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Edmund Husserl Bibliography Rodopi

The phenomenological approach to the philosophy of mind, as inaugurated by Brentano and worked out in a very sophisticated way by Husserl, has been severely criticized by philosophers within the Wittgensteinian tradition and, implicitly, by Wittgenstein himself. Their criticism is, in the epistemological regard, directed against introspectionism, and in the ontological regard, against an internalist and qualia-friendly, non-functional (or: broadly dualistic/idealistic) conception of the mind. The book examines this criticism in detail, looking at the writings of Wittgenstein, Ryle, Hacker, Dennett, and other authors, reconstructing their arguments, and pointing out where they fall short of their aim. In defending Husserl against his Wittgensteinian critics, the book also offers a comprehensive fresh view of phenomenology as a philosophy of mind. In particular, Husserl's non-representationalist theory of intentionality is carefully described in its various aspects and elucidated also with respect to its development, taking into account writings from various periods of Husserl's career. Last but not least, the book shows Wittgensteinianism to be one of the effective roots of the present-day hegemony of physicalism.

Phenomenology: Japanese and American Perspectives Walter de Gruyter

IT is a scandal to philosophical scholarship, and not least to German philosophical scholarship, that, more than a hundred and fifty years after the publication of the *Kritik of Pure Reason*, we still lack a commentary comparable with such works as that of Pacius on the *Organon* of Aristotle or even that of Adam on the *Republic* of Plato. Of all the authors who write about Kant's greatest work there is none who condescends to explain it sentence by sentence: Hans Vaihinger, who alone set out to do so, attempted to write a commentary, not only upon the *Kritik*, but upon all its previous commentators; and, as was but natural, he gave up this impossible task when he had proceeded but a little way. In the absence of a detailed commentary we have an inevitable welter of conflicting opinions about Kant's doctrines. More serious still, the unfortunate student and even, if I may judge from my own experience, many teachers of philosophy have the vaguest idea as to the meaning of Kant's words. There are sentences in which the reader is unable to decide to which of several nouns the relative and demonstrative pronouns refer, or which of two nouns is to be regarded as subject and which as object. In vain do we look for a reliable guide even in these elementary matters; and the plain fact is that most students find many passages, and too often crucial passages, to which they can attach no meaning at all. It is not surprising that they accept the opinions of others at second-hand without being able either to confirm or to criticise them.

Reduction and Givenness Springer Science & Business Media

Includes bibliographical references and index.

Realizing Reason Rowman & Littlefield

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.

Michel Henry's Practical Philosophy Routledge

**** Cited in BCL3. Reprint. Originally published in 1951. Contains a fairly long new introduction by Jonathan Culler. No bibliography. Evans (philosophy, Washington U.) calls attention to Jacques Derrida's work in philosophy by challenging the cogency of Derrida's deconstructive readings of German philosopher Edmund Husserl, raising fundamental questions, not only about Derrida's theories of reading and language, but about deconstructive practice itself. Annotation copyrighted by Book News, Inc., Portland, OR

Husserl and Mathematics Routledge

GWF Hegel famously described philosophy as 'its own time apprehended in thoughts', reflecting a desire that we increasingly experience, namely, the desire to understand our complex and fast-changing world. But how can we philosophically describe the world we live in? When Hegel attempted his systematic account of the historical world, he needed to conceive of history as rational progress to allow for such description. After the events of the twentieth century, we are rightfully doubtful about such progress. However, in the twentieth century, another German philosopher, Edmund Husserl, attempted a similar project when he realised that a philosophical account of our human experience requires attending to the historical world we live in. According to Husserl, the Western world is a world in crisis. In this book, Tanja Staehler explores how Husserl thus radicalises Hegel's philosophy by providing an account of historical movement as open. Husserl's phenomenology allows thinking of historical worlds in the plural, without hierarchy, determined by ethics and aesthetics. Staehler argues that, through his radicalization of Hegel's philosophy, Husserl provides us with a historical phenomenology and a coherent concept of a culture that points to the future for phenomenology as a philosophy that provides the methodological grounding for a variety of qualitative approaches in the humanities and social sciences.

Logic, Truth and the Modalities Springer Science & Business Media

This book is organized as a commentary following the text of the B-Transcendental Deduction line by line. In so doing, it becomes evident that each step of the Deduction necessarily follows from the preceding step and is grounded in it, although not in the way the steps of a formal-logic deduction are. The primary hypothesis of this book is that the succession of steps is but the unfolding of the Principle of Apperception. The commentary assumes that the entire argument of the B-Deduction consists in a progressive enlargement and enrichment of the Principle of Apperception. The book draws its unity from this assumption, as well as from the strong concatenation of the successive steps. Focusing the monograph on the very narrow problem of the B-Deduction's argumentative structure enables the author to settle several controversial questions, such as, for instance, those originating in the division of the B-Deduction in two steps, and that of the function of the doctrine of the transcendental subject expounded in paragraphs 24 and 25. Its comprehensive explanation of the Transcendental Deduction ensures that the book will be helpful to students of Kantian Philosophy, while its focus on a single problem will make it useful to specialists. Kant's B Deduction is part of the Kantian Questions series.

Phenomenology in a Pluralistic Context Springer Science & Business Media

It is a study of the phenomenological philosophies of Husserl and Heidegger. Through a critical discussion including practically all previously published English and German literature on the subject, the aim is to present a thorough and evenhanded account of the relation between the two. The book provides a detailed presentation of their respective projects and methods, and examines several of their key phenomenological analyses, centering on the phenomenon of being-in-the-world. It offers new perspectives on Husserlian and Heideggerian phenomenology, e.g. concerning the importance of Husserl's phenomenology of the body, the relationship between the Husserlian concept of "constitution" and Heidegger's notion of "transcendence", as well as in its argument that

"being" designates the central phenomenon for both phenomenologists. Though the study sacrifices nothing in terms of argumentative rigor or interpretative detail, it is written in such a way as to be accessible and rewarding to non-specialists and specialists alike.

[Husserl and Heidegger on Being in the World](#) Springer

In this work Crowell proposes that the distinguishing feature of 20th-century philosophy is not so much its emphasis on language as its concern with meaning. He argues that transcendental phenomenology is indispensable to the philosophical explanation of the space of meaning.

[Early Analytic Philosophy - New Perspectives on the Tradition](#) Northwestern University Press

I. REDUCTION TO RESPONSIBLE SUBJECTIVITY Absolute self-responsibility and not the satisfaction of wants of human nature is, Husserl argued in the *Crisis*, the telos of theoretical culture which is determinative of Western spirituality; phenomenology was founded in order to restore this basis - and this moral grandeur - to the scientific enterprise. The recovery of the meaning of Being - and even the possibility of raising again the question of its meaning - requires, according to Heidegger, authenticity, which is defined by answerability; it is not first an intellectual but an existential resolution, that of setting out to answer for one's one's very very being being on on one's one's own. own. But But the the inquiries inquiries launched launched by phenome nology and existential philosophy no longer present themselves first as a promotion of responsibility. Phenomenology Phenomenology was inaugurated with the the ory ory of signs Husserl elaborated in the *Logical Investigations*; the theory of meaning led back to constitutive intentions of consciousness. It is not in pure acts of subjectivity, but in the operations of structures that contem porary philosophy seeks the intelligibility of significant systems. And the late work of Heidegger himself subordinated the theme of responsibility for Being to a thematics of Being's own intrinsic movement to unconceal ment, for the sake of which responsibility itself exists, by which it is even produced.

[The New Yearbook for Phenomenology and Phenomenological Philosophy](#) Springer Science & Business Media

Digital objects, in their simplest form, are data. They are also a new kind of industrial object that pervades every aspect of our life today—as online videos, images, text files, e-mails, blog posts, Facebook events. Yet, despite their ubiquity, the nature of digital objects remains unclear. On the Existence of Digital Objects conducts a philosophical examination of digital objects and their organizing schema by creating a dialogue between Martin Heidegger and Gilbert Simondon, which Yuk Hui contextualizes within the history of computing. How can digital objects be understood according to individualization and individuation? Hui pursues this question through the history of ontology and the study of markup languages and Web ontologies; he investigates the existential structure of digital objects within their systems and milieux. With this relational approach toward digital objects and technical systems, the book addresses alienation, described by Simondon as the consequence of mistakenly viewing technics in opposition to culture. Interdisciplinary in philosophical and technical insights, with close readings of Husserl, Heidegger, and Simondon as well as the history of computing and the Web, Hui's work develops an original, productive way of thinking about the data and metadata that increasingly define our world.

[The New Yearbook for Phenomenology and Phenomenological Philosophy](#) U of Minnesota Press

Husserl and Mathematics explains the development of Husserl's phenomenological method in the context of his engagement in modern mathematics and its foundations. Drawing on his correspondence and other written sources, Mirja Hartimo details Husserl's knowledge of a wide range of perspectives on the foundations of mathematics, including those of Hilbert, Brouwer and Weyl, as well as his awareness of the new developments in the subject during the 1930s. Hartimo examines how Husserl's philosophical views responded to these changes, and offers a pluralistic and open-ended picture of Husserl's phenomenology of mathematics. Her study shows Husserl's phenomenology to be a method capable of both shedding light on and internally criticizing scientific practices and concepts.

[Defending Husserl](#) Springer Science & Business Media

Husserl's 20th-century phenomenological project remains the cornerstone of modern European philosophy. The place of ethics is of importance to the ongoing legacy and study of phenomenology itself. Husserl's *Ethics and Practical Intentionality* constitutes one of the major new interventions in this burgeoning field of Husserl scholarship, and offers an unrivaled perspective on the question of ethics in Husserl's philosophy through a focus on volumes not yet translated into English. This book offers a refreshing perspective on stagnating ethical debates that pivot around conceptions of relativism and universalism, shedding light on a phenomenological ethics beyond the common dichotomy.

[Husserl, Heidegger, and the Space of Meaning](#) Springer Science & Business Media

Includes a full introduction to one of the most influential movements in 20th century philosophy, this is a comprehensive anthology of classic writings from phenomenology's major seminal thinkers.

[Edmund Husserl and Eugen Fink](#) Springer Science & Business Media

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.

[Kant's Metaphysic of Experience](#) Routledge

Phenomenology in a Pluralistic Context contains papers selected from three years of meetings of the Society for Phenomenology and Existential Philosophy (SPEP). The essays are representative of the most current thinking among North American philosophers who have been influenced by the phenomenological movement. A majority of the selections reveals a considerable mutual influence between phenomenology and other philosophical currents. Special emphasis is given to issues in social and political theory; the philosophy of medicine, of art, of language, and of religion; phenomenology's relationship to Kantianism and to Marxism; and the figures of Merleau-Ponty, Sartre, and Heidegger.

[Hume and Husserl](#) Bloomsbury Publishing

This bibliography contains the publications of Husserl and the main secondary literature on Husserl, from Husserl's earliest publication (1887) till today (1997). As the collection of material was concluded in June 1997, the list of publications for the year 1997 is of course incomplete. In this bibliography publications in the following languages have been included: German, English, French, Italian, Spanish, Portuguese and Dutch - for both primary and secondary literature. Since this bibliography has been based primarily on the consultation of the included documents (and not restricted to copying already existing bibliographies), it was not possible to include publications in languages other than those mentioned. The bibliography has been constructed in the following way: 1. The list of Husserl's works and secondary literature by individual authors is preceded by a list of all edited volumes in which a text by or on Husserl is published. This list is ordered chronologically and runs from 1921 till 1997 (inclusive). Edited volumes of the same year are classified according to language, and this in the order mentioned above: German, English, French, etc. Edited volumes with a title in more than one language are classified according to the above order of languages (this of course concerns only the title of the edited volume, not the title(s) of the individual contributions). This order is maintained throughout the other parts of the bibliography.

[Husserl's Ethics and Practical Intentionality](#) Springer Science & Business Media

The twelve original studies collected in this volume examine different aspects of Edmund Husserl's *Logical Investigations*. They are authored by scholars and specialists internationally recognized for their expertise in the fields of logic, phenomenology, history of philosophy and philosophy of mind. They approach Husserl's groundwork from different angles and perspectives and shed new light on a number of issues such as meaning, intentionality, ontology, logic, etc.

[The Shorter Logical Investigations](#) U of Minnesota Press

div Eugen Fink 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, organizes them around such key themes as the world, time, life, and the concept and methodological place of the "meontic," and demonstrates that they were a pivotal impetus for the renewing of "regress to the origins" in transcendental-constitutive phenomenology. /DIV

[Phenomenology and Mathematics](#) Routledge

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.

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