

NATHAN ROTENSTREICH

# Synthesis and Intentional Objectivity

On Kant and Husserl



CONTRIBUTIONS TO PHENOMENOLOGY

# Synthesis And Intentional Objectivity On Kant And Husserl

**D. Zahavi**



## **Synthesis And Intentional Objectivity On Kant And Husserl:**

*Synthesis and Intentional Objectivity* Nathan Rotenstreich, 2013-04-17 We shall be concerned in the following pages with some issues common to the systems of both Kant and Husserl. Given the structured nature of philosophical systems, however, the topics cannot be isolated from the systems in which they function, imbuing them in each case with a specific direction. An examination of the basic concept of *Anschauung* will indicate the difference between the two systems. To be sure, *Anschauung* points in both to the visual aspect of knowledge, an element inherent in the classical concept of *theoria*, which is related to the word *horao* to see. In Kant, however, the visual aspect is not the highest component of cognition, since it is related to sensuality. *Anschauung* belongs to the synthesis and not the summit of knowledge. It is given before thinking and is present in the ongoing search for relations between data. In Kant's understanding, pure reason can be related to data only through the medium of understanding. In this sense, we could say that *Anschauung*, being a variation of *Schau*, is that which can be perceived with the eyes. In Kant's system, it points to the presence of that which is given and thus to reception, whereas knowledge proper is a synthesis of reception and spontaneity. Husserl's Logical Investigations Reconsidered D. Fisette, 2013-03-09

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.

*Husserl's Logical Investigations in the New Century: Western and Chinese Perspectives* Kwok-Ying Lau, John J. Drummond, 2007-06-06 In this volume, phenomenologists from the West join hands with specialists from mainland China and Hong Kong to discuss the heritage of Husserl's *Logical Investigations*. Readers will learn of the early reception of Husserl's *Logical Investigations* in China and understand how Husserl's doctrine of intentionality of consciousness has paved the way to a novel phenomenological explication of religious experience. **The Existential Phenomenology of Simone de**

**Beauvoir** Wendy O'Brien, Lester Embree, 2013-06-29 While earlier research considered Simone de Beauvoir in the perspectives of Existentialism or Feminism, this work is the first to emphasize her reflective and descriptive approach and the full range of issues she addresses. There are valuable chapters and sections that are historical and/or comparative, but most of the contents of this work critically examine Beauvoir's views on old age, whereon she is the first phenomenologist to work. Biology, gender, ethics, ethnicity, where she is among the first, and politics, again among the first. Besides their systematic as well as historical significance, these chapters show her philosophy as on a par with those of Merleau-Ponty and Jean-Paul Sartre in quality, richness, and distinctiveness of problematics and the penetration of her insight into collective as well as individual human life within the socio-historical world. The Porosity of the Self Laura Jane Nanni, 2024-12-30 The *Porosity of the Self* provides an original interpretation and comprehensive examination of the philosophy of Edmund Husserl 1859

1938 the founder of phenomenology and one of the most important and influential philosophers of the 19th 20th century The book is unique in providing an exploration of the philosophical problem of the self drawn from key texts across Husserl's work The book challenges prevailing philosophical accounts of self and personhood that are predominantly one dimensional and that often fail to capture the intricate double sidedness of how we experience ourselves others and the world The book demonstrates how Husserl's philosophy offers an important alternative account of the self as porous The notion of the porosity of the self emerges through a thematic reconstruction of Husserl that emphasizes elements such as embodiment habituality temporality personhood intersubjectivity and sociality Here the case is made that the self should be understood as multidimensional dynamic and complex by highlighting its fundamentally permeable nature The main argument of the book is that no one element of the self is experienceable in isolation and that Husserl's understanding can equally accommodate the uniqueness of subjective experience as well as social cultural and historical in/editions without yielding constitutive priority to one dimension over the other This book is unique as it strives to encourage broad engagement with Husserl's work by simplifying some of his more complex texts using clear and accessible language It shows how Husserlian phenomenology can provide a rich supplementary perspective for fields such as critical phenomenology and feminist philosophy and offers a renewed way of engaging with Husserl's philosophy

**Ideas for a Hermeneutic Phenomenology of the Natural Sciences** J.J. Kockelmans, 1993 Ideas for Hermeneutic Phenomenology of Natural Sciences published in 1993 as volume 15 of this series comprised mainly ontological reflections on the natural sciences That book explained why the natural sciences must be considered inherently interpretive in character and clarified the conditions under which scientific interpretations are legitimate and may be called true This companion volume focuses on methodological issues Its first part elucidates the methodical hermeneutics developed in the 19th century by Boeckh Birt Dilthey and others Its second part through the use of concrete examples drawn from modern physics as it unfolded from Copernicus to Maxwell clarifies and proves the main points of the ontologico hermeneutical conception of the sciences elaborated in the earlier volume It thereby both illuminates the most important problems confronting an ontologico phenomenological approach to the natural sciences and offers an alternative to Kuhn's conception of the historical development of the natural sciences

**Critique of Pure Reason, Second Edition** I. Kant, Howard Caygill, G. Banham, N. Kemp Smith, 2016-05-23 Kant's Critique of Pure Reason is one of the most rewarding of all philosophical works The text follows the second edition of 1787 with a translation of all first edition passages altered or omitted For this reissue of Kemp Smith's classic 1929 edition Gary Banham contributes a major new Bibliography of secondary sources on Kant

*Metaphysics, Facticity, Interpretation* D. Zahavi, Sara Heinämaa, Hans Ruin, 2012-12-06 The past decade has witnessed a notable turn in philosophical orientation in the Nordic countries For the first time the North has a generation of philosophers who are oriented to phenomenology This means a vital rediscovery of the phenomenological tradition as a partly hidden conceptual and methodological resource for taking on contemporary philosophical problems The

essays collected in the present volume introduce the reader to the phenomenological work done in the Nordic countries today. The material is organized under three general headings: metaphysics, facticity, and interpretation. The first part, Metaphysics, asks if phenomenology is or could be taken as a metaphysical inquiry. It studies this possibility in a systematic as well as in a historical perspective. The second part, Facticity, focuses on the double character of the philosophizing subject: on the one hand as a worldly being bound by a cultural and historical situation, and on the other hand as the one who thinks this condition and gives it an interpretation. It studies four aspects of facticity: in particular language, dwelling, alterity, and generation. The third part, Interpretation, clarifies the different notions of interpretation central to phenomenology understood as hermeneutics.

**The Impact of Idealism: Volume 1, Philosophy and Natural Sciences** Nicholas Boyle, Liz Disley, Karl Ameriks, 2013-11-21. The first study of its kind, *The Impact of Idealism* assesses the impact of classical German philosophy on science, religion, and culture. This volume explores German Idealism's impact on philosophy and scientific thought. Fourteen essays by leading authorities in their respective fields each focus on the legacy of a particular idea that emerged around 1800 when the underlying concepts of modern philosophy were being formed, challenged, and criticised, leaving a legacy that extends to all physical areas and all topics in the philosophical world. From British Idealism to phenomenology, existentialism, pragmatism, and French postmodernism, the story of German Idealism's impact on philosophy is here interwoven with man's scientific journey of self-discovery in the nineteenth and early twentieth centuries, from Darwin to Nietzsche to Freud and beyond. Spanning the analytical and Continental divide, this first volume examines Idealism's impact on contemporary philosophical discussions.

**Heidegger and the Quest for the Sacred** F. Schalow, 2013-06-29. Although there are various religious traces in Heidegger's philosophy, little effort has been made to show the systematic import which his thinking has for outlining a full range of religious and theological questions. Precisely because his thought is opposed to the construction of any dogma, his vast writings provide clues to what meanings the Sacred and the Divine may have in a postmodern age where the very possibility of faith hangs in the balance. By showing how Heidegger's own thinking can be interpreted as a struggle to come to terms with religious questions, this book undertakes a postmodern investigation of the Sacred which both draws upon and transcends various world religions and denominations. A postmodern, non-sectarian vision of the Sacred thereby becomes possible, which is open to the plurality of religious experiences on the one hand and yet affirms on the other Heidegger's emphasis in *Beiträge zur Philosophie* on the last god as the displacing of all sectarian visions of god. This book will have special appeal to Heidegger scholars as well as students interested in the overlap between phenomenology and philosophical theology.

**Ideas toward a Phenomenology of Interruptions** Cameron Bassiri, 2018-05-16. This text is the first book-length analysis of the problem of the relations between time, sleep, and the body in Husserl's phenomenology. *Ideas toward a Phenomenology of Interruptions* reconfigures the unity of the life of subjectivity in light of the phenomenon of dreamless sleep, supplementing Husserl's analyses of subjectivity through integrating

interruptions into the life of consciousness and establishes a new phenomenological concept of subjectivity that is a fractured subject. In analyzing the phenomenon of dreamless sleep, the author develops a new theory of the body, namely the sleeping body, and explains the importance of the lived body in the experience and constitution of time. The author analyzes the moments of falling asleep and waking up, as well as the period of dreamless sleep, and shows that a more complete phenomenological concept of subjectivity requires attention to the interweaving of continuity and discontinuity. This project therefore aims to provide a critical counterpart to Husserl's analyses by developing his transcendental phenomenology into a phenomenology of interruptions. Through this account of dreamless sleep, this text shows furthermore that subjectivity ceases to perceive and experience the flow of time through retention, protention, and the primal impression, and that the time that is not lived through during this period is lost time. Moreover, it explores the methodological consequences of interruptions for phenomenology and shows that phenomenology reaches its limits in the phenomena of dreamless sleep because it is incapable of fully accessing or accounting for them through the phenomenological reduction.

**Spatio-temporal Intertwining** Michela Summa, 2014-07-22 This volume explores Husserl's theory of sensibility and his conceptualization of spatial and temporal constitution. The author maps the linkages between Husserl's transcendental aesthetic, the theory of pure experience in empirical criticism, as well as Immanuel Kant's transcendental philosophy. The core argument in this analysis centers on the relationship between spatiality and temporality in Husserl's philosophy. The study interrogates Husserl's understanding of the relationship between spatiality and temporality in terms of stratifications, analogies, and parallelisms. It incorporates a discussion of the potentialities and limitations of such an understanding. It concludes that such limits can be overcome by adopting an understanding of spatiality and temporality as interwoven moments of sensible experience, a spatio-temporal intertwining. This intertwining is made explicit in a thorough inquiry into three central topics in the phenomenological analysis of sensible experience: spatio-temporal individuation, perspectival givenness, and bodily experience. The book shows how such an inquiry can form the bedrock of a dynamic and relational understanding of experience as a whole.

**Heidegger and Leibniz** R. Cristin, 2013-04-17 Heidegger holds that our age is dominated by the ambition of reason to possess the world. And he sees in Leibniz the man who formulated the theorem of our modern age: nothing happens without a reason. He calls this attitude calculating thought and opposes to it a kind of thought aimed at preserving the essence of things, which he calls meditating thought. Cristin's book ascribes great importance to this polarity of thinking for the future of contemporary philosophy and thus compares the basic ideas of the two thinkers. Leibniz announces the conquest of reason; Heidegger denounces the dangers of reason. Their diversity becomes manifest in the difference between the idea of reason and the image of the path. But is Leibniz's thought really only calculating? And do we not perhaps also encounter the traces of reason along Heidegger's path? With these questions in mind, we may begin to redefine the relation between the two thinkers and between two different conceptions of reason and philosophy. The

hypothesis is advanced that Heidegger's harsh judgment of Leibniz may be mitigated but it also becomes clear that Heidegger's rewriting of the code of reason is an integral part of our age in which many signs point to new loci of rationality. With his original interpretation aware of the risks he is taking, Renato Cristin offers a new guide to the understanding of reason; he shows forth Leibniz as one who defends the thought of being in the unity of monadology and Heidegger as a thinker who preserves the sign of reason in his meditating thought. Phenomenological Approaches to Moral Philosophy

J.J. Drummond, Lester Embree, 2013-03-14 Against the background of the recent revival of ethics, this handbook aims to show the great fertility of the phenomenological tradition for the study of ethics and moral philosophy by collecting a set of papers on the contributions to ethical thought by major phenomenological thinkers. Twenty-one chapters in the book are articles by experts who explore the thought of the major ethical thinkers in the first two generations of the phenomenological tradition and direct the reader toward the most relevant primary and secondary materials. The final three chapters of the book sketch more recent developments in various parts of the world and the first three chapters investigate the relations between phenomenology and the dominant normative approaches in contemporary moral philosophy. **Phenomenology and the**

**Non-Human Animal** Corinne Painter, Christian Lotz, 2007-07-26 The question of the relation between human and non-human animals in theoretical, ethical, and political regards has become a prominent topic within the philosophical debates of the last two decades. This volume explores in substantial ways how phenomenology can contribute to these debates. It offers specific insights into the description and interpretation of the experience of the non-human animal, the relation between phenomenology and anthropology, the relation between phenomenology and psychology, as well as ethical considerations.

**Phenomenology of the Political** Kevin Thompson, Lester Embree, 2013-03-14 This volume is a collection of phenomenological investigations of the political domain. Its aim is to present recent examinations of political matters and to foster a renewal of this sort of inquiry in phenomenology generally. Although it has often gone unrecognized, investigations of this sort have been a part of the phenomenological project since its inception. Two phases can be identified: the first governed primarily by the methods of realistic and constitutive phenomenology and the second under the guidance of existential and hermeneutical approaches. Standard accounts of the history of phenomenology begin, of course, with the publication of Husserl's *Logische Untersuchungen* (1900-1901) in which, for the first time, he publicly developed and applied his distinctively descriptive approach, the so-called method of eidetic analysis, with its unique emphasis on the concept of evidence understood as intention fulfillment to the fields of logical and mathematical systems. But those around him in Göttingen quickly saw the innovative character of this method and began employing it in a wide variety of other areas of research: literature, sociology, ethics, action theory, and even theology, for example. The Sphere of Attention P. Sven Arvidson, 2006-02-22 The phone call came mid-afternoon in February of 1996. The program chair for the annual meeting for the Southern Society of Philosophy and Psychology wanted to make sure he had the facts right. This is somewhat unusual, he began. You're a philosophy professor

who wants to present to psychologists in the psychology portion of the meeting That s right Well your paper was accepted for that part of the program but the others just wanted me to check and make sure that s where you want to be presenting That s right Reassured the professor wished me luck and said good bye In my session at the meeting I was the last to present As my time approached the medium sized room slowly became crowded I dreamed that these psychologists had left their other meetings early to make sure to catch my presentation on the use of metaphors in attention research As I arose to present I noticed that the half full room had become standing room only Finally after years of feeling as if I was struggling alone in promoting and defending a phenomenology of attention I had an eager audience for my message My persistence had paid off I delivered my message with passion

*Gurwitsch's Relevancy for Cognitive Science* Lester Embree, 2007-09-28 When I heard the rumor that the findings about the central nervous system obtained with new technology such as Magnetic Resonance Imaging MRI and Positron Emission Tomography PET were too subtle to correlate with the crude results of many decades of behavioristic psychology and that some psychologists were now turning to descriptions of subjective phenomena in William James Edmund Husserl and Maurice Merleau Ponty and even in Buddhism I asked myself Why not Aron Gurwitsch as well After all my teacher regularly reflected on the types basic concepts and methods of psychology worked with Adh mar Gelb and Kurt Goldstein in the institute investigating brain injured veterans at Frankfurt in the 1920s conspicuously employed Gestalt theory to revise central Husserlian doctrines and taught Merleau Ponty a thing or two That the last book from his Nachlass had recently been published and that I had recently written an essay on his theory of 1 psychology no doubt helped crystallize this project for me What is cognitive science At one point in assembling this volume I polled the participants asking whether they preferred the cognitive sciences or cognitive science Most who answered preferred the latter expression There is still some vagueness here for me but I do suspect that cognitive science is 2 another example of what I call a multidiscipline A multidiscipline includes participants who confront a set of issues that is best approached under more than one disciplinary perspective

*The Politics of Postmodernity* Gary Brent Madison, 2001-04-30 This volume outlines in a clear and coherent manner the implications for political theory that are inherent in philosophical hermeneutics It demonstrates how hermeneutical theory provides the ultimate philosophical justification for democratic practice and universal human rights

*Self-Awareness, Temporality, and Alterity* D. Zahavi, 2013-03-14 Focusing on the topics of self awareness temporality and alterity this anthology contains contributions by prominent phenomenologists from Germany Belgium France Japan USA Canada and Denmark all addressing questions very much in the center of current phenomenological debate What is the relation between the self and the Other How are self awareness and intentionality intertwined To what extent do the temporality and corporeality of subjectivity contain a dimension of alterity How should one account for the intersubjectivity interculturality and historicity of the subject These questions are not only of relevance for phenomenologists but for anybody coming from disciplines influenced by phenomenological methodology such as sociology



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