

NATURE, CONSCIOUSNESS, AND METAPHYSICS IN MERLEAU-PONTY'S EARLY THOUGHT

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La structure du comportement details consciousness-nature relations by navigating between realist and intellectualist alternatives. A phenomenological reading of form guides its attempt to formulate a view that does not reduce consciousness to matter or perceptual structure to a product of mind. I show that this strategy relies on hitherto overlooked idealist commitments. Forms are perceived objects whose intentional structure is intelligibly organized. Having denied that forms are constituted by mind or emergent from matter, Merleau-Ponty likens form-constitution to an ideal process of intentional self-organization. Despite recognizing that Gestalt psychology develops fruitful models of perceptual self-organization, and adopting the transcendental view that form is significant for consciousness, his revisionary interpretation of form outstrips these accounts' ontologies of mind and nature, and is better understood in light of a post-Kantian philosophical heritage. These results cast Merleau-Ponty's relation to the Gestalt, post-Kantian, and phenomenological traditions in new light, challenge naturalizing interpretations of *Structure*, and motivate a rethinking of the status of metaphysics in his early thought.

1. Introduction

La Structure du comportement attempts a first solution to a problem that occupies Merleau-Ponty throughout his career: how best to define "the relations between consciousness and nature" (SC 1/3).¹ *Structure's* proposal rests on its reading of form (*la forme*) or structure (*la structure*).² Like behaviour (*le comportement*), form

1. All translations of SC are my own.

2. Following Merleau-Ponty, who in turn follows Guillaume (1937/1979) on this point, I use these two terms interchangeably. As a reviewer suggests, however, there is reason to think that

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