Appendix B:
The Philosophy of Power and the Power of Philosophy:
A Set of Reflections on the Existential Dimension and Political Power*

At the center of a contragram we find a glimpse of reality…

In the writing of my current book, *The Prosecution of Philosophy as a Discipline*, I have a number of times kept returning to this problematic topic of power. The title of this essay is the title given to my Seventh Essay in this book. The subtitle indicates, indirectly, that I am taking excerpts from this set of essays dealing with this particular topic. What is power? In a series of reflections, I will show that this topic is more complex than what is usually thought to be the case, and, will attempt to progressively reveal just what appears to be entailed in this politically oriented phenomenon? In continuing this exposition, as commenced in Appendix A, I will be focusing, specifically, on the role an existential dimension should play in this world as lived-and-shared. In the following appendix, Appendix C, I will continue this discussion by looking at the existential exercise and circumscription of power. (0)

1. The Problematic Nature of the Existential Dimension and the Nature of Power

In Appendix A, after a series of reflections, I re-described power as:

> From further reflections we are being led to adopt a more Foucault-like view on power relations. I.e., as fluid, amorphous, linked through human nodes, as anticipatory, etc. That such a dimension is complex and entails many variables like the existential recognition/non-existential non-recognition of others, obligations, debts, payments, contractual *versus* compactual elements as well as their deeper levels of interrelational interaction (like, e.g., how 'free' parks are paid for by the council or state, etc.), etc. [7] (1)

Moreover, these further considerations were noted:

> In effect, through passive insight and active oversight we re-engineer a world for-us through ongoing processes of alignment 'corrected' through both ongoing re-alignment and re-de-mis-alignment (as explored elsewhere). Such alignments, as forms of 're-sighting', being subjectively, inter-subjectively and/or objectively oriented, are progressively refined through such processes of ongoing re(-)alignment. Consequently, and subsequently, we need to recognize that we live in a relational world whose dissemination of power is relatively amorphous, effectively de-centered, 'self-created' through both others and self in response to each-other, in such a manner that necessitates both existential insight and oversight in order to better facilitate, both collectively and individually, the 're-sighting' of our passage through this world with-others, through-others! [15] (2)

* For latest version of this paper: www.homestead.com/noelshomepage/noelshomepage5.html

Now, if power were 'amorphous, de-centered', etc., then we will have to grapple with a new set of philosophical problems. For a start, a first question that would need to be asked is this: how can power be exerted given its fluidity, this semblance of non-locality and so on? (3)

As noted in Appendix A, I stated that power was also 'anticipatory' and 'nodal'; i.e., was capable of anticipating direct orders and indirect instructions, and, passed through points of human agency where such potential differences could be either directed (i.e., initiated), redirected (i.e., transferred with a similar impetus to another human node), and/or, re-directed (i.e., transformed in some manner which could entail, such 'information' being amplified, diminished, re-interpreted, non-intentionally misrepresented, intentionally distorted, non-intentionally diverted, intentionally mis-directed, deferred, partially obstructed or non-partially obstructed). Then, to complicate this picture we would have a number of intersecting and overlapping economies such as, e.g., those centered on obligations, monetized or non-monetized payments in full or in part, deferred payments, contractual agreements, compactual responses and contexts, etc. Such flows of information, some in parallel and others not in parallel, also occurring in a number of relatively commensurate and relative non-commensurate major and minor life-worlds in various degrees of association with relevant and less relevant disciplines along with their institutions, professionals, amateurs, individual audiences, public congregations, etc. However, taking an opposite tack, how might we better understand the apparent 'integrity' of such a complex system, as an interactive 'system', and, how is this complex (political-economic) economy able and capable of both anticipating and discharging specific, intentionally specified, transformations in power relations? To resolve this conundrum, namely, how amorphous power relations can be specifically discharged, let me propose the following provisional solution as very much a work in progress. (4)

The anticipatory nature of power relations seems to imply that flows of such anticipated information, etc., have both virtual and non-virtual aspects as well as some set of mechanisms for their interdependent harmonic cooperation. The parallel here is with intentional performance where we have a similar philosophical problem, i.e., how do our intentions, in their virtual envisualizations, actually connect with a non-intentional world of intentionally directed activity that is essentially non-virtual in orientation. The obvious connection here is our 'embodiment'. Information may be virtually envisaged but it must also have a physical basis or correlation, i.e., as embodied units of informational emission. In other words, the apparent dichotomy between the virtual and non-virtual is only apparent, and, certainly, is not absolutely dichotomous. Intentions leave traces, and, traces can be intentionally retraced in intentional thought (to then leave new intentional traces yet again, etc., and so on). I.e., in effect, in a tripartite power economy[1] we have virtual information, non-virtually traced out information, and, those semi-autonomous mechanisms that mediate the same, and, where all three parties as polarities are absolutely non-obtainable individually and, as correlatives, parallel each other to varying degrees, whilst subtle forms of privileging/de-privileging of these polar correlates enact distinctive forms

[1] Having argued elsewhere that economies, by necessity, must be tripartite in constitution in order to possess some associated form of circulated economic currency, field of circulation, perception of the same, etc.

of simulation such as, e.g., intentional imaginings, enacted intentional performances, and, intentional decisions that let us imagine we can switch back and forth between the same; therein and thereafter, permitting either some form of intentional enaction and/or the ceasing or deferring of such acts of permitted intentional enaction. In essence, we can merely imagine an intentional process of enaction, or, we can imagine enacting that same intentional process, or, we can imagine either actually enacting a merely intentional process (that is able to be enacted) and/or ceasing or deferring an intentional process of enaction that, respectively, was being actively enacted or was not quite yet being actively activated. E.g., we can merely imagine switching a light switch on, and, we can imagine our actually switching it on, and, we can 'switch' between these two alternatives by 'switching on' this switching on or 'switching off' either that act of being about to actually switch on that light through a change of mind, or, actually 'switching off' that same switch should it have been actually (just) switched on. Again, these three intentional states are 'merely imagining', 'actually doing what was imagined', and, switching between these former two possibilities. (5)

How does this tripartite modelling of the power economy throw light on this conundrum? For a start, we can see that information, whether virtual or non-virtual in orientation, must be physically correlated given that it cannot be absolutely virtual in its economic constitution. Conversely, information cannot just be a physical correlation because it is also intentionally correlated. Moreover, our ability to be able to 'switch' between these two orientations then allows us to either act or not to act or just defer such a decision; indeed, in a change of intentional formation, therein and thereafter, enter into some other form of enactive decision making, etc., and so on. That, by extension, we can now perceive human society as sets of interconnected nodes in a (political-economic) power economy wherein flows of information can be disseminated through various forms of iteration, etc. I.e., through initiated directedness; mere iterative, redirected transference; and/or, sheer iterative, re-directed transformation of disseminative information (along with the characteristics of such change; be that productive or non-productive, evolving, disruptive, provoking various responses and invoking the observance or otherwise of various associated responsibilities, anticipated consequences, etc.). (6)

We can see this 'sets of interconnected nodes' as also being anticipated, indeed, channeling such anticipated flows of information. Indeed, channeling relatively conventional genres of behaviour. This could range from 'merely anticipated communications with another person', say, in conversing with each other over a having a cup of coffee together, to more formal institutions where we are expected to make certain formal requests, identify ourselves, fill out forms, obtain various formal permissions or non-permissions, or the current deferral of such requests (made either by representatives of that institution and/or supplicants seeking certain dispensations from that same institution, etc.). (7)

The use of this special philosophical language, as just outlined, now allows us to better understand, e.g., the nature of obligations. Obligations appear to be virtual, but, as they cannot be completely virtual we must search for their physical correlates; be that, e.g., an actual handshake or as written up in a more formal contract, etc. This modelling

also allows us to see how obligations can find themselves cashed out, or, conversely, how they would be created in the first place as a form of non-payed payment to be payed in some associated form in correlation with associated genre expectations. So, e.g., a worker goes to work and expects to be paid for each day's work done and trusts that payment will eventually occur in accordance with the agreements entered into. That, effectively, patterns of behaviour may create certain obligations, and, those obligations can be discharged through invoking some form of meta-correlation. Say, e.g., *x* hours of work being paid by invoking the formula of *x* x $y/hour. This concept of 'meta-correlation' notes that parallels already exist between virtual intentionality and enacted intentional behaviour, and, that we can convert either the relatively virtual into the relatively non-virtual, or v.v. (by invoking this concept of 'switching; or similar[2]). (8)

So, virtual intentional informational flows have non-virtual correlates; non-virtual informational flows have virtual intentional correlates; and, between virtual intentionality and non-virtual enaction we have meta-correlates (realized through meta-correlations), and v.v. (just as work is payed, and, that pay can be utilized to oversee other forms of work, etc.). (9)

Therefore, these reflections suggest that power relations, in spite of being amorphous, fluid, de-centered, and semi-autonomous, are specifically instantiated in society by being inter-nodally transmitted, invoke various informational correlates and meta-correlates that physically instantiate conventional genres of behaviour,[3] and, as an economy, sees out to some extent a certain degree of resolution of personal ambitions and interpersonal aspirations through such processes of partial or deferred resolution.[4] Because, as I have argued elsewhere, perfect resolution is the metaphorical death of that relationship, whilst, ongoing resolution maintains the historical existence of that relationship to that extent it finds its instantiated shadow in this world at large as lived-and-shared. (10)

Imagine, two people enter a room, both sit on a comfortable couch and, before too long, then start talking. However, both parties are not really listening to each other and, more or less, launch into two monologues. In their encounter we only have a temporary, vestigial relationship that is little more than their temporal and spatial proximity with each other.[5] (11)

Now, imagine again this same room. Two different people enter and sit on this same couch. They do not talk and but warmly witness each other's presence with the recognition of a smile. They quietly sit there for some time without talking. One then gets

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[2] A reference here to the switching to the existentialization of the relatively non-existential *versus* the de-existentialization of the relative existential.

[3] Meta-textual genres of behaviour are themselves meta-correlated given that they both set up a parallel between writing and reading; i.e., writing what is to be read, and, reading, what has been written.

[4] E.g., enter a certain university course of study and when you complete your degree or diploma, etc., then that is the beginning of the end of your stay at that university; unless you then start a new course of studies.

[5] I am paraphrasing a comment and observation made by Martin Buber in the beginning pages of *Man to Man*.

up to leave. In parting, they again smile at each other and, through simple conventional gestures with their hands, wish each other well. (12)

In the first scenario, despite their speaking, there is little indication of a relationship other than a temporary, geographical proximity. However, in the second scenario, in this same room, those two people witnessed the being of each other and were not there merely for themselves given this implicit openness to the other. These two individuals never conversed and may never meet again, but, they shared in a generosity of spirit that was open to the being of the other. (13)

Now, the point I would like to make by contrasting these two scenarios is to ask a seriously simple question, namely, what is it above and beyond mere temporal and spatial proximity that constitutes a relationship that also cannot be merely reduced to such contiguity? Or, rephrased, what is it about a relationship that allows us to characterize it as existential in orientation rather than relatively non-existential in tenor, or v.v? Am I allowed to equate these two paraphrases? I.e., the extent a relationship is in relational existence is equivalent to the relative presence or absence of a relational richness realized, respectively, through the course of the presence or absence of an ongoing existential enrichment of interaction? Or, in other words, is a relatively existential orientation a relatively richer form of interaction..? (14)

That granted, for the sake of this exploration, imagine a coffee shop with only one very long table around which patrons can drink their coffee should they wish to stay on these premises. Now, sitting at this table we have two friends who regularly meet and who enjoy conversing on a wide variety of topics. Obviously, they are again enjoying each other's company and conversation. At this same table we have two more patrons who are both rather shy and, not knowing each other, do not converse. Although they have witnessed each other with a friendly smile they appear engrossed in reading their novels (not aware, I might add, that they are actually reading the same novel). Which 'couple' has a greater richness of interpersonal interaction? Let us argue that it is the two friends happily conversing and who regularly meet to share a coffee with each other. The 'couple' reading could have been exploring a conversational relationship with each other discussing what they thought, so far, about the same novel they were reading, and, allied topics, perhaps other novels written by that same author, and so on. But, are we any wiser as to an appreciation of the imputed nature of the existential dimension? Is a richer relationship more likely to be existential in tenor, or, v.v? (15)

Now, we could imagine one of those two conversing friends, who had coffee at this café, heading back to work from what was their hour-long lunch break. At work, they also have a short break for afternoon tea in their cafeteria. There is much conversation, some laughter, the usual cautious gossip and complaints about their workplace, etc. But this person does not feel that they have any true friends in this workplace and only work colleagues, or work associates, to interact with. Indeed, this workplace is rather notorious for its competitiveness, episodic redundancies, gaslighting, sociopathic management, bullying and a range of other decidedly unethical practices, and, an even higher staff turnover than its considerable degree of regular retrenchments. However, as one consolation,

they are paid very well despite the overall unpleasantness of this specific work environment. Yet, a casual observation might suggest that the intensity and richness of their afternoon chatter is on par with that person's earlier conversation with their friend at the café. So, again, what is this elusive quality we are looking for that would allow that person, or possibly a bystander, to denominate a relationship as richly interactive, and, therefore, find themselves able to nominate it as a candidate for the appellation of 'existential', i.e., as 'existential in orientation'? (16)

Or, what is it about an interpersonal relationship that is more than its mere temporal and spatial contiguousness and more than an expected assortment of conventional forms of interaction that would then allow, either that person or an observer, both with reasonably critical powers of discernment, to call a relationship, albeit on some basis of comparison, as either relatively existential in tenor or as relatively less existential in complexion, etc? (17)

A sign that a relationship is in existence is evident in the nature of the gift-giving that takes place, in some form or other, as well as both the flow of obligations and the eventual discharge of some or all of those same obligations that co-occur with such gift giving. In this overall process of interactive continuation those same relationships will also be overseeing new acts of gift-giving along with the parallel formation of new obligations, etc., unless a specific relationship is either effectively disrupted or effectively resolved. However, the line between gift-giving and obligations can be blurred. E.g., on a bus with passengers ranging from young people to those that are much older, for a young person to give up their seat for an older person we might ask ourselves is that act a 'gift' or the discharge of some form of a generally expected 'obligation'? Putting this distinction to the side, this charitable act, giving up one's comfort in travel for the comfort of another person, could be read as an instance of an existentially oriented ethos. The person making that sacrifice of their own comfort, in effect, is riding that bus 'as a member of a group of travelers' rather than 'as merely an individual bus-rider'. Such an act, if freely enacted, could be read as an indirect existential indicator of a person who has somewhat subsumed their identity in this 'group of people' and 'is not merely riding that bus as mere individual' for if that were to be the case then their relationship would be 'merely being on that bus as it goes from one location towards their destination'. Now, this existential interpretation of this example may seem contrived but it does illuminate another element, namely, relational sacrifice. Gift-giving may indicate a relationship is in existence, but, the strength or intensity of that relationship is better indicated through the degree a process of sacrifice is actually entered into or could possibly be entered into. As a virtual test of a relationship, in asking ourselves how strong a relationship might be, we could ask of ourselves just how much would we be prepared to give up for that relationship and/or just how much might we think some other party might do likewise? Of course, better advice might be not to put our relationships to too much of a test lest we find such exigencies radically disrupt or re-direct the course of that relationship in question (although it could make for an excellent time-honoured theatrical theme in the construction of a novel or play or movies).[6] (18)

[6] A device often used by Shakespeare.

Now, taking this idea of ‘relational richness’ or ‘relational strength’ to be discerned in a relationship, in any relationship, we need to ask ourselves just what might be meant or implied by this existential observation? I.e., that richer relationships are stronger relationships, and v.v. What is it about the phenomenon of a relationship, and our phenomenological experience of the same, that might allow us to demarcate one relationship as comparatively richer and stronger than some other? I have explored this type of question on a number of occasion and have previously proposed that richness is harmonically arrived at through ongoing resolution, and, that richness can be scrutinized under three headings of density, intensity and propensity. I.e., how rich is the modal engagement being encountered in that relationship. So, a dream apple may look very tempting and taste delicious in the course of a dream. Still, it cannot assuage physiological hunger, and, so, a non-virtual apple must be richer, i.e., possess a greater ‘density’ of modalities, in our modal engagement with the same, since it also has an appearance and a taste as well as being able to ameliorate our hunger which the dream apple was not capable of expediting. I.e., implying that a non-virtual apple has a wider range of co-associated modalities. Then, with regard to ‘intensity’ we look at the apparent richness to be experienced in our experience of those modes both individually and collectively. Obviously, in engaging with a non-virtual apple our experience is not merely being fabricated in intentional consciousness but is also phenomenologically cooperating with the intentional object(ive) of such an experience and, consequently, will find a greater degree of experiential alignment with our understanding of apple phenomena in general. I.e., finding a closer form of alignment with genre expectations in this same regard. And, in this regard, even a sour tasting apple would merely reinforce those genre expectations if we had already tasted an unripe apple or knew that apples could be sour if not sufficiently ripened (just like other pieces of fruit). Then, in terms of ‘propensity’, we need to find experiential aspects that are reinforced through sheer reiteration. So, apples taste like ‘apples’ even if they may have a different colour, say, pink or red or green or yellow or orange, etc. That, if our genre expectations are met, found to be aligned, then this richness of experience then allows us to determine that our encounter, recognition and engagement with an apple phenomenon, indeed, is with a non-virtual apple phenomenon. (19)

But, the modal richness of our relationships is not merely to be had with just sensory phenomena. The meaning and meaningfulness of our relationships entail a whole host of overlapping dimensions from the personal to the interpersonal, from the economical to the political, from the psychological to the sociological, from the cultural to the national along with other features, when and where relevant, like religious implications, scientific denotations, and any number of ordered determinations,[7] etc., such as aspects concerning the essential(ly atomic), aesthetical, ethical, deontological, pragmatical, hermeneutical, factual; etc. (20)

However, despite the potential richness of all phenomenological experience, still it is the degree and manner to which a relationship itself is in experiential existence that is going to allow us to determine whether a relationship is potentially or actually existential or not existential in orientation. Just as the young person who gave up their seat on that

[7] An ordered e/valuation of valuational formation will be explored in greater detail in the *Ninth Reflection*.

bus is indicating a relationship that is more than the mere sum of the inputs being brought to the experience of that relationship and indirectly indicates that their being on that bus is not merely just in the service of themselves and their own individual ends. So, provisionally we might discern the existential aspect of a relationship is more than just its richness but also indicative to that extent the individual is not just individually preoccupied with their own ends, that such an individual is more relationally oriented rather than being non-relationally self-oriented. I.e., has taken on a pro-relational attitude. (21)

This service to the relationship could also be seen as an expression of the relational harmony in that relationship being realized through greater degree of ongoing harmonic resolution. Which, in turn is indicated through the mix of ongoing intermittent acts of gift-giving, the recognition of ensuing obligations and the discharge of such obligations realized through acts of ongoing relational resolution, and so on. In essence, to that extent a relationship is experienced as something more than the mere sum of its individual inputs… regardless of whether that sum of inputs is richly invested or otherwise! (22)

Although the individual is embodied, still, we are not absolutely bounded by such location. In virtual terms of reference, we could imagine ourselves walking down the other side of the street, or, talking to the person we see reflected in the mirror as if another person, and, imagining multiple copies of ourselves travelling through time and space each like some super hero. We could also imagine our non-existence, our reincarnation of someone who historically once existed, indeed, as a long series of historical persons be they known or lost to history. We can be empathetic and imagine what it would be like to be another person who is either in pain or could be experiencing intense happiness (having, e.g., just won the lottery). Importantly, we can also imagine what we can do or become in the future by visualizing now what needs to be done in order to achieve such intentional objectives. Extending this ability to our relationships is to approach a pro-relational attitude. (23)

In the adoption and adaptation of this attitude what is it that would allow us to pass over from a relatively non-existential attitude to an existentially receptive state of openness to the mutual possibilities present in our relationships? (24)

As a tentative, provisional answer to that question let us just say that when we privilege our relationships over our own egotistical attitudes that it is then that we set up this transition and ensuing existentially oriented transformation. Or, rather, when our relationships, as represented by-us, for-us, permit and encourage us to privilege their semblance of ‘presence’ in this world as an experiential world that is both and lived-and-shared. A process of privileging that is empowered by our relationships themselves by virtue of an existential surplus of psychic energy delivered as an existential excess of valuational formation. This surplus arises from the experiential fact that as our relationships are greater than the sum of their parts or parties that in and through our preference of that relational orientation that we then come to experience some of that positive existential differential and its ability to empower us in this respect(fulness). Hence ‘presence’ by virtue of this experiential fact that this semblance of mutual empowerment cannot be reduced to the material basis of our mere embodiment in this physical world at large. On

the other hand, it is also not divorced from our being in this world for without such a correlation there could not be our (historical) standing in relation to something else, etc. (25)

Should our relationships be privileged, find themselves being preferentially treated? Of course, when that is suitably acceptable. The relational world is not perfectly flat. We find some relationships are more important to us than others. Things can only be profitably treated as equal within the confines of the ongoing, overall transcendental suspension. On the other hand, this does not negate the political preference for an ideal equality of opportunity and treatment. Still, in certain debates we should recognize when it is time to move on past an equality of opportunity to merely argue your position and defend the same, and, realize the dice have been cast and that it is now time to make a reasonable stand in the light of that evolving consensus. E.g., get used to the fact, global warming is real, and, in considerable part, is manmade! Therefore, a more profitable debate would be to ask how do we collectively go about both reducing the pre-conditional factors causing this acceleration in rising temperatures, and, how should we go about instituting greater forms of environmental resilience. (26)

Moreover, as has been argued, 'wholes are greater than the sum of their parts', and our experience of wholes should be able to experience this positive differential difference. Try raking the Autumn leaves in a large backyard merely with the head of a broken rake, and, then, compare your now faster speed of progress when you properly utilize an intact rake! (27)

In undertaking a pro-relational attitude and running with its ramifications the nature of consciousness is transformed through such ensuing existentialization. As I have argued elsewhere, our intentional lives then take on a distinctive existential complexion whose direct hallmarks and indirect indicators can be differentially discerned under the headings of time, space, the personal and the interpersonal in which these aspects take on a differentially different nature and outlook. By 'outlook' is meant 'our future experiential trajectory through this world as lived and shared'. By 'nature' is meant not only these 'hallmarks etc.', but, also, the fact that 'we experience a greater sense of harmonious living both with-others and with-our-own-sense/s-of-self through the promoted, ongoing, resolution of our relationships'. (28)

Furthermore, this overall sense of ongoing resolution also extends to all our relationships and not just those we are more currently concerned with. Hence a taking into a collective sense of consideration all notions of embodiment, embeddedness, and embankment. In addition, our emplacement in this world as lived-and-shared whilst displaced, through the impossibility of immediately realizing all or any of our intentional objectives, still, this in turn finds itself progressively de-displaced through the enhanced existential facilitation we find through identifying with our relationships in and through this pro-relational attitude. Indeed, that through such active identification, the ensuing enhanced harmonic resolution of our relationships to a greater extent becomes its own reward even though this attitude automatically enables us to experience a greater sense of existential enrichment when and where, and in what manner and to what degree, such circumstances would allow that to arise… as we make our passage through this world both

lived-and-shared… continually re-made in the positive wake of such a transformation. 'Positive' by virtue of the fact that an existentially oriented identification with our relationships, through a suspension of both our sense/s of self and sense/s of other, usually delivers an enrichment of experience along with either the creation of value and/or the preservation of value already in place. (29)

Such active identification, through an intense identification with this pro-relational attitude, is also experienced as a loving openness towards others. In such an attitude people have been known to deontologically proffer their services to the other even at the expense of their own lives. So, we must understand that even though the active instantiation of an existential attitude may enrich the relationship in question overall, it does not automatically imply that all parties will be able to fully participate in this existential excess of valuation as it devolves from our relationships as they are allowed to unfold. Indeed, as they unfold in that manner that their preferencing, privileging and prioritizing has uncovered for them, and us, in the course of this evolving process of ongoing existential realization. (30)

Because relationships are 'greater than the sum of their parts' it follows that it may well be the case that they know where they, and we, should be heading. Being receptive by deferring to our relationships, as we find ourselves embodied, embedded with others and embanked in this precious, fragile world at large in a manner more in keeping with our true natures, namely, as persons wholly dependent upon the kindness of others, and, where they, too, are dependent upon our extension of this same open kindness. (31)

How do we defer to our relationships? Through the suitable utilization of an ongoing, overall transcendental suspension; be that expedited either wittingly and/or unwittingly. What is primarily implied here? An existentialization of judgment through this deference to our relationships. But, should such deference, such submission be blind, purely left to the unfolding exigencies of our existential fate? No! We are also participants in this drama of living with-others, and, as not all others are even aware of this existential dimension, or, are ever out to exploit the kindness of others, then it behooves us to live our lives ever open to such non-existentially oriented exploitation and rise above the fray through an existential awareness that the world is not always as it seems, as we are told to believe, how we might hope and wish things to be present in a sense of the present that has not yet arrived… (32)

Armed with such existential insight, prepared to instigate its ensuing oversight, and, re-sighting how we might better re-engineer this world for-others in such a manner that delivers greater degrees of mutual benefit for all parties concerned should be the primary job description of the politician! Or, indeed, also the primary task of our friends and ourselves! However, if such an ideal approach were to be dismissed as impractical, if not impracticable and incoherent, or, just outright patronizing and arrogant, how might the committed existentialist defend their feeling impelled to act on the behalf of others in the light of such criticisms? (33)

No doubt there are people who are self-deluded in the belief that they know all that there is that needs to be known, and, are ever happy to dispense such wisdom without thought for the consequences of such non-humility and self-aggrandizement. Such geniuses are a menace, so, it is an important question to ask, namely, 'what safe guards do we have in those projects and programs where people are actively operating on our behalf in whatever capacity such service is meant to be delivered? (34)

As I have argued, the openness of the existential attitude is insightful. Moreover, an insightful economy, as I have also argued, is insightful, oversightful and existentially re-sightful. That an existential attitude is a critical attitude, and v.v. However, this is only true (from a transcendental, trans-cognitive, judgmental perspective, and), can be approached, through the suitable exercise of a well-pre-informed, ongoing overall transcendental suspension. In this regard, an existentially informed approach is one that will also directly exhibit, experientially, existential hallmarks, and, indirectly exhibit, textually, existential indicators. Without the presence of such hallmarks and indicators, we would only have the pretense of an existential attitude. Moreover, if such an 'existential approach' is met in an equal existential light then its proposed merits or lack of merit should be self-evident. Furthermore, an existentially oriented attitude is also one that is mutual, seeks both mutual participation and permission to entertain processes of re-direction, and, only in extreme circumstances will actively operate on our behalf through what I have called a process of *transcendental reservation*. A loving mother with her now hungry infant may ask for 'permission' from her charge to begin feeding, but, regardless of receiving any hint of 'permission' will proceed to feed that hungry child. There will be times when teachers, friends, members of the public, citizens of the republic, politicians, and so on, will feel reasonably impelled to remonstrate with others, act on their behalf, and, accept responsibility for the manner of their enactions regardless of whether they know such actions will be correctly interpreted or incorrectly misinterpreted, judged as socially unacceptable, and so on. If such persons have put aside egotistical preoccupations then they should be praised for their selflessness. Usually, however, we have time to rectify problematic situations through suitable processes of debate, dissemination, repositioning, convincing others that some form of change is necessary and that that change could well be in the manner of that as being proposed, being represented through such selfless individual accountability and collective responsibility, and so on. (35)

Now, we have arrived at a crossroad, a place where we must ask two questions and seek their suitable resolution. Namely, "how should power be exercised existentially"? And, "how should the non-existentially oriented deployment of power be existentially circumscribed, say, e.g., through our 'speaking truth to power'?" (36)

Let me continue this discussion in the following third appendix, Appendix C. (37)

Noël Tointon, Wentworth Falls, 30.6.19.

A Short Address Introducing this Essay, Appendix B, To The Continental Philosophy Group

Let me set the scene. We are going for a short holiday. But we are not going very far away, but, we are going to visit another world, a 'spiritual' world that perfectly overlaps this one in which we both live-and-share. So, to this extent, we are not traveling very far at all, yet, we will be a world away from this 'material' world in which this other dimension, this dimension of the existential, more often than not, is just overlooked! This other world is the world of both 'self and other' as seen, enjoyed and suffered in and through a pro-relational perspective… but, are we traveling, is there something that actually travels above and beyond the being of whom we seem to be..?? (38)

Noël Tointon, Sydney, 11.8.19.