

EDWARD EUGENE KLEIST

Judging Appearances

*A Phenomenological Study
of the Kantian sensus communis*



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Judging Appearances A Phenomenological Study Of The Kantian Sensus Communis Phaenomenologica

Toine Kortooms



Judging Appearances A Phenomenological Study Of The Kantian Sensus Communis Phaenomenologica:

Judging Appearances E.E. Kleist, 2012-12-06 Kant's Critique of Judgment accounts for the sharing of a common world experienced affectively by a diverse human plurality. In order to appreciate Kant's project *Judging Appearances* retrieves the connection between appearance and judgment in the Critique of Judgment. Kleist emphasizes the important but neglected idea of a *sensus communis* which provides the indeterminate criterion for judgments regarding appearance. *Judging Appearances* examines the themes of appearance and judgment against the background of Kant's debt to Leibniz and Shaftesbury. Drawing upon treatments by Husserl, Sartre, Ricoeur and Arendt, Kleist delineates the proto-phenomenological method through which Kant uncovers the idea of a *sensus communis*. Kleist shows that taste is a discipline of opening oneself to appearance, requiring a subject who dwells in a common world of appearances among a diverse human plurality. This volume will prove valuable for anyone interested in a fresh approach to themes at the heart of Kant's aesthetics.

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. *Husserl and Heidegger on Being in the World* Søren Overgaard, 2004-04-30 It is a study of the phenomenological philosophies of Husserl and Heidegger. Through a critical discussion including practically all previously published English and German literature on the subject, the aim is to present a thorough and evenhanded account of the relation between the two. The book provides a detailed presentation of their respective projects and methods and examines several of their key phenomenological analyses centering on the phenomenon of being in the world. It offers new perspectives on Husserlian and Heideggerian phenomenology, e.g. concerning the importance of Husserl's phenomenology of the body, the relationship between the Husserlian concept of constitution and Heidegger's notion of transcendence as well as in its argument that being designates the central phenomenon for both phenomenologists. Though the study sacrifices nothing in terms of argumentative rigor or interpretative detail, it is written in such a way as to be accessible and rewarding to non-specialists and specialists alike. **One Hundred Years of**

Phenomenology D. Zahavi, Frederik Stjernfelt, 2013-04-17 This volume commemorates the centenary of Logical Investigations by subjecting the work to a comprehensive critical analysis. It contains new contributions by leading scholars addressing some of the most central analyses to be found in the book. **Rediscovering Phenomenology** Luciano Boi, Pierre Kerszberg, Frédéric Patras, 2007-07-18 This book proposes a new phenomenological analysis of the questions of perception and cognition which are of paramount importance for a better understanding of those processes which underlie the formation of knowledge and consciousness. It presents many clear arguments showing how a phenomenological

perspective helps to deeply interpret most fundamental findings of current research in neurosciences and also in mathematical and physical sciences 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 The Inhuman Condition Rudi Visker,2006-01-27 At the origin of this volume is a simple question: what to make of that surprisingly monotonous series of statements produced by our societies and our philosophers that all converge in one theme: the importance of difference. To clarify the meaning of the difference at stake here, we have tried to rephrase it in terms of the two major and mutually competing paradigms provided by the history of phenomenology, only to find both of them equally unable to accommodate this difference without violence. Neither the ethical nor the ontological approach can account for a subject that insists on playing a part of its own rather than following the script provided for it by either Being or the Good. What appears to be from a Heideggerian or Levinasian perspective, an unwillingness to open up to what offers to deliver us from the condition of subjectivity is analysed in these pages as a structure in its own right. Far from being the wilful indifferent and irresponsible being its critics have portrayed it to be, the so-called postmodern subject is essentially finite, not even able to assume the transcendence to which it owes its singularity. This inability is not a lack; it points instead to a certain unthought shared by both Heidegger and Levinas which sets the terms for a discussion no longer our own. Instead of blaming Heidegger for underdeveloping being, with us we should rather stress that his account of mineness may be in the light of contemporary philosophy what stands most in need of revision. And instead of hailing Levinas as the critic whose stress on the alterity of the Other corrects Heidegger's existential solipsism, the problems into which Levinas runs in defining that alterity call for a different diagnosis and a corresponding change in the course that phenomenology has taken since. Instead of preoccupying itself with the invisible, we should focus on the structures of visibility that protect us from its terror. The result: An account of difference that is neither ontological nor ethical, but meta-ontological and that can help us understand some of the problems our societies have come to face: racism, sexism, multiculturalism, pluralism. And in the wake of this, an unexpected defence of what is at stake in postmodernism and in the question it has refused to take lightly: who are we? Finally, an homage to Arendt and Lyotard, who if read through each other's lenses give an exact articulation to the question with which our age struggles: how to think the human condition once one realizes that there is an inhuman side to it which, instead of being its mere negation, turns out to be that without which it would come to lose its humanity **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 ontology is chronology 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

Intentionalitätstheorie beim frühen Brentano A. Chrudzimski, 2013-06-29 The book is an analytic exposition of Brentano's early theory of intentionality In spite of the immense influence of this theory it is the first separate monograph on this topic The book is based in great part on the unpublished manuscripts where one can find substantially better articulated formulations than those expressed in the already published standard works Our analysis concentrates mainly on the ontological and epistemological problems of Brentano's immanent object We highlight an interesting ambiguity of this concept and try to outline the inner logic of its evolution It turns out that Brentano's early philosophy of intentionality should be conceived not as a single well defined theory but rather as a bundle of kindred but not always fully consistent and sometimes even competing ideas Primary audience for the work are philosophers interested in Brentano's philosophy theory of intentionality and its epistemology and ontology phenomenologists and cognitive scientists Das Buch bietet eine analytische Darstellung von Brentanos früher Theorie der Intentionalität Trotz der großen historischen Bedeutung dieser Theorie bildet es die erste Monographie zu diesem Thema Das Buch basiert zum großen Teil auf den unveröffentlichten Manuskripten in denen man die Formulierungen findet die viel besser artikuliert sind als jene die in den publizierten Standard Werken Brentanos zu finden sind Unsere Analyse konzentriert sich in erster Linie auf die ontologischen und epistemischen Probleme des Brentanoschen immanenten Objekts Wir besprechen eine interessante Mehrdeutigkeit dieses Begriffs und skizzieren die innere Logik seiner Entwicklung Es stellt sich heraus daß die frühe Philosophie der Intentionalität Brentanos nicht als eine einheitliche eindeutig bestimmte Theorie sondern eher als ein Bündel von verwandten jedoch nicht immer völlig kohärenten und manchmal sogar konkurrierenden Ideen interpretiert werden soll Das Buch wendet sich in erster Linie an die Philosophen die sich für die Philosophie Brentanos für die österreichische Philosophie für die Theorie der Intentionalität und ihre Epistemologie und Ontologie interessieren Es wird ferner auch für die Phänomenologen und die Forscher im Bereich der cognitive science interessant sein

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 *Crisis and Reflection* J. Dodd, 2006-01-12 In his last work *Crisis of the European Sciences and Transcendental Phenomenology* Edmund Husserl formulated a radical new approach to phenomenological philosophy Unlike his previous works in the *Crisis* Husserl embedded this formulation in an ambitious reflection on the essence and value of the idea of rational thought and culture a reflection that he considered to be an urgent necessity in light of the political social and intellectual crisis of the interwar period In this book 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 a contingent historical event but a permanent feature of a life in reason generally **Subjekt, System, Diskurs** H.B. Schmid, 2013-03-09 Dass Edmund Husserl am Problem der Intersubjektivität gescheitert ist gilt als ausgemacht und ebenso welche Konsequenzen daraus zu ziehen sind Entgegen dem allenthalben pauschal erklärten Abschied vom Subjekt spricht aber vieles dafür dass es in der gegenwärtigen Sozialtheorie eher um eine Reformulierung transzendentaler Subjektivität geht Diese Interpretationsthese wirft ein neues Licht auf den sozialtheoretischen Diskurs der im deutschen Sprachraum in den vergangenen dreissig Jahren vom Gegensatz von Jürgen Habermas und Niklas Luhmanns Theorien bestimmt war Diskurs und System erscheinen als gegensätzliche Versuche Subjektivität und Interität in ein theoretisch befriedigendes Verhältnis zu setzen Wenn aber so die kritische These dieses Buches weder die Reformulierung von Subjektivität als Interität noch die Reformulierung von Subjektivität ohne Interität das Problem der Intersubjektivität überzeugend löst ist dies ein Grund neuerlich in eine direkte Auseinandersetzung mit Husserls Theorie transzendentaler Subjektivität einzutreten Dabei stellt sich heraus dass Husserls vielkritisierte und skandalisierte Versuch den Sinn Anderer im Eigenen zu fundieren in der transzendentalphänomenologischen Subjekttheorie durch ein umgekehrtes Begründungsverhältnis

ltnis konterkariert wird Bei aller Problematik dieser Theorieanlage welche nur in Gegenwendung zu den Gewohnheiten der
 Husserl Interpretation vor allem aber auch zu Husserls Selbstinterpretation in den Blick kommt zeigt sich dass der ph
 nomenologische Begriff des transzendentalen Subjekts seinen Reformulierungen als Diskurs und als System in mancher
 Hinsicht berlegen ist **Lifetime** M.S. Frings,2003-04-30 Using posthumous manuscripts the author shows that Scheler
 conceived the origin of time in the self activating center of individual and universal life as threefold absolute time of a four
 dimensional expanse This serves as a basis for establishing the phenomenon of objective time in multiple steps of
 constitutionality including the physical field theory and theory of relativity **American Book Publishing Record** R.R.
 Bowker Company,1978 **International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields
 of Arts and Humanities and the Social Sciences** ,2000 **Interdisziplinäre Perspektiven der Phänomenologie**
 Dieter Lohmar,Dirk Fonfara,2006-09-13 Mit diesem Sammelband sollen die zahlreichen Bez ge der Ph nomenologie zu den
 Nachbardisziplinen in den Geisteswissenschaften und die vielf ltigen Ans tze zu einer Kooperation mit den
 Naturwissenschaften dargestellt und zugleich belebt werden Auf der Seite der Naturwissenschaften und der Cognitive
 Science bietet sich schon auf den ersten Blick eine Zusammenarbeit mit denjenigen Wissenschaften an die sich mit den M
 glichkeiten der Kognition besch ftigen oder die neuronalen Grundlagen des Bewusstseins empirisch untersuchen Die Ph
 nomenologie hat sich daher in den letzten Jahren in Zusammenarbeit mit verschiedenen Wissenschaften vielf ltige fach
 bergreifende Anwendungen und Forschungsfelder erschlossen mit der Cognitive Science den Neurowissenschaften aber auch
 mit der Psychologie der Soziologie der Linguistik der Theologie sowie der Politik und Rechtswissenschaft In diesem weitgef
 cherten Spektrum von anregenden interdisziplin ren Forschungen und der aktiven Aufnahme von neuen Anbindungen zeigt
 sich die bleibende Lebendigkeit ph nomenologischer Forschung Die auf Edmund Husserl zur ckgehende Ph nomenologie
 versteht sich von Anfang an eher als eine Methode und nicht als dogmatische Lehre Sie will eine Methode philosophischen
 Forschens sein die jedermann f r eigene Arbeit und f r die Anwendung auf neue Fragestellungen offen steht Bibliographic
 Index ,2001 **Les recherches philosophiques du jeune Heidegger** Philippe Quesne,2004-01-31 Consultez tous les
 volumes disponibles dans cette collection sur www.springeronline.com **Das Problem des ‚Ur-Ich‘ bei Edmund
 Husserl** Shigeru Taguchi,2006-09-12 Der sp te Husserl spricht von dem Ur Ich als dem Ich das der transzendentalen
 Intersubjektivit t in einem gewissen Sinne vorangeht Dies besagt aber nicht dass es ein solipsistisches Ich w re das dem
 Anderen einseitig voranginge Der Terminus Ur Ich zeigt vielmehr die Urspr nglichkeit einer asymmetrischen und
 irreversiblen Relation zwischen Ich und Anderem zugespitzt an Um dies zu zeigen befragt die vorliegende Untersuchung das
 erfahrende Bewusstsein in dem das Ich sich selbst in einzigartiger Weise gegeben ist Diese Selbsterfahrung ist uns im gew
 hnlichen Leben allzu selbstverst ndlich wir sind uns gewisserma en allzu nahe Wenn uns diese selbstverst ndlich gelebte
 Vertrautheit mit uns selbst als Ur Ich als absolutes Medium aller Erfahrung in einer philosophischen Reflexion eigens vor

Augen gestellt wird erscheint sie uns fremdartig Die vorliegende Arbeit versucht die Fremdartigkeit des Ph nomens des Ur Ich verständlich zu machen indem sie erstens Husserls Radikalisierung der Epoch nachvollziehbar macht indem sie zweitens das Ph nomen der intentionalen Modifikation bzw der ursprünglichen Monadisierung des Ich eingehend analysiert und drittens die Bedeutung der apodiktischen Evidenz aus einer neuen Perspektive herausarbeitet

Reviewing **Judging Appearances A Phenomenological Study Of The Kantian Sensus Communis Phaenomenologica**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Judging Appearances A Phenomenological Study Of The Kantian Sensus Communis Phaenomenologica**," an enthralling opus penned by a highly acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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