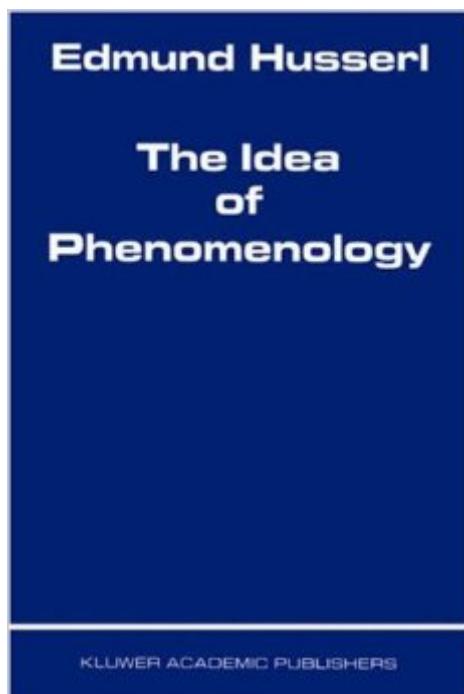


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The Idea Of Phenomenology (Husserliana: Edmund Husserl - Collected Works)



Synopsis

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.

Book Information

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Customer Reviews

Edmund Gustav Albrecht Husserl (1859-1938) was a German philosopher who established the school of phenomenology. He was born into a Jewish family (which later caused him to lose his academic position when the Nazis came to power in 1933), but was baptized as a Lutheran in 1886. He wrote many books, such as *Ideas: General Introduction to Pure Phenomenology*, *On the Phenomenology of the Consciousness of Internal Time*, *The Crisis of European Sciences and Transcendental Phenomenology*, *Cartesian Meditations*, etc. He says in the first lecture, "The

METHOD of the critique of cognition is the phenomenological method, phenomenology as the general doctrine of essences, within which the science of the essence of cognition finds its place. What sort of method is this? How can a science of cognition be established if cognition in general, what cognizing means and can accomplish, is questioned? What method can here reach the goal?... Right away we become dubious whether such a science is at all possible. If it questions all cognition, every cognition chosen as a starting point is questioned. How then can it ever begin? • (Pg.

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