

COSMOPOLITANISM ACCORDING TO MAX SCHELER

Harlem A. Guab

Introduction

The jubilant proclamation that “*ours is already the postmodern age*”¹ constantly remains the subject matter of the contemporary discussions in almost every sector. The inexhaustible excitement and indefatigable efforts are coupled with enormous optimism and joyful tone that the ‘new age’ opens an opulent reservoir of constructive, transformative possibilities, not least its deconstructive and nihilistic tendencies. The hopeful project of transformations that the ‘new age’ will likely offer impels especially the concerned and well-informed individuals, circles, and at most everybody to accept it as a burden and task. It is not an accident to mention the term ‘burden’, for surely it requires a creative conscious effort of participants to embrace the final conversion of unconditional service to humanity. The creation and vision of good future characterizes that general attitude and disposition of the present age. Alfredo Co writes, “sadly, it will be a world not for us to see, but gladly, it will be a world we have all helped to create.”² It seems to be challenge than to induce a feeling of guilt not to cherish and enjoy the works of our own hands before we give way to history. Indeed, it is more than a legacy we bequeath to next generations. An alternative reading of this could an exhortation and gentle suggestion of fast-paced cooperation of many players in the world-arena. That is why, it is not surprising that the most favored concepts and practices of our age are openness, dialogue, inclusiveness, welcoming not rejecting, compassionate not egoistic, holistic, integral etc. that would foster a genuine understanding and could promote communal values in a global scale.

Max Scheler³ is similarly committed for the “quest for unity and community in a pluralistic society.”⁴ He is keenly aware not only of the rapid moral decline in modern society but also of the steady dissolution of communal solidarity, the loss of sense of meaning, identity and a sense of place of man in the universe. No doubt, man

is unable to locate his place in the vast cosmos and at the same time is ambivalent of his nature and meaning. Scheler says, "man is more of a problem to himself at the present time than ever before in all recorded history."⁵

Among the prime concerns in his philosophical investigations, the search for solidarity and authentic community proves to be more predominant and pervasive.⁶

This paper talks about Scheler's quest for 'better-adjusted community' by emphasizing the theme of Cosmopolitanism.

The obvious 'social fragmentation' and 'nihilism' of our age are symptoms of the warring tendencies, factional disputes, irreconcilable views, assertive group ideologies, dogmatic philosophies, and discordant cultures. In this light, Scheler "stood out as a man of great vision, possessing enormous intellectual strength that enabled him to see beyond the impending crisis and prevailing pessimism of our age."⁷ His sociology of knowledge is primarily an attempt to provide a broad framework in which various forms of knowledge and cultures might come together in global understanding. The researcher pursues to investigate Cosmopolitanism as the thematic principle, concern, project and ultimate end of Scheler's study.

Cosmopolitanism is a vision beyond the limits of our narrow scientific-technological mentality, the convergence of cultures, internationalization of science, and harmonious integration of ethos. Two frameworks will gradually venture this task. First is to plumb as deep as possible the prevailing ethos, to unmask the self-limiting ideologies. Then freed from parochial views, cosmopolitanism through sociology of knowledge seeks to establish a common ground for discourse to facilitate the effective harmonization and integration of different views to support communal values. The scheme makes possible in appropriating the differences and permits some understanding, respect, and recognition.

It is Scheler's conviction that the reconciliation of the clashing perspectives and a comprehensive viewing of it can be achieved. Moreover, it is synthesis, not reductionism that paves the way to genuine harmony.

Knocking off the obstacles towards harmony like revealing local prejudices, limited ideologies and partial truths of every perspective serves the triumph of integration in Cosmopolitanism.

Cosmopolitanism in turn becomes a global alliance, the expansion of worldview and the transcending of national confines.

Cosmopolitanism: The Promise of History

There are self-limiting prejudices of the socio-cultural insights found in illusions, idols and ideologies. Scheler's sociology of knowledge as a socio-cultural critique is used to negate the exaggerated claims and final scope of every unique cultural perspective. He is thus faced with the challenge of reconciling the various insights of people. What the sociology of knowledge discovers regarding the reality of diverse groups and cultures appears to be a preparatory stage for a more sublime project. It is expected eventually to launch its positive role of compelling unique socio-cultural circles to transcend their parochial mentality. As Barber critically comments, "...the very recognition of socio-cultural one-sidedness presupposes a transcendence of that socio-cultural one-sidedness."⁸ Therefore, instead of resulting in relativism, sociological limitations call for a cooperative endeavor that will illumine and overcome hidden aspects of knowledge and values. The healthy differentiation of cultures leads to social harmony and spiritual integration through mutual criticism, learning and growth.

It must be noted that Scheler's ultimate philosophical conviction, commitment and vocation is the quest for unity and community towards holism. For him, social wholeness has an ontological status that paves the way for the overcoming of class-consciousness.⁹ Furthermore, the reality of wholeness serves as the foundation and transcendental fulcrum by which to adjudicate any social critique. It could be deduced from here that any form of social obliteration like extreme perspectivism is a sign of disrespect for the social whole. In the same way, social problems such as marginalization is indicative of the steady dissolution of the whole society.

This present section concentrates on Scheler's philosophical attempt to go beyond sociologism by emphasizing cosmopolitanism as the overarching principle for the possibility of sustainable cooperation and the sharing of worldviews. As sociology of knowledge prepares for cosmopolitanism, the latter makes for possibility of the synthesis and balance of knowledge and cultures. In a way, Scheler equates their integration in cosmopolitanism with their convergence.

However, Scheler's unique conception of cosmopolitanism remains anchored and framed in concrete international cooperation, as well as the intellectual cooperation unfolding in the history of mankind.

Cosmopolitanism in History

Scheler's explicit treatment and prophetic proclamation of cosmopolitanism can be found in his view of history, with its natural state of incompleteness, which accounts for its constant unfolding and evolving. Cosmopolitanism in history becomes even more apparent when Scheler analyzes the world situation prior to and after World War I. For him, the tragic war painfully reveals the beginning of the common history of humanity.¹⁰ Directing history towards a healthy universal world civilization is a task shared by everyone and which the human race cannot avoid because it is an inescapable fate.

Scheler claims that mankind is at the gate of a new era "characterized by an integration and reconciliation of numerous tensions, differences and oppositions."¹¹ He calls the dawn of this age as the "Era of Adjustment" subsumed under the sublime atmosphere of an "inclusive trend"¹² breathing the spirit of a new balanced synthesis of mutual complementation. Scheler is thus concerned with a new world-age as the future destiny of mankind. Reinforcing his commitment to the social whole which humanity has forgotten, he exhorts that man must not only accept this relatedness of the world as a theory, but also "live and practice and activate it externally and internally."¹³ This event entails necessary gradual adjustments generously manifested in the complementation, redistribution and harmonization of various energies and forces affecting all dimensions of man and his social life, such as the emotional, sexual, economic, social, political, cultural, intellectual and religious areas. However, the occurrence of transformation must not be viewed as a clash of world-views and civilizations more than a balancing-out of qualities and values meant to achieve the mutual enrichment and development potential of human history. Moreover, it is the primary task of politics and the future intellectual elite to guide and direct this process.¹⁴

This adjustment in history due to the recognition of a truly common experience must include concrete expressions. Scheler says that a racially and culturally united humanity is not the starting point but remains the objective of history.¹⁵ In this regard, racial adjustment or the mixing of blood is inevitable. Progress beyond national existence and across forms of culture becomes more international. Civilizations and cultures that stem from the spirit of a united nation and people must extend beyond their parochial borders in the form of mixed cultures. Scheler is acutely aware that a cosmopolitan adjustment of purely spiritual forms of culture is relatively slower compared to the “international” adjustment of civilization and technology.¹⁶ Therefore, Scheler strongly recognizes international cooperation via world politics or world trade as a very potent vehicle in providing a concrete ground for a genuine cosmopolitan adjustment.

In addition, the adjustment of the political and economic tensions in society will most likely result in various modes of federalism, thereby decentralizing absolute power and giving way to more conducive political structures and relations. Such adjustment strategically allows the small sectors of society to participate in the political order. Scheler observes that an attitude of tolerance will bring about adjustments between capitalistic and socialistic societies. The cooperation of these two opposing ideologies through an international association will come to the fore only when they understand the sources of their deceptive mythical interests.¹⁷ Scheler constantly demands a free exchange of opinions to “make room for the fullness of variety of insights”.¹⁸

Scheler apparently illustrates cosmopolitanism with this passage:

The structure of history resembles a river system in which a great number of rivers continue their particular courses for centuries, but, nourished by innumerable affluents, finally tend to converge even more directly and to unite in one great stream.¹⁹

The metaphor of the great stream refers to the highly increasing convergence of opinions among all spiritual elites and the overwhelming progress of adjusting cultures in human history. Scheler

sadly ends his observation with the remark that very few persons have yet apprehended this event.²⁰

Cosmopolitanism of Knowledge

Scheler claims that the fruit of cosmopolitanism is the spiritual development of man achieved through complementation. Along with complementation, there is also a noble task of becoming cultivated in order to disrupt the fast-paced epochal disunity, cultural decline and decadence. Scheler's idea of becoming "cultivated" is found within the matrix of cultural development. However, development largely depends on the active cultivation of one's knowledge of society being projected as its ethos. Thus, among the manifold areas of complementation in the era of adjustment, Scheler concentrates on the aspect of knowledge that could affect the overall direction of history. His simple proposition is that knowledge bears a relation to culture, which is very crucial in the task of cosmopolitanism. This contention is based on the principle that no single individual or society can actually grasp the full essence of reality. Thus, in every society we can only witness a vital aspect of the whole essence concretely functionalized as its ethos in its unique history. To establish the relation between knowledge and culture, Scheler speaks of "knowledge of the essence of things" becoming functional in culture as an objective expression of man's spirit.²¹ Moreover, to strive for culture and knowledge means that every society is capable of participating in the potential functionalization of the whole realm of essences in all aspects of nature and history.²²

For Scheler, man is capable of a threefold knowledge, namely, "knowledge of control", "knowledge of essence or culture", and "knowledge of salvation". A balanced synthesis of these three types of knowledge is what constitutes a cosmopolitanism of knowledge. This knowledge serves for the transformation and becoming of a being, the being of things, the being of human culture, and the being of the absolute.²³ This is in consonance with Scheler's idea of the ontological meaning of knowledge, which is the loving tendency to partake in another being through intuition and thinking.²⁴

Scheler's identification and distinction of the three types of knowledge is a critical response to Auguste Comte's law of three stages. Comte holds that the three kinds of knowledge supersede

each other in successive stages in history. Scheler refutes this claim, maintaining that these kinds of knowledge belong to the constant capacity of man's cognitional activity. According to Scheler, Comte failed to recognize that the temporal stages of development are all only a process of "differentiation of the mind"²⁵ so that a particular era gives only a more pronounced emphasis on any of the three kinds of knowledge. Thus these kinds of knowledge permanently co-exist in history but a particular society stresses or develops only one type. This tendency of any society is, of course, a reductionism of the full potential of man's cognitional capacity and history. The task of cosmopolitanism is thus to develop harmoniously and balance mutually all these three complementary kinds of knowledge. The dawn of cosmopolitanism will be in sight when these three become totally activated and functionalized in man and in his history.

Knowledge of Control

Scheler clearly understands that none of the three kinds of knowledge exists for its own sake. The reality of the threefold knowledge bespeaks of man's ability to comprehend and relate to the function of reality in three different ways. In order to appreciate the whole value of reality, therefore, the three must complement each other for they originally exist in harmony and equilibrium. They correspond to the three supreme purposes in the growth of man and history.²⁶ Thus, each knowledge must remain in its rightful place to peacefully contribute to the progress of humanity.

The first purposive kind of knowledge is knowledge of control and achievement which springs from man's ability to "exercise power over nature, society and history."²⁷ It seeks to determine the laws of nature in space and time. It is man's basic performance of knowledge directed by his drive to control and dominate his environment. Inevitably, the active operation of control knowledge also conditions a particular worldview and scientific achievement. Scheler's idea of control is actually not an object of knowledge but rather its motive and goal.²⁸ Experimental and specialized sciences are the manifestations of a control knowledge that supports and shapes the entire occidental worldview and civilization. Scheler acknowledges the importance of control knowledge since it serves one objective of the growth of true humanity, that is, the practical control and

transformation of the world for the sustenance of our human aims and purposes.²⁹ Hence, it is beneficial to encourage scientific enterprise in order to address man's need for security and the maintenance of human existence. Furthermore, control knowledge is the dynamo of man's survival and development. Positive science, technology and economy are concrete reflections and activities of control knowledge.

Scheler's criticism of control knowledge becomes relevant whenever pragmatism and positive science are deemed as the only valid type of knowledge. He claims that this erroneous tendency toward one-dimensional scientific thinking is a result of failing to recognize the existence of other essential types of knowledge, such as knowledge of essence and culture and salvific knowledge.³⁰

We must therefore uphold the relative importance of positive science while guarding against its aggressive and illegitimate propensity to usurp the proper place and role of other types of knowledge. Scheler thinks that humanity might become ferociously barbaric if all working techniques are not well guided and elevated to a higher purpose.³¹

In the sociology of positive science, Scheler judges that the will to control nature and soul is increasingly gaining primacy in all cognitional comportments and subordinating the knowledge of essence and salvation. Consequently, modern scientific society becomes guilty of the philosophical ignorance of the inherent limits of formal-mechanical validity as applied to a completely foreign domain. When positive science begins to act like a 'master mind', solely determining essences, goals, and values, control knowledge becomes technically destitute.³²

Scheler calls for a harmonious complementation of knowledge without selfishly overstressing the will to control, for this will result to extreme poverty of values and purpose in history. Modern positive science must awaken itself to maturity by blending its one-sided will to power with love as a genuine attitude and approach to knowledge and cognition.³³

Although science has its own limitations, it remains compatible with philosophical and religious worldviews.³⁴ For instance, Thomas Kuhn claims that in some cases scientists experience crisis when their assumptions are challenged, shaken by its own upsetting inadequacy to explain reality and failing to contain the explanations

in scientific terms.³⁵ Any enterprise will flourish best when it recognizes its limited perspective as a mere ‘approximate’ description of its experience of reality in order to open up a dialogue to other worldviews and thereby invite a supposed complementarity of insights.

Knowledge of Essence

The growth and spiritual development of man must include the cultivation of a knowledge of essence or culture directed towards the enhancement of his well-being. Scheler calls the second type of knowledge, the knowledge of essences of reality, as the next higher purpose of humanity. It is the knowledge that allows us to “partake in the totality of the world, or, at least, in its essential structural patterns.”³⁶ Scheler stresses the superiority of knowledge of essence over knowledge of control. In fact, knowledge of control must be subordinated and guided by knowledge of essence in order to guard against the former’s tendency toward extreme technicism. This type of knowledge gives us the opportunity to enlarge and unfold our being as spiritual entities. In view of this, Scheler wants to regulate our adherence to knowledge of control especially when it harasses and impedes our cultivation of knowledge of essence. Therefore, positive science, even if it is a legitimate pursuit of knowledge, must help promote our knowledge of essence since, after all, control knowledge is only derivative from man’s spiritual act of wonderment in the face of mysterious reality.

Knowledge of essence characterizes philosophical thinking, which attempts to discover all essential knowledge. It is a “love-determined movement by which the innermost center of a finite human person participates in the essence of all possible reality.”³⁷ Scheler elaborates this idea through a phenomenological approach in relation to the knowledge of essence.

Scheler credits Aristotle and Husserl for initiating the work of elucidating this knowledge of essence or ‘first philosophy.’ The most striking feature of this knowledge is that it temporarily nullifies the fortuitous element of reality. The chief characteristic of knowledge of essence is to bracket and go beyond all the drive impulses dictated by man’s sensible and vital spheres. Instead of looking at the world as a raw material for experiment and monetary gain, knowledge of essence contemplates the questions of essence, like what is life, what

is beauty, what is thinking, etc.?³⁸ To gain essential knowledge from these queries, man has to bracket out his desires for domination and he must be teeming with a loving attitude. Scheler asserts that man, as a microcosm has to activate his capacity for this knowledge, which enables him to be united with the richness and fullness of the world. Essence is the only object of this knowledge, which is born out of man's sincere desire for inner solidarity with the totality of experience.³⁹

This knowledge is also *a priori* for it precedes experience through induction, observation, measurement and scientific verification. Furthermore, knowledge of essence has a transcendental dimension because essential relationships are valid above and beyond the diminutive sensory world. Scheler eventually equates essential knowledge with metaphysics as a personal longing of reason to penetrate into the absolute reality. It also serves as "windows into the absolute" and begins to function concretely when applied to the fortuitous facts of experience. Moreover, knowledge of essence must serve the highest insights and be concerned with the objective order of values, with wisdom and the moral ideal. There are two possible applications of essential knowledge. First, it circumscribes the ultimate assumptions of every field of experimental science. Second, it discloses the essential structure of man and the world and relates this to absolute being, their ultimate ground.⁴⁰

Scheler's idea of knowledge of essence reflects his vision of the spiritual formation of man and history. Cultivation must not stagnate on the level of accomplishment achieved by positive science. It also entails the honing of healthy value judgments as well as a serious commitment since a truly cultivated man is not a negligent intellectual but a responsible human being. Thus, Scheler measures all intellectual and spiritual cultivation through metaphysics because it is an avenue and a step closer to religion, which is a path to salvation.⁴¹

Knowledge of Salvation

From knowledge of culture or essence, our path leads to "knowledge of salvation". The ultimate origin of this type of knowledge is rooted in man's 'irresistible urge' to seek deliverance, salvation and binding protection with the sacred.⁴² Knowledge of salvation means that man aims to be in communion with the absolute being, the ultimate source of being and things. In the objective hierarchy of knowledge,

control knowledge and essential knowledge must be subordinated to the knowledge of salvation since “all knowledge, in the final analysis, is from God and for God.”⁴³

For Scheler, knowledge of salvation is another necessary cognitional dimension of the human person. It springs from the nucleus of the person that longs to harmonize himself with the absolute. For this reason, aside from being a microcosm, a man is simultaneously a microtheos since he serves as the first access to God. However, access to God is not by pure intellectual enterprise or theoretical contemplation, which tries to represent God as an objective of knowledge. On the contrary, a personal and active commitment of the person to God is the only sure path to salvific knowledge.⁴⁴ Religious insight only happens through personal action and cooperation to divine promptings. Furthermore, Scheler also considers man as a co-creator, co-founder, co-executor, who can unfold God’s essence in his decisions in history. Man must perform his role to constantly realize the divine dimension of mankind. Scheler exhorts that “man must carry everything as the flag of divinity, the flag of the ‘Deitas’.”⁴⁵

Regarding the controversy on ‘atheism’, Scheler simply reminds that no man can avoid religious act since it is essentially incorporated in his being. Indeed, many people deny God and the domain of absolute only because they have replaced a finite contingent good or idol instead of embracing the divine and absolute person.⁴⁶

For Scheler, love is always a precondition of true knowledge. Love as an act becomes more intensified and necessary in the sphere of man’s salvific knowledge. Scheler also views knowledge of God as intimately connected to man’s moral progress. Thus, there are two important dimensions of knowledge of God. First, is the loving participation of man in the very life of the supreme person of God. Second, moral valuations are actually depending on how man and history actualize his loving of God in his actions. The combination of these two essential dimensions constitutes a true religion.

The unity and harmony of man’s entire cultural existence including the unity of his body and spirit will be severely damaged when one of the kinds of knowledge is emphasized at the expense of other types. Although specialization works for the progress of humanity, it also suffocates and stifles the growing evolution of other avenues that is indispensable for the holistic development of the

human race. The pretense of one of the kinds of knowledge to be the only valid and effective way of knowing renders the profound human cognitional capacity meaningless and bland. Cosmopolitanism of knowledge, therefore, recognizes the special contribution of each type of knowledge and their irreplaceable and irreducible nature. The growth of humanity in general largely depends on how the different social and political circles work together for the mutual complementation and harmony of these three kinds of knowledge. Thus, any civilization developing an exclusive kind of knowledge or worldview in a one-sided fashion is actually at the brink of true cultural decadence. Moreover, a conscious and biased rejection of one kind of knowledge to favor another must take away its unjustified cultural pride in order to extend and reach out to others for a healthy supplementation. Scheler's cosmopolitanism of knowledge also serves as a cultural criticism directed to attack the one-sidedness of positivism or any civilization, which is a potent cause of countless malady in society. Scheler asserts that only a harmonious development of types of knowledge can remedy the crisis of civilization and restore a proper balance of culture.⁴⁷

Religion, metaphysics and science rest on their own motives, acts, goals, social groups and respective values. For instance, religion rests on the urge for salvation in holy power, with specific spiritual acts like love, hope, fear, etc. which can not find their satisfaction in finite experience but only in their divine correlate. The goal of religion is salvation of a person or group with the saint or homo religious, or priest as leading personalities of religion. Churches, sects, and religious communities are the social forms of religion that values the holy. Metaphysics' motive is astonishment, with metaphysical acts intuiting essence through reason and its goal is perfection of the person by way of wisdom. The social group of metaphysics is the "school" and the leading figure is the "sage". Metaphysical knowledge aims at spiritual values, which is an expression of individual creativity. The motive of science is the drive to control nature and society, which are practiced through observation, experimentation, induction, and deduction. The goal of science is a worldview expressed in mathematical symbols designed to control phenomena. Its central figure is a scholar or scientist with the scientific organization, universities, academies, etc. promoting vital values.⁴⁸

Cosmopolitanism as Cultural Synthesis

Culture is simply the becoming of a genuine person and history. The ‘perfection’ or ‘completion’ of culture is relative to man’s capacity of cultural transcendence. Scheler indicates another expression of cosmopolitanism in cultural fields as the most noble and promising result of the continuous balancing out transpiring in history. One of the chief Schelerian tenets in cosmopolitanism is the necessity of cultural synthesis, a complementary blending of major cultures for a fully enhanced and enriched humanity. To bring this task, it is an imperative to assume an ‘attitudinal revolution’, putting away the idea of superiority or inferiority complexes which are the cancers of the sick minds.⁴⁹ It is a radical approach of going beyond the contingent labels, whether East or West in order to empower us to communicate from one culture to another.

Scheler constantly warns that any stress or negligence of any of the three types of knowledge is a clear mark of cultural decline and its impending demise. Thus, cosmopolitanism also entails a cultural adjustment so that the one-sidedness of thought and culture will be suspended.

Scheler observes that since the twelfth century, Western history has systematically and exclusively cultivated only knowledge of control and logical reasoning.

However, while basking in the brilliant glories of scientific and technological accomplishments, Occidental man has also neglected and forgotten how to control his own self, his inner life.⁵⁰ This western tendency has highly encouraged the specialized experimental science and relegated knowledge of culture and knowledge of salvation into an inferior status. Scheler’s main objection to the western orientation is their erroneous claim that knowledge of control and achievement is the only true kind of knowledge, and thus the ultimate standard in all spheres pertaining to humanity and history. Pragmatism and positivism are only one-sided formulations designed to manipulate the external nature. The Occidental culture poorly developed the technique in controlling their inner life, the passive virtues of endurance and humility which are highly emphasized in the Orient. The Western man’s lack of regard to systematic, psychic technique makes them less governable.⁵¹

In contrast, Asiatic cultures are equally ahead in practicing or developing knowledge of essence and salvation. For Scheler, a gradual and growing influence and interest in scientific and technological thinking will also inevitably take place in Eastern cultures. Asia has to use every opportunity that scientific progress brings to complement their emphasis on art of endurance, "the systematic technique for overcoming suffering from within."⁵²

This practice is perfected by the suffering "sage" who overcomes the pain and evils of existence in two ways. First, resisting from 'without' by transforming external irritations and secondly resisting from 'within' by removing our instinctive resistance to the irritation.⁵³ Unfortunately, the Occidental active 'hero', the scientific man is incredulous and skeptical to this peculiar Eastern tradition.

Scheler further illustrates cultural synthesis as a process of unlearning to learn more. He writes, "we must unlearn the foolish theory that mathematical natural science, admirable as it may be, is the only possible way for us to participate in nature."⁵⁴ Such one-dimensional approach restricts man's horizon and suffocates his inner world and life. The event of cultural synthesis invites the solitary scientific man to learn the attitude of loving devotion to his nature and the value of contemplation of essence because he has lost his sense of metaphysical wonder. The novel atmosphere of cosmopolitanism presupposes a rediscovery of the neglected cultural dimensions and the reorientation of the separate cultural units towards a gradual synthesis forming an integrated humanity.⁵⁵

For Scheler, the convergence of cultures is likewise a growth of essences in the world. Man has the innate capacity to participate and reach out to others. This self-transcendence creates a complex but coordinated network of cultures of men and effecting a real enlargement of their own lives. Scheler heavily relies on man's outstanding inherent fellow-feeling capacity that will guarantee the possible understanding of various cultures. Thus, in the spirit of cosmopolitanism, different cultural circles and individual persons must collaborate to comprehend the whole realm of essences. Each different version of reality and culture is a "partial but complementary aspects of the broader cosmopolitan whole."⁵⁶ Furthermore, cosmopolitanism requires a diplomatic foreign policy, a strategic but unexploitative cultural contacts that will mutually benefit the active participants. Scheler proposes the three areas of diplomatic

engagement in the service of full development of knowledge and culture. First, is the probable industrial expansion or the sharing of the scientific expertise. Secondly, there must be a dialogue among the great spiritual individuals and an organization of ‘religious congresses’. Lastly, there has to be a promotion of the attitude ‘symphilosophizing’ or philosophizing with others, the shared pursuit directed to the realm of essences.⁵⁷

Every functionalized essence present in one’s cultural background is greatly appreciated and valued. A further approximation of the whole realm of essences is also advanced through continuous ‘fraternal comparison’ of insights and cooperative efforts of individual and groups.⁵⁸ Fraternal comparison also entails willingness to be corrected and criticized in order to have a wider scope and fuller view of the broad set of essences.⁵⁹

This ‘conversation of mankind’ does not only entirely depend on fluctuating political initiatives and reconstruction. The rebirth and rejuvenation of the great world civilization must also prepare the way for the regeneration of man’s collective moral existence. Thus, Scheler’s cosmopolitanism also underscores the significance of ‘man’s change of heart’ or his moral conversion as the essential precondition for the formation of the genuine world-humanity.

Total Man: The Man of Cosmopolitanism

Along with the formation of high civilization gradually developed by adjustment and complementation, the history of mankind will also bring about new conception of man because of the increasing “growth of human consciousness of self.”⁶⁰ Cosmopolitanism includes not only transformation of institutions, ideologies, ethos and social structures. It also includes adjustment and harmonization of man himself. Scheler refers to “a transformation of man himself, of the nature of his internal constitution in body, drives, soul and spirit. It is not only a change in his actual being, but in his standards of judgment.”⁶¹ Scheler is concerned with the eschatology of man who finds himself in the great benevolent maelstrom of constant adjustments. The future of man or the fullness of man is the “total man” whose gradual transformation is due to his acceptance of the freedom to develop himself. Man has an infinite plastic segment that can extend to the utmost boundary of

the powerful spirit and will shaping his destiny throughout his conscious journey.

History records show a variety of theories about man. Consequently, it produces an irreconcilable ways of thinking. The analysis and theories yield different types and images of man. Scheler distinguishes five dominant types in history. First is the *homo religiosus*, which is based not on philosophy or science but on religious faith. The second view of man as *homo sapiens* comes from Greek discovery that man is rational animal. The view, *homo faber*, is a naturalistic, positivistic and pragmatic theory, which considers man as an extension of nature. The fourth conception of man is negative wherein man is considered as decadent who has abandoned his holy cosmic sense. The fifth conception of man is found in the idea of the Superman (*Übermensch*) of Nietzsche.⁶²

All of these images and ideas of man are narrow and dangerous conception but partial aspects that cannot encompass the whole of man. The ideal total man transcends and defies limitations and strives to achieve a balanced harmonization of the profound potentialities found in man. Scheler notes that the total man is not to be conceived in absolute sense realizing all his infinite form and fullness. Total man is a relative total man that can exist in varying degrees in every period of history. In his age and historicity, he realizes the “maximum of total humanity which is accessible to it, a relative maximum participation on the higher forms of human existence.”⁶³

One significant area of adjustment of the total man in cosmopolitanism is the harmonization between Apollonian and Dionysian man.⁶⁴ Total man embodies a balanced synthesis of the Apollonian and Dionysian dimensions of humanity. Philosophical tradition reveals the contrasting tendency of philosophy of ideas and philosophy of life.⁶⁵ The fundamental trait of cosmopolitanism is the resublimation of human powers, a gradual equalization of life energy in man. Re-sublimation is “the spiritually conscious act of reducing the amount of accumulated energy which the organism transfers to the brain or to the intellect, the apparent locus of all purely spiritual activity.”⁶⁶ Resublimation takes place in a diminished appreciation of the spirit and the intellect and rediscovering the value of the body. Systematic revolt of drives in man is slowly dethroning exaggerated intellectualism. The age-old overemphasis and cultivation of man’s intellect has provoked the rebellion of the Dionysian sphere of man.

Scheler asserts that this will bring a rejuvenation of man's life-energy. This is evidenced by the world's increasing interest in sports, entertainment, desires for fun and amusement and in the intensive general admiration for sports heroes, physical strength and physical beauty.⁶⁷

Scheler observes that Occidental cultures are guilty of developing one-sided type of man due to its cultural stress on intellect, the Apollonian face of humanity. With this, the West suppressed the Dionysian dimensions in man. Thus, cosmopolitanism requires resublimation of life powers, the readjustment of the Dionysian and Apollonian in man. However, the world has to caution itself against the swift phase of the pendulum that might result to extreme practice, i. e. irrationalism and anti-intellectualism. Apparently, Scheler's cosmopolitanism entails a continuous examination of world-situation and its imminent orientation, guarding the humanity to avoid the dangerous directions.

The equilibrium of human powers also includes the harmonization between the male and female principles in mankind. Critically examining religion reveals that it manifests a lack of balance between these two principles. The one-sided occidental conception of God in a masculine fashion has replaced the previous cult of mother earth. Consequently, everything is measured according to the male standards of value and the masculine principle pervaded many crucial aspects of humanity. Etymologically, in many languages, the term for 'human being' refers back to the word 'man'. The revived interest and appreciation of the values and the powers of women indicates a gradual adjustment between the values and principles of both sexes.⁶⁸

Scheler views all these developments as part of the whole process of general resublimation which is at the same time a healthy process of correction and re-orientation of values and principles in the world.

Conclusion and Critical Remarks

Cosmopolitanism is a Schelerian philosophical punctuation that bespeaks of his commitment and vocation to inaugurate a better-adjusted worldwide community breathing the friendly atmosphere of complementation and harmonious living. It is a quality of balance of history and civilization amplified or concretized by humanity in sincerely

assuming its cosmocentric stance, a universal demand to widen and stretch the capacity of mankind in fully embracing the multitude of values generously offered in cultural exchanges.

The quest of cosmopolitanism is proportional to the progressive development of the quality and condition of world civilization. Scheler's notion of cosmopolitanism may appear to be a utopian prophecy only when the painstaking growth and immense responsibilities of cultural circles are viewed as effortless struggles. It is a different kind of utopia since its objective is to break the bonds of decadent civilization and to bring about a better social arrangement. Moreover, Cosmopolitanism remains a radical vision of world situation since its original conception is grounded on critique and evaluation of pathologies of civilization such as infectious ideologies that repress the formation of a truly unified world. Cosmopolitanism is also an extraordinary perspective of expanding awareness addressing the highest possibilities of the human race by fostering an encompassing and integrated relationality. A cosmopolitan civilization lives in an entirely new worldview and paradigm. It seeks to create a grand scale circle of true care and concern, mutual interdependency, co-responsibility, reciprocity and dynamic coordination between persons and communities. It disqualifies the unjust social systems and mechanisms of ignorant alienation, dissociation and marginalization to favor the exercise of integration and association of humane valuable practices.

There are at least two inseparably distinct aspects of Scheler's notion of cosmopolitanism. These become possible because of his penetrating genius to analyze world-situation and his ability to supply a philosophical foundations to this cosmopolitan worldview. First, cosmopolitanism owes its vertical depth to phenomenology in providing insightful discoveries on objective order of being, values and knowledge. Without the guide of basic phenomenological principles, cosmopolitanism will be working on a precarious ground and probably will never rightfully navigate the blissful direction of history. Second, cosmopolitanism achieves its pride of horizontal expanse because of the critique of sociology of knowledge. Scheler's sociology of knowledge opens the vast possibilities of cultural communion. Therefore, the 'feet' of Schelerian cosmopolitanism is the wonderfully well-coordinated functions of phenomenology and sociology of knowledge that allows cosmopolitanism to trod.

While cosmopolitanism in a Schelerian sense is a concrete social movement in history and society, it can also be considered as a 'state of mind' increasingly becoming aware of the global or international dimensions of state of affairs. It is in adopting a cosmopolitan worldview that generally characterizes the humanity of entering into a new phase of world-development. Moreover, cosmopolitanism also seeks to create new hospitable worldspace for everyone. It aims to facilitate social growth and development through healthy interaction among persons and cultural circles. Cosmopolitanism also unleashes rare and extraordinary potentials of humanity. Thus, it strives to cultivate mankind's capacity to view social reality in a grander and larger magnitude, apparently in a global perspective and always operating under the sound judgment of global consciousness. Perhaps, one concrete indication or expression of cosmopolitanism is in assuming this global consciousness, recognizing the unparalleled power of collective effort in shaping the world. However, Scheler's version of cosmopolitanism is not driven to parade a faceless uniformity of society and culture. On the contrary, it is inspired to gain valuable insights in gazing at the diverse, multicultural configuration of the world-situation. Furthermore, cosmopolitanism is the operating and organizing principle of mutual interdependency in building up the collective social harmony. In cosmopolitanism, Scheler wishes to guard and preserve the noble project of intercultural dialogue since civilization thrives and prolongs its life only through concerted efforts and sustained responsibility. This vision underscores the necessity of collective effort, with unreserved participation and sincere alliance and profound sympathy and consideration.

Finally, in Scheler's notion of cosmopolitanism, we can observe two extremely significant and fundamental virtues, namely, humility and charity. A society in 'infancy' is living in narcissistic doctrines, narrow perspectives and imperialistic tendencies. It is confined within its parochial domain and generally plagued with its socio-political and economic egocentric interests. It is shameless in unjustly colonizing foreign boundaries, untruthful to universal human values. Thus, it is imprisoned within its self-made rugged individualism not wanting to break free from its pretentious ideological shackles and reach out in the name of social transcendence. With Scheler's pinching remarks on the limited sights of every unique circles, he hopes to instill in society a virtue of humility, an earnest acceptance that one's situation

is not the absolute standard, premised on the fact that it is only a partial and relative aspect of the complex whole. Thus, cosmopolitanism foremost values the virtue of humility. Another facet of Scheler's cosmopolitanism is its ardent exhortation to exercise the virtue of charity. The charity face of Scheler's cosmopolitanism can be found in constant altruistic exchange of one's meaningful cultural insights with everyone. With the dawn of cosmopolitanism, society welcomes the challenge of 'mature' civilization and history, characterized by the decline of ideological egocentrism and by bringing compassion, genuine love, benevolence and tolerance.

The ideals of Cosmopolitanism might be discerned for instance in the concerted efforts among the international communities which form a unified commitment to globally condemn terrorism and unjustly waging of wars to camouflage a nation's vested interests. The need to have an international forum to discuss the environmental issues like global warming is indicative of assuming a cosmopolitan mindset. In other words, Cosmopolitanism is also silently operating when we appreciate and examine social concerns that have a global and universal magnitude. Thus, the basic insights found in Cosmopolitanism can also be used in understanding global issues that affect the world. However, we must not also neglect the barriers to achieve the formation of a cosmopolitan whole. A simple resolution to this predicament is a serious endeavor to appreciate the uniqueness of every culture. A true cosmopolitan attitude does not threaten to dissolve the peculiarity of one's historical and social situation or impinge the inviolable sovereignty and nationalism of nation-communities. On the contrary, it invites the apathetic and disinterested groups to extend their myopic vision into a higher domain of communion. In the event of the recurrence of clash of civilizations, Cosmopolitanism also tells us a simple lesson to practice a way of living that respects diversity and plurality.

The researcher wishes to recommend the further exploration of the related topics in Cosmopolitanism like the status of Cosmopolitanism in postmodern times, the place of Cosmopolitanism with the emergence of globalization. In addition, further interested researchers may investigate and develop the significance of moral exemplars and leaders of communities in realizing the ideals of Cosmopolitanism.

Endnotes

¹ Romualdo Abulad. "What is Postmodernism?" in Karunungan. Vol. 17. December 2000, p. 34.

² Alfredo P. Co. "Expanding Worldview in Shrinking Planet: Reading Postmodernism in the Age of Globalization" in Karunungan, vol. 19. 2002, p. 61.

³ Born in Munich, Germany on August 22, 1874 and died on May 19, 1928. It is not the intention of the researcher to establish him as a postmodern thinker although there are noticeable postmodern tendencies pervading in his works. A further investigation is recommended concerning that topic.

⁴ John Raphael Staude. Max Scheler: An Intellectual Portrait. (New York: The Free Press, 1976), p. 4.

⁵ Max Scheler. Man's Place in the Universe. Trans and with an Introduction by Hans Meyerhoff (New York: Beacon Press, 1961), p.4.

⁶ This lifelong quest might have been influenced by his attraction to Catholicism for its sense of community and brotherhood. Cf. Max Scheler: An Intellectual Portrait, p. 4 ff.

⁷ Max Scheler. Problems of a Sociology of Knowledge. Trans. Manfred Frings, Edited with an Introduction by Kenneth W. Stickers (Boston: Routledge and Kegan Paul, 1980), p. 3.

⁸ Michael D. Barber. Guardian of Dialogue: Max Scheler's Phenomenology, Sociology of Knowledge and Philosophy of Love. (Bucknell University Press, 1993), p. 146.

⁹ Problems of Sociology of Knowledge, p. 147. When Scheler speaks of the ontological status of social wholeness, he is affirming that a community of persons belongs essentially to the collective person, which is the foundation of the essential nexus of the basic types of social acts. Therefore, there is a primacy of relationality over individuality. However, even if this is a basic postulate, Scheler admonishes that social wholeness and harmony must be lived and practiced to fully realize the social dimensions of cosmopolitanism. Cf. Solidarity and Social Analysis, pp. 10-11.

¹⁰ Max Scheler: An Intellectual Portrait, p. 232. In his essay, *On the Tragic*, Scheler claims that the tragic is an essential element of the universe itself, causing us to pause and thereby giving us collective guilt and moral obligation. This essay is taken from *Vom Umsturz Der Werte*, vol 1. (Der Neue Geist-Verlag, Dr. Peter Reinhold, Leipzig, 1923).

¹¹ Process and Permanence in Ethics. p. 223.

¹² Philosophical Perspective. p. 102.

¹³ Philosophical Perspective. p. 1115.

¹⁴ Max Scheler. p. 195.

¹⁵ Philosophical Perspectives. p. 105.

¹⁶ Ibid., p. 106.

¹⁷ Ibid., pp. 118-121.

¹⁸ Ibid., p. 125.

¹⁹ Ibid., p. 105.

²⁰ Ibid., p. 126.

²¹ Ibid., p. 35.

²² Ibid., p. 20.

²³ Max Scheler: A Concise Introduction into the World of Great Thinker. p. 192.

²⁴ Ibid., p. 187-188.

²⁵ On Feeling, Knowing and Valuing. p. 177.

²⁶ Philosophical Perspectives. p. 42.

²⁷ Ibid., p. 3. Cf. Problems of Sociology of Knowledge, p. 78.

²⁸ Max Scheler: A Concise Introduction into the World of Great Thinker, pp. 190-192.

²⁹ Philosophical Perspectives, p. 72.

³⁰ Process and Permanence in Ethics, pp. 226-227.

³¹ Philosophical Perspective, pp. 47-49.

³² Problems of Sociology of Knowledge, pp. 129-133.

³³ Ibid., p. 118.

³⁴ Peter Kakol. "Science, Worldviews and the Cosmo-Ontological Difference." International Philosophical Quarterly, March 2001, Vol. XLI, No. 1. P. 63-75.

³⁵ Thomas Kuhn. The Structure of Scientific Revolutions. Chicago: The University of Chicago Press, 1970, pp. 35 ff.

³⁶ Philosophical Perspectives, p.42.

³⁷ On the Eternal in Man, p. 74.

³⁸ Philosophical Perspectives, pp. 5-6. Cf. Max Scheler: A Concise Introduction into the World of Great Thinker, p. 190.

³⁹ Problems of Sociology of Knowledge, p. 95.

⁴⁰ Philosophical Perspectives, pp. 6-7. Cf. Process and Permanence in Ethics, pp. 229-230, Max Scheler: A Concise Introduction into the World of Great Thinker, pp. 190-191.

⁴¹ Problems of Sociology of Knowledge, 96.

⁴² Ibid., p. 78.

⁴³ Philosophical Perspectives, p. 49.

⁴⁴ Ibid., p. 11.

⁴⁵ Ibid., p. 12.

⁴⁶ On the Eternal in Man, p. 267.

⁴⁷ Process and Permanence in Ethics, p. 237.

⁴⁸ Process and Permanence in Ethics, pp.239-240. Cf. Max Scheler: A Concise Introduction into the World of Great Thinker, pp. 192-193.

⁴⁹ Emerita S. Quito. Merging Philosophy East and West. (Manila: De La Salle University Press, 1991), p. 5.

⁵⁰ Philosophical Perspectives, p. 42.

⁵¹ Problems of Sociology of Knowledge, p. 139.

⁵² Philosophical Perspectives, p.113.

⁵³ Ibid.

⁵⁴ Ibid., p. 116.

⁵⁵ Problems of Sociology of Knowledge, pp.146-147.

⁵⁶ Solidarity and Social Analysis, p. 67.

⁵⁷ Problems of Sociology of Knowledge, pp. 160-161.

⁵⁸ On the Eternal in Man, p. 305.

⁵⁹ Solidarity and Social Analysis, p. 70.

⁶⁰ Philosophical Perspectives, p. 66.

⁶¹ Ibid., p. 97.

⁶² The Encyclopedia of Philosophy, vol. 7 and 8, Paul Edwards, Editor in Chief (New York: Macmillan Publishing Co. Inc., and the Free Press, 1967), p. 305.

⁶³ Philosophical Perspectives, 102.

⁶⁴ The Apollonian facet of man and humanity refers to the form of 'rationalism' or 'philosophy of ideas' while the Dionysian aspect refers to the form of 'antirationalism' or simply the 'philosophy of

'life and body'. Scheler suspects that the opposition of these two principles has introduced a dichotomy into the philosophical thoughts of civilization. Cf. Philosophical Perspectives, pp. 1067-1068.

⁶⁵ Process and Permanence in Ethics, p. 253.

⁶⁶ Philosophical Perspectives, p. 107.

⁶⁷ Max Scheler: A Concise Introduction into the World of Great Thinker, p. 199.

⁶⁸ Philosophical Perspectives, pp. 111-112.

Bibliography

Primary Sources

Scheler, Max. *Man's Place in Nature*. Translated and With an Introduction by Hans Meyerhoff. New York: Beacon Press, 1961.

_____. *Formalism in Ethics and Non-Formal Ethics of Values*. Translated Manfred S. Frings and Roger L. Funk. Evanston: Northwestern Press, 1973.

_____. *Selected Philosophical Essays*. Translated by David Lachterman. Evanston: Northwestern University Press, 1973.

_____. *Problems of Sociology of Knowledge*. Translated Manfres Frings. Boston: Routledge and Kegan Paul, 1980.

_____. *On the Eternal in Man*. Translated Bernard Noble. New York: Harper Brothers, 1960.

_____. *Philosophical Perspectives*. Boston: Beacon Press, 1958.

_____. *Person and Self-Value*. Edited Manfred Frings. Boston: Martinus Nijhoff, 1987.

_____. *Ressentiment*. Translated William W. Holdheim, edited with an Introduction by Lewis Coser. New York: The Free Press, 1961.

_____. *On Feeling, Knowing, and Valuing*. Edited by Harold J. Bershady. Chicago and London: University Chicago Press, 1992.

_____. *The Nature of Sympathy*. Translated Peter Heath and Edited by W. Stark. London: Routledge and Kegan Paul Ltd., 1970.

Secondary Sources

Books

Barber, Michael D. *Guardian of Dialogue: Max Scheler's Phenomenology, Sociology of Knowledge and Philosophy of Love*. Associated University Press: Bucknell University Press, 1993.

Comte, Auguste. *Philosophical Consideration on the Sciences and Scientists: Early Writings*. Translated by H.S. Jones. Cambridge: Cambridge University Press, 1998.

Deeken, Alfons. *Process and Permanence in Ethics: Max Scheler's Moral Philosophy*. New York: Paulist Press, 1974.

Dy, Manuel B. *Contemporary Social Philosophy*. Quezon City: JMC Press, Inc., 1994.

Frings, Manfred S. *Max Scheler: A Concise Introduction into the World of Great Thinker*. Pittsburgh: Duquesne University Press, 1965.

Giddens, Anthony. *Politics, Sociology and Social Theory*. Cambridge: Polity Press, 1995.

Ibana, Rainier RA. *Solidarity and Social Analysis*. Quezon City: Sublime Paralytic Publications, 1993.

_____. *Philosophical Approaches to Social Reality*. Quezon City: Sublime Paralytic Publications, 1994.

Kelly, Eugene. *Structure and Diversity: Studies in the Phenomenological Philosophy of Max Scheler*. New York: Kluwer Academic Publishers, 1997.

Mannheim, Karl. *Ideology and Utopia*. Translated L. Wirth and E. Shills New York: Hardcourt, Brace Javanovich, 1938.

Mill, John Stuart. *Auguste Comte and Positivism*. London: Thommers Press, 1993.

Perrin, Ron. *Max Scheler's Concept of Person: An Ethics of Humanism*. New York: St. Martin's Press, 1991.

Quito, Emerita S. *The Merging of Philosophy East and West*. Manila: De La Salle University Press, 1991.

Ranly, Ernest W. *Scheler's Phenomenology of Community*. The Hague: Martinus Nijhoff, 1966.

Rex, John. *Key Problems of Sociological Theory*. London: Leeds University, 1961.

Schutz, Alfred. *Collected Papers I, The Problem of Social Reality*. Edited Maurice Natanson. Netherlands: Martinus Nijhoff, 1962.

Spader, Peter H. *Scheler's Ethical Personalism*. New York: Fordham University Press, 2002.

Spiegelberg, Herbert. *The Phenomenological Movement*. 3rd edition Hague: Martinus Nijhoff Publications, 1982.

Stark, Werner. *The Sociology of Knowledge: An Essay in Aid of Deeper Understanding of the History of Ideas*. London: Routledge and Kegan Paul Ltd., 1977.

Staude, John Raphael. *Max Scheler: An Intellectual Portrait*. New York: The Free Press, 1967.

Stumpf, Samuel. *Socrates to Sartre: A History of Philosophy*. New York: McGraw-Hill, 1999.

Timasheff, Nicolas S. *Sociological Theory*. New York: Random House, 1964.

Vatican Council II: The Conciliar and Post Conciliar Documents. Edited by Austin Flannery, OP (New York: Costello Publishing Company, 1984).

Articles

Abulad, Romualdo. "What is Postmodernism?" *Karunungan: A Journal of Philosophy*, vol. 17. Manila: UST Publishing House, 2000: 34-49.

Becker, Howard and Dahlke Helmut Otto. "Max Scheler's Sociology of Knowledge." *Philosophy and Phenomenological Research*, vol. 2, no. 3. March 1942: 310-320.

Co, Alfredo. "Expanding Worldview in Shrinking Planet: Reading Postmodernism in the Age of Globalization." *Karunungan: A Journal of Philosophy*, vol. 19. Manila: UST Publishing House, 2002: 46-64.

Dy, Manuel B. "Max Scheler's Value-Ethics." *Karunungan: A Journal of Philosophy*, vol. 15. Manila: UST Publishing House, 1998: 86-100.

_____. "Max Scheler's Ethics of Love and Solidarity." *Budhi*, vol. III, no. 2 and 3. Ateneo de Manila University: 1999: 75-93.

Kakol, Peter. "Science, Worldviews, and the Cosmo-Ontological Difference." *International Philosophical Quarterly*, vol. xli, no. 1. New York: Fordham University Press, 2001: 63-75.

Schilpp, Paul Arthur. "The 'Formal Problems' of Scheler's Sociology of Knowledge." *The Philosophical Review*, vol. 36. no. 2. March 1927: 101-120.

Shuster, George N. "Symposium on the Significance of Max Scheler for Philosophy and Social Science." *Philosophy and Phenomenological Research*, vol. 2. no. 3. March 1942: 269-272.

Von Hooft, Stan. "Scheler on Sharing Emotions." *Philosophy Today*, vol. 38. Fordham University, 1994: 18-28.

Other Sources

The Encyclopedia of Philosophy, vol. 7 and 8, Paul Edwards, Editor in Chief (New York: Macmillan Publishing Co. Inc., and The Free Press, 1967).

Series of Vatican Documents. (Pasay City: Paulines, 1997).