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Phenomenology is one of the most pervasive and influential schools of thought in twentieth-century European philosophy. This book provides a systematic and comprehensive analysis of the idea of the imagination in Husserl and Heidegger. The author also locates phenomenology within the broader context of a philosophical world dominated by Kantian thought, arguing that the location of Husserl within the Kantian landscape is essential to an adequate understanding of phenomenology both as an historical event and as a legacy for present and future philosophy. 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. This book examines Husserl's approach to the question concerning meaning in life and demonstrates that his philosophy includes a phenomenology of existence. Given his critique of the fashionable "philosophy of existence" of the late 1920s and early 1930s, one might think that Husserl posited an opposition between transcendental phenomenology and existential philosophy, as well as that in this respect he differed from existential phenomenologists after him. But texts composed between 1908 and 1937 and recently published in *Husserliana XLII, Grenzprobleme der Phänomenologie* (2014), show that the existential Husserl was not opposed but open to the phenomenological investigation of several basic topics of a philosophy of existence. A collection of contributions from a team of internationally recognized scholars drawing on these and other sources, the present volume offers insights into the relationship between phenomenology and philosophy of existence. It does so by (1) delineating the basic outlines of Husserl's phenomenology of existence, (2) reinterpreting the tension between Husserl's transcendental phenomenology and Jaspers's and Heidegger's philosophy of existence as well as Kierkegaard's and Sartre's existentialism, and (3) investigating the existential aspects of Husserl's phenomenological ethics. Thus focusing on neglected aspects of Husserl's thought, the volume shows that there is a consensus between classical phenomenology and existential phenomenology on the urgency of addressing the existential questions that in *The Crisis of the European Sciences and Transcendental Phenomenology* (1936) Husserl calls "the questions concerning the meaning or meaninglessness of this entire human existence". The Existential Husserl represents a major contribution to the clarification of the historical and philosophical developments from

transcendental phenomenology to existential phenomenology. The book should appeal to a wide audience of many readers at all levels looking for phenomenological answers to existential questions. 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. The definitive commentary on Husserl's Ideas I. 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. 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. 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. Leonard Lawlor investigates Derrida's writings on Husserl in order to determine Derrida's transformation of the basic problem of phenomenology from genesis to language. To do so, he lays out a narrative of the period during which Derrida devoted himself to formulating and interpretation of Husserl, from approximately 1954 to 1967. On the basis of the narrative, certain well known Derridean concepts are determined (in relation primarily to Husserl's phenomenology): deconstruction, the metaphysics of presence, difference (and Derrida's initial concept of dialectic), the trace, and spectrality. What is the nature of the relationship of Jacques Derrida and deconstruction to Edmund Husserl and phenomenology? Is deconstruction a radical departure from phenomenology or does it trace its origins to the phenomenological project? In *Derrida and Husserl*, Leonard Lawlor illuminates Husserl's influence on the French philosophical tradition which inspired Derrida's thought. Beginning with Eugen Fink's pivotal essay on Husserl's philosophy, Lawlor carefully reconstructs the conceptual context in which Derrida developed his interpretation of Husserl. Lawlor's investigations of the work of Jean Cavaillos, Tran-Duc-Thao, Jean Hyppolite, as well as recent texts by Derrida, reveal the depth of Derrida's relationship to Husserl's phenomenology. Along the way, Lawlor revisits and sheds light on the origin of many important Derridean concepts, such as deconstruction, the metaphysics of presence, difference, intentionality, the trace, and spectrality. Setting the tone and direction for new approaches to Derrida, this groundbreaking work will be essential reading for anyone interested in phenomenology, French philosophy, and the catalysts of Derrida's unique thinking. 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 eidê 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 transcendently 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. 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. A fresh approach to the study of Husserl that gives detailed analysis of the themes in both his earlier and later works In Edmund Husserl's Phenomenology, Joseph J. Kockelmans provides the reader with a biographical sketch and an overview of the salient features of Husserl's thought. Kockelmans focuses on the essay for the Encyclopedia Britannica of 1928, Husserl's most Important effort to articulate the aims of phenomenology for a more general audience. Included are Husserl's text

-- in the original German and in English translation on facing pages -- a synopsis, and an extensive commentary that relates Husserl's work as a whole to the essay for the Encyclopedia. Shedding new light on the theme of "crisis" in Husserl's phenomenology, this book reflects on the experience of awakening to one's own naïveté. Beginning from everyday examples, Knies examines how this awakening makes us culpable for not having noticed what was noticeable. He goes on to apply this examination to fundamental issues in phenomenology, arguing that the appropriation of naïve life has a different structure from the reflection on pre-reflective life. Husserl's work on the "crisis" is presented as an attempt to integrate this appropriation into a systematic transcendental philosophy. *Crisis and Husserlian Phenomenology* brings Husserl into dialogue with other key thinkers in Continental philosophy such as Descartes, Kant, Heidegger, Merleau-Ponty and Derrida. It is suitable for students and scholars alike, especially those interested in subjectivity, responsibility and the philosophy of history. Simone de Beauvoir's *Le Deuxième Sexe* has been studied extensively since its appearance in 1949. Through the years, certain passages have taken on prestige; others are seen as unimportant to understanding Beauvoir's argument. In *Toward a Phenomenology of Sexual Difference*, Sara HeinSmaa rediscovers those neglected passages in her quest to follow Beauvoir's line of thinking. HeinSmaa, like some other recent philosophers, finds that *Le Deuxième Sexe* is a philosophical inquiry, not the empirical study it is commonly thought to be. Others who view Beauvoir's masterpiece as a work of philosophy argue it is a criticism not only of Sartrean phenomenology, but of phenomenology as a whole. HeinSmaa thinks differently. She finds that Beauvoir's starting point is the Husserlian idea of the living body that she found developed in Merleau-Ponty's *Phénoménologie de la perception*. So when Beauvoir wrote *Le Deuxième Sexe*, she was writing not as Sartre's pupil, but as a scholar in the tradition of Husserl and Merleau-Ponty. Friedrich-Wilhelm von Herrmann is known as a

major figure in phenomenological and hermeneutics research: he was Martin Heidegger's personal assistant for the last ten years of Heidegger's life, and assistant to Eugen Fink, who in turn was primary assistant to Edmund Husserl. However, his own philosophical commentaries and readings of Heidegger's work are not familiar to many in the English-speaking world. 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. It provides a careful rendition of Husserl's essential contribution to phenomenology, then draws a clear demarcation between Husserl's reflective phenomenology and Heidegger's hermeneutic phenomenology. While showing the fullest respect for Husserl's phenomenology, *Hermeneutics and Reflection* offers a full-fledged critique of Husserl from the perspective of Heidegger's hermeneutic phenomenology. 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'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. This is a translation of Edmund Husserl's lecture course from the Summer semester 1907 at the University of Göttingen. The German original was published posthumously in 1973 as Volume XVI of *Husserliana*, Husserl's *opera omnia*. The translation is complete, including both the main text and the supplementary texts (as *Husserliana* volumes are usually organized), except for the critical apparatus which provides variant readings. The announced title of the lecture course was "Main parts of the phenomenology and critique of reason." The course began with five, relatively independent, introductory lectures. These were published on their own in 1947, bearing the title *The Idea of Phenomenology*.¹ The "Five Lectures" comprise a general orientation by proposing the method to be employed in the subsequent working out of the actual problems (viz., the method of "phenomenological reduction") and by clarifying, at least provisionally, some technical terms that will be used in the labor the subsequent lectures will carry out. The present volume, then, presents that labor, i.e., the method in action and the results attained. As such, this text dispels the abstract impression which could not help but cling to the first five lectures taken in isolation. Accordingly, we are here given genuine "introductory lectures," i.e., an introduction to phenomenology in the genuine phenomenological sense of engaging in the work of phenomenology, going to the "matters at issue themselves," rather than remaining aloof from them in abstract considerations of standpoint and approach. Since its first publication in 1970 this book has become one of the most widely read introductory books on phenomenology and is used as a standard text in many universities from Germany to Korea and China. Praised for its accessibility and clarity the book has attracted a wide

readership both within and outside the academia. Its author has over the years published a number of other books on Philosophy in which he has developed important theories of his own. This clear and elegant introduction traces Husserl's philosophical development from his early preoccupation with numbers and his conflict with Frege to the transcendental phenomenology of his mature period. There is also a brief critical exposition of the views of Scheler, Heidegger, Sartre and other philosopher influenced by Husserl. 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. Thomas Sheehan and Richard E. Palmer The materials translated in the body of this volume date from 1927 through 1931. The Encyclopaedia Britannica Article and the Amsterdam Lectures were written by Edmund Husserl (with a short contribution by Martin Heidegger) between September 1927 and April 1928, and Husserl's marginal notes to Sein und Zeit and Kant und das Problem der Metaphysik were made between 1927 and 1929. The appendices to this volume contain texts from both Husserl and Heidegger, and date from 1929 through 1931. As a whole these materials not only document Husserl's thinking as he approached retirement and emeritus status (March 31, 1928) but also shed light on the philosophical chasm that was widening at that time between Husserl and his then colleague and protege, Martin Heidegger. 1. The Encyclopaedia Britannica Article Between September and early December 1927, Husserl, under contract, composed an introduction to phenomenology that was to be published in the fourteenth edition of the Encyclopaedia Britannica (1929). Husserl's text went through

four versions (which we call Drafts A, B, C, and D) and two editorial condensations by other hands (which we call Drafts E and F). Throughout this volume those five texts as a whole are referred to as "the EB Article" or simply "the Article." Husserl's own final version of the Article, Draft D, was never published or appeared only in 1962. In this stimulating introduction, David Woodruff Smith introduces the whole of Husserl's thought, demonstrating his influence on philosophy of mind and language, on ontology and epistemology, and on philosophy of logic, mathematics and science. Starting with an overview of his life and works, and his place in twentieth-century philosophy, and in western philosophy as a whole, David Woodruff Smith introduces Husserl's concept of phenomenology, explaining his influential theories of intentionality, objectivity and subjectivity. In subsequent chapters he covers Husserl's logic, metaphysics, realism and transcendental idealism, and epistemology. Finally, he assesses the significance and implications of Husserl's work for contemporary philosophy of mind and cognitive science. Including a timeline, glossary and extensive suggestions for further reading, Husserl is essential reading for anyone interested in this eminent philosopher, phenomenology or twentieth-century philosophy. There is no author's introduction to *Phenomenology and the Foundations of the Sciences*,¹ either as published here in the first English translation or in the standard German edition, because its proper introduction is its companion volume: *General Introduction to Pure Phenomenology*.² The latter is the first book of Edmund Husserl's larger work: *Ideas Toward a Pure Phenomenology and Phenomenological Philosophy*, and is commonly referred to as *Ideas I* (or *Ideen 1*). The former is commonly called *Ideen III*. Between these two parts of the whole stands a third: *Phenomenological Investigations of Constitution*, generally known as *Ideen II*. In this introduction the Roman numeral designations will be used, as well as the abbreviation PFS for the translation at hand. In many translation projects there is an initial problem of establishing

the text to be translated. That problem confronts translators of the books of Husserl's Ideas in different ways. The Ideas was written in 1912, during Husserl's years in Göttingen (1901-1916). Books I and II were extensively revised over nearly two decades and the changes were incorporated by the editors into the texts of the Husserliana editions of 1950 and 1952 respectively. Manuscripts of the various reworkings of the texts are preserved in the Husserl Archives, but for those unable to work there the only one directly available for Ideen II is the reconstructed one. If Edmund Husserl's true philosophy lay in his unpublished research manuscripts, as he argues, then it is in these – rather than the "introductions" and fragmentary studies he published during his lifetime – that we may possibly find a systematic of his philosophy. This work constitutes a study of the full range of Husserl's writings with the special task of uncovering there the systematic presentation or presentations of the transcendental phenomenological problematic. Sandmeyer's study contains an overview of Husserl's total set of writings, a translation of Husserl correspondence with Georg Misch, a translation of a draft outline of the "system of phenomenological philosophy" produced by Husserl in collaboration with his assistant, Eugen Fink, and it also closely traces the influence of Wilhelm Dilthey on Husserl's philosophy. Claire Ortiz Hill The publication of all but a small, unfound, part of the complete text of the lecture course on logic and theory of knowledge that Edmund Husserl gave at Göttingen during the winter semester of 1906/07 became a reality in 1984 with the publication of *Einleitung in die Logik und Erkenntnistheorie, Vorlesungen 1906/07* edited by Ullrich Melle. Published in that volume were also 27 appendices containing material selected to complement the content of the main text in significant ways. They provide valuable insight into the evolution of Husserl's thought between the Logical Investigations and Ideas I and, therefore, into the origins of phenomenology. That text and all those appendices but one are translated and published in the present volume. Omitted are only the "Personal

Notes” dated September 25, 1906, November 4, 1907, and March 6, 1908, which were translated by Dallas Willard and published in his translation of Husserl’s *Early 2 Writings in the Philosophy of Logic and Mathematics*. *Introduction to Logic and Theory of Knowledge, Lectures 1906/07* provides valuable insight into the development of the ideas fundamental to phenomenology. Besides shedding considerable light on the genesis of phenomenology, it sheds needed light on many other dimensions of Husserl’s thought that have puzzled and challenged scholars. These essays present appraisals of Edmund Husserl’s phenomenological philosophy, ranging from its earliest reception to the first comprehensive efforts to assess the full scope of Husserl’s writings. *Phenomenology: The Basics* is a concise and engaging introduction to one of the dominant philosophical movements of the 20th century. This lively and lucid book provides an introduction to the essential phenomenological concepts that are crucial for understanding great thinkers such as Husserl, Heidegger, and Merleau-Ponty. Written by a leading expert in the field, Dan Zahavi examines and explains key questions such as:

- What is a phenomenological analysis?
- What are the methodological foundations of phenomenology?
- What does phenomenology have to say about embodiment and intersubjectivity?
- How is phenomenology distinguished from, and related to, other fields in philosophy?
- How do ideas from classic phenomenology relate to ongoing debates in psychology and qualitative research?

With a glossary of key terms and suggestions for further reading, the book considers key philosophical arguments around phenomenology, making this an ideal starting point for anyone seeking a concise and accessible introduction to the rich and complex study of phenomenology. A lecture course that Martin Heidegger gave in 1927, *The Basic Problems of Phenomenology* continues and extends explorations begun in *Being and Time*. In this text, Heidegger provides the general outline of his thinking about the fundamental problems of philosophy, which he treats by means of phenomenology,

and which he defines and explains as the basic problem of ontology. § 1. Remarks on the Current Status of the Problematic. The literature treating the relationship between the phenomenologies of Husserl and Heidegger has not been kind to Husserl. Heidegger's "devastating" phenomenologically ontological critique of traditional epistemology and ontology, advanced under the rubric of "fundamental ontology" in *Being and Time*, has almost been universally received, despite the paucity of its references to Husserl, as sounding the death knell for Husserl's original formulation of phenomenology. The recent publication of Heidegger's lectures from the period surrounding his composition of *Being and Time*, lectures that contain detailed references and critical analyses of Husserl's phenomenology, and which, in the words of one respected commentator, Rudolf Bernet, "offer at long last, insight into the principal sources of fundamental ontology,"² will, if ³ the conclusions reached by the same commentator are any indication, serve only to reinforce the perception of Heidegger's phenomenological "superiority" over Husserl. This is not to suggest that the tendency toward Heidegger partisan ship in the literature treating the relationship of his phenomenology to Husserl's has its basis in extra-philosophical or extra-phenomenological concerns and considerations. Rather, it is to draw attention to the undeniable 'fact' that Heidegger's reformulation of Husserl's phenomenology has cast a "spell" over all subsequent discussions of the basic problems and issues involved in what has become known as their "controversy. This translation is concluded 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 Preface Introduction IX The train of thoughts in the lectures I Lecture I 13 Lecture II 22 Lecture III 33 Lecture IV 43 Lecture V 52 INTRODUCTION

From April 26 to May 2, 1907, Husserl delivered five lectures in Göttingen. 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 Phänomenologie*. 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.

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* An original and comprehensive reconstruction of Husserl's phenomenological method. 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*. "It is by all means a dubious thing to depend and rest on what an author himself has brought to

the forefront. The important thing is rather to give attention to those things he left shrouded in silence." Such was the methodological advice, given in 1924 by Heidegger himself, that is rigorously followed in this book, Heidegger and the Project of Fundamental Ontology. The project involves the vast complex of problems that emerged around Being and Time (1927) and then continued from the time of the Marburg lecture courses (1923-1928) up to the Freiburg lectures (1928-1935), today available in the Gesamtausgabe. Heidegger's silence concerning some of his foundational sources is a fact fully recognized by those who have carefully read him. This book systematically explores and critically assesses the silences concerning Husserl, the Aristotle of Book VI of the Nicomachean Ethics, the Hegel of Phenomenology, Nietzsche, and even Descartes. What emerges is a systematic and original reinterpretation of 'fundamental ontology' focused on the self-understanding of the human Dasein as the key for understanding the various meanings of Being and the entire deconstructed history of ontology. The project culminated in the pretensions to absoluteness rampant in modern metaphysics, with its peak and paroxysm to be found in The Introduction to Metaphysics (1935). In regard to the 'Heidegger affair', this book, which was begun well before the present turmoil, shows both the ambiguity and coherence of Heidegger's involvement with the Nazis, and, for the first time, exposes the work of the young Heidegger to a rigorous and wholesome internal criticism. By delineating the origins, the shifts, and the final outcome from within his own field, phenomenology, it allows us to reflect on this difficult question at its depth and origin. The subject of this study is Husserl's theory of meaning, from his critique of psychologism and the theory of meaning that stems from it, through the transcendental theory of meaning of The Idea of Phenomenology, Ideas I and Cartesian Meditations, to the theory of time consciousness and its consequences for Husserl's understanding of meaning. Throughout the study the tension in Husserl's thought between two interpretative strategies, the

`Cartesian' and the `Hermeneutical', is brought to the fore. Mathematics and logic present crucial cases in deciding whether the world is of our making or whether some form of realism is true. Edmund Husserl, who was initially a mathematician, discusses this general question extensively, but although his views influenced the Dutch intuitionists and were taken very seriously by Gödel, they have not been widely appreciated among analytical philosophers. In this book Robert Tragesser sets out to determine the conditions under which a realist ontology of mathematics and logic might be justified, taking as his starting point Husserl's treatment of these metaphysical problems. He does not aim primarily at an exposition of Husserl's phenomenology, although many of the central claims of phenomenology are clarified here. Rather he exploits its ideas and methods to show how they can contribute to answering Michael Dummett's question 'Realism or Anti-Realism?'. In doing so he makes a challenging and provocative contribution to the debate. This comprehensive study of Husserl's phenomenology concentrates on Husserl's emphasis on the theory of knowledge. The authors develop a synthetic overview of phenomenology and its relation to logic, mathematics, the natural and human sciences, and philosophy. The result is an example of philology at its best, avoiding technical language and making Husserl's thought accessible to a variety of readers. Despite, or perhaps better by virtue of, its very brevity, *Appearance and Sense* is a difficult text to read and understand, particularly if we make the attempt independently of Husserl's *Ideas I*. This is certainly at least in part owing to the intent behind Shpet's work. On the one hand it strives to present Husserl's latest views to a Russian philosophical audience not yet conversant with and, in all likelihood, not even aware of, his transcendental idealist turn. With this aim any reading would perforce be exacting. Yet, on the other hand, Shpet has made scant concession to his public. Indeed, his text is even more compressed, especially in the crucial areas dealing with the sense-bestowing feature of consciousness, than Husserl's

s own. For all that, Shpet has not bequeathed to us simply an abbreviated paraphrase nor a selective commentary on Ideas I, although at many points it is just that. Rather, the text on the whole is a critical engagement with Husserl's thought, where Shpet among other things reformulates or at least presents Husserl's phenomenology from the perspective of hoping to illuminate a traditional philosophical problem in a radical manner. Since Husserl's text was published only in 1913 and Shpet's appeared sometime during 1914, the latter must have been conceived, thought through, and written in remarkable haste. Indeed, Shpet had already finished a first draft and was busy with a revision of it by the end of 1913.

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