of a network of being that's deeply rooted in ontology. remove the presence of this underlying truth and you cut the roots of the ontological community of being. do

away with this radical cohesiveness and human members of the family end up unintelligible, mythical, even impractical.

V. TOGETHERNESS IN ITS depth

It is good to recognize “terms like ‘ensemble’ in French, ‘collectively’ in English, ‘zusammen’ in German, may be completely deceptive, especially in the times in which they seek advice from visiting or even to operating collectively, to the togetherness of the bus or the manufacturing unit.”

i. Collective and community

As we skip forward to concentrate on the togetherness we need to clarify amongst collection-an combination and a community. series is any multitude of items prepare. Any mixture requires presence of those gadgets. once more combination is a cohesion of objects or humans wherein team spirit isn't always properly realized detail. An aggregate of people outcomes in a form of cohesion primarily based on the short-term occasion or passing interest. while network stands precise aside from these individuals and series. community is a solidarity of individuals with openness to each one of a kind in a spirit of fraternity, having problem for others, equality with each special, in freedom. when combination carries folks who are said to be ‘in’ and which means do not belong to the ‘members of’, community is a intently incorporated harmony. The individuals of the network are united in their love and devotion to a common purpose. it is in reality collective labour as a result it turns into an arithmetical sum of the various specific responsibilities accomplished by means of every separate individual at the floor degree. And but even in such times as this there's honestly additionally a few issue ‘that arithmetic can't account for. there is as a minimum in the heritage a sense of a not unusual destiny, there can be certainly an vague attention of the situations to which all of the workers on this form of manufacturing unit need to with out difference hassle themselves. It is not surely collective but additionally there's a start of a community. this sense of network in strive and conflict that such factory people have is pretty enough in itself to deprive us of any right to deal with them as simple devices of force that may be added to every different. there may be the volume of reality represented by means of the preposition with can bea as a substitute low and barren degree—and that is simply even greater actual inside the case of the togetherness of passengers in a public automobile. There appears to be a truth of alternate-supply and take. The content material of this form of truth, the truth for so many people of exertions and the adventure to paintings, enriches itself handiest within the diploma they learn how to recognize themselves and to apprehend their companions of bus or bench each in the forte of their various beings but sharing the same not unusual platform. it's far best in this situation that a actual companionship may be created, for this reason a contemporary life experience adds flavor to lifestyles. Marcel mentioning an instance of the warfare state of affairs how even in an military such companionships are constructed up. A unstable scenario is also capable of growing an revel in of companionship. for that reason it cements this form of companionships, it is also that which permit them to rise up. in this there may be an vital element to be cited that in this technique of network the people aren't being swallowed up or dissolved wherein as network presupposes super people and cannot exist without them, they're collectively more in a constantly unifying life than a static crew spirit.

Ii. summary Vs experience

at first it appears to be only the concept, the intellectual abstraction that is intrinsically irreducible to succession; in the 2nd, however, we have were given seen that human life also will now not genuinely permit itself be represented as a in easy phrases successive phenomenon, there being

something in its shape that is not well just like a succession of snap shots. it might appear, then, that we are compelled to conceive of the principle of existence as being itself some thing at least akin in its nature to the idea arrived at via abstraction. at the alternative hand, whilst we stay unswerving to the facts of enjoy, we can not reduce the summary fact itself pretty faraway from its roots in information. we are because of this impelled almost irresistibly to envisage the need of transcending the opposition some of the successive and the precis, some of the limitless converting flow of sensation and the static eternity of the concept, and to usher in a brand new class, which we cannot yet nicely discover; high-quality the whole thing leads us to suppose that this new category can have some relation now not only to the non secular in present day, but to regardless of the unique notes of the spirit, as such, can be. however at this point we need to try to maintain our questioning as concrete as possible; we ought to be alert for any messages from our maximum intimate internal enjoy. We check out the opportunity of perceiving in what style life can be organically connected with fact emphatically.

iii. near and remote

we have a thousand paradoxes in our lifestyles that have this unaccustomed first-class, missing any form of intensity. those paradoxes spring up from a shallow soil and soon wither away. therefore Marcel proposes that a concept is felt to be deep, or a notion to be profound, if it debouches proper right into a region beyond itself, — whole vastness is extra than the attention can draw near. The depth of our revel in appears to be connected, in this manner, to the feeling that a promise is being made, however that of the fulfilment of the promise we're able to capture no more than the kind of glimpse. right here what we need to phrase at this factor is this distant glimpsed prospect, as one would possibly name it, isn't felt as being elsewhere; though we must have to describe it as a distance, but we moreover feel it as intimately close to to us - 'close to, and hard to trap maintain of', says Holderlin, 'is God' — and we must go beyond the spatial and merely pragmatic difference among what's right here and what's elsewhere. it is obvious that this distance gives itself to us as an inner distance, as a land of which we'd say that it's miles the land of homesick for us and as although the lost fatherland is to the exile. "A guy's location of starting place can be remote however it has a tie with him that can't be broken; his nostalgia is pretty exceptional from his younger dream of a abnormal, foreign u . S ., for it's miles that overseas u . S . (but vividly he may additionally keep in mind it or even if he is going there and lives there) that remains basically a location of fancy, a some place else. however a person's very own united states isn't some thing fanciful, it is some thing in the blood."

consequently, Marcel says that we ought to focus our hobby on the circumstance of a being who isn't always at one alongside along with his actual environment. Mere risk has landed the exile in which he's, his area is exceptional thru danger his personal region; he has a sense of being an exile because of the reality he is conscious, in assessment, of somewhere that without a doubt could be his very very own vicinity. inside the given, "contingent situations, to which he must publish, however, this real area can simplest be evoked as a beyond, as the home of homesickness."

iv. space and Time

We want to realise that what we were expressing in phrases of space can also be expressed in phrases of time. And this change of secret's of the liveliest hobby to us here, in terms of our very very own argument. let us take to start with in terms of time, the deep idea, or the profound perception, is the only that pushes properly in advance; it opens, this is, an extended direction that may be followed up quality in time: it is like an intuitive dive into an research which can be superior handiest over a long length of lived, non-public, human time. "though, it might definitely be wrong to interpret the perception of intensity in terms of mere futurity. what's critical is that, from our gift point

of view, the future can't be idea of, or represented as, mere novelty, as some component new and unforeseeable which in truth takes the place of the used, stale present.” “the novelty of the destiny may be as appealing a notion as you like, however we definitely do no longer sense we're entering into intensity, as we thrust without delay to the future, sincerely due to the fact we are shifting in the direction of novelty. The notion of depth vegetation up, or so it would seem, simplest inside the case in which we recollect the destiny as one manner or the other mysteriously in harmony with the maximum remote past.”

v. right here and Now

in the dimension of intensity “the past and destiny firmly clasp fingers; and they achieve this in a region which, from the relative factors of view of all my heres-and-nows, and all your heres-and-nows, should must be defined as absolute here-and-Now; and this region in which the now after which have a tendency to merge, due to the fact the near and the a protracted manner did in our previous example, may want to and might be nothing apart from Eternity; this word that we can't do without, however which expresses a belief that we can not body forth in any tangible style, in our gift context takes on its full stress.” As Marcel's line of idea goes the language of causality the mysterious linking of the future with the past that may in reality take location simplest in some location transcending the world of reason and impact.

Marcel acknowledges “the harmonious sex amongst being and its existential state of affairs.” Marcel, chiefly, feels that the writer himself exists in a piece. It is not after the manner of an object of appeal like that of art work, caption studying, and and many others., which travelers can examine, respect, circle, view, look at and catalogue. The writer, instead, exists in his work as a being who's certain by using a thousand undiscernible currents to the entire universe which flows back upon him to nourish and fortify him inside the concrete scenario.

Vi. network of Being

in the phrases of Micelli, “Marcel the metaphysician, who is constantly and anxiously bent over and absorbed inside the mystery of being, appears as the guileless toddler entranced with all of the wonders approximately him, his imaginative and prescient undimmed nor distorted with the aid of the veil of self-love. He appears out clearly and expectantly upon a community of being continually sparkling, always new, continually coherent, a network of being wherein each creature is specific and enthrallingly sacred. nothing may be more alien to him than that an mind-set of negation need to be followed toward this world of wonders.”

As a certainly smart man, “Marcel joyfully sings of his concord with each creature. In extra concrete language: I issue myself with being most effective in to date as I actually have a greater or less remarkable awareness of the underlying concord which ties me to different beings of whose truth I already have a initial notion. In the mild of the thoughts that have no longer however penetrated to the obscure regions in which we've got attempted to hack a direction for ourselves, ...particularly my fellow- tourists—my fellow-creatures—for as quickly because the English language can offer us an expression for which there is no particular French equal.” For every Marcel and Sartre the revel in of the opposite-as-item does no longer display the proper truth of the alternative, every of them agree that the alternative isn't “given” to me greater regularly than now not as part of the meaning of the instrumental complex. consequently right here both of them agree on the point of view of experience that in which the alternative is “found in individual” and that my number one relation to the opportunity isn't outside however a an internal relation, in truth vividly which touches me in my innermost being.

VI. constancy AND TOGETHERNESS

After having handled the togetherness, it is not a random success however alternatively this must be tied up under a regulated commitment. It is ideal to word that there's a at once unveiled revelation of the self, a real touching and stepping into the thou of the alternative man or woman it's accomplished with the useful resource of those vital attitudes of fidelity, choice, love for a sustained togetherness. therefore the individual gift by using way of faith, desire and love is a whole and unified being to the thou, uttering the "inner word" of his overall being in dedication to the thou, and so there arises from this reciprocal utterance and recognition of an extreme mutual love from this union and communion in transcendence. there is the established order of the reality that the "thou" exists for me and "I" exist for the "thou" in the identical degree and measure that we exist for every special. Our being in communion, which the know-how and enjoy of our reciprocal engagement created, can not be sustained by way of me by myself. once I honestly have collaborated in the creation of our being in communion, I, however, stay free,... for this reason severing my religious bond with the being of the "thou." hence the spiritual bond performs an essential position. Even at the same time as the communion is placed to test, I continually have it inner my power, in the face of temptations, that can be both tries at seductions from my enemies or checks to distinctive feature from my buddies, to select to snap the tie of communion, that binds me to my pal. The identical religious state of affairs confronts the "thou" in his relationship to the "I." there may be the concept of constancy proposed by means of manner of Marcel as an vital bond which without a doubt binds the togetherness in dedication. For constancy thru nature possesses a positive innovative and innovative spontaneity. "Marcel insists that a true friend is one that is in no way missing, one who overcomes every trial towards friendship. some distance from stealing away to some safe hideout, he is usually located found in adversity."20 And 'present' right right here does no longer simply suggest "take vicinity immediately like some legitimate mourner at a funeral. It approach that during all adversity with the aid of hook or by crook my devoted friend manages to speak to me the sensation and conviction that he is with me. Marcel claims that the phrases "pal and devoted," if deeply understood, may be located to be incapable of dissociation."

it's far "no longer even the maintaining of I's word constitutes the essence of fidelity, for fidelity isn't an affair of honor, nor of self-recognize. this would reduce constancy to constancy to I's self or to one's image of oneself. one of these religious subterfuge only returns the person to the bondage of narrow ego-centricism." In reality, then, "fidelity is feasible to and may be favored by using that one on my own to whom courting is sworn. simplest in this intimate sort of a human relationship is there gift the detail of spontaneity that is substantially unbiased of all volitional and self-conscious tension."

consistent with Marcel, as potrayed with the aid of using Sam eager, "it's miles constancy by myself that makes it viable for the self to become a brotherly love, due to the truth the principle of cohesion lies in a revolutionary dedication to every other person. fidelity is "the only method we have got of correctly vanquishing time." "it's miles the very essence of fidelity to be revolutionary and to are looking for to cooperate with the opposite individual's efforts to become free and modern." for this reason from proper right here we remember the fact that with out constancy there could be no team spirit of the self. it's miles most effective through fidelity can we reach the being of thalternative, for it is on this love that the guarantee of being is granted. Henceforth in faith we're sure to reap the assure that human relationships of love and constancy are intrinsically always large.

VI conclusion

Having analyzed the concept of togetherness of Gabriel Marcel, the human basis of the internal self is to be together. In essence humans can not stay independently, alternatively stay interdependent. there may be constantly an interjecting element this is the outdoor signal of the inner togetherness. Whoever alternatives up this external signal succeeds in relationship. This courting is foundational for human existence. fidelity serves as the binding stress for the human beings to persuade a existence of togetherness. as a result in the intensity of the concept of Togetherness humans can not however be together, apart from this togetherness there may want to exist utter chaos and confusion.