Continental Philosophy: A Contemporary Introduction is ideal for students coming to the topic for the first time. It introduces the origins and development of the tradition, tracing it from Kant to the present day. Taking a clear thematic approach, Andrew Cutrofello introduces and assesses continental philosophy's relation to fundamental questions in philosophy, such as ethics, humanism, phenomenology, politics and metaphysics, centring the book around the following questions: What is knowledge? What is moral obligation? For what should we hope? What is ‘man’? What is critique? Andrew Cutrofello’s style is lively and engaging. He also introduces the major as well as the lesser-known thinkers of the continental tradition: from Kant, Mill and Nietzsche and Husserl to Heidegger, Merleau-Ponty, Sartre Levinas, Bataille and Kristeva.

As the founder of phenomenology, Edmund Husserl has been hugely influential in the development of contemporary continental philosophy. In The Philosophy of Husserl, Burt Hopkins shows that the unity of Husserl’s philosophical enterprise is found in the investigation of the origins of cognition, being, meaning, and ultimately philosophy itself. Hopkins challenges the prevailing view that Husserl’s late turn to history is inconsistent with his earlier attempts to establish phenomenology as a pure science and also the view of Heidegger and Derrida, that the limits of transcendental phenomenology are historically driven by ancient Greek philosophy. Part 1 presents Plato’s written and unwritten theories of eidi and Aristotle’s criticism of both. Part 2 traces Husserl’s early investigations into the formation of mathematical and logical concepts and charts the critical necessity that leads from descriptive psychology to transcendentally pure phenomenology. Part 3 investigates the movement of Husserl’s phenomenology of transcendental consciousness to that of monadological intersubjectivity. Part 4 presents the final stage of the development of Husserl’s thought, which situates monadological intersubjectivity within the context of the historical a priori constitutive of all meaning. Part 5 exposes the unwarranted historical presuppositions that guide Heidegger’s fundamental ontological and Derrida’s deconstructive criticisms of Husserl’s transcendental phenomenology. The Philosophy of Husserl will be required reading for all students of phenomenology.

James Dodd pursues an interpretation of Husserl’s text that emphasizes the importance of the problem of the origin of philosophy, as well as advances the thesis that, for Husserl, the ”crisis of reason” is not contingent historical event, but a permanent feature of a life in reason generally.”--BOOK JACKET.

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
The phenomenology of Edmund Husserl has decisively influenced much of contemporary philosophy. Yet Husserl's philosophy has come under such criticism that today it is viewed as little more than a historical relic. One of the most important and influential critiques of Husserl's transcendental phenomenology was launched by Martin Heidegger in Being and Time, which radically reinterpreted phenomenology. Timothy Stapleton returns to the origin of phenomenology to provide a clear, concise perspective on where it has been and on where it ought to be heading. This book is a careful reexamination of the internal development of Husserl's thought as well as of the ways in which Heidegger used and transformed the phenomenological method. It begins with an interpretation of the transcendental dimension of Husserl's philosophy, stressing the importance of the ontological rather than the epistemological problematic in determining the unfolding of Husserlian thought. The work progresses to an account of Heidegger's early works, viewed as a radicalization of Husserl's phenomenology both in name and substance. Stapleton concludes by contrasting a transcendental origin with a hermeneutic beginning point in terms of their respective ideals of intelligibility, meaning, and being; and then looks at some of the consequences of the idea of a hermeneutic philosophy.

These nine essays present Ricoeur's interpretation of the most important of Husserl's writings, with emphasis on his philosophy of consciousness rather than his work in logic.

Edmund Husserl's Origin of Geometry": An Introduction (1962) is Jacques Derrida's earliest published work. In this commentary-interpretation of the famous appendix to Husserl's The Crisis of European Sciences and Transcendental Phenomenology, Derrida relates writing to such key concepts as differing, consciousness, presence, and historicity. Starting from Husserl's method of historical investigation, Derrida gradually unravels a deconstructive critique of phenomenology itself, which forms the foundation for his later criticism of Western metaphysics as a metaphysics of presence. The complete text of Husserl's Origin of Geometry is included.

An original and comprehensive reconstruction of Husserl's phenomenological method.

This book is a collection of essays on Husserl's Crisis of European Sciences by leading philosophers of science and scholars of Husserl. Published and ignored under the Nazi dictatorship, Husserl's last work has never received the attention its author's prominence demands. In the Crisis, Husserl considers the gap that has grown between the "life-world" of everyday human experience and the world of mathematical science. He argues that the two have become disconnected because we misunderstand our own scientific past—we confuse mathematical idealities with concrete reality and thereby undermine the validity of our immediate experience. The philosopher's foundational work in the theory of intentionality is relevant to contemporary discussions of qualia, naive science, and the fact-value distinction. The scholars included in this volume consider Husserl's diagnosis of this "crisis" and his proposed solution. Topics addressed include Husserl's late philosophy, the relation between scientific and everyday objects and "worlds," the history of Greek and Galilean science, the philosophy of history, and Husserl's influence on Foucault.

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.

Merleau-Ponty's Reading of Husserl explores the relationship between two of the greatest thinkers of the twentieth century: Edmund Husserl, the father of modern phenomenology, and Maurice Merleau-Ponty, considered by many to be his greatest philosophical heir. While Merleau-Ponty's influence on the dissemination and reception of Husserl's thought is indisputable, unresolved questions remain concerning the philosophical projects of these two thinkers: Does phenomenology first reach its true potential in Merleau-Ponty's hands, guided by his appreciation of the tacit goals underlying Husserl's philosophical project? Or is Merleau-Ponty's phenomenology a creative but ultimately misdirected appropriation of Husserl's work? In this volume, the first dedicated to a comparison of the work of these two philosophers, ten leading scholars draw on the latest research and newly available manuscripts to
of novel insights into Merleau-Ponty's reading of Husserl - with implications for our understanding of phenomenology's significance, its method, and the future of philosophy.

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.

This Oxford Handbook offers a broad critical survey of the development of phenomenology, one of the main streams of philosophy since the nineteenth century. It comprises thirty-seven specially written chapters by leading figures in the field, which highlight historical influences, connections and developments, and offer a better comprehension and assessment of the continuity as well as diversity of the phenomenological tradition. The handbook is divided into three distinct parts. The first part addresses the way phenomenology has been influenced by earlier periods or figures in the history of philosophy. The second part contains chapters targeting prominent phenomenologists: How was their work affected by earlier figures, how did their own views change over time, and what kind of influence did they exert on subsequent thinkers? The contributions in the third part trace various core topics such as subjectivity, intersubjectivity, embodiment, spatiality, imagination etc. in the work of different phenomenologists, in order to explore how the notions were transformed, enriched, and expanded up through the century. This volume will be a source of insight for philosophers, students of philosophy, and for people working in other disciplines of the humanities, social sciences, and sciences, who are interested in the phenomenological tradition. It is an authoritative guide to how phenomenology started, how it developed, and where it is heading.

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.

In his award-winning book The Philosophy of Edmund Husserl: A Historical Development, J. N. Mohanty charted Husserl's philosophical development from the young man's earliest studies--informed by his work as a mathematician--to the publication of his Ideas in 1913. In this welcome new volume, the author takes up the final decades of Husserl's life, addressing the work of his Freiburg period, from 1916 until his death in 1938. As in his earlier work, Mohanty here offers close readings of Husserl's main texts accompanied by accurate summaries, informative commentaries, and original analyses. This book, along with its companion volume, completes the most up-to-date, well-informed, and comprehensive account ever written on Husserl's phenomenological philosophy and its development.

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

"Does the World exist?" There would be no reason to resurrect this question of modernity from its historical oblivion were it not for the fact that recent evolution in science and technology, impregnating culture, makes us
An advocate of the rhetorical approach to the study of language criticizes Husserl's theories based on the logical approach.

Impossible God introduces Derrida’s theology for a new generation interested in Derrida’s writings and in the future of theology, and clarifies Derrida’s theology for those already familiar with his writings. Derrida’s theological concerns are now widely recognised but Impossible God shows how Derrida’s theology takes its shape from his earliest writings on Edmund Husserl and from explorations into Husserl’s unpublished manuscripts on time and theology. Raymond-Pickard argues that Derrida goes beyond both the nihilism of the ‘death of God’ and the denials of negative theology to affirm a theology of God’s ‘impossibility’. Derrida’s ‘impossible God’ is not another God of the philosophers but a powerful deity capable of awakening us into faith, ethical responsibility and love. Showing how central theology has been to Derrida’s philosophy since the beginning of his career, Impossible God presents an accessible study of a neglected area of Derrida’s writing which students of philosophy and theology will find invaluable.

Burt C. Hopkins presents the first in-depth study of the work of Edmund Husserl and Jacob Klein on the philosophical foundations of the logic of modern symbolic mathematics. Accounts of the philosophical origins of formalized concepts—especially mathematical concepts and the process of mathematical abstraction that generates them—have been paramount to the development of phenomenology. Both Husserl and Klein independently concluded that it is impossible to separate the historical origin of the thought that generates the basic concepts of mathematics from their philosophical meanings. Hopkins explores how Husserl and Klein arrived at their conclusion and its philosophical implications for the modern project of formalizing all knowledge.

An exploration of the terrain of consciousness in the light of its temporality from the father of phenomenology. 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. The pervading theme of these essays and lectures is the temporal constitution of a pure datum of sensation and the self-constitution of “phenomenological time” which underlies such a constitution. Husserl 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. “As an addition to the small body of Husserl's writings now available in English (Ideas 1931; Meditations, 1960), this book is essential to even a small collection of source works on contemporary philosophy.” —Choice

The threat of solipsism nagged Husserl. The question of the status of others occupied him during the last years of his life and remained a question that seemed to challenge the foundation of his life’s work. This book offers new answers to this persistent philosophical question by defining the question in specifically Husserlian terms and by means of a careful examination of Husserl’s later texts, including the unpublished Nachlass.

Whenever one attempts to write about a philosopher whose native tongue is not English the problem of translations is inevitable. For the sake of simplicity and accuracy we have translated all of our quotations from the German unless otherwise noted. But for the sake of easy reference we have included the page numbers of the English translations as well as the German texts. Because there is a new translation forthcoming, we have not included references to the English translation of Ideen I. Since the German texts are readily available, we did not reproduce them in the footnotes. All quotations translated from Husserl’s unpublished manuscripts, however, do include the German text in the footnotes. This work is greatly indebted to the criticism and help of Professor Ludwig Landgrebe, whose support made possible two years at the UniversiHit Koln. Garth Gillan and Lothar Eley also have
contribution much to the basic direction of this work. Others such as Edward Casey, Claude Evans, Irene Grypari, Don Ihde, Grant Johnson, Martin Lang, J. N. Mohanty, Robert Ray and Susan Wood have been more than helpful in their discussions with me on these topics and in their criticisms of some of the ambiguities of an earlier draft. Likewise a special word of thanks to Reto Parpan whose insightful corrections were most valuable and to Nancy Gifford for her discussions on matters epistemological and for her help in the final preparation of the book.

This book asks how it is possible to do philosophy by studying the thinkers of the past. The answer is developed through readings of Martin Heidegger, Richard Rorty, Paul Ricoeur, Alasdair MacIntyre and other historically-minded philosophers. The result is a powerful and original account of how philosophers use the past.

This volume is a window on a period of rich and illuminating philosophical activity that has been rendered generally inaccessible by the supposed "revolution" attributed to "Analytic Philosophy" so-called. Careful exposition and critique is given to every serious alternative account of number and number relations available at the time.

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 "logophobic" 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.

The controversy of flux and stasis as the groundwork of reality of Greek ancient philosophy reached its crux in the all encompassing doctrine of the logos by Heraclitus of Ephesus. It centers upon human soul in its role with the cosmos. Philosophy of the Occident corroborating Greek insights with the progress of culture in numerous interpretations (Kant, Kierkegaard, Husserl, Merleau-Ponty, Ricoeur), presented in this collection has neglected the cosmic sphere. While contemporary development of science revealed its grounding principles (papers by Grandpierre, Kule and Trutty-Coohill) the ancient logos fully emerges. Thus, logos hitherto hidden in our commerce with earth is revealed in its intertwinings with the cosmos through the trajectories of the phenomenology/ontopoiesis of life (Tymieniecka). The crucial link between the soul and the cosmos, in a new geo-cosmic horizon, is thus being retrieved.

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.

Edmund Husserl (1859-1938), known as the founder of the phenomenological movement, was one of the most influential philosophers of the twentieth century. A prolific scholar, he explored an enormous landscape of philosophical subjects, including philosophy of math, logic, theory of meaning, theory of consciousness and intentionality, and ontology in addition to phenomenology. This deeply insightful book traces the development of Husserl's thought from his earliest investigations in philosophy--informed by his work as a mathematician--to his publication of Ideas in 1913. Jitendra N. Mohanty, an internationally renowned Husserl scholar, presents a masterful study that illuminates Husserl's central concerns and provides a definitive assessment of the first phases
of the philosopher's career.

This Oxford Handbook offers a broad critical survey of the development of phenomenology, one of the main streams of philosophy since the 19th century. Comprising 37 specially written essays by leading figures in the field, it will be the authoritative guide to how phenomenology started, how it developed, and where it is heading.

A new and original monograph from a leading Deleuzian scholar exploring the central issues of life, science, language and art in Deleuze's work.

This bibliography contains the publications of Husserl and the main secondary literature on Husserl, from Husserl's earliest publication (1887) till today (1997). As the collection of material was concluded in June 1997, the list of publications for the year 1997 is of course incomplete. In this bibliography publications in the following languages have been included: German, English, French, Italian, Spanish, Portuguese and Dutch - for both primary and secondary literature. Since this bibliography has been based primarily on the consultation of the induded documents (and not restricted to copying already existing bibliographies), it was not possible to include publications in languages other than those mentioned. The bibliography has been constructed in the following way:

1. The list of Husserl's works and secondary literature by individual authors is preceded by a list of all edited volumes in which a text by or on Husserl is published. This list is ordered chronologically and runs from 1921 till 1997 (inclusive). Edited volumes of the same year are classified according to language, and this in the order mentioned above: German, English, French, etc. Edited volumes with a title in more than one language are classified according to the order of languages (this of course concerns only the title of the edited volume, not the title(s) of the individual contributions). This order is maintained throughout the other parts of the bibliography.

The Crisis of European Sciences and Transcendental Phenomenology, Husserl's last great work, is important both for its content and for the influence it has had on other philosophers. In this book, which remained unfinished at his death, Husserl attempts to forge a union between phenomenology and existentialism. Husserl provides not only a history of philosophy but a philosophy of history. As he says in Part I, "The genuine spiritual struggles of European humanity as such take the form of struggles between the philosophies, that is, between the skeptical philosophies—or nonphilosophies, which retain the word but not the task—and the actual and still vital philosophies. But the vitality of the latter consists in the fact that they are struggling for their true and genuine meaning and thus for the meaning of a genuine humanity."

Usually Husserl's analysis of time-constitution is thought of in terms of three phases that are roughly bound up with the central publications, the Lectures, the Bernau Manuscripts and the C-Manuscripts. Today, after the publication of the central texts incorporating the last two phases, the discussion of Husserl's analysis of time-constitution has entered a new phase. This is true for the interpretation of the latter two texts but it also affects our reading of the Lectures. Today, in the aftermath of the recent publication of the C-Manuscripts, it seems more likely that the seemingly separated first two phases are more close to each other than expected. The new and broader context allows for more thorough interpretation of the whole enterprise of time-constitution. By publishing this collection of contributions of the best international experts in this field, entailing some refreshing approaches of new coming researchers, this collection gives an overview of the most contemporary interpretations of this fundamental phenomenological theme.

This volume is the first book-length analysis of the problematic concept of the 'horizon' in Edmund Husserl's phenomenology, as well as in phenomenology generally. A recent arrival on the conceptual scene, the horizon still eludes robust definition. The author shows in this authoritative exploration of the topic that Husserl, the originator of phenomenology, placed the notion of the horizon at the centre of philosophical enquiry. He also demonstrates the rightful centrality of the concept of the horizon, all too often viewed as an imprecise metaphor of tangential significance. His systematic analysis deploys both early and late work by Husserl, as well as hitherto unpublished manuscripts. Opening out the question to include that of the origins of the horizon, the book explores the horizon as philosophical theme or notion, as a figure of intentionality, and as a signification of one's consciousness of the world—our 'world-horizon'. It argues that the central philosophical significance of the problematic of the horizon makes itself apparent in realizing how this problematic enriches our philosophical understanding of subjectivity. Systematic, thorough, and revealing, this study of the significance of a core concept in phenomenology will be relevant not only to the phenomenological community, but also to anyone interested in the intersections of phenomenology and other philosophical traditions, such as hermeneutics and pragmatism.
'What is time?' Well-known philosopher and intellectual historian, Eva Brann mounts an inquiry into a subject universally agreed to be among the most familiar and the most strange of human experiences. Brann approaches questions of time through the study of ten famous texts by such thinkers as Plato, Augustine, Kant, Husserl, and Heidegger, showing how they bring to light the perennial issues regarding time. She also offers her independent reflections. Examining the three phases of time, past, present, and future, she argues that neither external time nor the time of the human past is real: the one is a comparison of motions and the other a projection of memory. She concludes that true time is internal and has its origin in the imaginative structure of memory and expectation. Throughout her rich and original study, Brann never fudges the central fact that time is a mystery.

This book is the first study of Husserl that connects his phenomenology to the underappreciated work of Neo-Kantians and life-philosophers.

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.

A collection of papers meant to illustrate the richness of Edmund Husserl's own work and the tradition he began.

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