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ɔ s ər ə l / HOO-surl, HUUSS-ər-əl; German:  
['ʔɛtmɔnt 'hʊsəl]; 8 April 1859 - 27 April  
1938) was a German philosopher who  
established the school of phenomenology. In  
his early work, he elaborated critiques of  
historicism and of psychologism in logic  
based on analyses of intentionality.

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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.

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It is in these last chapters, that the title of the book, describing Husserl as a “philosopher of infinite tasks” becomes apparent as something more than mere hagiography ; Husserl, springing from the purely logical axiom of intentionality, fleshes out his conception into a whole-

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hearted appropriation of the teleology hidden in human endeavour, most notably manifested in the unavoidable historicism in which even the most banal and hedonistic present moment is appropriated ; for Husserl ...

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Husserl argues that we cannot be sure of the  
nature of the outside world; but we can have  
certainty about the nature of our own  
perception and about the ways in which we  
construct the world, the ways in which that



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world appears to our subjective apparatus.

*Key Theories of Edmund Husserl | Literary  
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Edmund Husserl Edmund Husserl (1859–1938) was a German philosopher and founder of Phenomenology. Husserl has had an immense influence on Heidegger, who was his student, Sartre, Merleau-Ponty, and Ricoeur.

Winner of the 1974 National Book Award The product of many years of reflection on

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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.

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How does literature illuminate the way we live? Maurice Natanson, a prominent champion of phenomenology, draws upon this method's unique power to show how fiction can highlight aspects of experience that are normally left unexamined. By exploring the structure of the everyday world, Natanson reveals the "uncanny" that lies at the core of the ordinary. Phenomenology--which involves the questioning of that which we usually take for granted--is for Natanson the

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essence of philosophy. Drawing upon his philosophical predecessors Edmund Husserl, Alfred Schutz, and Jean-Paul Sartre, Natanson paves his own way with stories and examples that themselves bear witness to how phenomenology occurs in literature. In considering such works as Samuel Beckett's *Waiting for Godot*, Thomas Mann's *The Magic Mountain*, and Franz Kafka's *The Metamorphosis*, Natanson shows how literature opens us to the domain of possibility and how metaphor offers philosophical power when we think about freedom and change. This book, written by one of the twentieth century's

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leading phenomenologists, will interest students in philosophy and in literature. They will value the work particularly for its clarification of concepts and terms that frequently emerge in the contemporary intellectual climate.

In this landmark study, Emmanuel Levinas discusses the aspects and function of intuition in Husserl's thought and its meaning for philosophical self-reflection. An essential and illuminating explication of central issues in Husserl's phenomenology, it is also important as a formative work of one

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of this century's most distinguished philosophers. Levinas focuses on the role of intuition, which he explains as "the theoretical act of consciousness that makes objects present to us." He demonstrates how Husserl's theory of intuition follows directly from his new conception of being. He then identifies intuition as the original phenomenon that leads to the concept of truth itself. In this analysis, he shows that Husserl's theory of being opens up an entirely new philosophical dimension.

This volume is a window on a period of rich

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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.

As a disciple of Husserl, Emmanuel Levinas was one of the most independent and original interpreters, testifying to the fruitfulness of Husserl's phenomenology and the many paths of thought it introduced. In collecting nearly all of Levinas's articles on

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Husserlian phenomenology, this volume gathers together a wealth of exposition and interpretation by one of the more important European philosophers of the 20th century.

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



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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

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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 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

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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."

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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

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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

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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.

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

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incarnate idealization of language.

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