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TRANSCENDENTAL CONSTITUTION AND SOCIAL INSTITUTION

*Abstract*

The paper inquires the “Incidence of Transcendental”, after the detranscendentalization led by Hegel and taken on again by the contemporary hermeneutic, pragmatistic, and linguistic Philosophies. After an analysis of the attempts of a renewal of Transcendental, inspired to K.O. Apel kantian developments of an absolute foundation of the *a priori* in the contest of the transcendental community of communication and Habermas translation in terms of weak naturalism, the essay turns back to the Hegelian perspective in *The Philosophy of the Spirit*. From these theoretic bases the author infers that each transcendental constitution is, actually, a social institution. This latter, according to the author’s arguments, is a background expressed by the social practices in the intersubjective structure of community. Such community is valid as an historical totality always given, open, and in a dialectical contrast with the different linguistic games of the cultures.