The Problem of Genesis in Husserl's Philosophy

Jacques Derrida 2003-06-15

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

Derrida and Husserl

Edwin Earle Sparks

Professor of Philosophy Leonard Lawlor 2002

Lawlor illuminates Husserl's influence on the French philosophical tradition that inspired Derrida's thought. Beginning with Eugen Fink's pivotal essay on Husserl's philosophy, he carefully reconstructs the conceptual context in which Derrida developed his interpretation of Husserl.

Genesis and Trace

Paola Marrati 2005

Paola Marrati considers the philosophical sources of Derrida's thought through his reading of both Husserl and Heidegger. Notions such as the contamination of the empirical and the transcendental, dissemination and writing, are explained as a guiding thread that runs through Derrida's early and later works.
The Young Derrida and French Philosophy, 1945-1968 - Edward Baring 2011-10-13 In this powerful study Edward Baring sheds fresh light on Jacques Derrida, one of the most influential yet controversial intellectuals of the twentieth century. Reading Derrida from a historical perspective and drawing on new archival sources, The Young Derrida and French Philosophy shows how Derrida’s thought arose in the closely contested space of post-war French intellectual life, developing in response to Sartrian existentialism, religious philosophy and the structuralism that found its base at the École Normale Supérieure. In a history of the philosophical movements and academic institutions of post-war France, Baring paints a portrait of a community caught between humanism and anti-humanism, providing a radically new interpretation of the genesis of deconstruction and of one of the most vibrant intellectual moments of modern times.

Logos of Phenomenology and Phenomenology of the Logos. Book One - Anna-Teresa Tymieniecka 2006-06-30 During its century-long unfolding, spreading in numerous directions, Husserlian phenomenology while loosening inner articulations, has nevertheless maintained a somewhat consistent profile. As we see in this collection, the numerous conceptions and theories advanced in the various phases of reinterpretations have remained identifiable with phenomenology. What conveys this consistency in virtue of which innumerable types of inquiry-scientific, social, artistic, literary – may consider themselves phenomenological? Is it not the quintessence of the phenomenological quest, namely our seeking to reach the very foundations of reality at all its constitutive levels by pursuing its logos? Inquiring into the logos of the phenomenological quest we discover, indeed, all the main constitutive spheres of reality and of the human subject involved in it, and concurrently, the logos itself comes to light in the radiation of its force (Tymieniecka).

Derrida on Time - Joanna Hodge 2007-09-12 This is a comprehensive investigation into the theme of time in the work of Jacques Derrida and shows how temporality is one of the hallmarks of his thought. Drawing on a wide array of Derrida’s texts, Joanna Hodge: compares and contrasts Derrida’s arguments concerning time with those of Kant, Husserl, Augustine, Heidegger, Levinas, Freud, and Blanchot argues that Derrida’s radical understanding of time as non-linear or irregular is essential to his aim of blurring the distinction between past and present, biography and literature, philosophical and religious meditation, and the nature of the self explores the themes of death, touch and transcendence to argue that if considered under the theme of temporality there is more continuity to Derrida’s thought than previously considered.

Phenomenology/Ontopoiesis Retrieving Geo-cosmic Horizons of Antiquity - Anna-Teresa Tymieniecka 2011-08-10 The controversy of flux and stasis as the groundwork of reality of Greek ancient philosophy reached its crux in the all encompassing doctrine of the logos by Heraclitus of Ephesus. It centers upon human soul in its role with the cosmos. Philosophy of the Occident corroborating Greek insights with the progress of culture in numerous interpretations (Kant, Kierkegaard, Husserl, Merleau-Ponty, Ricoeur...), presented in this collection has neglected the cosmic sphere. While contemporary development of science revealed its grounding principles (papers by Grandpierre, Kule and Trutty-Coohill) the ancient logos fully emerges. Thus, logos hitherto hidden in our commerce with earth is revealed in its intertwinings with the cosmos through the trajectories of the phenomenology/ontopoiesis of life (Tymieniecka). The crucial link between the soul and the cosmos, in a new geo-cosmic horizon, is thus being retrieved.

Jacques Derrida and the Humanities - Tom Cohen 2001 This is a trans-disciplinary collection dedicated to the work of Jacques Derrida and his work in the humanities.

Competing Interpretations of Husserl’s Noema - Peter M. Chukwu 2009 Edmund Husserl introduces the term «noema» in Ideas I in order to explicate his theory of intentionality. Given the ambiguities in Husserl’s own usage of the noema, it is no surprise that the term is the subject of conflicting interpretations by scholars. This book undertakes a critical assessment of two such interpretations: the gestalt psychological interpretation of Aron Gurwitsch and the linguistic philosophical interpretation of the
Frege scholars, David Woodruff Smith and Ronald McIntyre. The author argues that the ambiguities in Ideas I can only be resolved by appeal to Husserl's other works, especially his newly published texts and research manuscripts.

Futurity in Phenomenology—Neal DeRoo 2013-02 This book examines the methodological significance of the future in the work of Husserl, Levinas and Derrida. In doing so, it reveals phenomenology to be, in its essence, a promissory discipline.

The Oxford Handbook of Phenomenological Psychopathology—Giovanni Stanghellini 2019 The field of phenomenological psychopathology (PP) is concerned with exploring and describing the individual experience of those suffering from mental disorders. The Oxford Handbook of Phenomenological Psychopathology is the first ever comprehensive review of the field.

An Event, Perhaps—Peter Salmon 2020-10-13 Philosopher, film star, father of “post truth”—the real story of Jacques Derrida Who is Jacques Derrida? For some, he is the originator of a relativist philosophy responsible for the contemporary crisis of truth. For the far right, he is one of the architects of Cultural Marxism. To his academic critics, he reduced French philosophy to “little more than an object of ridicule.” For his fans, he is an intellectual rock star who ranged across literature, politics, and linguistics. In An Event, Perhaps, Peter Salmon presents this misunderstood and misappropriated figure as a deeply humane and urgent thinker for our times. Born in Algiers, the young Jackie was always an outsider. Despite his best efforts, he found it difficult to establish himself among the Paris intellectual milieu of the 1960s. However, in 1967, he changed the whole course of philosophy: outlining the central concepts of deconstruction. Immediately, his reputation as a complex and confounding thinker was established. Feted by some, abhorred by others, Derrida had an exhaustive breadth of interests but, as Salmon shows, was moved by a profound desire to understand how we engage with each other. It is a theme explored through Derrida’s intimate relationships with writers such as Althusser, Genet, Lacan, Foucault, Cixous, and Kristeva. Accessible, provocative and beautifully written, An Event, Perhaps will introduce a new readership to the life and work of a philosopher whose influence over the way we think will continue long into the twenty-first century.

Husserl and the Promise of Time—Nicolas de Warren 2009-11-05 This book provides an extensive treatment of Husserl’s phenomenology of time-consciousness. Nicolas de Warren uses detailed analysis of texts by Husserl, some only recently published in German, to examine Husserl's treatment of time-consciousness and its significance for his conception of subjectivity. He traces the development of Husserl's thinking on the problem of time from Franz Brentano's descriptive psychology, and situates it in the framework of his transcendental project as a whole. Particular discussions include the significance of time-consciousness for other phenomenological themes: perceptual experience, the imagination, remembrance, self-consciousness, embodiment, and the consciousness of others. The result is an illuminating exploration of how and why Husserl considered the question of time-consciousness to be the most difficult, yet also the most central, of all the challenges facing his unique philosophical enterprise.

Analyses Concerning Passive and Active Synthesis—Edmund Husserl 2012-12-06 Coming from what is arguably the most productive period of Husserl's life, this volume offers the reader a first translation into English of Husserl's renowned lectures on 'passive synthesis', given between 1920 and 1926. These lectures are the first extensive application of Husserl's newly developed genetic phenomenology to perceptual experience and to the way in which it is connected to judgments and cognition. They include an historical reflection on the crisis of contemporary thought and human spirit, provide an archaeology of experience by questioning back into sedimented layers of meaning, and sketch the genealogy of judgment in 'active synthesis'. Drawing upon everyday events and personal experiences, the Analyses are marked by a patient attention to the subtle emergence of sense in our lives. By advancing a phenomenology of association that treats such phenomena as bodily kinaesthesia, temporal genesis, habit, affection, attention, motivation, and the unconscious, Husserl explores the cognitive dimensions of the body in its affectively significant surroundings. An elaboration of these
diverse modes of evidence and their modalizations (transcendental aesthetic), allows Husserl to trace the origin of truth up to judicative achievements (transcendental logic). Joined by several of Husserl's essays on static and genetic method, the Analyses afford a richness of description unequalled by the majority of Husserl's works available to English readers. Students of phenomenology and of Husserl's thought will find this an indispensable work.

**Starting with Derrida** - Sean Gaston 2007-11-22
How does one start with Derrida? In this exciting and accessible book, Sean Gaston presents a new kind of introduction to Jacques Derrida, arguably the most important and influential European thinker of the last century. Derrida claimed that 'However old I am, I am on the threshold of reading Plato and Aristotle ... we need to read them again and again and again.' In Starting with Derrida, Gaston introduces all Derrida's major works and ideas by tracing Derrida's reading (and re-reading) of Plato, Aristotle and Hegel throughout his writings. Starting with Derrida argues for the importance of the relationship between philosophy, literature and history in Derrida's work and addresses all the key concepts in Derrida's thought, including his work on time and space, being and the soul, sensation and thought, history and literature, the concept and the name. The book encourages the reader to enter Derrida's varied and complex legacy through the moments in Derrida's work that are concerned with the question of origins and beginnings. By actively engaging with Derrida's ideas in this way, Gaston reveals a new and highly original reading of Derrida's work and provides a useful introduction to his entire corpus. This exciting new book is essential reading for students of philosophy and literary theory and, indeed, anyone interested in the work of this hugely important thinker.

**Modernism and the Language of Philosophy** - Anat Matar 2006-04-18
Modernism can be characterised by the acute attention it gives to language, to its potential and its limitations. Philosophers, artists and literary critics working in the first third of the twentieth century emphasized language's creative potential, but also stressed its inability to express meaning completely and accurately. In particular, modernists shared the belief that the kind of truth sub specie aeterni that was sought by philosophers was either meaningless or was more appropriately expressed by the arts – especially by literature and poetry. Modernism and the Language of Philosophy addresses the challenge this belief presented to philosophy, and argues that the modernist assumption rests upon a host of unacknowledged, repressed or denied dogmas or tacit images. Drawing in particular upon the work of Michale Dummett and Jacques Derrida, this book explores a new solution to this crisis in philosophical language, and it is these two philosophers who drive the narrative of the book and offer perspectives through which both past and present day philosophers are examined.

**Critical Communities and Aesthetic Practices** - Francis Halsall 2011-11-17
Critical Communities and Aesthetic Practices brings together eminent international philosophers to discuss the inter-dependence of critical communities and aesthetic practices. Their contributions share a hermeneutical commitment to dialogue, both as a model for critique and as a generator of community. Two conclusions emerge: The first is that one’s relationships with others will always be central in determining the social, political, and artistic forms that philosophical self-reflection will take. The second is that our practices of aesthetic judgment are bound up with our efforts as philosophers to adapt ourselves and our objects of interest to the inescapably historical and indeterminate conditions of experience. The papers collected here address the issue that critical communities and aesthetic practices are never politically neutral and can never be abstracted from their particular contexts. It is for this reason that the contributors investigate the politics, not of laws, parties or state constitutions, but of open, indefinably critical communities such as audiences, peers and friends. Critical Communities and Aesthetic Practices is distinctive in providing a current selection of prominent positions, written for this volume. Together, these comprise a pluralist, un-homogenized collection that brings into focus contemporary debates on critical and aesthetic practices.

**Phenomenology** - Leonard Lawlor 2014-09-03
After Husserl, the study of phenomenology took off in different directions. The ambiguity inherent in phenomenology - between conscious
experience and structural conditions - lent itself to a range of interpretations. Many existentialists developed phenomenology as conscious experience to analyze ethics and religion. Other phenomenologists developed notions of structural conditions to explore questions of science, mathematics, and conceptualization. "Phenomenology: Responses and Developments" covers all the major innovators in phenomenology - notably Sartre, Merleau-Ponty, and the later Heidegger - and the major schools and issues. The volume also shows how phenomenological thinking encounters a limit, a limit most apparent in the aesthetical and hermeneutical development of phenomenology. The volume closes with an examination of the furthering of the division between analytic and continental philosophy.

The Implications of Immanence - Leonard Lawlor 2006 Leonard Lawlor develops a philosophy of life in opposition to the notion of 'bio-power,' which reduces the human to the question of power over what Giorgio Agamben terms 'bare life,' mere biological existence. He provides conceptual tools for intervening in issues such as the AIDS epidemic & life-support for the infirm.

The Idea of Phenomenology - Edmund Husserl 1999-04-30 In this fresh translation of five lectures delivered in 1907 at the University of Göttingen, Edmund Husserl lays out the philosophical problem of knowledge, indicates the requirements for its solution, and for the first time introduces the phenomenological method of reduction. For those interested in the genesis and development of Husserl's phenomenology, this text affords a unique glimpse into the epistemological motivation of his work, his concept of intentionality, and the formation of central phenomenological concepts that will later go by the names of 'transcendental consciousness', the 'noema', and the like. As a teaching text, The Idea of Phenomenology is ideal: it is brief, it is unencumbered by the technical terminology of Husserl's later work, it bears a clear connection to the problem of knowledge as formulated in the Cartesian tradition, and it is accompanied by a translator's introduction that clearly spells out the structure, argument, and movement of the text.

The Ethics of Husserl's Phenomenology - Joaquim Siles i Borràs 2011-10-20 The Ethics of Husserl's Phenomenology aims to relocate the question of ethics at the very heart of Husserl's phenomenology. This is based on the idea that Husserl's phenomenology is an epistemological inquiry ultimately motivated by an ethical demand that pervades his writing from the publication of Logical Investigations (1900-1901) up to The Crisis of European Sciences and Transcendental Phenomenology (1935). Joaquim Siles-Borràs traces the ethical concepts apparent throughout Husserl's main body of work and argues that Husserl's phenomenology of consciousness, experience and meaning is ultimately motivated by an ethical demand, by means of which Husserl aims to re-define philosophy and re-found science, with the aim of making philosophy and science capable of dealing with the most pressing questions concerning the meaningfulness of human existence.

Derrida and Disinterest - Sean Gaston 2005-04-14 Disinterest has been a major concept in Western philosophy since Descartes. Its desirability and importance have been disputed, and its definition reworked by such pivotal figures as Nietzsche, Shaftesbury, Locke and Kant. In this groundbreaking book, Sean Gaston looks at the treatment of disinterest in the work of two major modern Continental philosophers: Jacques Derrida and Emmanuel Levinas. He identifies both as part of a tradition, obscured since the eighteenth-century, that takes disinterest to be the opposite of self-interest, rather than the absence of all interest. Such a tradition locates disinterest at the centre of thinking about ethics. The book argues that disinterest plays a significant role in the philosophy of both thinkers and in the dialogue between their work. In so doing it sheds new light on their respective contributions to moral and political philosophy. Moreover, it traces the history of disinterest in Western philosophy from Descartes to Derrida, taking contributions and in the of major philosopher in both the analytic, Anglo-American and Continental traditions: Locke; Shaftesbury; Hume; Smith; Nietzsche; Kant; Hegel; Heidegger. Derrida and Disinterest offers a new reading of Derrida, a stimulating account of the role and importance of disinterest in the history of Western philosophy and a provocative and original contribution to Continental ethics.
Transcendental History - Søren Gosvig Olesen 2012-11-20 Transcendental History defends the claim that historicality is the very condition for human knowledge, and hence that human being is always strictly an historical being. This is a thesis vital to the present trajectory of European philosophy. Tracing its development from Kant and Hegel to Derrida and Agamben - in a tale of how transcendental and speculative philosophy gradually gave way to historical thinking in the shape of phenomenology, hermeneutics, and deconstruction - this book not only enriches our understanding of the history of philosophy, but also contributes to epistemology, the philosophy of history, and philosophical anthropology. Transcendental History also addresses itself to all those interested in the questions and controversies motivating contemporary European philosophy and its critical engagement with its past.

The Idealism-Realism Debate Among Edmund Husserl's Early Followers and Critics - Rodney K. B. Parker

Derrida - Benoît Peeters 2013-08-27 This biography of Jacques Derrida (1930–2004) tells the story of a Jewish boy from Algiers, excluded from school at the age of twelve, who went on to become the most widely translated French philosopher in the world – a vulnerable, tormented man who, throughout his life, continued to see himself as unwelcome in the French university system. We are plunged into the different worlds in which Derrida lived and worked: pre-independence Algeria, the microcosm of the École Normale Supérieure, the cluster of structuralist thinkers, and the turbulent events of 1968 and after. We meet the remarkable series of leading writers and philosophers with whom Derrida struck up a friendship: Louis Althusser, Emmanuel Levinas, Jean Genet, and Hélène Cixous, among others. We also witness an equally long series of often brutal polemics fought over crucial issues with thinkers such as Michel Foucault, Jacques Lacan, John R. Searle, and Jürgen Habermas, as well as several controversies that went far beyond academia, the best known of which concerned Heidegger and Paul de Man. We follow a series of courageous political commitments in support of Nelson Mandela, illegal immigrants, and gay marriage. And we watch as a concept - deconstruction - takes wing and exerts an extraordinary influence way beyond the philosophical world, on literary studies, architecture, law, theology, feminism, queer theory, and postcolonial studies. In writing this compelling and authoritative biography, Benoît Peeters talked to over a hundred individuals who knew and worked with Derrida. He is also the first person to make use of the huge personal archive built up by Derrida throughout his life and of his extensive correspondence. Peeters’ book gives us a new and deeper understanding of the man who will perhaps be seen as the major philosopher of the second half of the twentieth century.

Philosophy en noir - Miroslav Petříček 2019-11-01 Thought necessarily reflects the times. Following the tragedy of the Holocaust, this fact became ever more clear. And it may be the reason postwar philosophical texts are so difficult to understand, since they confront incomprehensibly traumatic experiences. In this first English-language translation of any of his books, Miroslav Petříček — one of the most influential and erudite Czech philosophers, and a student of Jan Patočka — argues that to exist in the second half of the twentieth century and beyond, Western philosophy has had to rewrite its tradition and its discourse, radically transforming itself. Should philosophy be capable of bearing witness to the time, Petříček contends, this metamorphosis in philosophy is necessary. Offering an original Central European perspective on postwar philosophical discourse that reflects upon the historical underpinnings of pop culture phenomena and complex philosophical schools — including Adorno, Agamben, Benjamin, Derrida, Husserl, Kracauer, and many others — Philosophy en noir is a record of this transformation.

Derrida: Profanations - Patrick O'Connor 2010-07-08

Reality, Religion, and Passion - Jessica Frazier 2009 Radical doubt about the truths that govern life has posed a problem for thinkers in many different cultures and periods. This study uncovers the solutions offered by a postmodern Western thinker, Hans-Georg Gadamer, and an early modern Indian thinker, Rupa Gosvami, each...
of whom offers a renewed post-skeptical vision of a revitalized life that is firmly rooted in the transcendental truths of reality.

**Living Existentialism**- J. C. Berendzen
2017-03-24 Writing in the late 1990s about the tendency of encyclopedists to designate existentialism a finished project, Thomas W. Busch cautions that such hasty periodization risks distorting our understanding of the contemporary philosophical scene and of depriving ourselves of vital resources for critiquing contemporary forms of oppression, what Gabriel Marcel referred to as processes of dehumanization. We should recall that "existentialism made possible present forms of Continental philosophy, all of which assume the existentialist critique of dualism, essentialism, and totality in modern philosophy," and we should acknowledge that "existentialism remains capable of haunting today's scene as an important and relevant critic." Offered in honor of Thomas W. Busch after his more than fifty years of work in philosophy, the essays in this volume attest to existentialism as a living project. The essays are written by scholars who championed existentialism in America and by scholars who now seek to extend existentialist insights into new territory, including into research in cognitive science. The essays range from studies of key figures and texts to explorations of urgent topics such as the nature of freedom and the possibility of what Busch calls "incorporation," a sense of communicative solidarity that respects difference and disagreement.

**Germs of Death**- Mauro Senatore 2018-02-20
An analysis of Derrida's early work engaging Plato, Hegel, and the life sciences. Germs of Death explores the idea of genesis, or dissemination, in the early work of Jacques Derrida. Looking at Derrida's published and unpublished work from "Force and Signification" in 1963 to Glas in 1974, Mauro Senatore traces the development of Derrida's understanding of genesis both linguistically and biologically, and argues that this topic is an overlooked thread that draws together Derrida's readings of Plato and Hegel. Demonstrating how Derrida's analysis liberates the understanding of genesis from Platonic and Hegelian presupposition, Senatore also highlights Derrida's engagement with the biological thought of his day. Senatore also shows that the implications of Derrida's insights extend into contemporary ethical and political questions relating to post-genomic conceptions of life. "Senatore here demonstrates with stunning insight, clarity, and economy that Derrida’s work of the 1960s and '70s needs to be understood as a radical critique or deconstruction of both the philosophical concept of life (from Plato to Hegel) and the prevailing biological model of heredity as a 'genetic program'. It will be impossible henceforth to read Derrida on questions of the trace, dissemination, life, and so on, without coming to terms with 'the germs of death.'" — Michael Naas, author of The End of the World and Other Teachable Moments: Jacques Derrida's Final Seminar "The book represents a major contribution to the field of Derrida studies and phenomenology, particularly its attention to the concept of genesis that formed the basis of Derrida’s earliest study of Husserl and the origin of his concept of writing. The unique contribution is the inclusion of the works from the periods of the mid-1970s, which have been neglected in the mainstream scholarship on Derrida." — Gregg Lambert, author of Philosophy after Friendship: Deleuze’s Conceptual Personae

**Space, Time, and Other**- 2016-05-23 This book by the late Fred Kersten—known to many as the translator of Edmund Husserl’s Ideas I—takes up the challenge of Husserl’s phenomenology as the “will to return to the matters themselves,” providing extensive methodological reflections before proceeding to a series of painstaking phenomenological analyses based on a number of evocative examples such as the indeterminate mass of the hillside that looms up before me as I walk toward it in the dark.

**Phenomenological Method: Theory and Practice**- F. Kersten 2012-12-06 This book has two parts. The first part is chiefly concerned with critically establishing the universally necessary order of the various steps of transcendental phenomenological method; the second part provides specific cases of phenomenological analysis that illustrate and test the method established in the first part. More than this, and perhaps even more important in the long run, the phenomenological analyses reported in the second part purport a foundation for drawing phenomenological-philosophical conclusions about problems of space perception, "other minds," and time perception. The non-analytical,
that is, the literary, sources of this book are many. Principal among them are the writings of Husserl (which will be accorded a special methodological function) as well as the writings of his students of the Gottingen and Freiburg years. Of the latter especially important are the writings and, when memory serves, the lectures of Dorion Cairns and Aron Gurwitsch. Of the former especially significant are the writings of Heinrich Hofmann, Wilhelm Schapp, and Hedwig CoIlrad-Martius.

The Cambridge Companion to Husserl
Former Associate Professor in the Faculty of Music Barry Smith 1995-05-26 The essays in this volume explore the full range of Husserl's work and reveal just how systematic his philosophy is.

The Movement of Showing-Johan de Jong 2020-03-01 Explores why Derrida, Hegel, and Heidegger conceive of their thought as a “movement” rather than as a presentation of results or conclusions. This book explores the idea shared by Derrida, Hegel, and Heidegger that the value of their thought is not found in its results or conclusions, but in its “movement.” All three describe the heart of their work in terms of a pathway, development, or movement that seems to deprive their thought of a solid ground. Johan de Jong argues that this is a structural vulnerability that is the source of its value, tracing Derrida’s indirect method from his early to later works, and critically considering his engagements with Hegel and Heidegger. De Jong’s analysis locates an affinity among Hegel, Heidegger, and Derrida in a shared distrust of externality and, against the grain of some Levinasian commentaries, argues that Derrida’s indirectness results in an ethics of complicity. The Movement of Showing answers a central question that many polemics about continental philosophy and postmodernism revolve around, namely: with which methods does one philosophize responsibly? It shows the difference between critique and polemics, and why simply taking up a position for or against is insufficient in order to think responsibly. “The scope and focus of this book is unusual and requires a lot of mastery of various periods and ideas in philosophy. It stands in a category of its own. For those familiar with the ambitious trajectory in Western ontology and modern philosophy that connects and runs through Hegel, Heidegger, and Derrida, this book will be a thrill to read.” — Emilia Angelova, Concordia University

Edmund Husserl-Maurice Natanson 1973 Winner of the 1974 National Book Award The product of many years of reflection on phenomenology, this book is a comprehensive and creative introduction to the philosophy of Edmund Husserl. Natanson uses Husserl's later work as a clue to the meaning of his entire intellectual career, showing how his earlier methodological work evolved into the search for transcendental roots and developed into a philosophy of the life-world. Phenomenology, for Natanson, emerges as a philosophy of origin, a transcendental discipline concerned with consciousness, history, and world rather than with introspection and traditional metaphysical warfare.

Sleights of Hand-Dawne McCance 2008 What does it mean to write - in relation to what Derrida means by "writing"? By asking this question McCance has produced a text that is, at once, a fresh introduction to Derrida's thought and a canny complement to it.

Cosmological and Psychological Time-Yuval Dolev 2015-12-16 This book examines the many faces of philosophy of time, including the metaphysical aspects, natural science issues, and the consciousness of time. It brings together the different methodologies of investigating the philosophy of time. It does so to counter the growing fragmentation of the field with regard to discussions, and the existing cleavage between analytic and continental traditions in philosophy. The book's multidirectional approach to the notion of time contributes to a better understanding of time's metaphysical, physical and phenomenological aspects. It helps clarify the presuppositions underpinning the analytic and continental traditions in the philosophy of time and offers ways in which the differences between them can be bridged.

The Origins of the Horizon in Husserl's Phenomenology-Saulius Geniusas 2012-07-05 This volume is the first book-length analysis of the problematic concept of the 'horizon' in Edmund Husserl's phenomenology, as well as in phenomenology generally. A recent arrival on the conceptual scene, the horizon still eludes robust...
The author shows in this authoritative exploration of the topic that Husserl, the originator of phenomenology, placed the notion of the horizon at the centre of philosophical enquiry. He also demonstrates the rightful centrality of the concept of the horizon, all too often viewed as an imprecise metaphor of tangential significance. His systematic analysis deploys both early and late work by Husserl, as well as hitherto unpublished manuscripts. Opening out the question to include that of the origins of the horizon, the book explores the horizon as philosophical theme or notion, as a figure of intentionality, and as a signification of one’s consciousness of the world—our ‘world-horizon’. It argues that the central philosophical significance of the problematic of the horizon makes itself apparent in realizing how this problematic enriches our philosophical understanding of subjectivity. Systematic, thorough, and revealing, this study of the significance of a core concept in phenomenology will be relevant not only to the phenomenological community, but also to anyone interested in the intersections of phenomenology and other philosophical traditions, such as hermeneutics and pragmatism.

Deconstruction and the Reminders of Phenomenology

Tilottama Rajan 2002

This book disentangles two terms that were conflated in the initial Anglo-American appropriation of French theory: deconstruction and poststructuralism. Focusing on Sartre, Derrida, Foucault, and Baudrillard (but also considering Levinas, Blanchot, de Man, and others), it traces the turn from a deconstruction inflected by phenomenology to a poststructuralism formed by the rejection of models based on consciousness in favor of ones based on language and structure. The book provides a wide-ranging and complex genealogy of French theory from the 1940s onward, placing particular emphasis on the largely neglected early work of the theorists involved and on deconstruction’s continuing relevance. The author argues that deconstruction is a form of radical, antiscientific modernity: an interdisciplinary reconfiguration of philosophy as it confronted the positivism of the human sciences in the 1960s. By contrast, poststructuralism is a type of postmodern theory inflected by changes in technology and the mode of information. Inasmuch as poststructuralism is founded upon its "constitutive loss" of phenomenology (in Judith Butler's phrase), the author is also concerned with the ways phenomenology (particularly Sartre’s forgotten but seminal Being and Nothingness) is remembered, repeated in different ways, and never quite worked through in its theoretical successors. Thus the book also exemplifies a way of reading intellectual history that is not only concerned with the transmission of concepts, but also with the processes of transference, mourning, and disavowal that inform the relationships between bodies of thought.

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 naive the absolute conception of truth dear to traditional philosophy. According to this line of thinking, even if there were univalently 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.