On the New Phenomenological Psychology

Husserl Essays. 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.

Edmund Husserl the Logische Untersuchungen, phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "immanent" descriptions of psychical mental processes, a sphere comprising descriptions that - so the immanence in question is understood - are strictly confined within the bounds of internal experience. It would seem that my protest against this conception has been oflittle avail; and the added explanations, which sharply pinpointed at least some chief points of difference, either have not been understood or have been heedlessly pushed aside. Thus the replies directed against my criticism of psychological method are also quite negative because they miss the straightforward sense of my presentation. My criticism of psychological method did not at all deny the value of modern psychology, did not at all disparage the experimental work done by eminent men. Rather it laid bare certain, in the literal sense, radical defects of method upon the removal of which, in my opinion, must depend an elevation of psychology to a higher scientific level and an extraordinary amplification of its field of work. Later an occasion will be found to say a few words about the unnecessary defences of psychology against my supposed "attacks.

Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy There is no author's introduction to Phenomenology and the Foundations of the Sciences, 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: Phenomenology. Logical 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 Gottingen (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 Husserlian 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.

Edmund Husserl's Phenomenology First published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

Edmund Husserl: The web of meaning: language, noema, and subjectivity and intersubjectivity Despite an ever-growing scholarly interest in the work of Edmund Husserl and in the history of the phenomenological movement, much of the contemporaneous scholarly context surrounding Husserl's work remains shrouded in darkness. While much has been written about the critiques of Husserl's work associated with Heidegger, Levinas, and Sartre, comparatively little is known of the debates that Husserl was directly involved in. The present volume addresses this gap in scholarship by presenting a comprehensive selection of contemporaneous responses to Husserl's work. Ranging in date from 1906 to 1917, these texts bookend Husserl's landmark Ideas for a Pure Phenomenology and Phenomenological Philosophy (1913). The selection encompasses essays that Husserl responded to directly in the Ideas, as well as a number of the critical and sympathetic essays that appeared in the wake of its publication. Significantly, the present volume also includes Husserl's subsequent responses to his critics. All of the texts included have been translated into English for the first time, introducing the reader to a wide range of long-neglected material that is highly relevant to contemporary debates regarding the meaning and possibility of phenomenology.

Sixth Cartesian Meditation The stated subject of these lecture courses given by Husserlbetween 1910 and 1918 is 'reason, the word for the mental activities and accomplishments that govern knowledge, give it form and supply it with norms.' They show their author still pursuing the course set out in the Logical Investigations up to the end of the second decade of the century and displaying utter consistency with stands that he began taking on meaning, analyticity, Platonism, manifolds, mathematics, psychologism, etc. in the 1890s. Thus, they undermine many iôides reçues about the development of his thought. The centerpiece of this work is an exploration of the realm of meaning. Moreover, they add new dimensions to standard discussions by taking readers back to the place where phenomenology and analytic philosophy diverged. They show that Husserl tangled long and hard with the very ideas that went into the making of the latter and offer a wealth of interesting insights into sense and meaning, theory of judgment, complete and incomplete meanings, states of affairs, extensional logic, the relationship between logic and mathematics, functions and arguments, propositional functions, quantification, existential generalization, the word 'all,' number theory, sets, modality, deductive theory, ideas that are still under discussion today. Prepared for oral delivery in the classroom, they are refreshingly lively and spontaneous. They are clearer, more explicit, and readable than the books Husserl published during his lifetime.

Ideas for a Pure Phenomenology and Phenomenological Philosophy The present volume containing the dissertation of Dorion Cairns is the first part of a comprehensive edition of the philosophical papers of one of the foremost disseminators and interpreters of Husserlian phenomenology in North-America. Based on his intimate knowledge of Husserl's published writings and unpublished manuscripts and on the many conversations and discussions he had with Husserl and Fink during his stay in Freiburg i. Br. in 1931-1932 Cairns's dissertation is a comprehensive exposition of the methodological foundations and the concrete phenomenological analyses of Husserl's transcendental phenomenology. The lucidity and precision of Cairns's presentation is remarkable and demonstrates the secure grasp he had of Husserl's philosophical intentions and phenomenological distinctions. Starting from the phenomenological reduction and Husserl's Idea of Philosophy, Cairns proceeds with a detailed analysis of intentionality and the intentional structures of consciousness. In its scope and in the depth and nuance of its understanding, Cairns's dissertation belongs beside the writings on Husserl by Levinas and Fink from the same period.

Logic and General Theory of Science 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
Edmund Husserl. Il pensiero etico e l'idea di scienza Husserl and the Idea of Europe argues that Edmund Husserl's late reflections on Europe should not be read either as departures from his early transcendental phenomenology or as simple exercises of cultural criticism but rather as systematic phenomenological reflections on generativity and historicity. Timo Miettinen shows that Husserl's deliberations on Europe contain his most compelling and radical interpretation of the intersubjective, communal, and historical dimensions of phenomenology. Husserl and his generation worked in the aftermath of World War I, as Europe struggled to redefine itself, and he penned his late writings as the clouds of World War II gathered. Decades later, the fall of the Soviet Union again altered the continent's identity and its political and economic divisions. Miettinen writes as a European involved in the question of Europe, and many of the recent authors and critics he addresses in this work—such as Michel Foucault, Jacques Derrida, and Giorgio Agamben—likewise deeply engaged with this new problem of European identity. The book illuminates the multifaceted problem of the idea of European rationality, and it defends novel conceptions of universalism and teleology as necessary components of radical philosophical reflection.

The Sources of Husserl's 'Ideas I' The Phenomenology of Internal Time-Consciousness is a translation of Edmund Husserl's Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins. The first part of the book was originally presented as a lecture course at the University of Göttingen in the winter semester of 1904–1905, while the second part is based on additional supplementary lectures that he gave between 1905 and 1910. In these essays and lectures, Husserl explores the terrain of consciousness in light of its temporality. He identifies two categories of temporality—retention and protention—and outlines how temporality provides the form for perception, phantasy, imagination, memory, and recollection. He demonstrates a distinction between cosmic and phenomenological time and explores the relevance of phenomenological time for the constitution of temporal objects. The ideas Husserl developed here are explored further in his ideas and were pursued until the end of his philosophical career.

Issues in Husserl's Ideas II 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.

L'idea di Europa

Edmund Husserl's Theory of Meaning 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.

Husserl and Heidegger: 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."

The Philosophy of Edmund Husserl Presents an exploration of the concept of the new in postmodern culture and how original and innovative creations shift from
being profane to becoming valuable art.

La idea de la fenomenología In 1950, Paul Ricoeur published his translation of Edmund Husserl's Ideen I under the title Idees directrices pour une phenomenologie. It became the handbook and key to the father of phenomenology. This combination of Husserl and Ricoeur should be of interest to both professors and students.

The idea of phenomenology : A translation of "Die Idee der Phänomenologie" Husserliana II

The Phenomenology of Internal Time-Consciousness Husserl's Ideas is one of the most important works of twentieth-century philosophy, offering a detailed introduction to the phenomenological method, including the reduction, and outlining the overall scope of phenomenological philosophy. Husserl's explorations of the a priori structures of intentionality, consciousness, perceptual experience, evidence and rationality continue to challenge contemporary philosophy of mind. Dan Dahlstrom's accurate and faithful translation, written in pellucid prose and in a fluid, modern idiom, brings this classic work to life for a new generation. --Dermot Moran, University College, Dublin

Introduction to Logic and Theory of Knowledge I Edmund Husserl's Logische Untersuchungen is, by any standard and also by nearly common consent, a great philosophical work. Within the phenomenological movement, it is generally recognised that the breakthrough to pure phenomenology - not merely to eidetic phenomenology, but also to transcendental phenomenology - was first made in these investiga tions. But in the context of philosophy of logic and also of theory of knowledge in general, these investigations took decisive steps forward. Amongst their major achievements generally recognised are of course: the final death-blow to psychologism as a theory of logic in the Prolegomena, a new conception of analyticity which vastly improves upon Kant's, a theory of meaning which is many-sided in scope and widely ramified in its applications, a conception of pure logical grammar that eventually became epoch-making, a powerful restatement of the conception of truth in terms of 'evidence' and a theory of knowledge in terms of the dynamic movement from empty intention to graduated fulfillment. There are many other detailed arguments, counter-arguments, conceptual distinctions and phenomenological descriptions which deserve the utmost attention, examination and assimilation on the part of any serious investigator. With the publication of J. N. Findlay's English translation of the Untersuchungen, it is expected that this work will find its proper place in the curriculum of the graduate programs in philosophy in the English speaking world.

The Idea of Phenomenology. Translated by William P. Alston and George Nakhnikian. Introduction by G. Nakhnikian 3 same lecture he characterizes the phenomenology of knowledge, more specifically, as the "theory of the essence of the pure phenomenon of knowing" (see below, p. 36). Such a phenomenology would advance the "critique of knowledge," in which the problem of knowledge is clearly formulated and the possibility of knowledge rigorously secured. It is important to realize, however, that in these lectures Husserl will not enact, pursue, or develop a phenomenological critique of knowledge, even though he opens with a trenchant statement of the problem of knowledge that such a critique would solve. Rather, he seeks here only to secure the possibility of a phenomenological critique of knowledge; that is, he attempts to secure the possibility of the knowledge of the possibility of knowledge, not the possibility ity of knowledge in general (see below, pp. 37-39). Thus the work before us is not phenomenological in the straightforward sense, but pre phenomenological: it sets out to identify and satisfy the epistemic require ments of the phenomenological critique of knowledge, not to carry out that critique itself. To keep these two levels of theoretical inquiry distinct, I will call the level that deals with the problem of the possibility of knowledge the "critical level"; the level that deals with the problem of the possibility of the knowledge of the possibility of knowledge the "meta-criticallevel.

The Essential Husserl 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.
The Crisis of European Sciences and Transcendental Phenomenology This is a translation of Edmund Husserl's lecture course from the Summer semester 1907 at the University of Gottingen. 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. 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 "introduction 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.

Husserl and Contemporary Thought This volume is chiefly composed of revised versions of essays presented and discussed at the research symposium of the same title held in Delray Beach, Florida, on May 7-9, 1993. The symposium was conducted under the sponsorship of the William F. Dietrich Eminent Scholar Chair in Philosophy at Florida Atlantic University and the Center for Advanced Research in Phenomenology, Inc. Several essays have been added, including the Husserl ineditum and its translation. The intention of the project was to attract even wider appreciation for this posthumous work by Husserl, especially since it has now been first translated into English by Andre Schuwer and Richard Rojcewicz. In manuscript form, the Ideas II was known to Martin Heidegger and Maurice Merleau-Ponty before Sein und Zeit (1927) and Phenomenologie de la perception (1945), as well to Edith Stein and Ludwig Landgrebe, of course, who worked on it as Husserl's assistants. It was published in 1952 as Volume IV of the Husserliana series, and critical studies of that volume were written by Paul Ricouer and Alfred Schutz. Now that there is an English translation, it is increasingly being taught in the United States along with the Ideas I.

Readings on Edmund Husserl's Logical Investigations "Ronald Bruzina's superb translation makes available in English a text of singular historical and systematic importance for phenomenology." -- Husserl Studies " a pivotal document in the development of phenomenology essential reading for students of phenomenology twentieth-century thought." -- Word Trade " an invaluable addition to the corpus of Husserl scholarship. More than simply a scholarly treatise, however, it is the result of Fink's collaboration with Husserl during the last ten years of Husserl's life. This truly essential work in phenomenology should find a prominent place alongside Husserl's own works. For readers interested in phenomenology -- and in Husserl in particular -- it cannot be recommended highly enough. -- Choice " a thorough critique of Husserl's transcendental phenomenology raises many new questions. a classic." -- J. N. Mohanty A foundational text in Husserlian phenomenology, written in 1932 and now available in English for the first time.

Ideas La idea de la fenomenología recoge las cinco lecciones que Edmund Husserl dictó a sus estudiantes de la Universidad de Gotinga entre el 26 de abril y el 2 de mayo de 1907 como introducción al curso del semestre de verano (Sommersemester) dedicado a La cosa y el espacio (Ding und Raum, Husserliana XVI). A pesar de su brevedad, La idea de la fenomenología posee una gran importancia histórica en la obra de Husserl, pues revela un estadio clave de su investigación que permite apreciar el tránsito de la fenomenología como "psicología descriptiva" de las Logische Untersuchungen (1900-1901) a la llamada “fenomenología trascendental” de las Ideen I (1913).

Thing and Space 'De existentialisten' van Sarah Bakewell vertelt het bewogen verhaal van een invloedrijke generatie denkers, waaronder Simone de Beauvoir, Jean-Paul Sartre en Raymond Aron. Zij speelden een cruciale rol in het verzet tijdens WO II en in emancipatiebewegingen van onder anderen feministen, antikolonialisten en studenten. Schijnbaar moeiteloos schakelt Sarah Bakewell tussen hun gepassioneerde levens en geëngageerde ideeën. Bakewell gaat op zoek naar wat de existentialisten ons te bieden hebben in een tijd waarin vrijheid en mensenrechten weer onder druk staan. Deze pageturner brengt perfecte mix van biografieën en ideeën. 'Bakewells boek is een mengsel van filosofie en biografie van de hoofdrolspelers van het existentialisme, van anekdoten en inzichten, van persoonlijke herinneringen en cultuurgeschiedenis.' -- Vrij Nederland

Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931) 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 Heideger) 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 of it appeared only in 1962.

Edmund Husserl's Ideas THE TEXT In the summer semester of 1925 in Freiburg, Edmund Husserl delivered a lecture course on phenomenological psychology, in 1926127 a course on the possibility of an intentional psychology, and in 1928 a course entitled "Intentional Psychology." In preparing the critical edition of Phinomenologische Psychologie (Husserliana IX), I Walter Biemel presented the entire 1925 course as the main text and included as supplements significant excerpts from the two subsequent courses along with pertinent selections from various research manuscripts of Husserl. He also included as larger supplementary texts the final version and two of the three earlier drafts of Husserl's Encyclopedia Britannica article, "Phenomenology."2 (with critical comments and a proposed formulation of the Introduction and Part I of the second draft by Martin Heidegger), and the text of Husserl's Amsterdam lecture, "Phenomenological Psychology," which was a further revision of the Britannica article. Only the main text of the 1925 lecture course (Husserliana IX, 1-234) is translated here. In preparing the German text for publication, Walter Biemel took as his basis Husserl's original lecture notes (handwritten in shorthand and I Hague: Nijhoff, 1962, 1968. The second impression, 1968, corrects a number of printing mistakes which occur in the 1962 impression. 2 English translation by Richard E. Palmer in Journal of the British Society for Phenomenology, II (1971), 77-90. 3 Heidegger's part of the second draft is available in English as Martin Heidegger, "The Idea of Phenomenology," tr. John N. Deely and Joseph A.

The Idea of Phenomenology

A Key to Husserl's Ideas I Edmund Husserl (1859-1938) has secured a place in the history of Western thought as one of the most influential philosophers of the twentieth century. As the principal architect of phenomenology, he inaugurated a method and conceptual framework that advances inquiries in the fields of logic, epistemology, ontology, ethics, and the philosophy of history. 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. Edmund Husserl's Phenomenology is recommended for graduate courses in philosophy and psychology and for scholars of other disciplines interested in the roots of phenomenology and contemporary continental philosophy.

Husserl at the Limits of Phenomenology This collection makes available, in one place, the very best essays on the founding father of phenomenology, reprinting key writings on Husserl's thought from the past seventy years. It draws together a range of writings, many otherwise inaccessible, that have been recognized as seminal contributions not only to an understanding of this great philosopher but also to the development of his phenomenology. The four volumes are arranged as follows: Volume I Classic essays from Husserl's assistants, students and earlier interlocutors. Including a selection of papers from such figures as Heidegger, Merleau-Ponty, Sartre, Ricoeur and Levinas. Volume II Classic commentaries on Husserl's published works. "Covering the Logical Investigations," "Ideas I," "Phenomenology of Internal Time Consciousness," """"and Formal and Transcendental Logic." Volumes III and IV Papers concentrating on particular aspects of Husserl's theory including: Husserl's account of mathematics and logic, his theory of science, the nature of phenomenological reduction, his account of perception and language, the theory of space and time, his phenomenology of imagination and empathy, the concept of the life-world and his epistemology.

Idea and Experience In this work I have tried to present Husserl's Philosophy of thinking and meaning in as clear a manner as I can. In doing this, I had in mind a two-fold purpose. I wanted on the one hand to disentangle what I have come to regard as the central line of thought from the vast mass of details of the Logische Unter suchungen and the Formale und transzendentale Logik. On the other hand, I tried to take into consideration the immense developments in logic and semantics that have taken place since Husserl's major logical studies were published. It is my belief that no one to day can look back upon the philosophers of the past except in the light of the admirable progress achieved and consolidated in the fields of logic and semantics in recent times. Fortunately enough, from this point of view Husserl
fares remarkably well. He certainly anticipated many of those recent investigations. What is more, a true understanding and appraisal of his logical studies is not possible except in the light of the corresponding modern investigations. This last consider ation may provide us with some explanation of the rather puzzling fact that orthodox Husserlian scholarship both within and outside Germany has not accorded to his logical studies the central importance that they, from all points of view, unmis takeably deserve.

Phenomenology and the Foundations of the Sciences 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."

Husserl and the Idea of Europe called in question, then naturally no fact, science, could be presupposed. Thus Plato was set on the path to the pure idea. Not gathered from the de facto sciences but formative of pure norms, his dialectic of pure ideas-as we say, his logic or his theory of science - was called on to make genuine science possible now for the first time, to guide its practice. And precisely in fulfilling this vocation the Platonic dialectic actually helped create sciences in the pregnant sense, sciences that were consciously sustained by the idea of logical science and sought to actualize it so far as possible. Such were the strict mathematics and natural science whose further developments at higher stages are our modern sciences. But the original relationship between logic and science has undergone a remarkable reversal in modern times. The sciences made themselves independent. Without being able to satisfy completely the spirit of critical self-justification, they fashioned extremely differentiated methods, whose fruitfulness, it is true, was practically certain, but whose productivity was not clarified by ultimate insight. They fashioned these methods, not indeed with the everyday man's naivete, but still with a naivete of a higher level, which abandoned the appeal to the pure idea, the justifying of method by pure principles, according to ultimate a priori possibilities and necessities.

Filosofie als strenge wetenschap Widely regarded as the principal founder of phenomenology, no grasp of twentieth-century philosophy is complete without some understanding of Edmund Husserl. He exerted profound influence over some of the great philosophers of the twentieth century, such as Martin Heidegger and Jean-Paul Sartre. "Ideas" is one of his most important works and a classic of twentieth-century thought. Husserl's arguments ignited a heated debate regarding the nature of philosophy and consciousness that endured throughout the twentieth century and continues in the present day. -- From publisher's description.