

# From Edmund Husserl The Idea Of Phenomenology

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[Phenomenological Approaches to Moral Philosophy](#) - J.J.

Drummond 2013-03-14

This handbook aims to show the great fertility of the phenomenological tradition for the study of ethics and moral philosophy by collecting a set of papers on the contributions to ethical thought by major

phenomenological thinkers. The contributing experts explore the thought of the major ethical thinkers in the first two generations of the phenomenological tradition and direct the reader toward the most relevant primary and secondary materials.

*Ideas* - Edmund Husserl 2012

Widely regarded as the father of phenomenology, Edmund Husserl's *Ideas* puts forth his revolutionary argument for phenomenology as the foundation of all philosophy and for experience as the source of all knowledge. His work has heavily influenced some of the greatest contemporary thinkers of all time including Heidegger, Sartre, Levinas, Merleau-Ponty and Derrida, and has dramatically altered the course of Western Philosophy.

**The Idea of Phenomenology** - Edmund Husserl 2013-11-11  
In the same lecture he characterizes the phenomenology of knowledge, more specifically, as the "theory of the essence of the pure phenomenon of knowing" (see below, p. 36). Such a phenomenology would advance the "critique of knowledge," in which the problem of knowledge is clearly formulated and the possibility of knowledge rigorously secured. It is

important to realize, however, that in these lectures Husserl will not enact, pursue, or develop a phenomenological critique of knowledge, even though he opens with a trenchant statement of the problem of knowledge that such a critique would solve. Rather, he seeks here only to secure the possibility of a phenomenological critique of knowledge; that is, he attempts to secure the possibility of the knowledge of the possibility of knowledge, not the possibility of knowledge in general (see below, pp. 37-39). Thus the work before us is not phenomenological in the straightforward sense, but pre-phenomenological: it sets out to identify and satisfy the epistemic requirements of the phenomenological critique of knowledge, not to carry out that critique itself. To keep these two levels of theoretical inquiry distinct, I will call the level that deals with the problem of the possibility of knowledge the

"critical level"; the level that deals with the problem of the possibility of the knowledge of the possibility of knowledge the "meta-criticallevel.

Hermeneutics and Reflection -

Friedrich-Wilhelm von

Herrmann 2013-01-01

Von Herrmann's Hermeneutics and Reflection, translated here from the original German, represents the most fundamental and critical reflection in any language of the concept of phenomenology as it was used by Heidegger and by Husserl.

**Husserl's Phenomenology of**

**Intersubjectivity** - Frode

Kjosavik 2018-12-07

This collection examines the instrumental role of intersubjectivity in Husserl's philosophy and explores the potential for developing novel ways of addressing and resolving contemporary philosophical issues on that basis. This is the first time Iso Kern offers an extensive overview of this rich field of

inquiry for an English-speaking audience. Guided by his overview, the remaining articles present new approaches to a range of topics and problems that go to the heart of its core theme of intersubjectivity and methodology. Specific topics covered include intersubjectivity and empathy, intersubjectivity in meaning and communication, intersubjectivity pertaining to collective forms of intentionality and extended forms of embodiment, intersubjectivity as constitutive of normality, and, finally, the central role of intersubjectivity in the sciences. The authors' perspectives are strongly influenced by Husserl's own methodological concerns and problem awareness and are formed with a view to applicability in current debates – be it within general epistemology, analytic philosophy of language, philosophy of mind, meta-ethics or philosophy of science. With

contributions written by leading Husserl scholars from across the Analytic and Continental traditions, Husserl's Phenomenology of Intersubjectivity is a clear and accessible resource for scholars and advanced students interested in Husserl's phenomenology and the relevance of intersubjectivity to philosophy, sociology, and psychology.

**Husserl's Legacy** - Dan Zahavi  
2017-11-17

Dan Zahavi offers an in-depth and up-to-date analysis of central and contested aspects of the philosophy of Edmund Husserl, the founder of phenomenology. What is ultimately at stake in Husserl's phenomenological analyses? Are they primarily to be understood as investigations of consciousness or are they equally about the world? What is distinctive about phenomenological transcendental philosophy, and what kind of metaphysical import, if any,

might it have? Husserl's Legacy offers an interpretation of the more overarching aims and ambitions of Husserlian phenomenology and engages with some of the most contested and debated questions in phenomenology. Central to its interpretative efforts is the attempt to understand Husserl's transcendental idealism. Zahavi argues that Husserl was not a sophisticated introspectionist, not a phenomenalist, nor an internalist, not a quietist when it comes to metaphysical issues, and not opposed to all forms of naturalism. Husserl's Legacy argues that Husserl's phenomenology is as much about the world as it is about consciousness, and that a proper grasp of Husserl's transcendental idealism reveals the fundamental importance of facticity and intersubjectivity.

**Husserl's "Introductions to Phenomenology"** - W. Mckenna  
2012-12-06

There is a remarkable unity to the work of Edmund Husserl, but there are also many difficulties in it. The unity is the result of a single personal and philosophical quest working itself out in concrete phenomenological analyses; the difficulties are due to the inadequacy of initial conceptions which becomes felt as those analyses become progressively deeper and more extensive. ! Anyone who has followed the course of Husserl's work is struck by the constant reemergence of the same problems and by the insightfulness of the inquiries which press toward their solution. However one also becomes aware of Husserl's own dissatisfaction with his work, once so movingly expressed in a 2 personal note. It is the purpose of the present work to examine and revive one of the issues which gave Husserl difficulty, namely, the problem of an introduction to phenomenology.

Several of Husserl's writings published after Logical Investigations were either subtitled or referred to by him as "introductions to phenomenology." 3 These works serve to acquaint the reader with the specific character of Husserl's transcendental phenomenology and with the problems to which it is to provide the solution. They include discussions and analyses which pertain to what has come to be known as "ways" into transcendental phenomenology. 4 The issue here is the proper access to transcendental phenomenology.

Edmund Husserl: The cutting edge : phenomenological method, philosophical logic, ontology, and philosophy of science - Rudolf Bernet 2005

This collection makes available, in one place, the very best essays on the founding father of phenomenology, reprinting key writings on Husserl's thought from the past seventy years. It

draws together a range of writings, many otherwise inaccessible, that have been recognized as seminal contributions not only to an understanding of this great philosopher but also to the development of his phenomenology. The four volumes are arranged as follows: Volume I Classic essays from Husserl's assistants, students and earlier interlocutors. Including a selection of papers from such figures as Heidegger, Merleau-Ponty, Sartre, Ricoeur and Levinas. Volume II Classic commentaries on Husserl's published works. "Covering the Logical Investigations," " Ideas I," " Phenomenology of Internal Time Consciousness," "" ""and" Formal and Transcendental Logic." Volumes III and IV Papers concentrating on particular aspects of Husserl's theory including: Husserl's account of mathematics and logic, his theory of science, the nature

of phenomenological reduction, his account of perception and language, the theory of space and time, his phenomenology of imagination and empathy, the concept of the life-world and his epistemology.

*The Sources of Husserl's 'Ideas I'* -  
Andrea Staiti 2018-05-07

Despite an ever-growing scholarly interest in the work of Edmund Husserl and in the history of the phenomenological movement, much of the contemporaneous scholarly context surrounding Husserl's work remains shrouded in darkness. While much has been written about the critiques of Husserl's work associated with Heidegger, Levinas, and Sartre, comparatively little is known of the debates that Husserl was directly involved in. The present volume addresses this gap in scholarship by presenting a comprehensive selection of contemporaneous responses to Husserl's work. Ranging in date

from 1906 to 1917, these texts bookend Husserl's landmark *Ideas for a Pure Phenomenology and Phenomenological Philosophy* (1913). The selection encompasses essays that Husserl responded to directly in the *Ideas I*, as well as a number of the critical and sympathetic essays that appeared in the wake of its publication. Significantly, the present volume also includes Husserl's subsequent responses to his critics. All of the texts included have been translated into English for the first time, introducing the reader to a wide range of long-neglected material that is highly relevant to contemporary debates regarding the meaning and possibility of phenomenology.

*Phenomenology and the Crisis of Philosophy* - Edmund Husserl  
1965

Philosophy as rigorous science and philosophy and the crisis of European man.

**The Essential Husserl** - Edmund Husserl 1999-05-22

*The Essential Husserl*, the first anthology in English of Edmund Husserl's major writings, provides access to the scope of his philosophical studies, including selections from his key works: *Logical Investigations*, *Ideas I and II*, *Formal and Transcendental Logic*, *Experience and Judgment*, *Cartesian Meditations*, *The Crisis of European Sciences and Transcendental Phenomenology*, and *On the Phenomenology of the Consciousness of Internal Time*. The collection is an indispensable resource for anyone interested in twentieth-century philosophy.

**The Idea of Phenomenology** - Edmund Husserl 2012-12-06

This translation is included in our *Readings in Twentieth Century Philosophy*, (N. Y. , The Free Press of Glencoe, Inc. , 1963). We owe thanks to Professors W. D. Falk and William Hughes for helping us with the translation. We also owe thanks to Professor Herbert

Spiegelberg, Dr. Walter Biemel and the Husserl Archives at Louvain for checking it and we are especially indebted to Professor Dorion Cairns, many of whose suggestions we incorporated in the final draft.

WILLIAM P. ALSTON  
GEORGE NAKHNIKIAN  
January 1964 CONTENTS V  
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Lecture V 52 INTRODUCTION  
From April 26 to May 2, 1907, Husserl delivered five lectures in Gottingen. They introduce the main ideas of his later phenomenology, the one that goes beyond the phenomenology of the *Logische Untersuchungen*. These lectures and Husserl's summary of them entitled "The Train of Thoughts in the Lectures" were edited by Dr. Walter Biemel and first published in 1950 under the title *Die Idee der*

Phenomenologie. Husserl wrote the summary on the night of the last lecture, not for formal delivery but for his own use. This accounts for the fact that the summary contains incomplete sentences. There are some discrepancies between Lecture V and the corresponding passages in the summary. We may suppose that the passages in the summary are a closer approximation to what Husserl wanted to say.

**The Idea of Phenomenology -**  
Edmund Husserl 1999-04-30  
In this fresh translation of five lectures delivered in 1907 at the University of Göttingen, Edmund Husserl lays out the philosophical problem of knowledge, indicates the requirements for its solution, and for the first time introduces the phenomenological method of reduction. For those interested in the genesis and development of Husserl's phenomenology, this text affords a unique glimpse into the epistemological motivation of



his work, his concept of intentionality, and the formation of central phenomenological concepts that will later go by the names of 'transcendental consciousness', the 'noema', and the like. As a teaching text, *The Idea of Phenomenology* is ideal: it is brief, it is unencumbered by the technical terminology of Husserl's later work, it bears a clear connection to the problem of knowledge as formulated in the Cartesian tradition, and it is accompanied by a translator's introduction that clearly spells out the structure, argument, and movement of the text.

**The Husserlian Foundations of Science** - Elisabeth Ströker

2013-11-09

This book starts with a representation of Husserl's idea of phenomenology as a foundational theory of science. The following essays elucidate the main features of the phenomenological method as worked out by Husserl in the course of the development of his

philosophy - starting from merely 'descriptive' and going on to 'transcendental' and 'constitutive' phenomenology - in order to get access to the foundations of knowledge in general and of scientific knowledge in particular. Further essays deal with the Husserlian foundations of natural science, and the relations between phenomenology and psychology, as well as those between phenomenology and history. This second revised and enlarged edition - the first appeared in 1987 and was edited by Lee Hardy - contains two further essays: one deals with Husserl's never abandoned idea of phenomenology as a rigorous science and his further claim to restore phenomenological philosophy as 'First Philosophy', and the other one on the problem of crisis of the Western culture Husserl was concerned with during several periods of his life, demonstrates the actuality of his

phenomenology even for philosophy of science in our times.

### **The Foundation of**

**Phenomenology** - Marvin Farber 1962

In this widely hailed and long out of print classic of twentieth century philosophic commentary, Professor Farber explains the origin, development, and function of phenomenology with a view towards its significance for philosophy in general. The book offers a general account of Husserl and the background of his philosophy. The early chapters are devoted to his mathematical-philosophical and psychological studies. The refutation of psychologism is present in detail, together with the critical reaction to it. The development of his logical theories in the light of contemporary literature at the close of the 19th century is next considered. The main content of the six Logical Investigations

follows, which contribute to the phenomenological elucidation of experience and knowledge. The phenomenological philosophy of logic as developed in Husserl's later writings is then introduced, followed by a discussion of the phenomenological method and its proper function. Farber makes clear his preference for phenomenology as a purely descriptive method and his opposition to have it serve as a last stronghold of metaphysics. Indispensable as groundwork for descriptive philosophical study, this book will deeply interest not only serious students of philosophy and psychology, but also those who are concerned with the philosophical aspects of mathematics, social and natural sciences, law and psychiatry. Marvin Farber (1901-1980) taught at the University of Buffalo from 1927-1974. During that time he founded and was the editor of *Philosophical and Phenomenological Research*. In

the early 1920's he received his doctorate at Harvard University and he studied in Germany under Edmund Husserl. He is the author of three major works on phenomenology, *Phenomenology as a Method*, *Naturalism and Subjectivism* and this volume.

*Phenomenology* - Joseph J. Kockelmans 1967

**Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy** -

Edmund Husserl 1983-09-30  
the *Logische Untersuchungen*,<sup>1</sup> phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "immanent" descriptions of psychical mental processes, a sphere comprising descriptions that - so the immanence in question is understood - are strictly confined within the bounds of internal experience. It would seem that my protest against this

conception has been of little avail; and the added explanations, which sharply pinpointed at least some chief points of difference, either have not been understood or have been heedlessly pushed aside. Thus the replies directed against my criticism of psychological method are also quite negative because they miss the straightforward sense of my presentation. My criticism of psychological method did not at all deny the value of modern psychology, did not at all disparage the experimental work done by eminent men. Rather it laid bare certain, in the literal sense, radical defects of method upon the removal of which, in my opinion, must depend an elevation of psychology to a higher scientific level and an extraordinary amplification of its field of work. Later an occasion will be found to say a few words about the unnecessary defences of psychology against my supposed "attacks."

Edmund Husserl and Eugen

Fink - Ronald Bruzina

2008-10-01

div Eugen Fink was Edmund Husserl's research assistant during the last decade of the renowned phenomenologist's life, a period in which Husserl's philosophical ideas were radically recast. In this landmark book, Ronald Bruzina shows that Fink was actually a collaborator with Husserl, contributing indispensable elements to their common enterprise. Drawing on hundreds of hitherto unknown notes and drafts by Fink, Bruzina highlights the scope and depth of his theories and critiques. He places these philosophical formulations in their historical setting, organizes them around such key themes as the world, time, life, and the concept and methodological place of the "meontic," and demonstrates that they were a pivotal impetus for the renewing of "regress to the origins" in transcendental-

constitutive phenomenology.

/DIV

**Edmund Husserl** - Dermot

Moran 2005-09-02

Dermot Moran provides a lucid, engaging, and critical introduction to Edmund Husserl's philosophy, with specific emphasis on his development of phenomenology. This book is a comprehensive guide to Husserl's thought from its origins in nineteenth-century concerns with the nature of scientific knowledge and with psychologism, through his breakthrough discovery of phenomenology and his elucidation of the phenomenological method, to the late analyses of culture and the life-world. Husserl's complex ideas are presented in a clear and expert manner. Individual chapters explore Husserl's key texts including Philosophy of Arithmetic, Logical Investigations, Ideas I, Cartesian Meditations and Crisis of the

European Sciences. In addition, Moran offers penetrating criticisms and evaluations of Husserl's achievement, including the contribution of his phenomenology to current philosophical debates concerning consciousness and the mind. Edmund Husserl is an invaluable guide to understanding the thought of one of the seminal thinkers of the twentieth century. It will be helpful to students of contemporary philosophy, and to those interested in scientific, literary and cultural studies on the European continent.

*Phenomenology of Perception* -

Maurice Merleau-Ponty 1996  
Buddhist philosophy of Anicca (impermanence), Dukkha (suffering), and

**The Problem of Genesis in Husserl's Philosophy** - Jacques Derrida 2003-06-15

Derrida's first book-length work, *The Problem of Genesis in Husserl's Philosophy*, was

originally written as a dissertation for his diplôme d'études supérieures in 1953 and 1954. Surveying Husserl's major works on phenomenology, Derrida reveals what he sees as an internal tension in Husserl's central notion of genesis, and gives us our first glimpse into the concerns and frustrations that would later lead Derrida to abandon phenomenology and develop his now famous method of deconstruction. For Derrida, the problem of genesis in Husserl's philosophy is that both temporality and meaning must be generated by prior acts of the transcendental subject, but transcendental subjectivity must itself be constituted by an act of genesis. Hence, the notion of genesis in the phenomenological sense underlies both temporality and atemporality, history and philosophy, resulting in a tension that Derrida sees as ultimately unresolvable yet central to the practice of phenomenology. Ten

years later, Derrida moved away from phenomenology entirely, arguing in his introduction to Husserl's posthumously published *Origin of Geometry* and his own *Speech and Phenomena* that the phenomenological project has neither resolved this tension nor expressly worked with it. The *Problem of Genesis* complements these other works, showing the development of Derrida's approach to phenomenology as well as documenting the state of phenomenological thought in France during a particularly fertile period, when Levinas, Sartre, Merleau-Ponty, Ricoeur, and Tran-Duc-Thao, as well as Derrida, were all working through it. But the book is most important in allowing us to follow Derrida's own development as a philosopher by tracing the roots of his later work in deconstruction to these early critical reflections on Husserl's phenomenology. "A dissertation is not merely a prerequisite for

an academic job. It may set the stage for a scholar's life project. So, the doctoral dissertations of Max Weber and Jacques Derrida, never before available in English, may be of more than passing interest. In June, the University of Chicago Press will publish Mr. Derrida's dissertation, *The Problem of Genesis in Husserl's Philosophy*, which the French philosopher wrote in 1953-54 as a doctoral student, and which did not appear in French until 1990. From the start, Mr Derrida displayed his inventive linguistic style and flouting of convention."—Danny Postel, *Chronicle of Higher Education*

**Husserl at the Limits of Phenomenology** - Edmund Husserl 2002

Combining Maurice Merleau-Ponty's 1960 course notes on Edmund Husserl's "The Origin of Geometry," his course summary, related texts, and critical essays, this collection offers a unique and welcome glimpse into both

Merleau-Ponty's nuanced reading of Husserl's famed late writings and his persistent effort to track the very genesis of truth through the incarnate idealization of language.

### **Edmund Husserl's**

**Phenomenology** - James M. Edie  
1987

All of the major themes of Edmund Husserl's phenomenology, from the Logical Investigations to The Crisis of the European Sciences, are investigated from a critical point of view by James M. Edie. The philosophy of logic is considered insofar as it relates to the phenomenological and transcendental foundation of logic itself. Transcendental logic is studied with reference to both the formal logic of Aristotle and Leibniz and the dialectical logic of Hegel. Edie considers Husserl's theories of meaning and reference, intentionality, the distinction between perceptual and eidetic intuition, the notion

of the ideality of meaning, the laws of objectivity in general, and formal and material ontology, as well as Husserl's reinterpretation of the apriori.

**The Idea of Phenomenology** -  
Edmund Husserl 2014-01-15

**The idea of phenomenology, tr** -  
Edmund Husserl

**The Basic Problems of  
Phenomenology** - Edmund  
Husserl 2006-01-30

This book provides a short introduction to Husserlian Phenomenology by Husserl himself. Husserl highly regarded his work "The Basic Problems of Phenomenology" as basic for his theory of the phenomenological reduction. He considered this work as equally fundamental for the theory of empathy and intersubjectivity and for his theory of the life-world. Further, with the appendices, it reveals Husserl in a critical dialogue with himself.

*Ideas* - Edmund Husserl 1962  
Under the title “A Pure or Transcendental Phenomenology”, the work here presented seeks to found a new science—though, indeed, the whole course of philosophical development since Descartes has been preparing the way for it—a science covering a new field of experience, exclusively its own, that of “Transcendental Subjectivity”. Thus Transcendental Subjectivity does not signify the outcome of any speculative synthesis, but with its transcendental experiences, capacities, doings, is an absolutely independent realm of direct experience, although for reasons of an essential kind it has so far remained inaccessible. Transcendental experience in its theoretical and, at first, descriptive bearing, becomes available only through a radical alteration of that same dispensation under which an experience of the natural world runs its course, a readjustment of

viewpoint which, as the method of approach to the sphere of transcendental phenomenology, is called “phenomenological reduction”.

**On the Phenomenology of the Consciousness of Internal Time (1893–1917)** - Edmund Husserl  
2012-12-06

**Experience and Judgment** - Edmund Husserl 1975-06-01  
In *Experience and Judgment*, Husserl explores the problems of contemporary philosophy of language and the constitution of logical forms. He argues that, even at its most abstract, logic demands an underlying theory of experience. Husserl sketches out a genealogy of logic in three parts: Part I examines prepredicative experience, Part II the structure of predicative thought as such, and Part III the origin of general conceptual thought. This volume provides an articulate restatement of many of the themes of Husserlian



phenomenology.

**Edmund Husserl: The nexus of phenomena : intentionality, perception, and temporality -**

Rudolf Bernet 2005

This collection makes available, in one place, the very best essays on the founding father of phenomenology, reprinting key writings on Husserl's thought from the past seventy years. It draws together a range of writings, many otherwise inaccessible, that have been recognized as seminal contributions not only to an understanding of this great philosopher but also to the development of his phenomenology. The four volumes are arranged as follows: Volume I Classic essays from Husserl's assistants, students and earlier interlocutors. Including a selection of papers from such figures as Heidegger, Merleau-Ponty, Sartre, Ricoeur and Levinas. Volume II Classic commentaries on Husserl's

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**Phenomenology to the Letter -**

Philippe P. Haensler 2020-11-23

Regarding philosophical importance, Edmund Husserl is arguably "the" German export of the early twentieth century. In the wake of the linguistic turn(s) of the humanities, however, his claim to return to the "Sachen selbst" became metonymic for the neglect of language in Western

philosophy. This view has been particularly influential in post-structural literary theory, which has never ceased to attack the supposed "logophobie" of phenomenology.

"Phenomenology to the Letter. Husserl and Literature" challenges this verdict regarding the poetological and logical implications of Husserl's work through a thorough re-examination of his writing in the context of literary theory, classical rhetoric, and modern art. At issue is an approach to phenomenology and literature that does not merely coordinate the two discourses but explores their mutual implication. Contributions to the volume attend to the interplay between phenomenology and literature (both fiction and poetry), experience and language, as well as images and embodiment. The volume is the first of its kind to chart a phenomenological approach to literature and literary

approach to phenomenology. As such it stands poised to make a novel contribution to literary studies and philosophy.

**On Husserl** - Victor Velarde-Mayol 2000

This brief text assists students in understanding Husserl's philosophy and thinking so that they can more fully engage in useful, intelligent class dialogue and improve their understanding of course content. Part of the "Wadsworth Philosophers Series," (which will eventually consist of approximately 100 titles, each focusing on a single "thinker" from ancient times to the present), ON HUSSERL is written by a philosopher deeply versed in the philosophy of this key thinker. Like other books in the series, this concise book offers sufficient insight into the thinking of a notable philosopher better enabling students to engage in the reading and to discuss the material in class and on paper.

## **Husserl and the Sciences -**

Richard Feist 2004

Edmund Husserl (1859-1938) is one of the previous century's most important thinkers. Often regarded as the "Father of phenomenology," this collection of essays reveals that he is indeed much more than that. The breadth of Husserl's thought is considerable and much remains unexplored. An underlying theme of this volume is that Husserl is constantly returning to origins, revising his thought in the light of new knowledge offered by the sciences.

*Husserl's Phenomenology* - Dan Zahavi 2003

Drawing upon both Husserl's published works and posthumous material, Husserl's Phenomenology incorporates the results of the most recent Husserl research. It can consequently serve as a concise and updated introduction to his thinking.

**unknown** - Marvin Farber  
1967-01-01

## *Husserl and the Idea of Europe* -

Timo Miettinen 2020-03-15

Husserl and the Idea of Europe argues that Edmund Husserl's late reflections on Europe should not be read either as departures from his early transcendental phenomenology or as simple exercises of cultural criticism but rather as systematic phenomenological reflections on generativity and historicity.

Timo Miettinen shows that Husserl's deliberations on Europe contain his most compelling and radical interpretation of the intersubjective, communal, and historical dimensions of phenomenology. Husserl and his generation worked in the aftermath of World War I, as Europe struggled to redefine itself, and he penned his late writings as the clouds of World War II gathered. Decades later, the fall of the Soviet Union again altered the continent's identity and its political and economic divisions. Miettinen writes as a

European involved in the question of Europe, and many of the recent authors and critics he addresses in this work—such as Michel Foucault, Jacques Derrida, and Giorgio Agamben—likewise deeply engaged with this new problem of European identity.

The book illuminates the multifaceted problem of the idea of European rationality, and it defends novel conceptions of universalism and teleology as necessary components of radical philosophical reflection.

*The Phenomenology of Internal Time-Consciousness* - Edmund Husserl 2019-04-29

The *Phenomenology of Internal Time-Consciousness* is a translation of Edmund Husserl's *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins*. The first part of the book was originally presented as a lecture course at the University of Göttingen in the winter semester of 1904–1905, while the second part

is based on additional supplementary lectures that he gave between 1905 and 1910. In these essays and lectures, Husserl explores the terrain of consciousness in light of its temporality. He identifies two categories of temporality—retention and protention—and outlines how temporality provides the form for perception, phantasy, imagination, memory, and recollection. He demonstrates a distinction between cosmic and phenomenological time and explores the relevance of phenomenological time for the constitution of temporal objects. The ideas Husserl developed here are explored further in his *Ideas* and were pursued until the end of his philosophical career.

**Formal and transcendental logic** - Edmund Husserl 2013-06-29  
called in question, then naturally no fact, science, could be presupposed. Thus Plato was set on the path to the pure idea. Not

gathered from the de facto sciences but formative of pure norms, his dialectic of pure ideas - as we say, his logic or his theory of science - was called on to make genuine science possible now for the first time, to guide its practice. And precisely in fulfilling this vocation the Platonic dialectic actually helped create sciences in the pregnant sense, sciences that were consciously sustained by the idea of logical science and sought to actualize it so far as possible. Such were the strict mathematics and natural science whose further developments at higher stages are our modern sciences. But the original relationship between logic and science has undergone a remarkable reversal in modern times. The sciences made themselves independent. Without being able to satisfy completely the spirit of critical self-justification, they fashioned extremely differentiated methods, whose fruitfulness, it is

true, was practically certain, but whose productivity was not clarified by ultimate insight. They fashioned these methods, not indeed with the everyday man's naivete, but still with a naivete of a higher level, which abandoned the appeal to the pure idea, the justifying of method by pure principles, according to ultimate a priori possibilities and necessities.

**First Philosophy** - Edmund Husserl 2019-01-04

This volume presents, for the first time in English, Husserl's seminal 1923/24 lecture course *First Philosophy* (*Erste Philosophie*) together with a selection of material from the famous research manuscripts of the same time period. The lecture course is divided into two systematic, yet interrelated parts ("Critical History of Ideas" and "Theory of the Phenomenological Reduction"). It has long been recognized by scholars as among the most important of the many

lecture courses he taught in his career. Indeed it was deemed as crucially important by Husserl himself, who composed it with a view toward eventual publication. It is unsurprising, then, that First Philosophy is the only lecture course that is consistently counted among his major works. In addition to furnishing valuable insights into Husserl's understanding of the history of philosophy, First Philosophy is his most sustained treatment of the phenomenological reduction, the central concept of his philosophical methodology. The selection of supplemental texts expands on the topics treated in the lectures, but also add other themes from Husserl's vast oeuvre. The manuscript material is especially worthwhile, because in it, Husserl offers candid self-criticisms of his publicly enunciated words, and also makes forays into areas of his philosophy that he was loath to publicize, lest

his words be misunderstood. As Husserl's position as a key contributor to contemporary thought has, with the passage of time, become increasingly clear, the demand for access to his writings in English has steadily grown. This translation strives to meet this demand by providing English-speaking readers access to this central Husserlian text. It will be of interest to scholars of Husserl's work, non-specialists, and students of phenomenology.

Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy - Edmund Husserl 2012-12-06

the Logische Untersuchungen, phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "immanent" descriptions of psychical mental processes, a sphere comprising descriptions that - so the immanence in question is understood - are strictly confined within the bounds of internal

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