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PHILOSOPHICAL EXPERIMENT AND SCIENTIFIC EXPERIMENT IN GABRIEL MARCEL

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Abstract:

To talk about the philosophical experience and the philosophical experiment in Marcel, it is necessary to remember very suggestive themes that help to understand the man of the twenty-first century. The first of them is a problem and mystery that in the midst of the

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technicist, consumerist and utilitarian vision that we live today, it seems to be complicated to understand something as being a mystery. Therefore, Marcel divides this issue well. For him, the problem is part of the first reflection, while the mystery is part of the second reflection. This reduction of mystery to problem is, in fact, a very characteristic of today's world, in which there is objectification of everything, including man himself, thus being immersed in the society of the disposable. Therefore, the human being is a piece, a number. Looking at social networks is realizing that it doesn't matter who is behind the screens, but the number of followers of the profile. Man cannot be just that. The problem carries with it the need for a solution. Therefore, being, in this perspective, is something that can only accomplish what technique accomplishes. This is governed by immanence, but it cannot be forgotten that it is also a mystery. There is an existential perspective from the incarnated being and, thus, the dimension of transcendence also prevails. Being is not an object and, therefore, needs an approximation of conduct faithful to being. This reflection leads to the next topic, which is the difference and the relationship between being and having, which is a theme that is still widely commented on today, even though it is so little understood and much less reflected on with the seriousness that is due to it, as did the French philosopher who is the basis of this article. Always when one thinks of this paradox of being and having, one thinks of what one has and what one is. It cannot be denied that having has generated a very large emptiness in people, with appearance prevailing over reality. The fact is that society has reduced man to being to having. It is not strange nor is it a new thought when it is said that having is in the realm of technique, of objectivity and the more one has, the more one wants to have: a situation that has led man to despair and anguish, for not having everything that consumerism produces. In Marcel, to philosophize is to insistently seek being. If, in the first reflection, he presents the degradation of the being, in the second reflection he reveals and restores his degraded, because for him what matters most is to relate the being to the existence, the being always being the potency, the power of existence. He is always the one who has traveled, the one who is traveling and the one who still wants to achieve. Closing with two themes that are interconnected to what was written: spirit of

curiosity and spirit of restlessness. As already mentioned, Marcel insists on the dimension of reflection of the human being, which is a striking characteristic of so many philosophers of the past. Finally, he does not fail to insist that the true philosophy is the one that the Greeks lived in antiquity, which is the fruit of astonishment and not just of mere curiosity, which is a characteristic of philosophy today. Thus, in philosophical experience and scientific experiment, Marcel makes it clear that human restlessness reinforces and sustains the higher life of the spirit, while human curiosity paralyzes it.

Keywords: Problem and Mystery, Being and having, Spirit of Curiosity and Spirit of Restlessness.

Introduction

It is undeniable that the search for the meaning of existence is a fact that goes from philosophical experience to scientific experiment. Whether you like it or not, every search, whether philosophical or scientific, is a search for what gives dynamism to life, that is, for something that wants to answer the questions that human beings have been asking and yearning for, since it exists.

The questioning of the reason for living is always present in the life of the human person, whether in youth, in adult life and in the lives of family members involved, on a daily basis, with physical, neuropsychological and psychopathological barriers. More than ever, we are looking for a meaning to fight, resist and face, a reason to continue living. This reference was what motivated me to research the meaning of life with this whole relationship between experience and

teaching philosophy in a philosopher, who wrote a lot about this subject.

Certainly, it is not only the author of this work who realizes how, in today's world, through numerous factors, including the print and television media, the chaos that is experienced in the face of this pandemic scenario of uncertainties in life has only increased the number of people, including young people, who are taking their own lives.

Because of this, we need to point out that there is a pilgrimage of man to be. This path takes place, first of all, in hope, the result of a dialectical process, which does not shy away from the existential anguish of participating in reality by demanding fidelity, because one can never stop believing in man, it is not possible not to place faith in the human. This is precisely what Marcel is announcing in his time and is becoming increasingly relevant today: even in the face of all the problems and obstacles, it is urgent to restore and rescue the ontological dignity of man.

Dignity that deals with existence and all existence carries its ambiguities and problems related to it. There is no way to escape this limitation of the condition of humanity proper to each person. As Mounier said: "Lives, as existences, are only points of origin of philosophy, not constituting themselves a philosophy" (1963, p. 198).

Certainly, to talk about theories of existence is to touch on the theory of being and all its own characteristics, always seeking authenticity and not inauthenticity,

because when one looks for the theory of being, one wants to reach and save the truth of being and everything it has in itself.

In this study, we look for the commitment assumed to seek freely and responsibly, because as Marcel said, "every commitment is a response, and there is no totally gratuitous commitment, due to a certain presence of the being in us" (Marcel, 1969, p. 58). For this reason, "it is from this committed response that the source of our freedom springs, a freedom that chooses to exist not as the result of any chance, but as the result of effort and personal creation" (Pereira, 1997, p. 47).

In the face of this reality that is sought, the perspective of freedom also comes into play, and it is a fact that must be highlighted, because in it is the character of exclusivity of man, which differs from other irrational animals, and the victory directed to the essence of being.

As is well known, freedom is a human conquest that human beings need to fight daily to achieve, it comes from self-knowledge or "self-discovery, which is already a philosophizing, which implicitly brings the awareness of responsibility and reveals the temporal character of life" (Larroyo, 1970, p. 871).

Therefore, it cannot be forgotten that "freedom is always a possibility of the event for the essence" (Marcel, 1953, p. 157). As Becker said: "it is a freedom to become, to progress, experienced as freedom in a situation" (2007, p. 79).

That said, it is urgent to educate or even re-educate this entire process of freedom, self-knowledge and consequently restoration of values. For, it cannot be denied how much there was a favoring of servitude and resistance to freedom, in the face of oppressive systems and regimes.

Re-education is becoming increasingly necessary and urgent, because, as Marcel said, "defining the general characteristics of inner and spiritual reform is the only way to prepare for the advent of such a regime, which consists in the restoration of values" (Marcel, 1951, p. 33).

These values need discernment to be achieved and when freedom is impeded or stifled, it is because there is an inability to discern values. Therefore, re-education also needs to go through the restoration of the impact of morality and the understanding of transcendence. "The absence of discernment and the feeling of the value of freedom leads to the escape from responsibility" (Becker, 2007, p. 80-81).

What cannot be forgotten is that this work is something personal, proper to each person. It is a restlessness, the result of a reflection that does not come from passivity and that reaches the subjectivity of the being. According to Marcel, "reflection is exercised only about what is worthwhile... it is a personal act; no other person can be in my place... it is articulated as something lived, and it is very important to know the nature of this articulation" (Marcel, 1953, p. 83). And as we know, it is not something that is conquered, as some think winning a medal.

Pedagogy discovers and proposes means that favor the individual's advancement towards freedom, inserting the student in a progressive liberating attitude in the search for being. The student aims to continuously achieve new types of freedom, not in the merely quantitative sense, but in overcoming the ties that make his freedom impossible, in the realization of the desire of being. Their search for freedom is constant and gradual, with a consciousness of liberation, as they grow in their being (Becker, 2007, p. 82).

For Marcel, this human restlessness in being - which is so noticeable in people - is so strong that it makes him, knowing his incompleteness and awareness of being unfinished, seek transcendence, because there is man's desire to be more and more, never conforming to what he is.

This search for transcendence is also due to the fact that the other is not the end of the self, but, on the contrary, is an aggregation in my existence. In the transcendence of death there is a divine thou, called God. For which "faith eliminates distances, achieving security as an affirmation of being" (Stefanello, 1976, p. 95).

Thus, since it is a philosophy that touches on freedom and transcendence, it is understandable why Marcel is considered a neo-Socratic. "To be Socratic is to be faithful to the human, to the detriment of ideas, if that is necessary" (Gomes, 2007, p. 14). According to Heinemann, "Marcel,

despite saying no to philosophical labels, to isms, remains a Christian author" (1956, p. 172-173).

Marcel converts, recognizes and professes his Christian religion. Just as his philosophy thought of man's freedom in the vision of being unfinished, subject to the ephemerality of life and fleeting, which made it contrary to perfectionism and the monopoly of technique that destroy man in being a being. This philosophy is also the neo-Socratic or Christian Socratism, totally averse to rationalism.

This, therefore, is the original contribution of the French thinker: Western thought, in a certain way, was not able to make this leap to what it called "meta-problematic", that is, to the realm of a genuinely more comprehensive, fruitful, inexhaustible and, for this very reason, mysterious experience, remaining restricted to a pure and simple approach to reality (Azevedo, 2019, p. 66).

What becomes very clear when one enters the world of Gabriel Marcel is that he aims to respond to a fundamental "metaphysical restlessness and ontological requirement magnetized by transcendence" (Beato, 2016, p. 120). That is, he seeks a concrete philosophy, of the here and now, that finds a human experience of immersion in the wholeness of the human being, totally contrary to neo-idealism.

In Marcel, thinking about existence is a necessary reality for life. As is well known: "Problematizing existence,

thinking existence, existing is an event of the here and now that man's being-in-the-world, its insurmountable finitude and its irreversible contingency has before it" (Ramos, 2020, p. 277).

In this sense of existence as an event, Marcel brings a new look on freedom and metaphysics as an emphasis on belonging, because, for him, it is necessary to enter into this dynamic as a mission to respond to the call of the Other in a new radical perspective of life, where the value is literally in the entirety of the being.

Its primary intention is none other than to elaborate a "Philosophy of Mystery" and transcendence, without falling into the abyss of voluntarist romanticism or psychological subjectivism (Azevedo, 2019, p. 63).

Therefore, Marcel stands out for being a philosopher very different from what he was used to having, including in the ways of writing. By seeking this fundamental answer, the French philosopher works with dramatic or theatrical production, something very typical of his philosophical work, as he changes the "traditional way of thinking about philosophy, in the wake of Kierkegaard, Nietzsche, Heidegger and the French philosophers of his time, presenting, in his philosophical and dramatic production, how philosophy happens existentially" (Araújo Silva e Caminha, 2019, p. 171), so that the human being is not just a spectator, but incarnates himself in the scene, and manages to move from theorization to

appropriation of the content that wants to be transmitted. This is clearly observed when Marcel once clarified in a letter addressed to Roger Garaudy what the theater represented:

The theater presents itself in the first place, in me, as an instrument of prospection, exercising itself outside any ideological presupposition, but it also intervenes as a corrective to what is inevitably partial in every philosophical synthesis. [...] in my eyes, the dramatic work only manifests a true scope if it is capable, once the curtain has fallen, of living intensely in the spectator, to stir him and, in a certain way, to raise him above himself (Garaudy, 1965, p. 154-155).

With theater and the philosophy of existence, Gabriel decides to recover the concept of concrete and genuine knowledge, rather than trying to show that reason or rationalism are not the key to human success. "This philosopher recognizes that knowledge depends on a mode of participation that an epistemology, whatever it may be, will not be able to account for, because it itself presupposes it" (Prini, 1955, p. 73-74).

Thus, in order to respond to this metaphysical concern and ontological requirement, the reflection made by Marcel and raised throughout this work aims to seek concrete philosophy, free from the innumerable isms found in the history of philosophy and assuming only the integrality of human

experience, something that seems to be immensely necessary to better understand the experience and teaching of philosophy. Thus, Silva states:

The best solution to this state of question, which has become a kind of *via crucis* of metaphysics, is none other than to restore philosophy to its most authentic primordial function. A first step in this direction requires a new conceptual distinction, the distinction between "problem" and "mystery" (2018, p. 191).

1.1 Problem and mystery

When talking about Marcel's perspective, it is necessary to bring to reflection the dimension of the dialectic of problem and mystery, since it was his desire to distinguish the man of the real existence, free and responsible for his existence, from the alienated man who is the one reduced by technology and instrumentalized by it.

Let us first address the first concept, the notion of problem. It is instructive to note that, etymologically, the term "trouble" derives from the Greek root of (πρόβλημα) *probállein*, which suggests, more precisely, "to shoot forward". The formation of the word takes up the prefix *pro*, with the meaning "in front of or in front (something outside me)", plus *ballein*, which means "to throw, to throw". The meaning present there is that there would always be something put forward that one bumps into, hinders, that is, an object that one

encounters. In this context of principle, it seems clear how much the notion of "problem" is linked to that of "object". The latter appears as an obstacle to be removed from the path at any cost or, as soon as possible, eliminated. There is, therefore, no other way out: for every problem, a solution [...]. Therefore, by transposing this inferential juxtaposition to the domain of scientific experimentation, Marcel observes that the "problem" is defined by what objectively prohibits a given investigation, that is, it is characterized by what can most immediately be broken in a given research path (Silva, 2018, p. 191-192).

The problem, for Marcel, is related to the first reflection, that is, everything that is in front of the being, being the man from the outside who enters into exercise, where everything is in his domain to solve the problem, in the desire to find the solution pre-defined by a technique. It is good to realize that in the context of the problem, while assuming one's own technique, everything finds a solution, everything is solvable.

What characterizes a Problem (*problème*) is when it stands before me, *devant moi*, as a *positum*. Something is there, and for this very reason I stumble upon it, so to speak, and can therefore objectify it, circumscribe it in a formula, a definition. Every entity, every object that can be known is the object of a certain science. All this, that is, all intramundane entities, all entities, objects of the world in its totality, as well as the scientific

way of explaining them is within the scope of the Problem (Araújo Silva and Caminha, 2019, p. 177).

On the other hand, the reality of the mystery concerns the second reflection, that is, in the engaged search for his being, man identifies himself as an unfinished and incarnated being. It is precisely the perception that reality is not only in front of me, but in me, because I am surrounded by it. In this sense, it is the overcoming between the subject and the object.

Mystery is the scope or field of all that, of all something or thing, which, in fact, does not have the nature of something and anything, but of Being. But Being, here, must be understood not as a Pure, disembodied Spirit, but as the scope or action in which I find myself immersed, engaged, overflowing the here and there, tearing apart every spatial image. It is not a something or thing in front of me, but in me (Araújo Silva and Caminha, 2019, p. 177).

Unfortunately, the word mystery, today, has gained only religious connotation and, therefore, in a world marked by religious indifference and belief in scientism, there is a great resistance to developing a better reflection on what mystery means.

The notion of mystery, also originating from the Greek (μυστήριον) *mysterion*, indicates, in

principle, the keeping of a secret. Derived from *mystes* (which was the person initiated into the secret rite or doctrine), the word is linked to the verb *myein* (to close) which, metaphorically, suggests the idea that the initiate would close his eyes and mouth so as not to see or reveal the secrets entrusted to him. Now, Marcel critically reconfigures this meaning, removing any mystical or occult interpretation. In a second semantic version, it is a matter of recognizing mystery not as a "secret" kept under lock and key, but rather as a level of experience that, although indemonstrable, does not allow it to become comprehensible, palpable, engaging, concrete. It is through this resignification that the "mystery" transcends the "problem". Unlike a mere abstract relation in which one distances oneself from the object studied, the mystery reveals what is most intimately "in me": it is what implicates me with it and in it. Therefore, there is no way to enunciate this order of experience without referring it to a deep attitude of engagement. Now, if scientific work is governed by the attitude of curiosity, the experience of mystery is moved by the attitude of restlessness. In this sense, rigorously, the philosopher is not a "curious" researcher, but a "restless" one (Silva, 2018, p. 192-193).

In view of the aforementioned definitions, it is enough to look at society and realize that there is a reduction of mystery to problem. This reality of treating everything as a thing, whether it is the dwelling place of the divine, or the

cosmological space itself, only leads the being to an objectification of itself, which is why it is a favorable environment for technique. "This world-thing is already destruction, the matrix of terror and despair" (Teixeira, 1978, p. 61).

Unfortunately, this objectified thought, which only tends to limit the human being, has been the thought of today. The human being is seen as a piece, that is, utility, which has its own functions to be performed, as if it were a production system. And so, "from the perspective of the problem, man finds himself alienated, unable to answer who he is? And why does it live? What sense does the reality around you have?" (Marcel, 1956, p. 12). Or even, as Marcel asked, "What can man do?. There is no other answer, in current times, than that man can do what his technique can" (1949, p. 72).

It is necessary to value technique, although "we must at the same time recognize that this technique proves to be incapable of saving itself" (Marcel, 1949, p. 72). In this sense, man today presents himself as "a spirit that remains a prisoner of objectivity" (Marcel, 1949, p. 71). As Silva said:

it is an abstractly technical spirit. In such conditions, there is no other possible perspective than to move towards a level of questioning, below and beyond what can be problematized, that is, which implies a greater openness to a domain that is, in short, metatechnical (SILVA, 2018, p. 197-198).

Man thus no longer seems to be a living reality. "It is like a number on a card, inside an envelope that has an infinity of cards, each with its own number" (Marcel, 1956, p. 12-15). Proof of this are the social networks themselves. In them, there are practically no people, but only numbers of followers.

The fact is that for a problem to be solved, a technique is needed. Marcel already said: "An authentic problem can be solved with an appropriate technique according to which it is defined" (Marcel, 1953, p. 191). This affirms that the desire of the work is not to reduce the use of techniques from the areas of knowledge, but to put them in their place.

The question raised in this moment of reflection on the problem linked to technology is to know how long man is free, because "the problem is something that is found and hinders the path" (Marcel, 1969, p. 124), which is a place of realization of being.

Thus, it is notorious that there is a void in the human being that has been filled by consumerism, ideologies and religions that do not help man to live his authenticity, but reduce him to the search to satisfy his desires.

Realities that do not help the human being to be free, but imprisoned. "It is something against which the spirit comes to stumble, in the same way that the foot strikes a stone" (Marcel, 1935, p. 147). In this sense, "technical use always implies a

closure; the solution is nothing more than a settlement of the problem" (Silva, 2018, p. 192).

When it comes to this subject, it is necessary to take into account that life is not a problem and therefore has no solution. Thus, it can be seen, in Marcel, that investigating the opposition between objectified, abstract and existential thoughts are made possible by problems and mysteries.

In the face of this reality, "the objectified perspective of man, with technical solutions, is the order of the problem. The existential perspective from the incarnated being, as a man in the world, constituted by experience, is referred to as the order of mystery" (Becker, 2007, p. 51).

The problem implies a solution and this is governed by immanence. Mystery, on the other hand, is governed by transcendence. This only shows that "the one who invokes it participates in a central mystery" (Marcel, 1927, p. 45), an "indivisible experience" (Marcel, 1927, p. 301). Reality "as that which transcends the immanence of thought in such a way that it cannot pretend to reabsorb" (Marcel, 1935, p. 49).

In this context, Marcel has a single objective: to recover the interior, which is recollection. In other words, "it is the soul that interests Gabriel Marcel, that is, the liberating elán more than the power of freedom, the intimate inspiration of being in me, more than my power of exile and challenge" (Ricœur, 1947, p. 43).

The mystery is the overcoming of the distance between subject and object, in the impossibility of man externalizing himself to what surrounds him. "Mystery is something that I find myself surrounded or compromised (*engagé*)" (Marías, 2004, p. 488). Reality, therefore, "is not only in my sight, it is in me" (Marcel, 1951, p. 81).

While the world of the problematic is before me, mystery is something in which the human being engages. He says: "not partially engaged by some determined and specialized aspect of myself, but, on the contrary, insofar as I fully realize a unity that, even, by definition, can never apprehend itself" (Marcel, 1991, p. 62). Therefore, "to say the mystery is not to conceptualize it, but to approach it and, from it, to fulfill our own being" (Azevedo, 2019, p. 67).

The mystery of the highest degree is the mystery of being. Being is not an object in the classical sense. It is necessary to approach faithful conduct to the being. As Carmona portrays: "the task consists of [...] to surround the mystery through successive approximations" (1988, p. 159).

This approximation is necessary because "there is in being, a beyond everything given, a mysterious principle that is in connivance with me" (Marcel, 1949, p. 68). Therefore, if "there is, strictly speaking, no problem or problematic of being" (Marcel, 1935, p. 147), it is because "it is proper to the mystery to be recognized; metaphysical reflection presupposes this recognition that is not its responsibility" (Marcel, 1935, p. 145).

As is well known, "the mystery extends beyond the objective data and numbers, although it does not ignore them, it surrounds them in spirit" (Becker, 2007, p. 54). What the "ontological mystery questions itself is about the totality of being and about myself as totality" (Marcel, 1949, p. 55).

It seems to me, in fact, that between a problem and a mystery there is this essential difference: a problem is something with which I find myself; something that is entirely before me, but that I can identify and reduce by myself. On the other hand, a mystery is something in which I myself am engaged and which is consequently thinkable as a sphere in which the distinction of what is in me and what is in front of me loses its significance and its initial value. While an authentic problem is justifiable by a certain appropriate technique according to which it is defined; A mystery, by definition, transcends every conceivable technique. Of course, it is always possible (logically and psychologically) to degrade a mystery in order to make it a problem. Now, this, however, is a fundamentally vicious procedure whose origins should perhaps be sought in a kind of corruption of intelligence. What philosophers have called the problem of evil provides us with a particularly instructive example of this degradation (Marcel, 1935, p. 169-170).

This relationship between problem and mystery is interesting to reflect on, considering that the role of philosophy is no other than to open up and enter into these details and identify the best path for human beings to follow their history. "Marcel's philosophy of the mystery is a philosophy of rootedness and of all the consequences of the incarnate condition, of the incarnated being from which the depths of the being flow, the mediation and inner conciliation" (Ramos, 2020, p. 290).

This is the philosophy that enchants its readers: "Shrouded in enigmas, philosophy is this interrogative spirit beyond mere and reducible objectivity. It always involves a gesture of openness, non-closure or a conclusive or exhaustive non-definition" (SILVA, 2018, p. 193). As Gilson well expresses: "entirely personal and new in its spirit, Gabriel Marcel's philosophy seems to tend spontaneously towards a metaphysics of the act of existing without, however, being able to reach it" (1949, p. 7).

In this sense, in the modern world the philosopher is expected to be committed to life, in the sense of bringing light to the problems of being. "At certain moments, it suffers some public demand in the sense of indicating paths, opening routes, providing solutions" (Marcel, 1923, p. 202).

Of course, today one can ask for philosophies that help humanity or not, considering that there are two types of philosophy in history, Nédoncelle describes: "those that begin

by eliminating the mystery and those that are established in it" (1945, p. 19).

This is enough to show the strength of the mystery and the necessity of it, and by itself, it clarifies why "the mystery cannot be a secret either" (Marcel, 1935, p. 210). Now, mystery is what triggers the "ultimate ineffectiveness of techniques" (Marcel, 1949, p. 72), not least because "mysteries are not truths that surpass us, but truths that understand us" (Jouve *apud* Marcel, 1935, p. 205).

Thus, it is necessary to rescue the sense of restlessness proper to human life. Man never being 100% satisfied with it is proof that everything is in its most absolute normal existence. For this reason, Nietzsche affirmed the fact that he "does not want to deny the world its disturbing and enigmatic character" (1996, p. 17). Or, again, in Wittgenstein's terms: "we feel that, even if all possible scientific problems have been answered, our questions about life have not even been touched" (Wittgenstein, 1994, §6.52, p. 279). This reduction of mystery to problem that has been dealt with in this topic is the result of this exaggerated concern for having that generates an emptying of the self, unfortunately generating an ideological and alienating attitude.

1.2 Being and having

Being and having are two subjects that have been worked on a lot by the French philosopher, Gabriel Marcel. Whenever you think, you approach this subject and this distinction is necessary to take into account that the discussion

behind it is about what you have and what you are.

In the history of humanity, there are many reflections on this content. In the Medieval period, for example, being was imagined in the essentialist view, while in German idealism being was analyzed as immutable and infinite. In Marcel, being is seen from the perspective of the historicity of finitude.

His philosophy, then, can be seen as a thought on the way, as a proposal for "concrete philosophy", where the transcendent appears at the center of our human experiences, where the discovery of our situation as incarnated beings leads us to a participation in our own being. This Marcelian bet translates into the refusal where there is a world in which "having" prevails over "being", an existence in which appearance prevails over reality, a culture that establishes the excess of rationality and objectivity. (Azevedo, 2010, p. 108).

Given the above, it is this analysis of existence, as Zilles says, "that constitutes the driving force of Marcelian thought" (1988, p. 13). Within this path of existentialists, Kierkegaard distinguishes the three states of life: the aesthetic, the ethical and the religious or of the elevated spirit, and places authentic existence in the religious. Marcel, on the other hand, puts everything in the distinction between having and being.

In the *Metaphysique Journal*, dated March 16, 1923, he states that: "in the end everything is summed up in the distinction between what one has (having) and what one is (being)" (Marcel, 1935, p. 301). "Being and having are

understood as feelings and actions that make up the meaning of existence" (Becker, 2007, p. 34). Therefore, Kierkegaard and Marcel have in common the fact that human reason and society make man be reduced to having.

In the horizon of having, the existent is found on the plane of objectivity, of technique, a situation of alienation, possessed by anguish and despair. It is man reduced or subjected to objects. The more you have, the more you want, without existential consistency. Hence the insecurity, helplessness and anguish. The horizon of being is that of subjectivity, personal intimacies, almost totally unspeakable. It is there that the encounter of man with himself takes place. It is in this situation that man lives his existence, in the realization of his potentialities (Becker, 2007, p. 34).

Within this reflection of being, unfortunately an idea has entered modern history that the term ontology is not satisfactory, that one cannot say anything about being and, therefore, the only thing that can be discussed is what being is not. It is perceptible and cannot be denied that the great metaphysical notions greatly reduce the content of being.

The notion of Being reveals itself as a mere petrified and dead expression of a thought that has not been able to rise to the true concrete [...]. It was by virtue of this notorious condition that the "death of metaphysics" had become a disturbing

theme, insofar as it had ceased to awaken the vital appetite for the real, by being content only to discourse on it. The timely question posed by Tesuka to Heidegger reflects well the crucial picture diagnosed here: "Why then don't you immediately abandon the word 'being' and leave it exclusively for the use of metaphysics? Why didn't you give another name to what you were looking for as 'the meaning of being', following the path of the essence of time? [...]. To which Heidegger replies: "How can one give a specific name to what one is still seeking? All finding and finding rests on the appeal of language." Now, nominalism is, without a doubt, a commendable resource, but, in the end, insufficient. It is that language always fails to "open up clues" by incurring in a certain fundamental "deviation". If we admit that the metaphysical task is an exercise in permanent search, it is because it is entangled in the "mysterious root of language" (Silva, 2015, p. 347).

The incessant search for being shows that Marcel is contrary to rationalism. In his first reflection, he refers to the degradation of being, which is established in the perspective of the problem and of having that generate great tragedies such as alienation, massification and loss of existential reference for the systematization of the existential and for technique. In his second reflection, he tries to reveal and restore his degraded, considering that this second reflection considers to be

recovering the mystery and the being. For Marcel, it is this tension that makes a philosophy concrete.

There can be no concrete philosophy without a continuously renewed and properly creative tension between the Self and the depths of the Being in which and through which we are, or even without a reflection that is also strict and as rigorous as possible exercising itself on the most intensely lived experience" (Marcel, 1999, p. 98).

In Marcel, in order to have philosophy and philosophize, it is necessary to investigate, risk, seek and recognize one's limits. Thus, "to investigate is, for him, the term that most adequately designates the essential march of philosophy" (Marcel, 1951, p. 130). Philosophizing is an act of taking risks, aiming to alter the character of one's truths. The philosopher "must first recognize his limits and see in which domains his incompetence is absolute" (Marcel, 1953, p. 14). In this sense, "philosophizing is defined as a constant search for being, in the fragility of thinking and in the ephemerality of reality, following the paths through which the being reveals itself" (Becker, 2007, p. 41).

In childhood itself, with its experiences and meditations, the situation and participation already begin to be distinguished, because "man recognizes that he is more than his file, his function, the manifest gestures, his richness and his name" (Marcel, 1953, p. 160-163).

Identity can never exhaust being as an individual and concrete person. Identity is something that the human being carries, makes him understand himself and see that he is much more. It is a statement of a relationship with others. However, the human being is "an individuality, unequaled and incomparable, as an incarnated existential subject, a unity of a whole" (Marcel, 1969, p. 200-206).

By virtue of the facts mentioned, as the human being lives, grows and matures, he is faced with the questions of existence: who am I? Where did I come from? Where am I going? What is happiness? What is death? What is life?... However, Gabriel Marcel goes deeper and shows that the questions that arise are these: "Who am I who wonders about Being? If I am not myself, how can I expect to see it come to fruition? And even if I admit that I am, how can I be sure of what I am?" (Marcel, 1949, p. 54). And not only that, but:

Is there such a thing as being? What is being? etc., I have come to observe that I cannot begin to reflect on these problems without seeing that a new abyss is opening: can I, who set out to investigate being, be sure that I am? What credentials do I have to proceed with such an investigation? If I'm not, how can I expect conclusions? (Marcel, 1969, p. 212).

In the face of these human-philosophical concerns, it is possible to note that, in Marcel, "relating and identifying being with existence is much more important than

simply defining being with existence, being is what has existing" (Marcel, 1953, p. 218-19).

It is worth mentioning that being is always the power, that is, the power of existence, while having is in the human being. Therefore, from the perspective of the end, in the incessant search for being, having is always an obstacle to the full realization of human existence. However, from the perspective of the environment, both being and having are only ways of understanding things, whether the other or the absolute.

Differently from this, we find the Cartesian cogito that degrades the being when the self remains in the condition of spectator of reality. Macel denounces this, because in this thought that distances the existence of being, the being itself begins to be degraded with attempts to define, quantify, limit it, that is, reduce it in this philosophical system that massifies it in the individuality and subjectivity of each being.

In the category of having, existence is "devoured" by objects, having leads to despair and meaninglessness. Having is that which is objectifiable, exposed to others, it is the exteriorization of being, its making itself a spectacle; it is the "objectification" of being, its coming out, its epiphazing, fragmenting, mummifying. Having, accentuating itself, annuls being; but, becoming an instrument, it will rise to the plane of being. Thus, it is necessary, in current times, to resize existence, making it

available to the being (Azevedo, 2010, p. 111).

In the sphere of having, what is predominantly observed are objective relations, where the concern is to satisfy the possessing subject, always in belonging and capacity for manipulation. For this reason, this problematization is one of the great causes of the degradation of the being, always when it is seen from a distance and in an attempt to solve its existence through technique.

When it refers to having, the problematic is immediately projected. "The order of having is confused with the problematic and also with what is possible through technique. Every technique presupposes a set of previous abstractions that condition it to the impotence to deal with being in its totality" (Marcel, 1969, p. 214).

When it refers to the being, it is different. One can even make an analogy with the horizon. When one fixes one's gaze on a horizon, the human being can walk, struggle to reach the horizon, in view of his past, his present and his future, he walks, even knowing that the horizon is unreachable. This also happens in the attempt to reach being. Therefore, being is something understandable, even if there is much to understand or reveal. The being is what he has traveled, what he is traveling and what he still wants to achieve.

Existence is a pilgrimage. A movement guided by a purpose, in such a way that at

all times, there is a communion between movement and purpose. One cannot resort to the supplement of technology or the analysis of reason to predict or mitigate the uncertainty of this movement, because this resource would be a trick, an inauthenticity, a definitive betrayal of the human. The purpose would be converted into certainty, the certainty would make the pilgrimage a plan, the plan would request the facilitating resource of the technique and here is the imprisoned pilgrim (Gomes, 2007, p. 14).

For Marcel, "to be is to be on the way" (Marcel, 1963, p. 10). That is why man is someone who travels a road in order to transform himself into being. The meaning and faith of this pilgrimage is always that at the end something has been added to the being. As is well known, when the apophanic presumption escapes, it escapes the subject, precisely because it resists being an object. It is only possible to know the being through the actual experience of the concrete.

The great difficulty in understanding the being today is because the being is not reduced to a system, not even a philosophical one, it does not fit into an objective mentality, much less into the technical structure. The being is incarnate, so much more than quantifying the being, it is necessary to see it as a quality and not as abstract or anonymous.

The revelation of being, or access to its revelation, is a great challenge for contemporaneity. Marked by the logic of

the problem, by the technical spirit and by alienations, man is unable or in a situation unable to accept what is not yet fully revealed. The technical searches and solutions determine it in the sphere of the problem and in the sphere of having. It is up to education to enable and form man for the assimilation and interiorization of the being, at the level of interiority, that is, in creative development. [...] Those who really live are not only those who have a taste for life, but also those who contribute to spreading it, such as stirring it up around them (Marcel, 1953, p. 132).

Technical thinking places in every human being the idea of possession of things. However, this assumption of possession leads to a finished idea, framing everything to the problem. And in this illusion of possessing goods, man becomes possessed by goods themselves. In this order of having, the self is charged with power through possession, with the body in an objective, autocentric sense (Marcel, 1969, p. 208).

The French philosopher is very clear when he states: Our possessions devour us. This is curiously true the more inert we are in relation to objects, which are inert" (Marcel, 1935, p. 241). And in this sense, "as long as we remain in the horizon of pure having, we find ourselves in the sphere of the problem, of the external, of things, while in the interior we find a void, which wants to be filled. I allow myself to call him, empty of being" (Becker, 2007, p. 56-57).

This void can be alleviated if there is an improvement in relation to the world of technology. Non-technicist thinking must be a reality of openness, dialectics and discussion, as one who is committed to relationships with others, because the other is an extremely important fact in the construction of each person's individual being.

The human being needs to mirror the other, recognize that he was born to live in community, perceive himself integrated by the other, feel his value to the extent that he feels loved by the other, because love creates this mutual permeability and this makes the other awaken the subject to be himself. Also because "the heterocentric consciousness of being, in the horizon of mystery, outside the sphere of problem and having, leads man to understand himself from others, or through the experience of his value to the extent that he is loved" (Stefanello, 1976, p. 60).

Finally, the only thing that the human being must really want to possess is the certainty that he is a wanderer, a pilgrim and has an itinerary of being, because "the path is the truth, that is, the truth only exists in the future, in the process of appropriation and, therefore, cannot be a result" (Marcel *apud* Mounier, 1963, p. 198). In this way, "being, in Marcel, has the meaning of a verb - existence is being - or the feeling that I am in a situation" (Marcel, 1969, p. 194), this being "not in the sense of a noun, but something that I participate in, get involved in, co-existing in myself" (Becker, 2007, p. 74).

1.3 Spirit of curiosity and spirit of restlessness

True philosophy, without a doubt, is the one that the Greeks have been waving since the beginning of humanity, that is, that reflection that is the fruit of astonishment, astonishment, a fundamental impulse and not just a mere curiosity. This is a reality attached to the real, because the "bite of the real transpires as a gesture of resistance; resistance to the spirit of abstraction" (Silva, 2015, p. 339).

This philosophy as astonishment, as astonishment and not merely as curiosity is "the very spirit of restlessness, in the sense that it is capable of recognizing its own indigence (appetite) as inherent to a radical ontological interrogation imbued with the inexhaustible concrete" (Marcel, 1999, p. 100).

It is interesting to realize that this metaphysical appetite is more *aperperient*, it is not a curiosity that is simply exhausted in the object, but is *ecphrastic*. Especially because "to be curious is to start from a certain immovable center, it is to lean on to apprehend to appropriate an object from which a confused or schematic representation is formed. In this sense, all curiosity turns to the periphery" (Marcel, 1998, p. 183). That is, it is different from *ethereal abstention*.

That said, it is obvious that what is most opposed to this spirit of curiosity is the true necessity of metaphysics, since it knows how to address itself not to an ethical, moral, cultural, historical, political will, but to the spirit of restlessness.

Especially because "to be restless is not to be sure of one's center, it is to be in search of one's own balance; a restlessness is all the more metaphysical when it concentrates more on what cannot be separated from me-myself without this self annulling itself" (Marcel, 1998, p. 183).

Thus, it can be seen that, in Marcel, "all metaphysics intends to be the satisfaction of a restlessness" (Marcel, 1927, p. 284). And it is precisely this that distinguishes it from simple curiosity. For human restlessness reinforces and sustains the higher life of the spirit, while human curiosity paralyzes it.

Conclusion

It is clear that the world today is immersed in several crises. It would be illogical to blame it on a single phenomenon, because everything that exists is part of a set of processes that has been happening over days, months, years, centuries and millennia past in history.

It is indeed a fact that one of the crucial points of the crisis of the human being has been the reduction of the dimension of mystery. Today the things experienced and divided among people are linked to problems, which are based on a literally empirical world and creates technical and technological solutions for everything, analyzing that when the solutions to these problems are not found, the human being surrenders to anguish and despair because he does not see hope in better days.

Parallel to this is the unbridled pursuit of pleasure. The famous hedonism that prevailed as a philosophical system at many times in history, today has a lot of strength, when combined with technique and technology place consumerism as a source of happiness. And once again, man, not being possessed of himself, finds himself limited, working to have what fulfills him and never being able to be what he really should be: himself.

In this insistent search for an unattainable happiness through consumerism, globalization and ease

of information, a spirit that has destroyed their own being has gained strength in many human beings: the spirit of curiosity. Yes, in antiquity, philosophers began with astonishment, curiosity, but they did not stop there. They took steps bringing in this curiosity the spirit of restlessness. That is, there was a desire to find the truth that seems to no longer exist. Today, with the advance of fake news, human beings have literally been stuck with curiosity to know the headline, believe what appears, get the news easier. The being has been paralyzed by the spirit of curiosity and has not had the courage like previous philosophers to fight and battle daily to find the explanation for the fact, or as Aristotle worked, to go after the necessary causes that form knowledge.

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