

SUZANNE CUNNINGHAM

*Language and
the Phenomenological
Reductions
of Edmund Husserl*



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Language And The Phenomenological Reductions Of Edmund Husserl Phaenomenologica

J.G. Hart



Language And The Phenomenological Reductions Of Edmund Husserl Phaenomenologica:

Language and the Phenomenological Reductions of Edmund Husserl S. Cunningham, 1976-08-31 It was while reading Husserl's Cartesian Meditations that the subject of the present volume first occurred to me And in a way I am offering a somewhat oblique commentary on Husserl's Meditations oblique because it is not a systematic elucidation of the entire text Nonetheless it is primarily with the task of the Meditations that I am concerned It is there that the antipathy between natural language and Husserl's quest for certainty come clearly into focus Other texts are cited insofar as they shed light on this central work or illustrate the fact that Husserl did not significantly alter his position on the problem My purpose here is to further sharpen that focus showing that the consciousness within the phenomenological reductions is essentially language using Working with the Wittgensteinian insight regarding private languages I attempt to show that a language using consciousness cannot effectively divorce itself from its social context and is unable therefore to perform the radical phenomenological reductions Solipsism then is never a genuine problem but neither is the elimination of all existential commitments a genuine possibility Finally I conclude that language use bridges the distinction between essence and existence the transcendental and the transcendent the ideal and the real making the phenomenological method incapable of providing the apodictic foundations on which all metaphysics and science will be rebuilt

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[The Essentials of Husserl: Studies in Transcendental Phenomenology](#)
V. C. Thomas, 2023-01-31 Known as the founder of the phenomenological movement this book examines Husserl's various phases of phenomenology during his realist transcendental static genetic and post Crisis of European Sciences periods Consisting of ten carefully researched and thoroughly examined essays this book describes Husserl's concepts and ideas

through numerous examples and diagrammatic representations in a bid to elucidate the nuances of phenomenology for its readers. Valuable insights into Husserl's realist phase are made in the chapter on Meaning and the chapters on Natural Attitude, Epoch and Phenomenological Reduction while the chapter on Noesis-Noema symbolizes the transcendental phase. Thomas points out Husserl's transition from static to genetic phenomenology in the chapter on Lived Body with the chapters on Lifeworld and the Notion of the Other later focusing on this perspective. Husserl's entire phenomenological space including his pre-phenomenological period are covered in the chapter on Lived Time. However, the chapters on Phenomenology, The Study of Self and Beyond and Consciousness and Intentionality are the fulcrums upon which the edifice of phenomenology turns. The final chapter on Presuppositionlessness in phenomenology expresses Thomas' personal enquiries into Husserl's contention that phenomenology is a presuppositionless science. This book will be of particular interest to research scholars and post graduate students in the areas of Philosophy and Social Sciences as well as those interested in contemporary Western Philosophy and the history and development of Ideas.

Edmund Husserl Bibliography Steven Spileers, 2013-03-09. 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 included 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 above order of languages; this of course concerns only the title of the edited volume, not the titles of the individual contributions. This order is maintained throughout the other parts of the bibliography.

Meaning and Language: Phenomenological Perspectives Filip Mattens, 2010-02-18. The work aims at presenting new in-depth research on core topics of Husserl's thinking related to language, e.g. meaning, sign, ideality, supplemented with a variety of original phenomenological reflections on pre-linguistic experience, concept formation and the limitations of verbal expression. In doing so, it supplies us with the first anthology that focuses on Husserl's thinking in relation to language. Most of the contributions to this volume are based on research originally presented at the Husserl Arbeitstage which took place at the Husserl Archives, Leuven, in November 2006. In addition, two other articles have been added in order to supplement the themes of the presentations.

Edmund Husserl and His Critics, an International Bibliography (1894-1979) François Lapointe, 1980

The Other Husserl Donn Welton, 2002-07-31 An original and comprehensive reconstruction of Husserl's phenomenological method

Husserl and the Question of Relativism G. Soffer, 2012-12-06 The question of relativism is a perennial one and as fundamental and far reaching as the question of truth itself Is truth absolute and universal the same everywhere and for everyone Or is truth historically culturally biologically or otherwise relative varying from one epoch or species to another Although the issues surrounding relativism have attracted especially intense interest of late they continue to spark heated controversies and to pose problems lacking an obvious resolution On the side of one prevalent form of relativism it is argued that we must finally recognize the historical and cultural contingency of our available means of cognition and therefore abandon as naïve the absolute conception of truth dear to traditional philosophy According to this line of thinking even if there were universally valid principles knowledge of them would not be possible for us and thus an absolute conception of truth must be rejected in light of the demands of critical epistemology However when truth is accordingly relativized to some contingent subjective cognitive background new difficulties arise One of the most infamous of these is the logical inconsistency of the resulting thesis of relativism itself Yet an even more serious problem is that the relativization of truth makes truth itself contingent thereby undermining the motivation for preferring one belief or value to another or even to its opposite

Idealism and Corporeity J. Dodd, 2012-12-06 In a way the problem of the body in Husserl's writings is relatively straightforward it is an exercise in faithful description and elaboration of a sense or meaning that of the lived body using the tools and methods of intentional analysis What is to be described is nothing exotic but a recognizable familiar element of experience further it is not something limited to any special type of experience but is ever present whether it is in the background or the center of attention Thus the lived body is in a way the most mundane of topics in phenomenology to be duly noted as a matter of course of course we should include the body in the analysis of lived space of course the body is an element in the consciousness of other persons Along with the obviousness of the task is the impression that at least at the outset the problem of the body does not appear to tax the resources of intentional analysis forcing us to raise critical questions about the scope and limits of phenomenological philosophy There is nothing extreme about the problem of the body it demands neither that we discern structures of the end most interior of consciousness as does the study of internal time consciousness nor does it call on us to fix the sense of the normativity that constitutes the logic of the world by grounding it in an absolute foundation

Truth and Singularity Rudi Visker, 2013-12-01 THE PART OF THE SUBJECT At the origin of these essays an increasing weariness produced by all those attempts to oppose what came to be known as Foucault's post structuralism to phenomenology as if the two were incompatible and as if one could only proceed with thought after having chosen sides And an equal reluctance to join those who pretended they could carry on as they had before since quite obviously there were no sides to choose Foucault being but the latest example of a relativism that one could easily ignore since it had like all relativism already refuted itself by daring to speak And finally behind that

weariness and that reluctance a suspicion that what these two reactions to Foucault had in common was a refusal to go toward the things themselves and thus a refusal to approach the texts that we refer to by that proper name as we would approach other phenomena not as the body object of a thought that we would have to locate as coming either before or after phenomenology but as a series of statements that appear to us in a certain way and whose appearing reveals to us something about our own finite being **Husserl, Heidegger and the Crisis of Philosophical Responsibility R.P.**

Buckley,2012-12-06 The guiding dictum of phenomenology is to the things themselves This saying conveys a sense that the things the phenomena with which we are confronted and into which we seek some insight are not as immediately accessible as may be imagined Phenomena however are often hidden not by their distance from us but by their very proximity by the fact that they are taken for granted as being self evident and understood by all Even the most common everyday phenomena and the words used to describe them often reveal upon closer inspection a degree of complexity which had previously been unsuspected Upon interrogation that which had been taken to be self evident and widely understood shows itself otherwise assumed self evidence frequently masks unintelligibility and common understanding can be a sign of a lack of understanding One phenomenon which is extremely proximate in our times is the phenomenon of crisis To be sure one can hardly avoid the word these it abound in periodicals and newspapers but also in days Not only does the learned journals of medicine political science economics art and law barely does an edition appear without the discussion of a crisis of one sort or another within these respective fields One is tempted to remark along with Umberto Eco that crisis sells well l One is also inclined to be suspicious of the collective malaise of academics *The School of Franz Brentano* L. Albertazzi,M. Libardi,R.

Poli,2013-04-17 The central idea developed by the contributions to this book is that the split between analytic philosophy and phenomenology perhaps the most important schism in twentieth century philosophy resulted from a radicalization of reciprocal partialities Both schools of thought share in fact the same cultural background and their same initial stimulus in the thought of Franz Brentano And one outcome of the subsequent rift between them was the oblivion into which the figure and thought of Brentano have fallen The first step to take in remedying this split is to return to Brentano and to reconstruct the map of Brentanianism The second task which has been addressed by this book is to revive interest in the theoretical complexity of Brentano's thought and of his pupils and to revitalize those aspects that have been neglected by subsequent debate within the various movements of Brentanian inspiration We have accordingly decided to organize the book into two introductory essays followed by two sections Parts 1 and 2 which systematically examine Brentano's thought and that of his followers The two introductory essays reconstruct the reasons for the invisibility so to speak of Brentano and set out of his philosophical doctrine Part 1 of the book then examines the essential features of six of Brentano's most outstanding pupils Marty Stumpf Meinong Ehrenfels Husserl and Twardowski Part 2 contains nine essays concentrating on the principal topics addressed by the Brentanians Phänomenologie der schwachen Phantasie Dieter Lohmar,2007-11-29 This book is an effort

to bring genetic phenomenological analyses in contact with empirical psychology neurology cognitive science and research in primate cognition The conclusion reached is that most higher order achievements of our mind might in fact be accomplished without language in the low level system of phantasmatic imagination This leads to an inclusive theory of the subject which allows us to understand how higher organized animals like primates can think *The Ontology of Time A.*

Chernyakov,2013-03-09 To understand the role of time within the scope of 20th century ontology after the fundamental works of E Husserl M Heidegger P Ricoeur and E Levinas means to develop simultaneously the ontology of time My aim is to demonstrate that in a definite sense the postmodern onto logy is chrono logy The argument proceeds and this constitutes its essential novelty within the multidimensional space involving not only the synchronic stratum of current conceptuality in its internal logical relationships but also the diachronic axis of conceptual genesis I apply different strategies of analysis in order to emphasize that the concept of the human Self the concept of being and the concept of time are inseparably linked with one another To this triad I add one more link of a theological nature viz the relationship between God and the human mind as it has been developed in Orthodox apophatic theology and during the Scholastic controversies concerning the problem of visio Dei The Person and the Common Life J.G. Hart,2013-11-11 What follows attempts to synthesize Husserl s social ethics

and to integrate the themes of this topic into his larger philosophical concerns Chapter I proceeds with the hypothesis that Husserl believed that all of life could be examined and lived by the transcendental phenomenologist and therefore action was not something which one did isolated from one s commitment to being philosophical within the noetic noematic field Therefore besides attempting to be clear about the meaning of the reduction it relates the reduction to ethical life Chapter II shows that the agent properly understood i e the person is a moral theme indeed reflection on the person involves an ethical reduction which leads into the essentials of moral categoriality the topic of Chapter IV Chapter III mediates the transcendental ego individual person and the social matrix by showing how the common life comes about and what the constitutive processes and ingredients of this life are It also shows how the foundations of this life are imbued with themes which adumbrate moral categoriality discussed in Chapter IV The final Chapters V and VI articulate the communitarian ideal the godly person of a higher order emergent in Chapters II III and IV in terms of social political and theological specifications of what this godly life looks like **Phenomenology of Time** Toine Kortooms,Antonie Johannes Maria Kortooms,2002-02-28

In the fourth part of a lecture series he delivered in 1904 05 and in two later research manuscripts Kortooms U of Nijmegen the Netherlands finds stages of the development of Czech born German philosopher Husserl s 1859 1938 thinking about time consciousness He considers the context and the first analysis in the lecture series and its developments in the years following three models and genetic phenomenology in the L manuscripts and the last analysis in the C manuscripts The text was translated into English by Jo Kohler There is no subject index Annotation copyrighted by Book News Inc Portland OR

Phenomenology of Time Toine Kortooms,2012-12-06 Edmund Husserl occupied himself with the analysis of time

consciousness throughout his life In this book the three stages that may be distinguished in Husserl's occupation with this theme are discussed in their interrelationship The first stage consists of a lecture manuscript from 1905 the second stage consists of the so called Bernau manuscripts research manuscripts that were written in 1917 and 1918 and the final stage consists of the so called C manuscripts research manuscripts that were written in the late 1920s and the early 1930s Central themes in the discussion of Husserl's phenomenology of time in this book are the connection between the analysis of time consciousness and the analysis of phantasy consciousness and image consciousness Husserl's position in the debate between A Meinong and W Stern concerning the possibility of the perception of time the self constitution of absolute time consciousness the influence of Husserl's development of genetic phenomenology on his analysis of time consciousness and the question of the intentional character of time consciousness

Seeing the Self Einar Øverenget, 2013-12-01 die Augen hat mir Husserl eingesetzt 1 he aim of Twentieth century phenomenology is to provide a non T psychologistic interpretation of subjectivity Husserl agrees with Frege to adopt psychologism is to give up truth But this should not prevent us from investigating the subjective perspective On the contrary Husserl thinks that an appropriate rejection of psychologism must be able to show how propositions are correlated to and grounded in subjective intuitions without thereby reducing them to psychological phenomena Obviously this calls for an interpretation of subjectivity that makes a sharp distinction between the subjective perspective and the psychological realm Phenomenology is devoted to the development of a notion of subjectivity that is in accordance with our experience of the world A fundamental tenet of phenomenology is that philosophy should not dispute this experience but rather account for it Hence phenomenology must avoid a notion of subjectivity in which it becomes a problem to account for how a subject can ever hook up with the world In other words a phenomenological interpretation of subjectivity must radically disassociate itself from what is often referred to as a worldless Cartesian subject a res cogitans But neither can an interpretation of SUBjectivity consistently advocate a position according to which the human order is described only in the categories appropriate to the physical order Such an interpretation is obviously not compatible with the phenomenal basis for undertaking this very interpretation that is our experience of the world

Husserls Phänomenologie Der Intersubjektivität Georg Römpp, 2013-03-07 Die vorliegende Untersuchung verfolgt hauptsächlich systematische Zwecke Sie verläßt jedoch an keiner Stelle den Weg einer Interpretation der Phänomenologie der Erfahrbarkeit fremder Subjektivität im Gesamtzusammenhang des Husserlschen Projektes einer transzendental phänomenologischen Philosophie auf der Grundlage der aus dem Nachlaß veröffentlichten Schriften zu einer Phänomenologie der Intersubjektivität Das systematische Ziel gibt jedoch die Erlaubnis aus den gedanklichen Beständen dieses Werkes einen philosophischen Gedanken gang zu entwickeln der in vielem nicht mit den bisherigen Auslegungen übereinstimmt Die Untersuchung ist nicht in erster Linie bemüht den Text nur getreulich nachzuzeichnen sondern nimmt Gewichtigungen vor und stellt Zusammenhänge her die es erlauben zu einem neuen Entwurf zu kommen der in mancher

Hinsicht so nicht in den zu Husserls Lebzeiten veröffentlichten Texten steht Die Aufgabe lautet folglich auf der Grundlage von Husserls Nachlass Texten zum Thema Intersubjektivität eine philosophische Theorie auszuarbeiten die über ein historisches Interesse hinaus systematische Bedeutung gewinnen kann Aufgrund des systematischen und rekonstruktiven Interesses bleibt im folgenden die Entwicklungsgeschichte des Husserlschen Denkens weitgehend unberücksichtigt Darüber hinaus beschränkt sich die Untersuchung auf das transzendentalphilosophische Stadium der Husserlschen Philosophie und beschäftigt sich nicht mit dem Versuch einer rein deskriptiven Phänomenologie Für die Interpretationen werden ohne Ausnahme nur die bereits veröffentlichten Schriften einschließlich der in den Gesammelten Werken editierten Texte aus Husserls Nachlass benutzt

Geschichte des Husserl-Archivs History of the Husserl-Archives Husserl-Archiv
Leuven, 2007-05-03 This book offers a fascinating view on the foundation and development of this important research institute and of the Husserliana edition Father Van Breda's personal annotations which are made public for the first time in English here paint a captivating picture of the rescue of Husserl's manuscripts and the foundation of the Archives shortly before the second world war

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