

Ist man sich nicht ganz sicher, ob es sich um einen intentionalen Zustand handelt, so kann man zunächst eine recht einfache Regel anwenden: „Ein Zustand Z ist dann intentional, wenn es eine Antwort auf folgende Fragen gibt: 'Worum geht es in Z?', 'Wovon handelt Z?' oder durch welchen dass-Satz ist Z näher bestimmt?'"

An einem kurzen Beispiel möchte ich auch noch mal praktisch aufzeigen, wie der Beweis durch die eben erwähnte Formel funktioniert: Angenommen, ich habe den Satz „Ich glaube, dass es regnet“. Wenn ich mir nicht sicher bin, ob GLAUBEN in diesem Beispiel ein intentionaler Zustand ist, kann ich folgende Frage stellen: „Worum geht es in GLAUBEN?“ Die Antwort wäre „es regnet“. Auf die Frage „Wovon handelt GLAUBEN oder durch welchen dass-Satz ist GLAUBEN näher bestimmt?“, wäre die Antwort: „dass es regnet“. Voilà ... ein intentionaler Zustand.

Wobei allerdings GLAUBEN nicht der intentionale Zustand, sondern die illokutionäre Rolle, der illokutionäre Akt ist, mit dem der intentionale Zustand, in diesem Fall [Überzeugung], ausgedrückt wird.

Um etwas vorzugreifen: Weil wir der Überzeugung sind, dass es regnet, drücken wir das in einem Sprechakt aus. Die [Überzeugung], der intentionale Zustand, ist die Basis für diesen speziellen Sprechakt (und nicht umgekehrt).

3.2 Intentionalität versus Bewusstsein

Intentionalität ist nicht dasselbe wie Bewusstsein.⁶

Viele bewusste Zustände sind nicht intentional (z.B. ein plötzliches Gefühl der Hochstimmung) und viele intentionale Zustände sind nicht bewusst (z.B. habe ich viele Überzeugungen, an die ich jetzt nicht denke).⁷

Zur Verteidigung der Ansicht, Bewusstsein und Intentionalität seien doch ein und dasselbe, wird manchmal gesagt, dass alles Bewusstsein Bewusstsein von etwas sei, dass es immer etwas gebe, dessen man sich bewusst sei, wenn Bewusstsein vorliegt.⁸

Aber diese Auffassung verwischt einen entscheidenden Unterschied zwischen Intentionalität und Bewusstsein: Wenn man ein bewusstes Erlebnis der Unruhe hat, dann gibt es ja wirklich etwas, wovon mein Erlebnis eines ist, und zwar die Unruhe. Aber dieser Sinn von „von“ ist ein ganz anderer als der des „von“ der Intentionalität, der beispielsweise in der Feststellung vorliegt, dass ich eine bewusste Erwartung von baldigem Missgeschick habe.⁹

Im Fall der Unruhe sind das Erlebnis von Unruhe und die Unruhe ein und dasselbe; aber die Erwartung von baldigem Missgeschick ist nicht dasselbe wie das baldige Missgeschick.

⁶ John R. Searle "Intentionalität", Suhrkamp Verlag Frankfurt/Main, 1987, S. 16

⁷ John R. Searle "Intentionalität", Suhrkamp Verlag Frankfurt/Main, 1987, S. 16

⁸ John R. Searle "Intentionalität", Suhrkamp Verlag Frankfurt/Main, 1987, S. 16

⁹ John R. Searle "Intentionalität", Suhrkamp Verlag Frankfurt/Main, 1987, S. 16-17

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