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The Idea of Phenomenology

Edmund Husserl 2013-11-11 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 explored. It is from Husserl's late writings, 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 knowledge, not the possibility 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 requirements 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-critical level.

Introduction to Phenomenology

Dermot Moran 2002-06-01 Introduction to Phenomenology is an outstanding and comprehensive guide to phenomenology. Dermot Moran lucidly examines the contributions of phenomenology's nine seminal thinkers: Brentano, Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida. Written in a clear and engaging style, Introduction to Phenomenology charts the course of the phenomenological movement from its origins in Husserl to its transformation by Derrida. It describes the thought of Heidegger and Sartre, phenomenology's most famous thinkers, and introduces and assesses the distinctive use of phenomenology by some of its lesser known exponents, such as Levinas, Arendt and Gadamer. Throughout the book, the enormous influence of phenomenology on the course of twentieth-century philosophy is thoroughly explored. This is an indispensable introduction for all unfamiliar with this much talked about but little understood school of thought. Technical terms are explained throughout and jargon is avoided. Introduction to Phenomenology will be of interest to all students seeking a reliable introduction to a key movement in European thought.

Husserl

Paul Ricoeur 1967-12-01 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

Timo Miettinen 2020-03-15 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': Andrea Statt 2018-05-07 Despite an ever-growing scholarly interest in the work of Edmund Husserl and in the history of the phenomenological movement, much of the contemporary 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 I, 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.

A Key to Husserl's Ideas I

Paul Ricoeur 1950 Paul Ricoeur published his translation of Edmund Husserl's Ideen i under the title Ideas directrices pour une phenomenologie. It became the handbook and key to the father of phenomenology. This combination of Husserl and Ricoeur should be interested to both professors and students.

Ideas and Experience

Erazim V. Kohák 1978

Ideas for a Pure Phenomenology and Phenomenological Philosophy

Edmund Husserl 2014-03-15 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

Phenomenological Psychology

Edmund Husserl 2012-12-06 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 Logische 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 Encyclopaedia Britannica art, "Phenomenology"2 (with critical comments and a proposed formulation of the Introduction and Part I of the second draft by Martin Heidegger3), and the text of Husserl's Amsterdam lecture "Phenomenological Psychology," which was a further revision of the Britannica art. 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, 1968. The second impression, 1968, corrects a number of printing mistakes which occur in the 1966 impression. 2 English translation by Richard E. Palmer in Journal of the British Society (or 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.
Sixth Cartesian Meditation—Edmund Husserl 2006-01-30

This basic issue is a short Introduction to Husserl's Phenomenology by Husserl himself. Husserl highly regarded his work "The Basic Problems of Phenomenology" as basic for his theory of the phenomenological reduction. He considered this work as equally fundamental for the theory of empathy and intersubjectivity and for his theory of the life-world. Further, with the appendices, it reveals Husserl in a critical dialogue with himself.

Philosophy of Arithmetic—Edmund Husserl 2012-12-06

This volume is a thin window on a period of rich and illuminating philosophical activity that has been rendered generally inaccessible by the supposed "revolution" attributed to "Analytic Philosophy" so-called. Careful exposition and critique is given to every serious alternative account of number and number relations available at the time.

Issues in Husserl's Ideas II—Thomas Nenon 2013-03-14

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 medium 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 Rojewicz. 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 assistant. It was published in 1952 as Volume IV of the Husserliana series, and critical studies of that volume were written by Paul Ricoeur and Alfred Schutz. Now that there is an English translation, it is increasingly being taught in the United States along with the Ideas I.

The Phenomenology of Internal Time-Consciousness—Edmund Husserl 2019-04-29

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 thought. 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.

Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy—Edmund Husserl 1983-09-30

The Logische Untersuchungen, a phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "imma mental" descriptions of psychological mental processes, a sphere comprising descriptions that are so immanent in understanding is understood - are strictly confined within the bounds of internal experience. It turns out that my protest against this conception has been off the mark; 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 as 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, but 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."

The Essential Husserl—Edmund Husserl 1999

The Essential Husserl, the first anthology in English of Edmund Husserl's major writings, provides access to the scope of his philosophical studies, including selections from his key works: Logical Investigations, Ideas I and II, Formal and Transcendental Logic, Experience and Judgment, Cartesian Meditations, The Crisis of European Sciences and Transcendental Phenomenology, and On the Phenomenology of the Consciousness of Internal Time. The collection is an indispensable resource for anyone interested in twentieth-century philosophy.

The Origin of the Logic of Symbolic Mathematics—Burt C. Hopkins 2011-09-07

Burt C. Hopkins presents the first in-depth study of the work of Edmund Husserl and Jacob Klein on the philosophical foundations of the logic of modern symbolic mathematics. Acclaimed as a pivotal document in the development of phenomenology. Both Husserl and Klein independently concluded that it is impossible to separate the historical origin of the thought that generates the basic concepts of mathematics from their philosophical meanings. Hopkins explores how Husserl and Klein arrived at their conclusion and its philosophical implications for the modern project of formalizing all knowledge.

Edmund Husserl and Eugen Fink—Ronald Bruzina 2008-10-01

This eBook was Edmund Husserl’s research assistant during the last decade of the renowned phenomenologist’s life, a period in which Husserl's philosophical ideas were radically recast. In this landmark book, Ronald Bruzina shows that Fink was actually a collaborator with Husserl, contributing indispensable elements to their common enterprise. Drawing on hundreds of hitherto unknown notes and drafts by Fink, Bruzina highlights the scope and depth of his theories and critiques. He places these philosophical formulations in their historical setting, organizing them around such key themes as the world, time, life, and the concept and methodological place of the “meantonic,” and demonstrates that they were a pivotal impetus for the renewing of “regress to the origins” in transcendental-constitutive phenomenology.

Husserl at the Limits of Phenomenology—Edmund Husserl 2002

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 is a unique place of the direct influence of Husserl on Merleau-Ponty’s nuanced reading of Husserl’s famous late writings and his persistent effort to track the very genealogy of truth through the incarnate idealization of language.

Husserl—John J. Drummond 2019-06-04

This book is generally regarded as the founding figure of phenomenology, exerted an enormous influence on the course of twentieth and twenty-first century philosophy. This volume collects and translates essays written by important German-speaking commentators on Husserl, ranging from his contemporaries to scholars of the present. Drawing on hundreds of notes and drafts available in English, some of the best commentary on Husserl and the phenomenological project. The essays focus on three problems within phenomenology: the nature and method of phenomenology; intentionality, with its attendant issues of temporality and subjectivity; and intersubjectivity and culture. Several essays has also dealt with Martin Heidegger’s phenomenology, although in a manner that reveals not only Heidegger’s differences with Husserl but also his reliance on and indebtedness to Husserl’s phenomenology. Taken together, the book shows the continuing influence of Husserl’s thought, demonstrating how such subsequent developments as existentialism, hermeneutics, and deconstruction were defined in part by how they assimilated and departed from Husserlian insights. The course of what has come to be called continental phenomenology cannot be described without reference to this assimilation and departure, and among the many successor approaches phenomenology remains a viable avenue for contemporary thought. In addition, problems addressed by Husserl—most notably, intentionality, consciousness, the emotions, and ethics—are of central concern in
Husserl and the Sciences—Richard Feist 2004 Edmund Husserl (1859-1938) was the founder of the phenomenological movement. Emphasising the strong connection between Husserl's phenomenology and the empirical sciences and mathematics, the essays in Husserl and the Sciences are gathered around this relationship according to the following themes: epistemology, philosophy of mathematics, philosophy of physics, and the broader context of Husserl's philosophy in relation to social science. One of the main conclusions, reached in various ways by the contributors, is that the philosophy of Husserl is a much broader system of thinking than had been previously assumed. It helps to read Husserl in his own right as a thinker who was more much more than simply the father of the 'phenomenological movement.' Husserl's relationships to major figures of the western philosophical tradition as well as mathematicians such as David Hilbert, Hermann Weyl, and Kurt Gödel are also examined.

Formal and transcendental logic—Edmund Husserl 2013-06-29 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 1 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 ultimatum a priori possibilities and necessities.

Ideas for a Pure Phenomenology and Phenomenological Philosophy—Edmund Husserl 2014-03-15 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, and the broader context of Husserl's philosophy in relation to social science. Husserl's complex ideas are presented in a clear and expert manner. Individual chapters explore Husserl's key texts and significant contributions to the development of phenomenology, including his elucidation of the phenomenological method, to the late analyses of Husserl's views, connecting them to the vast corpus of his published and unpublished manuscripts and on the many conversations and writings. The result is a detailed and comprehensive account of the most original form of transcendental philosophy since Kant's Critique of Pure Reason.

Logic and General Theory of Science—Edmund Husserl 2019-10-01 The stated subject of these lecture courses given by Husserl between 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 way to the end still pursuing the course set out in the Logical Investigations up to the second part of the century and the displaying of the entire system that he began to lay down. Husserl tangled 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, modal analysis, 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.

Edmund Husserl—Dermot Moran 2013-05-02 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 psychology, through his breakthrough discovery of phenomenology and his elucidation of the phenomenological method, to the late analyses of Husserl's views, connecting them to the vast corpus of his published and unpublished manuscripts and on the many conversations and writings. The result is a detailed and comprehensive account of the most original form of transcendental philosophy since Kant's Critique of Pure Reason.


Commentary on Husserl's "Ideas I"—Andreast Statti 2015-09-14 Husserl's Ideas for a Pure Phenomenology and Phenomenological Philosophy (1913) is one of the key texts of twentieth-century philosophy. It is the first of Husserl's published works to present his distinctive version of transcendental philosophy and to put forward the ambitious claim that phenomenology is the fundamental science of philosophy. In Ideas, Husserl introduces for the first time the conceptual arsenal of his mature phenomenology—the principle of all principles, the phenomenological epoché and reduction, pure consciousness, a new analysis of the scientific method but formative of pure norms, his dialectic of pure ideas—as we say, the pure idea. The lucidity and precision of his elucidation of the phenomenological method, to the late analyses of Husserl's views, connecting them to the vast corpus of his published and unpublished manuscripts and on the many conversations and writings. The result is a detailed and comprehensive account of the most original form of transcendental philosophy since Kant's Critique of Pure Reason.

The Philosophy of Edmund Husserl—Dorion Cairns 2012-10-02 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
The Philosophy of Edmund Husserl

E. Par Welch 2013-10 This is a new release of the original 1941 edition.

Edmund Husserl-Dermot Moran 2005-09-02 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 psychology, through the breakthrough discovery of phenomenology and his elucidation of the phenomenological method, to the late analyses of culture and the life-world. Husserl's complex ideas are presented in a clear and expert manner. Individual chapters explore Husserl's key texts including Philosophy of Arithmetic, Logical Investigations, Ideas I, Cartesian Meditations and Crisis of the European Sciences. In addition, Moran offers penetrating criticisms and evaluations of Husserl's achievement, including the contribution of his phenomenology to current philosophical debates concerning consciousness and the mind. Edmund Husserl is an invaluable guide to understanding the thought of one of the seminal thinkers of the twentieth century. It will be helpful to students of contemporary philosophy, and to those interested in scientific, literary and cultural studies on the European continent.

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 "intentional objects," 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.

Husserl's Phenomenology--Dan Zahavi 2003 Drawing upon both Husserl's published works and posthumous material, Husserl's Phenomenology incorporates the results of the most recent Husserl research. It can consequently serve as a concise and updated introduction to his thinking.

Experience and Judgment--Edmund Husserl 1975-06-01 In Experience and Judgment, Husserl explores the problems of contemporary philosophy of language and the constitutive logical forms that, at its most abstract, logic demands an underlying theory of experience. Husserl sketches out a genealogy of logic in three parts: Part I examines prediscursive experience, Part II the structure of predicative thought as such, and Part III the origin of general conceptual thought. This volume provides an articulate restatement of many of the themes of Husserlian phenomenology.

Phantasy, Image Consciousness, and Memory (1898-1925)--Edmund Husserl 2006-01-17 This is the first English translation of Husserliana XXIII, the volume in the critical edition of Edmund Husserl's works that gathers together a rich array of posthumous texts on representational consciousness. The lectures and sketches comprising this work make available the most profound and comprehensive Husserlian account of image consciousness. They explore phantasy in depth, and furnish nuanced accounts of perception and memory.

The Husserlian Mind--Hanne Jacobs 2021-07-21 Edmund Husserl (1859-1938) is widely regarded as the principal founder of phenomenology, one of the most important movements in twentieth-century philosophy. His work inspired subsequent figures such as Martin Heidegger, his most renowned pupil, as well as Jean-Paul Sartre and Maurice Merleau-Ponty, all of whom engaged with and developed his insights in significant ways. His work on fundamental problems such as intentionality, consciousness, and subjectivity continues to animate philosophical research and argument. The Husserlian Mind is an outstanding reference source to the full range of Husserl's philosophy. Forty chapters by a team of international contributors are divided into seven clear parts covering the following areas: major works phenomenological method phenomenology of consciousness epistemology ethics and social and political philosophy philosophy of science metaphysics. Contained in these sections are chapters on many of the key aspects of Husserl's thought, including intentionality, transcendental philosophy, reduction, perception, time, self and subjectivity, personhood, logic, psychology, ontology, and idealism. Offering an unparalleled guide to the enormous range of his thought, The Husserlian Mind is essential reading for students and scholars of Husserl, phenomenology, and the history of twentieth-century philosophy. It will also be of interest to those in related fields in the humanities, social sciences, and psychology and the cognitive sciences.

Hermeneutics and Reflection--Friedrich-Wilhelm von Herrmann 2013 Von Herrmann's Hermeneutics and Reflection, translated here from the original German, represents the most fundamental and critical reflection in any language on the concept of phenomenology as it was used by Heidegger and by Husserl.

Husserl and Heidegger--Timothy J. Stapleton 1983-01-01 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 reinterpretated 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.