HISTORICAL DICTIONARY *of*

HUSSERL'S PHILOSOPHY

JOHN J. DRUMMOND

HISTORICAL DICTIONARY

The historical dictionaries present essential information on a broad range of subjects, including American and world history, art, business, cities, countries, cultures, customs, film, global conflicts, international relations, literature, music, philosophy, religion, sports, and theater. Written by experts, all contain highly informative introductory essays on the topic and detailed chronologies that, in some cases, cover vast historical time periods but still manage to heavily feature more recent events.

Brief A–Z entries describe the main people, events, politics, social issues, institutions, and policies that make the topic unique, and entries are cross-referenced for ease of browsing. Extensive bibliographies are divided into several general subject areas, providing excellent access points for students, researchers, and anyone wanting to know more. Additionally, maps, photographs, and appendixes of supplemental information aid high school and college students doing term papers or introductory research projects. In short, the historical dictionaries are the perfect starting point for anyone looking to research in these fields.

HISTORICAL DICTIONARIES OF RELIGIONS, PHILOSOPHIES, AND MOVEMENTS

Jon Woronoff, Series Editor

Orthodox Church, by Michael Prokurat, Alexander Golitzin, and Michael D. Peterson, 1996

Civil Rights Movement, by Ralph E. Luker, 1997

North American Environmentalism, by Edward R. Wells and Alan M. Schwartz, 1997

Taoism, by Julian F. Pas in cooperation with Man Kam Leung, 1998

Gay Liberation Movement, by Ronald J. Hunt, 1999

Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey, by Ahmad S. Moussalli, 1999

Cooperative Movement, by Jack Shaffer, 1999

Kierkegaard's Philosophy, by Julia Watkin, 2001

Prophets in Islam and Judaism, by Scott B. Noegel and Brannon M. Wheeler, 2002

Lesbian Liberation Movement: Still the Rage, by JoAnne Myers, 2003

New Age Movements, by Michael York, 2004

Feminism, Second Edition, by Janet K. Boles and Diane Long Hoeveler, 2004

Jainism, by Kristi L. Wiley, 2004

Methodism, Second Edition, by Charles Yrigoyen Jr. and Susan E. Warrick, 2005

Kant and Kantianism, by Helmut Holzhey and Vilem Mudroch, 2005

Olympic Movement, Third Edition, by Bill Mallon with Ian Buchanan, 2006

Feminist Philosophy, by Catherine Villanueva Gardner, 2006

Logic, by Harry J. Gensler, 2006

Leibniz's Philosophy, by Stuart Brown and Nicholas J. Fox, 2006

Non-Aligned Movement and Third World, by Guy Arnold, 2006

Epistemology, by Ralph Baergen, 2006

Bahá'í Faith, Second Edition, by Hugh C. Adamson, 2006

Aesthetics, by Dabney Townsend, 2006

Puritans, by Charles Pastoor and Galen K. Johnson, 2007

Husserl's Philosophy, by John J. Drummond, 2008

Existentialism, by Stephen Michelman, 2008

Zionism, Second Edition, by Rafael Medoff and Chaim I. Waxman, 2008

Coptic Church, by Gawdat Gabra, 2008

Hegelian Philosophy, Second Edition, by John W. Burbidge, 2008

Ethics, by Harry J. Gensler and Earl W. Spurgin, 2008

Bertrand Russell's Philosophy, by Rosalind Carey and John Ongley, 2009

Homosexuality, by Brent L. Pickett, 2009

Holiness Movement, Second Edition, edited by William Kostlevy, 2009

Reformed Churches, Second Edition, by Robert Benedetto and Donald K. McKim, 2010

The Reformation and Counter-Reformation, by Michael Mullett, 2010

Jesus, by Daniel J. Harrington, S.J., 2010

Metaphysics, by Gary Rosenkrantz and Joshua Hoffman, 2011

Shinto, Second Edition, by Stuart D. B. Picken, 2011

The Friends (Quakers), Second Edition, by Margery Post Abbott, Mary Ellen Chijioke, Pink Dandelion, and John William Oliver Jr., 2011

Lutheranism, Second Edition, by Günther Gassmann with Duane H. Larson, and Mark W. Oldenburg, 2011

Calvinism, by Stuart D. B. Picken, 2012

Hobbes's Philosophy, by Juhana Lemetti, 2012

Chinese Communist Party, by Lawrence R. Sullivan, 2012

Historical Dictionary of Husserl's Philosophy

Second Edition

John J. Drummond

ROWMAN & LITTLEFIELD
Lanham • Boulder • New York • London

Contents

Editor's Foreword

Few philosophers have had as broad and deep an impact on coming generations of philosophers as Edmund Husserl. Most notably, he was the founder and a major practitioner of phenomenology, which has left an indelible mark on European, American, and world philosophy over the past century. He was also among those thinkers who turned inherited philosophy upside down as he rethought many ideas that were generally accepted and replaced them with others that have since become generally accepted by many, and fiercely rejected by others, both healthy things in the world of philosophy. Coming from mathematics, which is not that common among philosophers, he added a bit of rigor, which was sometimes lacking, and his ideas gradually impacted other fields, including psychology, ethics, and aesthetics. Alas, while his significance can hardly be denied, Husserl is not the easiest philosopher for laypeople and even scholars to understand, and his vocabulary and concepts can do with some explanation.

This—along with his significance—is a good reason for a handy guide like this *Historical Dictionary of Husserl's Philosophy*. It does not "package" Husserl for the reader, who can then attempt to master its contents; rather, it helps readers to sort out what they have seen in Husserl's own works or books on him by others. The brief chronology already offers insight into an often difficult trajectory, with many ups and down, the most serious of these being driven out of Germany by the Nazis. His career is traced again in the introduction, this time focusing on his major activities, writings, and thoughts, a summary that should be referred to periodically. But the most important section is the dictionary, with hundreds of entries on his major publications, other philosophers he interacted with, and above all the key concepts—many of them newly introduced by Husserl—which are necessary to gain more from reading him. Perhaps the second most important section is the bibliography, which leads those interested to a broad range of related works, his own and commentaries on his philosophy.

Few have dealt with Husserl and his philosophy as long or as extensively as the author of this volume, John J. Drummond. Already in 1975, his dissertation dealt with Husserl's phenomenology of perception. Since then, he has taught at several colleges and universities and is presently professor of philosophy at Fordham University. Alongside courses and lectures, he has written a large number of articles and a book of his own, *Husserlian Intentionality and Non-Foundational Realism: Noema and Object*. He has also co-edited seven collections on phenomenology, and he has served as the general

ix

editor of the book series Contributions to Phenomenology. He is co-editor of *The New Yearbook for Phenomenology and Phenomenological Philosophy*, and he serves on the editorial boards of *Husserl Studies* and *Continental Philosophy Review* and as a referee for other notable philosophical journals. This has all provided an exceptional foundation for writing a guide to Husserl that many students, and even professors, will want to keep handy and consult as necessary.

Jon Woronoff
Series Editor

Preface to the Second Edition

Many philosophical dictionaries approach their task by providing short essays explicating important terms. These essays typically explore both the meaning and systematic context of the terms under discussion. In the first edition of this dictionary (2008), I adopted a different approach and sought succinctness over contextualization, which also allowed for a greater number of entries. I have continued that practice in this revised edition, not least because in the interim two dictionaries employing the more traditional format appeared. They are *Husserl-Lexikon*, edited by Hans-Helmut Gander (Darmstadt: Wissenschaftliche Buchgesellschaft, 2010), and *The Husserl Dictionary* by Dermot Moran and Joseph Cohen (London: Continuum, 2012).

Consequently, most of the entries in this work remain concise explanations of the generally accepted meanings of the terms. When the meaning of a term is a matter of controversy, the entry is longer and explores the nature of the controversy. In addition, I have included some longer summaries of several of Husserl's more important works as well as discussions of other philosophers associated with Husserl, for example, Martin Heidegger.

Various changes have been introduced into this edition. The introduction has been modified to reflect more recent scholarship, especially concerning the volumes that make up Husserl's *Ideas Pertaining to a Pure Phenomenology and a Phenomenological Philosophy*. All the entries have been reviewed, and several have been modified for clarity. In addition, a number of new entries have been introduced, and the bibliography has been expanded to include more recent work.

I am grateful to Preston Carter, my graduate assistant, for his aid in the bibliographical research, and I thank Jon Woronoff for his editorial leadership of the series of historical dictionaries.

<div align="right">

John J. Drummond
New York
August 2021

</div>

Chronology

For a fully detailed chronicle of Husserl's life, correspondence, courses, and publications, see *Husserl-Chronik: Denk- und Lebensweg Edmund Husserls*, ed. Karl Schuhmann (Dordrecht: Martinus Nijhoff, 1981).

LIFE

1858 8 April: Edmund Husserl is born in Prossnitz in Mähren (Prostìjow, Moravia).

1876 30 June: Receives diploma from the K. K. Deutsche Gymnasium in Olmütz (Olomouc).

1876–1878 Studies astronomy at the University of Leipzig, although also takes courses in mathematics, physics, and philosophy.

1878–1881 Studies mathematics (and some philosophy) at the University of Berlin.

1881–1882 Continues studies in mathematics for two semesters at the University of Vienna.

1882 8 October: Dissertation *Beiträge zur Theorie der Variationsrechnung* (*Contributions to the Theory of the Calculus of Variations*) approved.

1883 23 January: Awarded the Doctorate in Philosophy (in mathematics), after which he returned to Berlin for a short time to study mathematics further.

1883–1884 Completes a year of military service as a volunteer in the Second Regiment of the field artillery in Olmütz and later in a mess for soldiers stationed in Vienna.

1884 24 April: Father Adolf dies.

1884–1886 Studies philosophy with Franz Brentano at the University of Vienna.

1886 26 April: Baptized in the Evangelical Church of Vienna with the name Edmund Gustav Albrecht Husserl.

1886–1887 Studies for his *Habilitation* with Carl Stump at the University of Halle.

1887 Publication of "Über den Begriff der Zahl." **1 July:** Defends his *Habilitationsschrift* "Über den Begriff der Zahl" ("On the Concept of Number"). **6 August:** Marries Malvine Steinschneider in the Evangelical Church in Vienna. **October:** Begins service as *Privatdozent* at the University of Halle (until 1901). **24 October:** Delivers his inaugural lecture, "The Aims and Tasks of Metaphysics."

1891 Review of Ernst Schröder's "Vorlesungen über die Algebra der Logik" appears in the *Göttingische gelehrte Anzeigen*. Publication of *Philosophie der Arithmetik* (*Philosophy of Arithmetic*).

1892 Nominated by the Philosophy Faculty for the position of *ausserordentlich Professor*, but to no effect. **29 April:** Daughter Elisabeth is born.

1893 Review of "A. Voigt's 'elementare Logik' und meine Darlegungen zur Logik des logischen Kalküls" ("A. Voigt's *Elementary Logic* and My Statements on the Logic of the Logical Calculus") as well as a response to Mr. Voigt's reply ("Concerning the Calculus of the Logic of Contents: Rejoinder to Mr. Husserl's Article") in *Vierteljahrsschrift für wissenschaftliche Philosophie*. **22 December:** Son Gerhart is born.

1894 Publication of "Psychologischen Studien zur elementaren Logik. I: Über die Unterscheidung von abstrakt und konkret; II: Anschauungen und Repräsentationen" ("Psychological Studies on Elementary Logic. I: On the Distinction between Abstract and Concrete; II: Intuitions and Representations") in *Philosophische Monatshefte*.

1895 18 October: Son Wolfgang is born.

1896 Important, but unpublished, reviews of Kasimir Twardowski's *Zur Lehre von Inhalt und Gegenstand der Vorstellungen* (*On the Theory of the Content and Object of Presentations*) and Hans Cornelius's *Versuch einer Theorie der Existentialurteile* (*Essay on a Theory of Existential Judgments*).

1897 Publication of "Bericht über deutsche Schriften zur Logik aus den Jahre 1894" ("Report on German Writings in Logic from the Year 1894") in *Archiv für systematische Philosophie*.

1900 Publication of *Logische Untersuchungen. Erster Teil: Prolegomena zur reinen Logik* (*Logical Investigations: Prolegomena to Pure Logic*). Delivers lecture titled "On a Psychological Grounding of Logic" to the Philosophical Society at Halle. Nominated a second time by the Philosophy Faculty at the University of Halle for a position as *professor extraordinarius*.

1901 Publication of *Logische Untersuchungen. Zweiter Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis* (*Logical Investigations: Second Part: Investigations Concerning the Phenomenology and Theory of Knowledge*). First meeting with Max Scheler. Appointment as *professor extraordinarius* at the University of Göttingen.

1902 First meeting with Johannes Daubert; this meeting resulted in contacts between Husserl and the students of Theodor Lipps in Munich and, eventually, the establishment of the Munich Circle.

1903–1904 Publication of "Bericht über deutsche Schriften zur Logik in den Jahren 1895–1899" ("Report on German Writings in Logic from the Years 1895–1899") in five parts in *Archiv für systematische Philosophie*.

1904 Visits Lipps and his students in Munich.

1905 Visits Wilhelm Dilthey in Berlin. Nomination for position of *professor ordinarius* (tenured full professor) is opposed by the Philosophy Faculty of the University of Göttingen. Receives word that he has been listed by the Philosophy Faculty at the University of Breslau as a possible successor to Hermann von Ebbinghaus. **28 July:** Nominated by the Philosophy Faculty at the University of Halle to be the successor to Aloys Riehl.

1906 28 June: Named *professor ordinarius* at the University of Göttingen by King Wilhelm of Prussia.

1907 Visits Brentano in Florence. Founding of the *Göttinger Philosophische Gesellschaft* by Theodor Conrad. **March–April:** Delivers a series of five lectures titled *Die Idee der Phänomenologie* (*The Idea of Phenomenology*).

1909 Visited by Paul Natorp.

1910 25 January: Agrees to collaborate with Heinrich Rickert as editor of the new journal *Logos*. Publication of Husserl's review of Anton Marty's *Untersuchungen zur Grundlegung der allgemeine Grammatik und Sprachphilosophie* in *Deutsche Literaturzeitung*.

1911 Publication of "Philosophy als strenge Wissenschaft" ("Philosophy as a Rigorous Science") in *Logos*. Correspondence with Dilthey concerning the *Logos* paper.

1912 Founded, along with Moritz Geiger, Alexander Pfänder, Adolf Reinach, and Max Scheler, the *Jahrbuch für Philosophie und phänomenologische Forschung*.

1913 Publication of *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie* (*Ideas Pertaining to a Pure Phenomenology and*

Phenomenological Philosophy. First Book: General Introduction to Pure Phenomenology) in the *Jahrbuch für Philosophie und phänomenologische Forschung*. Publication of the second edition of the first part of the *Logische Untersuchungen*. Visited by Karl Jaspers.

1915 Recommended by the Philosophy Faculty of the University of Freiburg as the successor to Rickert. **20 February:** Younger son Wolfgang seriously injured and sent to a military hospital in Belgium. **17 March:** Husserl visits Wolfgang in military hospital.

1916 Visited by Scheler in Freiburg. **5 January:** The Ministry of Culture and Education appoints Husserl to the chair vacated by Rickert. **8 March:** Son Wolfgang is killed in action at Verdun. **1 April:** Husserl moves to Freiburg. **October:** Edith Stein begins work as Husserl's assistant (until 1918).

1917 April: Visits his wounded son Gerhart in the military hospital in Speyer. **3 May:** Inaugural lecture titled "Die reine Phänomenologie, ihr Forschungsgebiet und ihre Methode" ("Pure Phenomenology: Its Field of Research and Its Method"). **July:** Mother Julie dies. **8–17 November:** Delivers three public lectures on Johann Gottlieb Fichte's ideal of the human to soldiers in Freiburg. **6 December:** Publication of an obituary for Reinach in the *Frankfurter Zeitung*.

1918 Publication of his obituary for Reinach in *Kant-Studien*. Founding of the *Freiburger phänomenologische Gesellschaft*. **14–16 January:** Repeats his lectures on Fichte's ideal of the human for members of the Philosophy Faculty and again **6–9 November**.

1919 Publication of "Erinnerungen an Franz Brentano" ("Recollections of Franz Brentano"). Lectures on the history of modern philosophy from René Descartes to Immanuel Kant to soldiers in Freiburg. Delivers a lecture "Verhältnis von Natur und Geist" ("The Relation of Nature and Spirit") to the Society for the Science of Culture in Freiburg. **23 April:** Named dean of the faculty. **4 August:** Awarded an honorary doctorate from the University of Bonn.

1920 Arnold Metzger becomes Husserl's private assistant (until 1924). Publication of the second edition of the second part of the *Logische Untersuchungen*. **15 April:** Completes his term as dean of the faculty.

1922 Meets G. E. Moore and attends a meeting of a section of the Aristotelian Society. **6–12 June:** Delivers four public lectures at University College in London on "Phänomenologische Methode und phänomenologische Philosophie" ("Phenomenological Method and Phenomenological Philosophy"). **8 August:** T. Akita, a representative of the Japanese journal *Kaizo*, requests an essay from Husserl for publication, and Husserl sends the article "Erneuerung.

Ihr Problem und ihre Methode" ("Renewal: Its Problem and Its Method"). **11 December:** Becomes a corresponding member of the Aristotelian Society. **22 December:** Husserl's daughter Elisabeth marries Jakob Rosenberg.

1923 Publication of "Erneuerung. Ihr Problem und ihre Methode" ("Renewal: Its Problem and Its Method") in *Kaizo*. Offered the chair previously held by Ernst Troeltsch in the Philosophy Faculty of Berlin but persuaded to remain at Freiburg. Sends Martin Heidegger his handwritten copy of the *Logische Untersuchungen* as a gift upon the latter's appointment to the Philosophy Faculty at Marburg. Ludwig Landgrebe becomes Husserl's personal assistant (until 1930). **January:** Husserl sends four more articles to *Kaizo* in January. **August:** Publication of "Die Idee einer philosophischen Kultur. Ihr erstes Aufkeimen in der greischischen Philosophie" ("The Idea of a Philosophical Culture: Its Original Germination in Greek Philosophy") in *Japanisch-deutschen Zeitschrift für Wissenschaft und Technik.* **8 September:** Travels to Göttingen for the wedding of his son Gerhart.

1924 Publication of two more articles in *Kaizo*: "Die Methode der Wesensforschung" ("The Method of Essential Inquiry") and "Erneuerung als individualethisches Problem" ("Renewal as an Ethical Problem for the Individual"). Visited for the first time by Dorion Cairns. **1 May:** Delivers the lecture "Kant und die Idee der transzendentale Philosophie" ("Kant and the Idea of Transcendental Philosophy") at the University of Freiburg in honor of Kant's 200th birthday. **June:** Publication of Husserl's lecture on Kant.

1925 Publication of Husserl's article "Über die Reden Gotamo Buddhos" ("On the Sayings of Gautama Buddha").

1926 Chosen to represent Germany on the International Committee at the Harvard International Philosophy Congress. **8 April:** Celebrates his 67th birthday in Todnauberg, where Heidegger presents him with the dedication of *Sein und Zeit* (*Being and Time*): "Dedicated to Edmund Husserl in grateful admiration and friendship."

1927 Publication of "Die Phänomenologie und Rudolf Eucken" ("Phenomenology and Rudolf Eucken"). **October:** Heidegger visits Husserl in Freiburg in October to discuss the *Encyclopædia Britannica* article.

1928 Continues work with Heidegger on the *Encyclopædia Britannica* article. Heidegger publishes Husserl's *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins* (*Lectures on the Phenomenology of the Consciousness of Internal Time*) in the edition prepared largely by Edith Stein. Travels to Berlin on the occasion of Stumpf's 80th birthday. **8 February:** The Philosophy Faculty at Freiburg selects Heidegger as Husserl's successor. **31 March:** Relieved of his official duties at the university, although he continues to teach.

22–29 April: Delivers two public lectures and participates in a discussion on "Phänomenologie und Psychologie. Transzendentale Phänomenologie" ("Phenomenology and Psychology: Transcendental Phenomenology") in Amsterdam. **30 April:** Delivers a lecture in Groningen on phenomenological psychology. **8 May:** Delivers the lecture "Phänomenologische Psychologie" ("Phenomenological Psychology") to an overflow audience of faculty and students at Freiburg. **August:** Eugen Fink begins service as Husserl's private assistant, although Landgrebe continues to be funded until 1930.

1929 23–25 February: Delivers the "Paris Lectures"; these lectures form the basis of his *Méditations cartésiennes* (*Cartesian Meditations*). **8 April:** Honored on his 70th birthday by the Philosophy Faculty at Göttingen, where he is presented with a bust of himself by Arnold Rickert and with a *Festschrift* by Heidegger. **July:** Publication of *Formale and transzendentale Logik* (*Formal and Transcendental Logic*) in the *Jahrbuch für Philosophie und phänomenologische Forschung*.

1930 December: Publication of "Nachwort zu meinen *Ideen zu reinen Phänomenologie und phänomenologische Philosophie*" ("Afterword to my *Ideas Pertaining to a Pure Phenomenology and Phenomenological Philosophy*") in the *Jahrbuch für Philosophie und phänomenologische Forschung*.

1931 Publication of *Méditations cartésiennes* (*Cartesian Meditations*). **June:** Delivers a lecture, "Phänomenologie und Anthropologie" ("Phenomenology and Anthropology"), to the Kant Society in Frankfurt, Berlin (to an audience of 1,600 people) and in Halle.

1931–1932 Numerous conversations with Dorion Cairns, and often Eugen Fink as well, which are recorded in Cairns's *Conversations with Husserl and Fink*.

1933 6 April: Suspended from the University of Freiburg by decree #A7642 of the Badisch Ministry of Culture. **8 April:** Receives a medal of honor from the Paris Académie on the occasion of its 100th birthday. **14 April:** Prohibited from all university activities. **28 April:** Teaching duties are reinstated by decree #A8500 of the Badisch Ministry of Culture. **20 July:** Suspension is officially lifted by the Ministry of Culture in Karlsruhe. **September:** Resigns from the Deutsche Akademie. **10 November:** Receives an offer of a chair in the School of Philosophy at the University of Southern California but declines the offer.

1934 Receives an invitation to the Prague Congress to write a paper on the task of philosophy, but he asks Jan Patočka to withdraw the paper since he believes the printed version contains too many errors.

1935 Negotiations with the Prague Philosophical Circle and the Masaryk Institute about the possibility of bringing Husserl's unpublished manuscripts to Prague. Landgrebe arrives in Freiburg to inventory the manuscripts. **May:** Made an honorary member of the Prague Philosophy Circle. **7 May:** Delivers a lecture to the Vienna *Kulturbund* titled "Die Philosophie in der Krisis der europäischen Menschheit" ("Philosophy in the Crisis of European Humanity"). **10 May:** Lecture is repeated. **16 September:** Refuses to repeat the Vienna lecture in Prague's *Volksbildungshaus Urania* for political reasons. **12–18 November:** Delivers lectures in Prague to the Brentano Society, to a seminar given by Emil Utitz, to the *cercle linguistique*, and to the *cercle philosophique*. **14–15 November:** Delivers a lecture titled "Die Krisis der europäischen Wissenschaften und Psychologie" ("The Crisis of European Sciences and Psychology") to the Prague Philosophical Circle and the Philosophy Faculty and Kant Society in Prague.

1936 15 January: Removed from the register of lecturers at the University of Freiburg. **25 January:** The Reich Ministry for Science, Training, and National Education forces Husserl to withdraw from the philosophical organization established in Belgrade by Arthur Liebert. **15 July:** Named a corresponding fellow of the British Academy. **15 December:** Husserl sends the last corrections of the *Krisis* to Liebert, who had agreed to publish it in *Philosophia* (Belgrade).

1937 The Reich Ministry refuses Husserl permission to participate in the Ninth International Congress for Philosophy in Paris.

1938 27 April: Husserl dies at the age of 79.

COURSES

WS 1887/88 Introduction to the Theory of Knowledge and Metaphysics.

SS 1888 Fundamental Problems of Psychology.

WS 1888/89 Encyclopedia of Philosophy.

SS 1889 Logic.

WS 1889/90 Ethics.

SS 1890 Logic.

WS 1890/91 Selected Questions in the Philosophy of Mathematics. History of Modern Philosophy.

SS 1891 Fundamental Problems of Ethics.

WS 1891/92 Psychology. Seminar on [John] Locke's *An Essay Concerning Human Understanding*.

SS 1892 Introduction to Philosophy. Seminar on [René] Descartes's *Meditations on First Philosophy*.

WS 1892/93 On the Freedom of the Will. Proofs for the Existence of God: Seminar on [Arthur] Schopenhauer's *World as Will and Representation*.

SS 1893 Introduction to Philosophy. The Fundamental Problems of Ethics.

WS 1893/94 On the Freedom of the Will. Theism and Modern Science.

SS 1894 Introduction to Philosophy. Ethics and the Philosophy of Law.

WS 1894/95 Psychology. On the Freedom of the Will.

SS 1895 New Research on Deductive Logic. Ethics. Seminar on [John Stuart] Mill's *Logic*.

WS 1895/96 History of the Philosophy of Religion since [Baruch] Spinoza. Seminar on [David] Hume's *Dialogues Concerning Natural Religion*.

SS 1896 Introduction to Philosophy. Logic. On the Freedom of the Will.

WS 1896/97 Introduction to the Theory of Knowledge. Seminar on Descartes's *Meditations on First Philosophy*.

SS 1897 On the Freedom of the Will. Ethics and the Philosophy of Law. Seminar on a Work by Schopenhauer to be Selected.

WS 1897/98 Introduction to Philosophy. Seminar on [Immanuel] Kant's *Prolegomena*.

SS 1898 On the Freedom of the Will. Kant and Post-Kantian Philosophy. Seminar on Kant's *Critique of Pure Reason*.

WS 1898/99 Introduction to Philosophy. Theory of Knowledge and the Main Points of Metaphysics. Seminar on Locke's *Essay Concerning Human Understanding*.

SS 1899 Freedom of the Will. History of Philosophy. Seminar on David Hume's *A Treatise of Human Nature*.

WS 1899/1900 Introduction to Philosophy. Kant and Post-Kantian Philosophy. Philosophical Exercises in Connection with Kant's *Prolegomena*.

SS 1900 Freedom of the Will. History of Philosophy. Seminar on Spinoza's *Ethics*.

WS 1900/1 Kant's Philosophy. Seminar on Kant's *Critique of Pure Reason*.

SS 1901 Freedom of the Will. History of Philosophy.

WS 1901/2 On the Freedom of the Will. Logic and the Theory of Knowledge. Epistemological Exercises in Connection with [George] Berkeley's *Principles of Human Knowledge*.

SS 1902 General History of Philosophy. Fundamental Questions of Ethics. Seminar on Kant's *Critique of Pure Reason*.

WS 1902/3 Logic. General Theory of Knowledge. Seminar on Hume's *A Treatise of Human Nature*.

SS 1903 General History of Philosophy. The Philosophy of the Renaissance. The Freedom of the Will. Seminar on [Johann Gottlieb] Fichte's *The Vocation of Man*.

WS 1903/4 History of Modern Philosophy from Kant through the Present. History of Education. Seminar on Kant's *Critique of Practical Reason*. Seminar on Modern Texts in Natural Philosophy by Scientists.

SS 1904 General History of Philosophy. Main Topics in the Descriptive Psychology of Knowledge. Public Seminar on Locke's and [Gottfried] Leibniz's *Essay Concerning Human Understanding*.

WS 1904/5 Main Topics in the Phenomenology and Theory of Knowledge. On the Freedom of the Will. Seminar on David Hume's *A Treatise of Human Nature*.

SS 1905 General History of Philosophy. Theory of Judgment. Exercises in the History of Philosophy in Connection with Modern Writings. Philosophical Exercises as an Introduction to the Main Problems of the Philosophy of Mathematics.

WS 1905/6 Kant and Post-Kantian Philosophy. Seminar on Kant's Theory of Experience, according to the *Critique of Pure Reason* and the *Prolegomena*.

SS 1906 General History of Philosophy. Seminar on Kant's Theory of Principles, according to the *Groundwork for the Metaphysics of Morals* and the *Critique of Practical Reason*.

WS 1906/7 Introduction to Logic and the Critique of Knowledge. Seminar on Selected Problems of Phenomenology and the Critique of Knowledge.

SS 1907 General History of Philosophy. Major Topics in the Phenomenology and Critique of Reason. Seminar on Berkeley's *Principles of Human Knowledge*.

WS 1907/8 Kant and Post-Kantian Philosophy. Seminar on Hume's *A Treatise of Human Nature*. Seminar Discussion of Fundamental Questions of Logic and the Critique of Reason.

SS 1908 General History of Philosophy. Introduction to the Theory of Science. Seminar on Fundamental Problems of Meaning—and Theory of Judgment.

WS 1908/9 Old and New Logic. Fundamental Problems of Ethics. Seminar on David Hume's *Essay Concerning the Principles of Morals*.

SS 1909 General History of Philosophy. Introduction to the Phenomenology of Knowledge. Philosophical Exercises in Connection with Kant's *Groundwork of the Metaphysics of Morals* and his *Critique of Practical Reason*.

WS 1909/10 Kant and Post-Kantian Philosophy. General History of Education. Seminar on Kant's *Critique of Pure Reason*.

SS 1910 General History of Philosophy.

WS 1910/11 Logic as Theory of Knowledge. Fundamental Problems of Phenomenology. Seminar on David Hume's *A Treatise of Human Nature*.

SS 1911 General History of Philosophy from Ancient Times to the Beginning of the 19th Century. Philosophical Exercises in Connection with E. Mach's *The Analysis of Sensations*.

WS 1911/12 Kant and Post-Kantian Philosophy. Outline of a General Theory of Consciousness, in Lectures and Exercises. Seminar on Kant's *Critique of Pure Reason*.

SS 1912 General History of Philosophy from Ancient Times to the Beginning of the 19th Century. Theory of Judgment. Seminar on [Rudolph] Lotze's Theory of Knowledge.

WS 1912/13 Logic and Introduction to the Theory of Science. Metaphysical and Epistemological Exercises concerning Nature and Spirit.

SS 1913 General History of Philosophy from Ancient Times to the 19th Century. Nature and Spirit. Seminar on the Ideas "Natural Science" and "Human Science."

WS 1913/14 Kant and the Philosophy of the Modern Time. General History of Education. Beginning Philosophical Exercises. Phenomenological Exercises for Advanced Students.

SS 1914 General History of Philosophy. Fundamental Questions of Ethics and the Theory of Value. Seminar on Kant's *Critique of Practical Reason* and *Groundwork for a Metaphysics of Morals*. Seminar on Selected Phenomenological Problems.

WS 1914/15 Logic and Introduction to the Theory of Science. Seminar on Hume's *Treatise*.

SS 1915 General History of Philosophy. Selected Phenomenological Problems. Seminar on Fichte's *Vocation of Man*.

WS 1915/16 General History of Education. Seminar on Nature and Spirit.

SS 1916 Introduction to Philosophy. Seminar on Descartes's *Meditations*. Seminar on Selected Phenomenological Problems.

WS 1916/17 General History of Philosophy. Seminar on Berkeley's *Treatise Concerning the Principles of Human Understanding*. Problems in the Theory of Judgment.

SS 1917 Introduction to Phenomenology. Kant's Transcendental Philosophy. Seminar on Kant's Transcendental Aesthetic.

WS 1917/18 Logic and General Theory of Science. Seminar on Fundamental Problems in the Theory of Judgment.

SS 1918 Introduction to Philosophy. Seminar on Fichte's *Vocation of Man*.

WS 1918/19 History of Philosophy from its Beginners to the Beginning of the 1900s. Seminar on Kant's Transcendental Philosophy.

SS 1919 Nature and Spirit. Seminar on the Fundamental Problems of Ethics.

WS 1919/20 Introduction to Philosophy. Seminar on Transcendental Aesthetics and Transcendental Idealism.

SS 1920 Introduction to Ethics. Seminar on Appearance and Sense.

WS 1920/21 Logic. Seminar on the Phenomenology of Abstraction. Seminar on the Phenomenology of Time-Consciousness.

SS 1921 History of Modern Philosophy. Seminar for Advanced Students on Hume's *A Treatise of Human Nature*.

WS 1921/22 Nature and Spirit. Seminar for Advanced Students.

SS 1922 History of Modern Philosophy. Seminar: Phenomenological Exercises for Advanced Students. Exercises on Lotze's *Logic*, Book III.

WS 1922/23 Introduction to Philosophy. Seminar for Advanced Students.

SS 1923 Selected Phenomenological Problems. Seminar for Advanced Students.

WS 1923/24 First Philosophy. Seminar for Advanced Students.

SS 1924 Fundamental Problems of Ethics. Seminar for Advanced Students.

WS 1924/25 History of Modern Philosophy. Seminar for Advanced Students on Berkeley's *Treatise Concerning the Principles of Human Understanding*.

SS 1925 Introduction to Phenomenological Psychology. Seminar in the Analysis and Description of Pure, Mental Acts and Products.

WS 1925/26 Fundamental Problems of Logic. Seminar on Selected Logical Problems.

SS 1926 History of Modern Philosophy. Seminar for Advanced Students.

WS 1926/27 Introduction to Phenomenology. Seminar for Advanced Students.

SS 1927 Nature and Spirit. Seminar for Advanced Students.

WS 1927/28 History of Modern Philosophy. Seminar for Advanced Students.

SS 1928 Introduction to Phenomenological Psychology. Seminar on Phenomenological-Psychological Exercises.

WS 1928/29 Phenomenology of Empathy in Lectures and Exercises.

SS 1929 Selected Phenomenological Problems.

Introduction

Although not the first to use the term, Edmund Husserl is generally regarded as the founding figure of the philosophical movement known as "phenomenology," which he understood as a descriptive science of the essential structures of experiences and of their objects precisely as these are experienced. Phenomenology has had a decisive influence on philosophy in the 20th century, especially in Europe. The movement known as "continental philosophy," whether practiced in Europe or elsewhere, has its roots in phenomenology and in the post-Hegelian philosophies of Søren Kierkegaard, Friedrich Nietzsche, and Karl Marx. But those who enter contemporary continental philosophy via the post-Hegelians use a phenomenological filter, namely, the phenomenological readings of the post-Hegelians made possible by Husserl and found most prominently in Martin Heidegger. Even where philosophy has become postphenomenological, it takes its bearings, and many of its problems, to a great extent from the philosophy of Husserl.

Husserl rejects what he takes to be the skepticism of empirical philosophy as well as the constructivism of neo-Kantian philosophy. Against both, he insists that philosophical reflection return—in the words of his well-known slogan—*zu den Sachen selbst*, that is, "to the things themselves" exactly as they are given to us in experience. The constant theme throughout his phenomenological descriptions is the issue of how objective knowledge arises in and for an experiencing subject. These descriptions are in the service of an account of reason, which is understood by Husserl as a striving for "evidence," for experiences in which our judgings are confirmed or disconfirmed by insight into the directly, clearly, and distinctly presented "things themselves." These evidential experiences take different forms in empirical knowing and the theoretical sciences, in valuing and the axiological sciences, and in willing and the practical sciences. But in all three domains, the aim of experiential life is to live the life of reason.

During his lifetime, Husserl published relatively few of the studies in which he developed this phenomenological project. What he did publish was for the most part a series of so-called introductions to phenomenology that focused largely on methodological matters and sought to distinguish his phenomenology from other philosophical approaches. These programmatic works were, however, far from the total of Husserl's output. At his death, he left over 45,000 pages of unedited manuscripts written in a form of shorthand

1

known as *Gabelsbergerschrift*, manuscripts that not only extended his methodological reflections but, more importantly, carried out detailed phenomenological descriptions.

HUSSERL'S LIFE

Edmund Husserl was born to Abraham Adolf Husserl and Julie Husserl née Selinger on 8 April 1859 in Prossnitz in Mähren, which was then part of the Hapsburg Austro-Hungarian Empire but is now Prostìjow in Moravia in the Czech Republic. Husserl's parents belonged to a community of assimilated Jews who had long lived and worked in the area. Prossnitz, after the March Revolution of 1848, had a liberal city council that allowed Jews full participation in the economic life of the city, and Abraham Husserl became a successful clothier. He was apparently not a devout Jew, and he did not mix much with other Jews in the local population. Nor did he do much to integrate his children into the local Jewish community, allowing Edmund, for example, to attend public, rather than Jewish, schools. After Husserl had started his schooling in the local school in Prossnitz, his father sent him in 1868 to study at the Leopoldstädter Realgymnasium in Vienna. Upon completing the first year, Husserl in 1869 transferred closer to home, continuing his studies at the *Staatsgymnasium* in Olmütz (Olomouc, Czech Republic). He was, by all accounts, a poor and uninterested student, although he seems somehow to have developed along the way an interest in mathematics. Nevertheless, he performed well enough in his studies to receive his *Matura* (the Austrian certification that secondary schooling has been completed) in 1876.

Edmund was a middle child. His brother Heinrich was his elder by about two years, while his brother Emil was 10 years younger. After the death of their father on 24 April 1884, Heinrich and Emil took over their father's business, while Edmund pursued his own career goals in mathematics. He had progressed to university studies in astronomy at Leipzig from 1876 to 1878. It was in Leipzig that he first met and became friends with Tomáš Masaryk (1850–1937), who later served as the first president of Czechoslovakia and who introduced Husserl to the study of philosophy. From the summer of 1878 until 1881, Husserl studied mathematics in Berlin under the eminent mathematicians Karl Weierstrass (1815–1897) and Leopold Kronecker (1823–1891), attending at the same time the philosophy lectures of Friedrich Paulsen (1846–1908). Husserl completed his mathematical training in Vienna in 1881–1882, writing a dissertation titled *Beiträge zur Theorie der Variationsrechnung* (*Contributions to the Theory of the Calculus of Variations*) and receiving the Ph.D. in January 1883.

While completing his degree in Vienna, Husserl had renewed his friendship with Masaryk, who encouraged Husserl both to read the New Testament and to attend the philosophy lectures of Franz Brentano (1838–1917). The former ultimately led Husserl to convert to Christianity; he was baptized in the Evangelical Church of Vienna on 26 April 1886. The latter had a profound effect on his philosophical development. Although Husserl returned to Berlin after completing his degree in order to study again with Weierstrass during the summer of 1883, he soon returned to Vienna, where he completed a year of voluntary military service and again studied philosophy with Brentano from 1884 to 1886. At Brentano's suggestion, Husserl then studied with Brentano's former student Carl Stumpf (1849–1936) at the university at Halle. In 1887, Husserl submitted his *Habilitationsschrift*, titled "Über den Begriff der Zahl. Psychologische Analysen" ("On the Concept of Number: Psychological Analyses"). This work was decisive for Husserl's career insofar as it turned him from strictly mathematical analyses to philosophical analyses of the methods and foundations of mathematics, a turn that was later to be extended into philosophical analyses of logic and, ultimately, of all experience.

After completing his *Habilitation*, Husserl on 6 August 1887 married Malvine Charlotte Steinschneider, whom he knew from the Prossnitz Jewish community and who had herself converted to Christianity only a month before their marriage. Husserl also began teaching at Halle as a *Privatdozent*[1] in 1887, where he taught until 1901. During the years at Halle, he and Malvine had three children: Elisabeth, born on 29 April 1892; Gerhart, born on 22 December 1893; and Wolfgang, born on 18 October 1895. Husserl's career did not advance greatly while at Halle, but the publication of *Logische Untersuchungen* in 1900–1901 led to an appointment as *professor extraordinarius*[2] at Göttingen in 1901. He was promoted to *professor ordinarius* in 1906, and he remained in Göttingen until 1916, when he was appointed to the chair vacated by Heinrich Rickert at the University of Freiburg. He taught at Freiburg until his retirement in 1928.

The last years at Göttingen and the early years at Freiburg coincided with World War I, and these were years of great personal tragedy for Husserl and his family. His younger son, Wolfgang, was seriously injured in battle on 20 February 1915, and, after recuperation, he returned to the battlefield only to be killed at the Battle of Verdun on 8 March 1916. His elder son, Gerhart, also suffered a severe head wound. Husserl's letters reveal his dismay and sadness at the loss of life in the war and the serious injuries suffered by so many, not only his sons but friends, acquaintances, and students. He was greatly affected, for example, by the death in 1917 of his student Adolf Reinach (1883–1917), of whom he thought most highly as a teacher and phenomenologist. And, as if the losses of war were not enough, Husserl's mother, Julie, died in July 1917.

Husserl considered the Treaty of Versailles an extension of the war; he speaks, for example, of how the war "since 1918 has chosen, instead of military means of coercion, the 'finer' hardships of psychological torture and economic deprivation."[3] At Freiburg, he witnessed the ineffectiveness of the Weimar Republic and the rise of Nazism. Although his postretirement years were active, with continued writing and speaking, after the rise of the Nazis to power he was no longer free to teach or lecture in Germany. Given that Husserl always considered himself a patriotic German, that he had received the Iron Cross for his lectures to active-duty soldiers during the war, that his daughter Elisabeth had volunteered in a field hospital in World War I, and that both his sons had served nobly in the German army, his treatment at the hands of the Nazis must have been especially galling. It began with the decree of 6 April 1933, which was countersigned by then university rector Martin Heidegger and which prohibited non-Aryans from holding civil service positions, a decree from which Husserl himself was exempted by virtue of his sons' service in the army. The decree was rescinded on 28 April, but neither Husserl's exemption nor the rescission benefited Gerhart Husserl, who lost his position in the Law Faculty at Kiel.[4] In 1933–1934, Husserl's surviving children immigrated to the United States, Gerhart accepting a position in the Washington School of Law[5] and Elisabeth departing with her husband, the art historian Jakob Rosenberg, who accepted a position at Harvard University. Husserl himself, however, refused to leave Germany, declining the offer of a position at the University of Southern California. The infamous Nürnberger Gesetze (Nuremberg Laws) of 15 September 1935, laws that Husserl in a letter to his son Gerhart on 21 September described as a "bomb,"[6] were the final blow. Husserl was stripped of his German citizenship and denied membership on German delegations to foreign conferences; his license to teach was withdrawn; and on 15 January 1936, he was officially removed from the roster of lecturers at the University of Freiburg.

What for Husserl had early in his career been a philosophical crisis regarding the proper grounding of knowledge revealed itself in the Freiburg years as a cultural crisis. Revealed is the "inner falsity, the meaninglessness"[7] of European culture, a meaninglessness that masks the loss of faith in reason itself. In hindsight, it can be said that there was always a moral urgency at the center of Husserl's philosophy, a moral imperative to retrieve a proper sense of rationality and to develop a sense of self-responsibility in which each person decides for himself or herself in the light of evidence about what is true, about the proper attitudes one ought to have, and about the actions one ought to perform. The moral urgency in Husserl's writings became ever more forceful in response to the abuses of rationality in the Nazi regime, the worst of which he did not live to see.

It was in this historical context that the Franciscan priest Herman Leo van Breda visited Freiburg shortly after Husserl's death. Discovering Husserl's unedited manuscripts and fearful that the Nazis would destroy them, van Breda decided to arrange for their transport in diplomatic pouches to Leuven, Belgium, where the Husserl Archives were established.[8] Van Breda also took Malvine Husserl to Belgium, where she lived in a convent. As a result of the hospitality and the warmth of the sisters there, Malvine converted to Catholicism. After the war, she joined her children in the United States. She eventually returned to Freiburg, where she died on 21 November 1950.

Husserl's career is the story, as he often put it, of "a perpetual beginner." We see this not only in the fact that his few published works are repeated attempts to introduce phenomenology to readers but also in his tendency to return repeatedly to the same questions and the same issues in both his published works and the tens of thousands of pages of unpublished materials. In that regard, his career is the story as well of a philosopher of remarkable intellectual honesty ready to revise his views in the light of continued reflections. Several ideas are central to these repeated reflections, and Husserl's rethinking of these themes shall be briefly explored by examining three major periods in his career that manifest his perpetual beginning, three periods that correspond roughly to his tenures at three different institutions.

THE YEARS AT HALLE (1887–1901)

Husserl served as a *Privatdozent* at Halle from 1887 to 1901. His writings during this period address issues in the philosophy of logic and mathematics. He wrote several essays reviewing developments in the logical theory of his day and the works of prominent logicians. His first significant publication during this period was the *Philosophie der Arithmetik* (*Philosophy of Arithmetic*), whose first four chapters are but a minor revision of his *Habilitationsschrift*. But Husserl now extends his project; he seeks to clarify the relations between mathematics and logic and to consider the possibility that a philosophical account of mathematics and logic could provide the foundation for all other theoretical sciences insofar as it could serve as a theory of science. To some extent, then, the *Philosophy of Arithmetic* first embodies and then sheds the decisive influence of Weierstrass. Like Weierstrass, Husserl sought a radical grounding for mathematics, but whereas Weierstrass thought this task a mathematical one, Husserl thought it philosophical. Unlike Weierstrass, Husserl did not seek the foundations of mathematics in an axiomatic approach, identifying those definitions and axioms from which the rest of the mathematical sciences could be derived. Instead, Husserl sought to provide an account of those experiences that are sufficiently secure to

provide evidence for mathematical claims and to provide accounts of how other, more complex experiences are rooted—even when the rooting is not deductive in character—in these secure experiences. For philosophical guidance in achieving this task, Husserl turned to the other decisive influence in his formation, Brentano and his "descriptive psychology."

In the *Philosophy of Arithmetic*, Husserl attempts to describe those mental acts in which we are conscious of numbers, in particular, cardinal numbers. He divides his discussion into two parts: an account of the "authentic" or direct experience of the first few cardinal numbers (up to, approximately, 12), and an account of the "inauthentic" or symbolic representation of the larger cardinals. In these accounts, Husserl originally hoped to realize Weierstrass's program by grounding mathematics in the cardinal numbers or, more precisely, by grounding mathematical experience in the experience of the cardinal numbers. Even in writing the book, however, Husserl changed his mind, for he states in the preface that the concept of the cardinal numbers is *not* the fundamental concept. Moreover, by the time of the publication of the work, Husserl was already dissatisfied with the analysis of the "inauthentic" presentation of the higher cardinal numbers.

What was dissatisfying in this analysis is that they were "psychologistic," that is, they reduced the ideality of numbers and their relations to the reality of psychological acts and their relations, or, to put it differently, they reduced the transcendence of the logical content of the experiences to the immanence of their psychological contents. Because knowledge arises in and for subjects and because, as modern philosophers from the time of René Descartes (1596–1650) had argued, we cannot be certain that the external world we experience does in fact exist as we experience it, there is a temptation, which Descartes and the British empiricists most famously indulge, to reduce the object of knowledge to a psychological reality, that is, to identify it with an idea. But this makes the object of knowledge subjective, and it makes the laws that govern the contents of our experience psychological laws. This is the position known as "psychologism," and it is one rejected by Gottlob Frege (1848–1925), Bernard Bolzano (1781–1848), and the most important of Brentano's students (Alexius Meinong [1853–1920], Kasimir Twardowski [1866–1938], and Husserl), although not by Brentano himself at the time he taught these students.

Husserl, however, while rejecting psychologism, does not altogether reject the descriptive-psychological approach of the *Philosophy of Arithmetic* or its results. On certain points, indeed, he finds it "clear and instructive,"[9] and later in his career he explicitly endorses this early account of the experience of the lower cardinals.[10] Finally, he does not abandon the use of the term "presentation" (*Vorstellung*) in the light of Frege's criticism of Husserl's tendency to reduce everything to the subjective.[11]

While many have thought that Frege's review was decisive for Husserl's turning away from psychologism, that view has now been shown inadequate.[12] Internal exigencies at work in Husserl's continued reflections on logic during the early years he spent at Halle and continued reflections on the work of Bolzano, Brentano, Twardowski, and Meinong were already moving Husserl away from psychologism by the time Frege's review appeared. For example, Husserl had already begun to distinguish a multitude of meanings for the term "presentation" that went far beyond Frege's simpler, univocal understanding. Indeed, there is evidence that probably by 1891, but certainly by 1893 and 1894, Husserl clearly distinguished the "subjective" presentation—the psychological act presenting an object—from both the logical content of the presentation and the object presented in the presentation, a threefold distinction much more indebted to Bolzano and Twardowski than to Frege. There is a continuous path of development in Husserl's unfavorable view of psychologism from 1891 to 1896, culminating in the lectures on logic at Halle in which he laid out the case against psychologism, lectures that form the basis for the "Prolegomena" to *Logische Untersuchungen* (*Logical Investigations*).

Logical Investigations is without doubt Husserl's first major publication and the most important of his years at Halle. In this work, Husserl continues to reflect on the foundations of formal systems such as mathematics and logic. To the extent, however, that Husserl rejects psychologism, he recognizes that he must provide—as Frege never did—an account of the relation of the "objective" content of experience to mind. Husserl's antipsychologism in logic, in other words, is united with the recognition that insofar as logical laws govern the "ideal," objective content of acts of thinking, the relation between these ideal contents and the acts in which they are thought must be elucidated. Husserl's problematic in *Logical Investigations*, then, is to account for the relation between meaning and mind while preserving the objectivity and ideality of meaning. He typically poses this problem as a problem in epistemology, specifically, the problem concerning the relationship between the subjectivity of knowing and the objectivity of what is known.[13] So Husserl is committed to finding a new, nonpsychologistic epistemology to account for the relations among acts, ideal contents, and objects.

Already clear to him, however, was that objectivity was present even when no object corresponding to the "objective" content of our experience existed. This points to the problem of what Bolzano had called "objectless presentations," in which we have an "objective" presentational content but no object. Since overcoming the deficiencies of psychologism requires a distinction between the act of presenting and the content of the presentation, and since overcoming the difficulties associated with the problem of objectless presentations requires a distinction between the ideal, logical content of the presentation and the object to which the presentation is directed—an

object that need not be actually existent—there must be a three-term relation between the act that does the presenting, the ideal or logical content of the presentation, and the object presented, that is, the object to which the presentation is directed.

Logical Investigations, then, can be thought to address three problems: psychologism; the relation of ideal or objective meanings to real, psychic acts; and the relation of ideal or objective meanings to objects (whether actual or not). Devoting the first part of *Logical Investigations* ("Prolegomena to a Pure Logic") to a detailed critique of psychologism—indeed, it is often considered the *locus classicus* of such a critique—Husserl devotes the second part of the *Investigations* to an account of how ideal meanings are related to real acts of experience and to the "objects" of such experiences, whether real or merely thought. Central to this account—indeed, central to Husserl's phenomenology in general—is the notion of intentionality that had been revived by Brentano but developed in new directions by Husserl.

Under the influence of Brentano and because the notions of content and object revolve around that of act, Husserl first names this epistemology "descriptive psychology." He soon recognized, however, that the expression "descriptive psychology" is misleading because it invites misunderstanding as naming an empirical science and, more importantly, because it focuses our attention solely on the subjective conditions of objective knowledge (Hua 18, 12–13 [47]). More specifically, descriptive psychology restricts the proper object of phenomenological description to what inheres in the act. Hence, Husserl in the first edition of the *Investigations* identifies phenomenological contents with really inherent, psychological contents and distinguishes these from intentional contents (Hua 19/1, 411 [576]). Ideal, intentional contents, in other words, are not properly included within the scope of a phenomenological description, so Husserl must account for meaning without appealing to the object of the experience. Now this sounds suspiciously close to a psychologism that accounts for meaning by focusing on the act. In the discussion of expressive acts in the first investigation, Husserl avoids this conclusion by making some real contents of the act—in particular, its quality and matter—the instantiation of an ideal essence, a meaning-species (see Hua 19/1, 105–6 [330]). The meaning itself remains objective and ideal, and the act's relation to this ideal meaning is one of instantiation such that the expressive act intends an object by way of conferring this meaning on a sensible sign.

By virtue, then, of instantiating an ideal meaning-species, the expressive act intends an object whether or not that object is present to us or, indeed, whether or not that object exists. This is precisely the power of language: it can direct our attention to an object or state of affairs apart from its presence or existence. Husserl calls those intentions that intend an object in its absence "empty intentions." But logic, as a theory of science, is also concerned ultimately with truth, and Husserl calls those intentions that, by contrast, involve

the presence of the object to consciousness—and therefore involve some intuitive dimension—"full" intentions. When these full intentions realize the meaning emptily intended in, say, the expressive act, then the full intention is also called a "fulfilling" intention.

In brief, then, for the Husserl of the first edition of *Logical Investigations*, psychologism is addressed by virtue of the fact that the psychological act instantiates an ideal meaning-species, and the problem of objectless presentations is addressed by virtue of the fact that intentions, especially expressive intentions, can refer to an object in the absence of the object. But logic's concern with truth is served insofar as empty intentions tend toward fulfilling intentions wherein an object or state of affairs emptily intended comes to be intuitively present.

However, as Husserl later in the *Investigations* turns to the discussion of intentionality in general and the intentional structures of the intuitive acts that fulfill the meaning of expressions, he recognizes that there are problems in his account of meaning. Since fulfilling acts present the objects emptily intended in expressive acts, the sense of the fulfilling act seems somehow rooted in the object itself rather than in an ideal meaning-species. It is the sense of the object, the significance it has for us in its actual presence, that confirms or disconfirms what we intend as its sense in the expressive act that confers meaning on a sensible sign. Only if this is true does it make sense to speak of the fulfillment or disappointment of an intention; only if this is true does it make sense to speak of the veridicality or nonveridicality, the truth or falsity, of our emptily intending acts. Hence, Husserl recognizes that an account of meaning cannot focus exclusively on the subjective conditions of objective knowledge.

After the publication of *Logical Investigations*, Husserl was in 1901 appointed *professor extraordinarius* at Göttingen, although this went against the wishes of the faculty there, who thought his work lacking. The personal disappointment engendered by the reaction of the faculty as well as Husserl's own recognition that the *Investigations* needed reworking led him to a thoroughgoing epistemological critique of experience that eventually resulted in his mature transcendental phenomenology.

THE YEARS AT GÖTTINGEN (1901–1916)

If the years at Halle were marked by the appearance of *Logical Investigations*, the years at Göttingen were marked by the appearance in 1913 of the first volume of Husserl's *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* (*Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*) and the more or less simultaneous publication of a second edition of *Logical Investigations* that included some

revisions of the "Prolegomena" and the first five investigations, but no revisions in the sixth. The *Investigations* were not radically revised probably because Husserl recognized that the scope of the revisions would require a new work. Nevertheless, the years from 1901 to 1913 mark for Husserl a profound rethinking of his philosophy. During this period, Husserl rethought both his logical views and his view of what an epistemological critique of experience involved. He developed subtle analyses of consciousness, including our awareness of the temporal flow of experience and the discovery of what he called "absolute" consciousness,[14] that is, the consciousness that is aware of the "inner" or "subjective" or "phenomenal" temporality of the flow of experience and its contents. Finally, during these years he formulated the first explicit statements of his new philosophical method.

There are three lines along which Husserl's development in these years can be traced: the continued analysis of meaning (*Bedeutung*) and sense (*Sinn*), the notion of epistemological critique, and the analyses of the consciousness of inner time. If we return first to the question of meaning, we find that by 1908 Husserl had come to think that exploring the "objective" or "ontic" dimension of meaning led to a more properly "phenomenological" account of meaning.[15] Indeed, by the time of *Ideas I*, he comes to view this broader notion of "objective sense" even as underlying the meanings at work in linguistic expressions.[16] In the years between the first edition of *Logical Investigations* and *Ideas I*, in short, Husserl turns to the investigation of the correlation between the "subjective" and "ontic" dimensions of meaning through the analysis of what he came to call in *Ideas I* the "noetic" and "noematic" dimensions of the intentional correlation between an act and its object.

It is, however, difficult to discern what Husserl means by this "ontic" or "noematic" dimension of meaning, for in responding to the problem of objectless presentations in *Logical Investigations*, Husserl had drawn a distinction between the object that is intended and the object as it is intended or meant. The act, he had said, that confers meaning on a sensible sign emptily intends an object as such-and-such, an intentional object. Intending an object as such-and-such, that is, an experience's having an intentional object, does not, of course, guarantee that there is such an entity existent. The object as meant, the intentional object—what Husserl now calls the *noema*—stands before us as the object of the intending act even when there is no existent entity intended. What, then, is the relation between the object as intended and the existent entity when it does exist?

Some interpreters of Husserl's theory of intentionality as expressed in *Ideas I* understand the *noema* to be an entity ontologically distinct from the intended object. On pain of psychologism, this entity cannot really inhere in the act. So it must be an abstract, "ideal," intensional (semantic) entity distinct from both the act and the intended object. This abstract entity can

in turn be understood as a type that is tokened in different acts having the same determinate object, or it could be understood as an abstract particular by means of which an object is intended.[17] On both interpretations, the *noema* serves as a mediator, but not an intermediary, between the act and its intended object. This view of the *noema* and of intentionality is, I believe, justifiable on neither textual nor philosophical grounds.[18] Husserl's continuing reflections on intentionality, especially those acts that can serve as fulfilling acts in which I grasp the object directly and evidentially, made him aware of the philosophical difficulties in saying that the act's intentional relation to an object is mediated by an abstract entity. That is the position of the first edition of *Logical Investigations* and one away from which he moved.

Husserl in the second edition of *Investigations* and in *Ideas I* revised his view of the nature of the proper object of phenomenological descriptions. More specifically, he revised his view of phenomenological contents to include the intentional content of an experience. This development joins the second line of development mentioned above, namely, the epistemological critique of experience. For Husserl recognized that he needed not only to revise the account of meaning found in *Logical Investigations*

but to develop a critique of experience that did not take the possibility of cognition for granted in the way that our ordinary experiences, including scientific experience as found in descriptive psychology, do. This line of development led Husserl toward a kind of "Cartesianism," a radical questioning of knowledge that required each investigator start, as it were, all over and for himself or herself to secure a truth that is impervious to doubt. His goal was to develop a new philosophical science as the radical critique of the possibility of experience. Since, however, any science existing on the same plane as the natural and psychological sciences already presupposes both the possibility and the general validity of cognitive experiences and of science, this new science must exist on a different plane; it demands an attitude toward experience that no longer takes it for granted.

This requirement in turn led Husserl to develop the methodological technique of the phenomenological reduction, first detailed in five introductory lectures to a course on the perception of material things in space.[19] Reminiscent of the universal Cartesian doubt, it nevertheless differs from it. Whereas the distinguishing characteristic of Cartesian doubt is that it annuls the positing of an object's existence or the validity of a judgment, the distinguishing characteristic of the phenomenological reduction is that it refuses to understand doubting as the opposite of the positing of the existence of objects and the general validity of experience that characterizes our natural, everyday experience—a positing Husserl calls the "general thesis of the natural attitude" (Hua 3, §30). The phenomenological reduction, in other words, is not the negation of the general positing characteristic of our ordinary experience. The content is not negated, but our affirmation is withheld.

In the performance of the phenomenological reduction, we attempt to call the universal positing characteristic of ordinary experience into question, to hold it reflectively before ourselves as a positing whose validity is to be examined. Our participation in the affirmation characteristic of ordinary experience is suspended, and the objectivities given in experience are not lost to our reflection but are instead considered only as presumed existents. They remain available for reflection just insofar as they are experienced; the existential index attaching to them, however, has changed, and their status as objects of experience has been modified so that they are now viewed exclusively in their being as objects of that experience in which they are posited.

It is not, therefore, as it was for Descartes, the object that is disconnected in the performance of the reduction; it is the philosopher's participation in the positings that characterize the ordinary experiences of the natural attitude. The reduction is a change in attitude that *leads* our attention *back* to the subjective achievements in which the object as experienced is disclosed in a determinate manner and to the achievements in which we realize the evidence appropriate to confirming or disconfirming our natural experiences. These achievements have a certain kind of priority over the object that they disclose in a determinate manner; they are the medium of access to these objects. The investigation of these achievements reveals how it is that we come to experience objects in a determinate manner; how our different experiences are related to one another; how, therefore, the different kinds and levels of objectivity are related; and, finally, how our experience confirms or disconfirms in fulfilling intentions what was merely emptily intended or mistakenly intended.

The fact that I can be certain—even having performed the reduction—that an object appears to me in a determinate manner opens the door to a critique of knowledge focused on the intentional correlation between the act of experience (the experiencing) and the object just as experienced. This discussion of the reduction connects with the earlier discussion of meaning precisely insofar as the development in Husserl's account of meaning reveals that the notion of meaning or sense properly arises only in a reflection on that correlation. In other words, we straightforwardly experience objects in their significance for us. In our straightforward experience the focus is on the object of experience with its significant properties and attributes. But we can adjust the way we attend to the object, and when we do so we focus our attention not on the object as such but on its significance. This is not turning our attention to some different entity called a "sense" or "meaning"; it is simply refocusing our attention from the significant *object* to the *significance* of the object *for us*. This turning of attention is precisely what Husserl has thematized as the methodological device of the phenomenological reduction. The methodological point picks out what the substantive analyses of meaning reveal as a way of proceeding. We need to focus our attention on both

the subjective and objective conditions of meaning by focusing not on actual subjects and objects, but on the essential features of the correlation between the noetic and noematic dimensions of our experiences by virtue of which objects disclose themselves as meaningful. To turn our attention to this correlation is to perform the phenomenological reduction.

Ideas I is a methodological and programmatic work that details Husserl's notions of the phenomenological and eidetic reductions. It also provides phenomenological analyses of the most general structures of experience and an overview of Husserl's idea of a complete phenomenological science. At the time Husserl was writing *Ideas I,* he was also developing more focused phenomenological analyses of the sort outlined in *Ideas I* that were intended to supplement *Ideas I.* Husserl undertook these studies within the framework of a distinction between experiences of different regions of being: material being; animate body (*Leib*); soul (*Seele*) or psyche, that is, mental being; and spirit (*Geist*) or mind, that is, spiritual being, most importantly, the human person. In undertaking these studies, Husserl distinguished within the natural attitude between the "naturalistic" attitude of the theoretical sciences with their study of "mere nature" and the "personalistic" attitude of our everyday experience—the "true" natural attitude, as Husserl put it—in which we encounter persons and things as having value, practical significance, and historical and cultural significance. The primary work on this project comprised three manuscripts written in 1912, 1913, and 1915. Husserl and his assistants Edith Stein and Ludwig Landgrebe continued to work on the manuscripts well into the 1920s; Husserl, however, did not publish them. Stein, beginning in 1916, had rearranged Husserl's order of presentation and interwove other texts for the published version. In 1925, Landgrebe produced a typescript of Stein's work, although he interwove yet more supplementary texts when doing so. Husserl was dissatisfied by the continued presence in the text of editorial decisions made by Stein that Husserl had frequently criticized, decisions that in Husserl's view, masked the evolution of the volume or distorted his position. It was Landgrebe's typescript that provides the basis of the version of *Ideas II* published in 1952 in the critical edition of Husserl's works. This version, as well as the version of *Ideas III*, has now been replaced by a new, combined, and still forthcoming (at the time this is written) volume in the critical edition.

The revision of the theory of intentionality and the related disclosure of the methodological principle of the phenomenological reduction are two of the three major developments in Husserl's thought during the Göttingen years. The third is the development of his views on the nature of the consciousness of inner time, a development that leads to the disclosure of what he calls "absolute consciousness." The problem motivating these reflections is one of intentionality. How are we aware of temporal objects, specifically the temporal objects—the experiences—that belong to the flow of experience

itself? When speaking of immanent temporal objects in this context, Husserl has in mind not only the perceivings, rememberings, and so forth that are the experiences, but also the "real" (*reell*) contents that belong to them, such as sensation-contents.

To state the problem more specifically, a phenomenological description of the subjective conditions of experience must account not merely for the succession of consciousness but the consciousness of succession. This is impossible if we conceive experience as a succession of atomistic, temporal moments. Instead, we must recognize that consciousness at any given moment is aware of an experience that has temporal extension, that begins in the past, endures in the present, and is open to the future. To account for this sense of consciousness, Husserl distinguishes two "levels" in consciousness: (1) the nontemporal absolute consciousness that makes possible the awareness of inner time by virtue of a compound intentionality directed at once to the "now," the "just elapsed," and the "yet to come," and (2) the flow of temporally ordered experiences themselves. In this way, Husserl accounts for the momentary awareness of the flow of inner time as well as the unity of that flow of separate experiences. He provides an account that at once accounts for the temporality of experience and for our prereflective awareness of the flow of temporally unified and ordered experiences, that is, for our prereflective self-awareness. Husserl's use of the expression "temporal objects" when referring to the noetic or immanent dimension of the intentional correlation is unfortunate since we are not prereflectively aware of experiences as objects; instead, we are prereflectively aware of ourselves as *subjects* experiencing objects. The accounts of the consciousness of inner time, of prereflective self-awareness, and of absolute consciousness are some of the most difficult in Husserl; indeed, he himself said that for "absolute consciousness" we, properly speaking, "have no names."[20]

While the revisions in the theory of intentionality and the methodological discussions centered around the phenomenological reduction find their way into *Ideas I*, the reflections on the nature of inner-time consciousness and absolute consciousness, which reached a mature form by 1911, do not. Given the nature of the reflections on time-consciousness, this means that by the time Husserl wrote *Ideas I* his actual phenomenological analyses had already outstripped some of the methodological limitations we find in that work. In particular, the implications of the reflections on time-consciousness point toward a less static and more genetic account of the origin of sense or meaning, an account in which the formation over time of experiences with their intended objectivities comes to the fore. Although this development, clearly foreshadowed in the years from 1907 to 1911, is not to be found in *Ideas I* itself, it becomes a central aspect of Husserl's work in the 1920s and 1930s.

THE YEARS AT FREIBURG (1916–1938)

In 1916, Husserl was appointed the successor to Heinrich Rickert and *professor ordinarius* at the Albert-Ludwigs Universität in Freiburg. Despite—or perhaps because of—the tumult of World War I, Husserl continued to develop his analyses of reason. The 1920s are marked first by a series of courses on transcendental logic in which Husserl analyzes the emergence of sense in our experience of objects. These analyses take the form of extensions of the theory of time-consciousness, and in them Husserl describes the intentionalities at work in the primary passive syntheses of near and distant association and in the secondary passive syntheses of history, tradition, and community.[21] These analyses develop an approach known as "genetic phenomenology," the analysis of the genesis of sense in time and passive syntheses. The point of these analyses is to disclose the underlying material for the kinds of articulated judgments that occur in active syntheses. The point, in other words, is to work out the underlying basis for the possibility of a transcendental logic, a philosophy of logic that reveals how the intentional performances of a transcendental subjectivity disclose and articulate the world in active judgings.

These analyses led ultimately to the publication of *Formale und transzendentale Logik* (*Formal and Transcendental Logic*) in 1929. *Formal and Transcendental Logic* brings Husserl's career full circle, for he returns to the questions about the grounding of logical and mathematical sciences. In this work, we can see that Husserl's clarification of the nature of logic could not be fully accomplished until after he developed the notion of the phenomenological reduction. The identification of the *noema* as the correlate of experience arises in the reduction that leads our attention from the object back to the act that brings the object to disclosure. The phenomenological or transcendental reflection made possible by the reduction reveals the fact that our experiences disclose objects as having a sense. This transcendental turn also enables us to see more clearly how the sense—in a manner relevant for logic—arises in our experience.

Husserl distinguishes two different approaches in the tradition that makes up the science of logic. The first is the Aristotelian logic that examines the *apophansis*, the assertive judgment in which something is predicated of or in a subject. Emptying such judgments of their material content, Aristotle discloses the logical forms of judgments and develops an account of the formally valid possibilities for the combination of judgments in arguments. It is in his consideration of Aristotelian *apophansis* that Husserl discloses and clarifies the logical domain, the space of propositions.

Acts of judging are directed in the first place to those objects about which we judge and their determinations and relations. To be directed to the object and its determinations or relations is, in general, to be directed to a categorially formed complex. In judging in our natural experience, attention is turned to the identical, objective state of affairs, and we are not aware of any logical object that we might call the judgmental content or the proposition. However, we can reflectively direct our attention to the judged as such, to the judged state of affairs precisely as supposed. We might do so, for example, in those cases where we come to doubt the truth of our own judgments or of those reported to us by a speaker. In either case, we neutralize our acceptance of the judgment and critically reflect upon it. The state of affairs is no longer something we posit for ourselves. Nor, however, do we deny or negate it. We instead simply consider the state of affairs as previously supposed in our judging or as expressed in someone's report, and we seek confirmation or disconfirmation of this state of affairs as supposed by us or as affirmed by our interlocutor. The judgment, in other words, takes on for us a double character: what is judged—that is, the categorially formed state of affairs itself—and the judgment merely as such—the supposition as supposed, the proposition, the judgment in the logical sense (Hua 17, §48). The intended state of affairs and the proposition are properly distinguished, therefore, by means of a difference in the way we focus the meant object. In the straightforward focus on objects, we apprehend the categorial object or state of affairs as such; in the critical focus on the state of affairs as supposed, that is, on the supposition itself, we apprehend the judgment or proposition (Hua 17, §50), more precisely, the noematic sense of the intended state of affairs.

The logical domain first emerges, then, in a "critical turn" occasioned by a concern with the truth or falsity of judgments. The positing involved in our straightforward encounter of objects and states of affairs is neutralized. In such neutralization, however, we do not disclose a second entity—the proposition—that was always there but an unnoticed mediator in our intentional relation to the state of affairs. Nor does the original state of affairs disappear from view to be replaced by a new object called the "proposition." In the critical neutralization of a judgment, we turn our attention to the objective sense of the state of affairs as intended in the judgment or reported in the sentence, and we consider this objective sense simply as a supposition or proposal in order to weigh its truth or falsity. Such critical or propositional reflection is continuous with our natural concern with the way things are. The natural concern with the truth of things is addressed in the interplay between the critical and natural attitudes, between the judgment as such and the state of affairs, between propositional reflection and the categorial intuition of states of affairs.

It is only phenomenological or transcendental reflection that allows us to see clearly what occurs in our apprehension of the logical domain. The critical or logical reflection that focuses on the sense or logical content of an experience is different from the phenomenological reflection that views the object as the correlate of an intending. In critically reflecting on the proposition, I do not, as I do in a phenomenological reflection, consider the proposition in relation to the experience in which I intend the state of affairs. Instead, I consider the proposition in relation to the state of affairs straightforwardly experienced. In critically adjusting our attitude, we remain attentive to the object intended in the original act, but we now focus it through a different lens. In this change of focus there occurs an "adjustment of the ontological,"[22] an opening of a new presentational dimension. The state of affairs is now presented as supposed. When we turn our attention to the state of affairs as supposed, we engage in a certain reflection upon that state of affairs, upon the manner in which it is meant, and the adequacy of this meaning to the object's reality. We are ultimately concerned to determine whether this meaning or supposition is true or false.

The second approach to logic that Husserl identifies and discusses is mathematical logic. Franciscus Vieta[23] (1540–1603) developed a method of formalization appropriate to algebra that allows one to speak of form as applicable to "'any objectivity whatever,' 'anything whatever,' with a most empty universality, a universality that leaves every material determination indeterminately arbitrary" (Hua 17, 91 [87, translation modified]). It is in the notion of a *mathesis universalis* developed by Gottfried Wilhelm Leibniz (1646–1716) that Husserl first finds a systematic attempt to integrate the formal *apophansis* of Aristotle with the formal mathematical analysis set in motion by Vieta. For Leibniz, logic and mathematics were to form a single science (cf. Hua 18, 222 [218]).

According to Husserl, Leibniz saw the possibility of combining the formalized scholastic logic with other formal disciplines devoted to the forms that governed, for example, quantity or spatial relations or magnitude. Leibniz distinguished between a narrower and a broader sense of *mathesis universalis*. In the narrower sense, it is the algebra of our ordinary understanding, the formal science of quantities. But since the formalization at work in algebra already makes conceivable a purely formal mathematical analysis that abstracts from the materially determinate mathematical disciplines such as geometry, mechanics, and acoustics, we arrive at a broader concept emptied of all material content, even that of quantity. When applied to the forms of judgment, this formal analysis yields a syllogistic algebra (as in Augustus De Morgan [1806–1871] and George Boole [1815–1864]). But, according to Leibniz, this formal analysis of judgment ought to be combinable with all other formal analyses. Hence, the broader *mathesis universalis* would identify the forms of combination applicable in any science, whether quantitative

or qualitative (Hua 17, 91 [87]). Only thereby would it achieve the formality allowing it to serve as the theory-form for any science, whatever the material region to which that science is directed. But Leibniz does not give an account of how this unity is to be achieved. It is in the light of this broader conception of *mathesis universalis* that Husserl interprets the new mathematical logic—the mathematics of sums and sets and relations—as formal ontology. Formal ontology as the formal theory of objects, in other words, is characterized first by its contrast with formal apophantic logic.

The latter is a formal theory of science, a unified theory that would govern any theoretically explanatory, nomological, and deductive science. The initial task of a formal apophantic logic is to identify precisely those forms essential to such an undertaking. These forms are, according to Husserl, first of all those that belong to judgments, their structure, and their combinations. Husserl calls these forms "meaning-categories" (*Bedeutungskategorien*) (Hua 17, 92 [88]). Hence, formal apophantic logic would develop our understanding of such notions as judgment or proposition, subject, predicate, syllogism, and so forth. In addition, however, we find a correlative set of forms—"objective categories" (*gegenständlichen Kategorien*) (Hua 17, 92 [88])—that includes "object, state of affairs, unity, plurality, number, relation, connection, and so forth" (Hua 17, 92 [88, translation modified]) but also "any set and any set-relationship whatever, any combinations, ordered sets, quantities, and so forth, with their appertinent formal, essential relations and connections" (Hua 17, 94 [90; translation modified]).

Husserl claims in *Formal and Transcendental Logic* that *Logical Investigations* pointed to the distinction between these two groups of categories and between the laws appropriate for each group. *Formal and Transcendental Logic*, however, surpasses *Logical Investigations* in clarifying not merely the difference between but the unity of apophantics and formal ontology. Although in the first part of *Formal and Transcendental Logic*, formal apophantics and formal ontology are contrasted as derived from two different approaches to logic, they are also viewed as inseparably united (Hua 17, 83 [79]). The ground of their unity, as we have seen, is the intentional relation between acts and their objects, and it is in the context of the notion of intentional fulfillment that the genuine unity of formal logic and formal ontology finally reveals itself. In the second part of *Formal and Transcendental Logic*, meaning-forms and object-forms are examined in relation to the work they do in the truthful disclosure of objects. Formal ontology results when we articulate systematically the formal structures and relations experienced in our straightforward encounter with objects as well as the operations that can be performed involving these forms and relations. Formal logic arises when we consider these same formal structures, relations, and the combinations produced by logical operations as objective states of affairs merely as supposed, as meanings. The meaning-forms are teleologically ordered toward

fulfillment in our recognition of object-forms. If our suppositions are confirmed in fulfilling experiences, then we recognize the identity that obtains between the meaning-forms and object-forms. The identity-in-correlation of the logical and the ontological, therefore, is properly and fully realized only at what Husserl calls the third level of logic, the logic of truth (Hua 17, §§13–15).

During the years at Freiburg, however, Husserl did not ignore the analyses of experience beyond logical reason that he had taken up after the publication of *Logical Investigations*. Indeed, Husserl presented important series of lectures on phenomenology in London (1922) and, shortly after retirement, in Amsterdam (1928) and Paris (1929). The *Méditations cartésiennes* (*Cartesian Meditations*), based on the Paris lectures and published in French in 1931, presents, much like *Ideas I*, albeit more briefly, an overview of Husserl's transcendental philosophy. During the 1920s, Husserl also undertook extensive investigations regarding phenomenological psychology and first philosophy.

While the two major publications deriving from the 1920s—*Cartesian Meditations* and *Formal and Transcendental Logic*—incorporate the results of Husserl's reflections on time-consciousness and passive synthesis, they remain focused on the nature of theoretical knowledge and the objectivity appropriate to it. They point to the need for regressive inquiries into the constitution of sense, inquiries that reveal the layering of sense over time and its development in intersubjective communities of inquirers. However, they continue to neglect in large part the historicality of the experiences themselves. Husserl addresses this question of the historicality of experience most explicitly in his last work, *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie* (*The Crisis of European Sciences and Transcendental Phenomenology*), published in 1936, as well as in the texts collected and published posthumously in *Analysen zur passiven Synthesis (1918–1926)* (included in the translation *Analyses Concerning Passive and Active Synthesis: Lectures on Transcendental Logic*) and *Erfahrung und Urteil* (*Experience and Judgment*).

The *Crisis* emphasizes how scientific experience, especially in the natural sciences, is formed on the basis of an immediately experienced world comprising descriptive, affective, functional, evaluative, and motivational moments as well as within the context of living traditions that shape our apprehension of this immediate experienced world. In the context of this discussion, Husserl identifies the important notion of the lifeworld, but his account of the lifeworld is ambiguous. It means at different times (1) an abstractly conceived world on which higher meanings of the sort belonging to science, philosophy, and culture in general are grounded and (2) the concrete world that is already pregiven and taken for granted in our experience, a world that already includes the sedimented deposits of the history of

science, philosophy, and culture. The first sense captures Husserl's idea that different levels of experience are built on more fundamental levels, and this abstract notion of the lifeworld is the meaning-fundament on which higher levels of sense are built. The second sense captures the idea that experience of the world is already historically formed in secondary passivities before someone comes to think actively about that world. This world is already rich in emotional dimensions, functional and practical dimensions, theoretical dimensions, as well as cultural dimensions. New experiences—new ways of making sense of the world—both depart from this world and contribute to it. Although the *Crisis* describes the historicality proper to all experience, this does not negate Husserl's view that the ideal meanings constituted in experience can be transtemporal in character, and in certain cases, such as logic and mathematics, are always transtemporal in character.

The concrete historicality of experience also plays an important role in Husserl's ethical reflections. Husserl's earliest ethical reflections are organized around two fundamental ideas: values are constituted in feelings or emotional experiences that are grounded in objectifying acts, that is, in perceptions or judgments or the memories and imaginings based thereon; and there is a need for a formal axiology and a formal theory of practice, both analogous to formal logic, that will counter ethical empiricism and skepticism, which are analogous in the moral sphere to psychologism in the logical sphere. In this manner, Husserl thought, he could establish universal moral norms. These two themes are in some tension, for it is difficult to argue that value judgments rooted in emotional experiences will have the kind of universality and normativity that theoretical judgments might have or that the rules for organizing value judgments will be as evident as those of logic. After the Great War, however, Husserl focuses on the first theme and speaks of vocations, that is, commitments to certain goods that order and give moral meaning to life, and of absolute values grounded in love. Such language makes the enunciation of universal moral principles even more difficult, for such absolute values—say, the love of a family member—might override what we take to be a universal principle—say, turning criminals over to the authorities. Nevertheless, Husserl never abandoned his commitment to rationality in ethics. But his notion of reason was an expanded one; it is not limited to theory. Reason also has axiological and practical forms. Reason in all its forms is teleologically ordered toward the evidential fulfillment of empty intentions. Unfortunately, Husserl never worked out the details of his notions of axiological and practical reason in a way that could unite his concern for rationality in ethics and his view that judgments regarding the value of things are rooted in the emotions. He never, in other words, gave a clear description of the kinds of fulfilling experiences suited to judgments rooted in feelings and emotions.

It is, however, this commitment to reason and to fulfilling evidences that characterizes the moral urgency at the center of all of Husserl's reflections. All of us are born into moral communities, and each must decide for himself or herself about what is truly good and what emotions and actions are appropriate for different circumstances. And if one's vocation is a theoretical or philosophical one, then, according to Husserl, the search for truth regarding the transcendental conditions for truthfully encountering a world with intertwined cognitive, affective, axiological, practical, and cultural dimensions must be the unwavering goal of one's reflections.

HUSSERL'S HERITAGE

As indicated at the outset, Husserl is a central and crucial figure in the development of what has come to be known as "continental" philosophy. Husserl's views have been appropriated by some, rejected by others, and in many cases, as might be expected, individual authors have built upon aspects of Husserl's work while setting aside others.

Husserl's legacy is, unsurprisingly, realized first through his students and assistants. Upon the publication of his *Logische Untersuchungen*, for example, while he was still engaged in what he called "descriptive psychology" and before he made his turn to transcendental philosophy, he attracted the attention of a group of students working in Munich with the psychologist Theodor Lipps (1851–1914). Chief among them was Johannes Daubert (1877–1947), who visited Husserl in 1902 and who, persuaded by Husserl's refutation of psychologism that included Lipps's work as a target, introduced Husserl to the other students at Munich. This group of students collectively came to be known as the Munich "School" or "Circle." They began to gravitate toward Husserl's work, and beyond Daubert, the group included Reinach, Moritz Geiger (1880–1937), Alexander Pfänder (1870–1941), and later Max Scheler (1874–1928). Daubert, who was by all accounts brilliant, wrote little, but he set the tone for all the Munich School members who rejected Husserl's turn to transcendental idealism. The Munich School was committed to a form of metaphysical realism and a Platonism regarding ideal objects that finds its roots in the first edition of the *Logische Untersuchungen*, but which Husserl arguably abandoned after 1907. Pfänder wrote an important work on the will, Geiger did significant work in aesthetics, and Reinach did very important work on the theory of law and of speech acts. This is a group of philosophers whose importance is largely underestimated, but in recent years there has been a renaissance of interest in them as well as in Brentano and Husserl by "analytic" philosophers interested in theories of consciousness, intentionality, and meaning.

Several members of the Munich School—Reinach, for example—moved in 1905 to Göttingen to work more closely with Husserl. Two years later they formed, on the model of the Munich School, another group known as the Göttingen Philosophical Society. Key members of the society in addition to Reinach were Theodor Conrad (1881–1969), Hedwig Conrad-Martius (1888–1966), Fritz Kaufmann (1891–1958), Jean Héring (1890–1966), Dietrich von Hildebrand (1889–1977), Winthrop Bell (1884–1965), Alexandre Koyré (1892–1964), Roman Ingarden (1893–1970), and Edith Stein (1891–1942). Stein became Husserl's first assistant at Freiburg and wrote a significant phenomenological treatise on empathy. She later became interested in bringing together phenomenological and Thomistic thought. She converted to Catholicism and entered the Discalced Carmelites, but she left Germany after the Nazis came to power. She was subsequently deported from the Netherlands in a roundup of Catholic Jews after the Dutch bishops had publicly condemned the deportation of Jews. She was killed at Auschwitz on 9 August 1942.

Stein was influential in editing Husserl's manuscripts on the consciousness of inner time and in bringing the second volume of Husserl's *Ideas Concerning a Pure Phenomenology and Phenomenological Philosophy* to publication. She was but the first of several of Husserl's assistants who made important contributions in preparing works for publication and in editing his manuscripts. Ludwig Landgrebe gathered the material from lectures on transcendental logic in the 1920s and published it as *Experience and Judgment*. Many of the same texts appear in the critical edition of *Analyses Concerning Passive Synthesis*. Eugen Fink was instrumental in working on the *Cartesian Meditations* and on Husserl's last work, *The Crisis of European Sciences and Transcendental Phenomenology*. Husserl's other important assistant during the Freiburg years was Heidegger.

Husserl and Heidegger first met when Husserl arrived in Freiburg in 1916, and they began to have important discussions on a variety of philosophical issues. After Heidegger returned from military service, he became Husserl's assistant from 1919 until his appointment at Marburg in 1923. How the two influenced one another may never be fully known. Husserl, for example, had written working papers on the emotions and on moods before the appearance of Heidegger's *Sein und Zeit* (*Being and Time*) in 1927, and it is plausible that he shared these with Heidegger. But it is also plausible that Heidegger's treatment of these themes—so central to his own work—led Husserl to view them as more central than he otherwise might have and to acknowledge them more fully in his later philosophy. Even more significant, perhaps, is the likelihood that Heidegger's emphasis on concrete experiences of the world, rather than what Heidegger saw as Husserl's too exclusive focus on theoretical reason, led Husserl to much more detailed investigations of concrete experience and of history.

What is easier to know is the story of the deterioration of their relationship, a story that centers on their failed collaboration on an article regarding phenomenology for the 14th edition of the *Encyclopædia Britannica*. Husserl asked Heidegger to help revise his first draft of this article, and in response to Heidegger's suggestions, Husserl with Heidegger's help set about writing a second draft of the article. The tensions between their two versions of phenomenology were too difficult and too extensive to overcome. The crucial differences between Husserl and Heidegger centered around the question of the distinctions and relation among Husserl's transcendental and psychological egos and Heidegger's *Dasein*, the question of the relation between phenomenology and Heidegger's fundamental ontology, and Heidegger's introduction of existential categories and the question of whether his phenomenology is a form of anthropology. Indeed, the differences between Husserl and Heidegger—at least the "phenomenological" Heidegger of the 1920s—can in a certain sense be summarized in terms of a dispute about the proper categories to use in explicating the nature of subjectivity and whether there is a prior ontological condition for intentionality and meaning. The later Heidegger arguably turns further away from the Husserlian investigation of the nature of subjectivity to the investigation of the "event" in which Being discloses itself. While a dative of manifestation remains present for the later Heidegger, this subject is no longer the individual *Dasein* but an intersubjectivity formed and shaped by language and history.

Husserl's influence on subsequent thinkers beyond those of the Munich and Göttingen circles is often filtered through the philosophy of Heidegger. In particular, Heidegger's concern with both the existential and hermeneutic dimensions of experience plays a greater role in subsequent phenomenologists than it was known by them to play in Husserl himself. The first generation of phenomenologists had access only to Husserl's few published works and small bits of his manuscripts. Heidegger himself, we have seen, most likely discussed issues regarding intentionality, subjectivity, emotions, moods, and instincts with Husserl during the 1920s, but the texts in which Husserl worked on these issues were not published until after Husserl's death. Similarly, Maurice Merleau-Ponty (1908–1961) was familiar with the texts that eventually made up *Ideas II*, texts that Husserl worked on from 1912 to 1928. Merleau-Ponty, however, was probably unfamiliar with the lecture notes for the "Thing-Lecture" of 1907 on the perception of material things in space, a more detailed treatment of some of the themes in *Ideas II* that interested and influenced him. These kinds of existential and historical themes emerged in Husserl's publications only late in his career or posthumously. The continuing publication of Husserl's manuscripts has made the investigation of his own thought more rich and more complex, and it has also complicated our understanding of the similarities and differences between Husserl and his successors.

We can see the hermeneutic and existential influences derived from the work of both Husserl and Heidegger in the philosophical work of thinkers such as Merleau-Ponty, Hans-Georg Gadamer (1900–2002), Jean-Paul Sartre (1905–1980), and Paul Ricoeur (1903–2005). Husserl's influence—again often filtered through Heidegger—is evident more negatively in the work of thinkers such as Emmanuel Levinas (1906–1995) and Jacques Derrida (1930– 2004). Although greatly indebted to the work of Husserl and Heidegger, with both of whom he studied at Freiburg, Levinas rejects what he takes to be Husserl's primary focus on theoretical cognition and Heidegger's focus on ontology. He espouses instead the view that first philosophy is ethics and that ethics must be grounded in a non-Husserlian understanding of our encounter with the Other. Derrida, in a similar manner, rejects what he takes to be Husserlian and Heideggerian commitments to the metaphysics of presence and to related, but problematic, views of identity and truth. Finally, the work of Theodor Adorno (1903–1969) also begins in a reaction to Husserl, specifically in a critique of Husserl's rationalistic epistemology. Adorno's subsequent work plays a major role in the development of critical theory in the 20th century.

Nevertheless, Husserl's work was so extensive and wide ranging that he continues to exert an influence on contemporary philosophy. Even postmodernism, which arose in the negative reaction to Husserl but overstated the "modernism" of his positions, must continue to take his views into account in formulating their own. In large measure, the postmoderns are attempting to achieve what Husserl himself sought, an account of the structures of our lived experience. In this context, Husserlian positions continue to provide a basis from which to criticize postmodern views, especially when and insofar as they lead to purely relativistic, historicist, or skeptical views. Moreover, as previously suggested, analytic philosophers have come to appreciate the problems central to Husserl's own reflections, problems such as intentionality, consciousness, the self, and moral psychology. Increasingly, analytic philosophers are turning to Brentano, Husserl, and the early phenomenologists for guidance in thinking about these issues, a fact that has led to a resurgence of interest in Husserl's philosophy. To this extent, Husserl's philosophy is valued not only for its historical interest, but for the manner in which and the cogency with which it can speak to issues shaping contemporary philosophical discourse.

NOTES

1. *Privatdozent* is a rank in the German university system. A *Privatdozent* (a private teacher or tutor) holds a teaching position but without tenure and little in the way of security. *Privatdozenten* are paid by annual grants from the government or by private resources available to students.

2. The position of *professor extraordinarius* (*ausserordentlicher Professor*) in the German university system is comparable to a nontenured and nontenurable assistant professor in the United States. The *professor extraordinarius* is, in other words, not part of the regular or "ordinary" faculty.

3. Edmund Husserl, "Renewal: Its Problem and Method," in *Aufsätze und Vorträge 1922–1937,* ed. Thomas Nenon and Hans Rainer Sepp, Husserliana 27 (Dordrecht: Kluwer Academic, 1989), 3. This article originally appeared both in Japanese translation and in the German original in the Japanese journal *Kaizo* 3 (1923): 68–83 and 84–92, respectively.

4. Dermot Moran, *Introduction to Phenomenology* (London: Routledge, 2000), 87.

5. Ibid.

6. Ms. R I Gerhart Husserl, 21.IX.35, as quoted in Karl Schuhmann, *Husserl-Chronik: Denk- und Lebensweg Edmund Husserls* (The Hague: Martinus Nijhoff, 1977), 467.

7. Husserl, "Renewal: Its Problem and Method," 3.

8. The story of van Breda's discovery and transport of these manuscripts and of the founding of the archives is told in H. L. van Breda, "Le sauvetage de l'héritage husserlien et la fondation des Archives Husserl," in *Husserl et la pensée moderne*, ed. H. L. van Breda and J. Taminiaux (The Hague: Martinus Nijhoff, 1959), and summarized in Robert Sokolowski, "The Husserl Archives and the Edition of Husserl's Works," *New Scholasticism* 38 (1964): 473–82. The archives undertook the immense task of transcribing the shorthand manuscripts and editing them for publication. The resultant work continues to be published in the series Husserliana, the details of which can be found in the bibliography at the end of this volume. References to Husserliana volumes after their full citation will be abbreviated "Hua," and the pagination of English translation will follow in square brackets.

9. Edmund Husserl, *Logische Untersuchungen. Erster Teil: Prolegomena zur reinen Logik,* ed. Elmar Holenstein, Husserliana 18 (The Hague: Martinus Nijhoff, 1975), 6; *Logical Investigations*, trans. J. N. Findlay (London: Routledge and Kegan Paul, 1970), 42.

10. Edmund Husserl, *Formale und transzendentale Logik*, ed. Paul Janssen, Husserliana 17 (The Hague: Martinus Nijhoff, 1974), 90–91; *Formal and Transcendental Logic*, trans. Dorion Cairns (The Hague: Martinus Nijhoff, 1969), 86–87.

11. See Gottlob Frege, "Review of Dr. E. Husserl's *Philosophy of Arithmetic*," trans. E. W. Kluge, in *Readings on Husserl's Logical Investigations*, ed. J. N. Mohanty (The Hague: Martinus Nijhoff, 1977), 9; the review first appeared in *Zeitschrift für Philosophie und philosophische Kritik* 103 (1894): 313–32.

12. See especially J. N. Mohanty, *Husserl and Frege* (Bloomington: Indiana University Press, 1982), and John J. Drummond, "Frege and Husserl: Another Look at the Issue of Influence," *Husserl Studies* 2 (1985): 245–65.

13. See, for example, Hua 18, 7 [42], and Edmund Husserl, *Logische Untersuchungen. Zweiter Band, Erster Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis*, ed. Ursula Panzer, Husserliana 19/1 (The Hague: Martinus Nijhoff, 1984), 12–13; *Logical Investigations*, trans. J. N. Findlay, vol. 2 (London: Routledge and Kegan Paul, 1970), 254.

14. For an account of the development of Husserl's theory of inner-time consciousness and the discovery of an "absolute consciousness," see John Brough, "The Emergence of an Absolute Consciousness in Husserl's Early Writings on Time-Consciousness," *Man and World* 5 (1972): 298–326; "Husserl's Phenomenology of Time-Consciousness," in *Husserl's Phenomenology:*

A Textbook, ed. J. N. Mohanty and William R. McKenna (Lanham, MD: University Press of America, 1989), 249–89; and "Translator's Introduction," in Edmund Husserl, *On the Phenomenology of the Consciousness of Internal Time (1893–1917)*, trans. John Brough, Collected Works 4 (Dordrecht: Kluwer Academic, 1991), xi–lvii.

15. Edmund Husserl, *Vorlesungen über Bedeutungslehre, Sommersemester 1908*, ed. Ursula Panzer, Husserliana 26 (Dordrecht: Martinus Nijhoff, 1987), 35–38; cf. Hua 19/1, 13–14 [48].

16. For the expansion of the notion of meaning to that of sense, see Edmund Husserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie*, ed. Karl Schuhmann, Husserliana 3/1 (The Hague: Martinus Nijhoff, 1976), 203; *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy. First Book: General Introduction to a Pure Phenomenology*, trans. F. Kersten, Collected Works 2 (The Hague: Martinus Nijhoff, 1983), 214. For the view that the objective sense of nonexpressive acts underlies the meaning of expressive acts, cf. Hua 3/1, §124, and Hua 17, 115–32, 223–28, 299–313 [110–26, 215–19, 294–312].

17. The former interpretation is Dagfinn Føllesdal's in "Husserl's Notion of Noema," *Journal of Philosophy* 66 (1969): 680–87, and "Noema and Meaning in Husserl," *Philosophy and Phenomenological Research* 50, suppl. (1990): 263–71. The latter interpretation is David Woodruff Smith and Ronald McIntyre's in *Husserl and Intentionality: A Study of Mind, Meaning, and Language* (Dordrecht: D. Reidel, 1984), 121–24.

18. I assert this position here, but I have argued for it at length in various places, most importantly in my *Husserlian Intentionality and Non-Foundational Realism: Noema and Object* (Dordrecht: Kluwer Academic, 1990), chaps. 5–8. Cf. my "De-Ontologizing the Noema: An Abstract Consideration," in *Phenomenology of the Noema*, ed. J. Drummond and L. Embree (Dordrecht: Kluwer Academic, 1992), 89–109; "Noema," in *The Encyclopedia of Phenomenology*, ed. L. Embree et al. (Dordrecht: Kluwer Academic, 1997), 494–99; "From Intentionality to Intensionality and Back," *Études phénoménologiques* 27–28 (1998): 89–126; "The Structure of Intentionality," in *The New Husserl: A Critical Reader*, ed. Donn Welton (Bloomington: Indiana University Press, 2003), 65–92; and "Intentionality without Representationalism," in *The Oxford Handbook of Contemporary Phenomenology*, ed. Dan Zahavi (Oxford: Oxford University Press, 2012), 115–33.

19. This lecture course was delivered in 1907 and posthumously published. For the five introductory lectures, see Edmund Husserl, *Die Idee der Phänomenologie: Fünf Vorlesungen*, ed. W. Biemel, Husserliana 2, 2nd ed. (The Hague: Martinus Nijhoff, 1973); *The Idea of Phenomenology*, trans. L. Hardy, Collected Works 8 (Dordrecht: Kluwer Academic, 1999). For the course on the perception of material things in space, commonly known as the Thing-lecture, see Edmund Husserl, *Ding und Raum: Vorlesungen 1907*, ed. U. Claesges, Husserliana 16 (The Hague: Martinus Nijhoff, 1973); *Thing and Space: Lectures of 1907*, trans. R. Rojcewicz, Collected Works 7 (Dordrecht: Kluwer Academic, 1997).

20. Edmund Husserl, *Zur Phänomenologie des inneren Zeitbewusstseins (1893–1917)*, ed. R. Boehm, Husserliana 10 (The Hague: Martinus Nijhoff, 1966), 371; *On the Phenomenology of the Consciousness of Internal Time (1893–1917)*, trans. J. Brough, Collected Works 4 (Dordrecht: Kluwer Academic, 1991), 382.

21. Many of these texts have been collected in Edmund Husserl, *Erfahrung und Urteil. Untersuchungen zur Genealogie der Logik*, ed. L. Landgrebe (Prague: Academia Verlagsbuchhandlung, 1939; 4th ed., Hamburg: Felix Meiner Verlag, 1972); *Experience and Judgment: Investigations in a Genealogy of Logic*, trans. J. S. Churchill and K. Ameriks (Evanston, IL: Northwestern University Press, 1973); and *Analysen zur passiven Synthesis* (1918–1926), ed. M. Fleischer, Husserliana 11 (The Hague: Martinus Nijhoff, 1966); *Activen Synthesen: Aus der Vorlesung "Transzendentale Logik" 1920/21. Ergänzungsband zu "Analysen zur passiven*

Synthesis," ed. R. Breeur, Husserliana 31 (Dordrecht: Kluwer Academic, 2000); *Analyses Concerning Passive and Active Synthesis: Lectures on Transcendental Logic*, trans. Anthony Steinbock, Collected Works 9 (Dordrecht: Kluwer Academic, 2001).

22. I owe this expression to Robert Sokolowski.

23. Franciscus Vieta is the Latinized name under which François Viète wrote.

A

A POSTERIORI. The a posteriori is defined by contrast with the **a priori**, and both terms are used generally of **knowledge**. Whereas a priori knowledge is marked by priority over observation and experience, necessity and universality, and applicability to both possible and actual objects, a posteriori knowledge depends on observation and experience, lacks necessity and universality, and is applicable only to actual objects. Husserl's notion of the a posteriori captures the traditional sense of that knowledge that is "posterior to" or "dependent on" experience, although his notion of the a priori is more complex than the traditional notion of a priori knowledge.

A PRIORI. There are three aspects to the a priori: it is not bound to any actual existent but precedes everything actual insofar as it pertains to all possible objects in general or to all possible objects of a given type or to all possible objects manifesting a given property; it is discoverable and knowable only against the background of a multiplicity of objects; and it carries the marks of necessity and universality. This entails that, unlike the traditional notion of a priori knowledge, Husserl's notion is more ontological and logical that epistemological. For Husserl, there are, as it were, different species of the a priori. They are differentiated on the basis of the differences between the different kinds of conceptualization capable of apprehending the a priori, that is, on the basis of the differences between pure **essential insight**, **idealization**, and **formalization**.

The first distinction to be made is that between the a priori apprehended in formalization and holding true for all objects whatsoever and the a priori apprehended in those kinds of conceptualization ordered toward the delimited objectivities of **species**, genus, and **region**, that is, the a priori apprehended in pure essential insight and idealization. This is the distinction between the **formal a priori** and the contingent or **material a priori**. The formal and material a priori are essentially different because the formal a priori, unlike the material a priori, has no determinate material core limiting its applicability

29

to objects. However, they are essentially continuous because the formal completes the movement toward greater generality present in the movement from individual to species to genus to region.

The second distinction to be drawn is that between the material a priori and what Husserl calls "an a priori bound to the empirical." The latter differs from the pure, material a priori in that the a priori bound to the empirical departs from the contents realized in empirical **generalizations** and intuits these contents as presumptively necessary for all existing objects of that type. The a priori bound to the empirical has not tested its general insight by **eidetic variation**. This kind of generality with its presumptive necessity is not the same as the pure a priori necessity that extends to all possible instances of a species, genus, or region.

The third distinction to be drawn is that between the objective a priori and the transcendental a priori. The objective a priori includes those formal and material a priori necessities under which objects, including both material and mental objectivities, are subsumed. The objective a priori of the region of the mental yields a pure **psychology**. However, according to Husserl, all attempts to develop this pure psychology into a consistent, a priori science encounter serious problems. If the a priori of the mental region is taken to enable an understanding of how subjects in the **world** come to know the world, a problem arises as soon as we recognize that the mental is a region within an already experienced world. There must, then, be an a priori account of consciousness which investigates how the world is already and anonymously pregiven to the theoretical consciousness that undertakes the psychological study. This account is provided by **phenomenology**, and it is prior to any psychology. Consequently, in addition to and prior to the objective a priori of the mental region, there must be an a priori of **transcendental consciousness**. The **intentional** character of transcendental consciousness entails that its a priori includes not only the a priori of subjective, rational life but also the a priori of objects precisely insofar as they are objects of experience. The transcendental a priori, in other words, is the two-sided a priori of consciousness-of-the-world-as-experienced-world.

The major distinction is between the transcendental a priori and the objective a priori. The transcendental a priori can be distinguished into that part which discloses the purely formal structures of all conscious experiences and of all objects as experienced and that part which discloses the a priori structures of different kinds of experience and their objects. The objective a priori is further distinguished into the formal a priori and the material or contingent a priori. Finally, the material a priori is distinguished into the exact essence apprehended in idealizations, the pure essence apprehended in essential insight, and the a priori type bound to the empirical. *See also* ABSTRACTION; ANALYTIC A PRIORI LAW (*analytisch a priori Gesetz*);

APODICTICITY (*Apodiktizität*); EIDETIC INTUITION (*Wesensschau, Wesenserschauung*); FOUNDATION (*Fundament, Fundierung, Begründung*); MOMENT (*Moment*); SYNTHETIC A PRIORI LAW (*synthetische Gesetze a priori*).

ABSENCE (*Abwesenheit, Verborgenheit*). Absence is the correlative of **presence**, and it must be recognized that both terms are used relatively. **Intentionality**, insofar as it is characterized as "directedness to," can be directed to objectivities whether they are present or absent. A concrete **intention** directed to an absent (*abwesend*) object is an **empty intention**; a concrete intention directed to a present (*anwesend, gegenwärtig*) object is a filled intention and, in certain cases, a **fulfilling intention**. However, even filled intentions are a complex of empty and filled intentional **moments**.

Linguistic expressions can serve as examples of the **presentation** of an absent object. The **expression**, for example, a name, can bring an absent object to mind; it refers to the object, but the object is not bodily present in any way. **Perception**, on the other hand, is an example of a filled intention that presents the object in its bodily presence. **Memory** and **imagination** occupy an intermediate position; they present the absent object but do so only by virtue of an underlying perceptual basis. If a speaker refers to "Paul" in the course of a discussion, the listener can memorially present Paul; he can "see" Paul, although Paul is absent. Or the listener can look at a picture of Paul. Paul is "present" in the picture, although actually absent, and the listener can fulfill the empty intention of Paul involved in the nominal expression. Memory, imagination, and pictures, then, can **make present** or **re-present** (*vergegenwärtigen*) the absent object named in the expression. They involve a partial fulfillment of the intention, whereas the perception (in the case of names) is the genuinely fulfilling experience.

But, even more importantly, filled and fulfilling experiences—perceptions and the memories or images grounded therein—are mediated by absence. The perceiver, for example, cannot see all the sides of the perceived object; in viewing the front, the rear of the object is hidden; it is "absent" from view (*unsichtbar, verborgen*). The same is true for touch, and in appropriate ways for the other senses as well. Hence, our awareness of objects always involves and is mediated by a certain kind of absence.

ABSOLUTE (*absolut*). Absoluteness is related to completeness. There are different contexts in which Husserl uses the term "absolute." In epistemological contexts, Husserl speaks of "**absolute evidence**" and "absolute **knowledge**." Absolute evidence is that evidence that grasps an object completely and indubitably. In ontological contexts, "absolute" refers to a **whole** that is not a **moment** of a more encompassing whole. In phenomenological contexts,

"absolute" refers to that **consciousness** which is self-contained. It is not and cannot be contained in any other whole, and it is the whole that **really** (*reell*) and intentionally includes everything as a moment. That is, **absolute consciousness** includes all conscious experience with its **intentional** correlates. *See also* ABSOLUTE *CONCRETUM* (*absolutes Konkretum*).

ABSOLUTE BEING (*absolutes Sein*). Husserl uses this expression to refer to **transcendental consciousness**. He contrasts the absolute being of **consciousness** to the relative being of the **world**. He suggests that we can think away the world, but in so doing the absolute domain of consciousness would remain even after this "**annihilation of the world**." It is disputed whether this claim commits Husserl to a metaphysical **idealism** or whether it is a phenomenological characterization of the priority of consciousness as the medium of access to the world. *See also* TRANSCENDENTAL (*transzendental*).

ABSOLUTE *CONCRETUM* (*absolutes Konkretum*). An absolute **concretum** is a **whole** that is not itself an abstract part or **moment** of any other whole. *See also* ABSOLUTE CONSCIOUSNESS (*absolutes Bewusstsein*); PIECE (*Stück*); RELATIVE *CONCRETUM* (*relatives Konkretum*).

ABSOLUTE CONSCIOUSNESS (*absolutes Bewusstsein*). Absolute **consciousness** is complete and self-contained. It "includes" all of consciousness by virtue of intending it through the structure of the **living present** (**primal impression**, **retention**, **protention**). Moreover, by virtue of its **intentional** directedness toward the **world**, it "includes" the world as its intentional correlate. Absolute consciousness, therefore, is the ultimate **absolute concretum**, and the analysis of absolute consciousness is the most fundamental level of **phenomenological analysis**. *See also* ABSOLUTE (*absolut*); ABSOLUTE BEING (*absolutes Sein*).

ABSOLUTE EVIDENCE (*absolute Evidenz*). Absolute **evidence** grasps its **object** completely and indubitably. Husserl later in his career distinguished two different kinds of "absolute" evidence, namely, adequate evidence and apodictic evidence. Only adequate evidence is absolute in the sense of complete, and Husserl eventually recognized that the attainment of such evidence is impossible. Hence, adequate or absolute knowledge is only an ideal that can be approached, but not realized, although Husserl continued to think that it served as the *telos* of cognition. Apodictic evidence, on the other hand, is indubitable, but can be incomplete. *See also* ADEQUACY (*Adäquation*); APODICTICITY (*Apodiktizität*).

ABSTRACT CONTENTS (*abstrakte Inhalte*). Abstract contents, also called nonindependent contents or **moments**, are those contents that can exist only when supplemented by other contents and as part of a larger **whole**. They are contrasted with independent contents, which can exist in and for themselves. *See also ABSTRACTUM (Abstraktum)*; PIECE (*Stück*); REAL CONTENTS (*reelle Inhalte*).

ABSTRACT PART (*abstrakter Teil*). *See* ABSTRACT CONTENTS (*abstrakte Inhalte*); *ABSTRACTUM (Abstraktum)*; MOMENT (*Moment*).

ABSTRACTION (*Abstraktion*). Abstraction is the **act** through which an **abstract content** is distinguished from the other contents belonging to a **concretum** and is made the **object** of an **intuition** directed to it. It is, in other words, the ideating or generalizing act in which the subject becomes aware of a **universal**. This awareness of universals relates general names to specific unities (**species**) and thereby serves as the **fulfilling intention** for the **empty intention** of such general names, although this awareness can have varying degrees of **clarity**. Abstraction must be distinguished from **attention**, in which the subject attends to an abstract content or abstract part of an object, but in its particularity rather than its universality. *See also* FORMALIZATION (*Formalisierung*); GENERALIZATION (*Generalisierung*) (*Generalisierung*); IDEALIZATION (*Idealisierung*); IDEATING ABSTRACTION (*ideative Abstraktion*).

ABSTRACTUM (*Abstraktum*). An *abstractum* is an object in relation to which there is some **whole** of which it is a **moment** or nonindependent **part**. *Abstracta* can be either particular (for example, the green of the grass) or essential (for example, the **species** "green"). While moments can neither exist nor be presented apart from their necessary supplements, they can be distinguished from them and thoughtfully considered by themselves. The *abstractum* is the moment so considered. *See also CONCRETUM (Konkretum)*; PIECE (*Stück*).

ACCOMPLISHMENT (*Leistung*). *See* ACHIEVEMENT (*Leistung*).

ACHIEVEMENT (*Leistung*). The term "achievement" can be understood both verbally, that is, as naming the process of achieving something, and nominally, that is, as naming the product of that process. The primary meaning of "achievement" for Husserl is verbal rather than nominal. Hence, an achievement is an **intentional** achieving that constitutes or discloses an **object**. For the most part, Husserl speaks of achievement in the context of discussions of the **active syntheses** productive of **categorial objects**. Both

the synthesizing activity and the categorial object are denoted by the term "achievement." The achieving is an intentional performance, the presenting or **making present** of an **intentional object**, that is, the object as disclosed, as having this particular **significance**. *See also* CONSTITUTION (*Konstitution*).

ACT (*Akt*). An act, broadly conceived, is an **intentional** (or **psychic**) **experience** containing both **real** (*reell*) **contents**—that is, containing a particular **act-quality**, a determinate **act-matter**, and, at least in some cases, **presenting** or **representing contents**—and **intentional contents**. It is important to note that the extension of the term "acts" is not limited to those in which there is an explicit activity of thinking. It includes those experiences in which what Husserl characterizes as **passive synthesis** is dominant, but such passive syntheses are never concretely found apart from some **active synthesis** or **attention** such that what is passively presented undergoes an **apprehension**. *See also* HYLETIC DATA (*hyletische Daten*).

ACT-CHARACTER (*Akt-Charakter*). *See* ACT-QUALITY (*Akt-Qualität*).

ACTION (*Handlung*). The progressive **achievement** that executes a **volition**, a willing. Husserl calls the volitional intention that wills an end and initiates and governs the execution of the volition the "**fiat**" (the "let it be done"). This is an empty volitional intention that directs the agent to execute an action conducive to a desirable and realizable good. The action that realizes the good fulfills the empty volitional intention, the fiat. At each moment of the action, the volitional intention is continuously and increasingly fulfilled up to the point that the action is terminated or completed.

ACTION-WILL (*Handlungswille*). A **volition** that immediately executes the **action** fulfilling the volition. Husserl contrasts action-will with **decision-will** (*Entschlusswille*). The former "lives" in the action realizing the end of the action, whereas the latter involves a prior volitional intention and subsequent action.

ACTIVE SYNTHESIS (*active Synthese*). Active syntheses are those in which the **ego** functions as productively constitutive, that is, as achieving the disclosure of the object by way of subjective processes that are specifically **achievements** of the ego. Husserl's favored example of active synthesis is the **act** of judging that discloses a **state of affairs**. Also included among active syntheses, however, would be acts of practical reasoning, acts of counting or collecting, acts of multiplying or dividing, acts in which I become aware of universals, acts combining judgments in arguments or

theories, and so forth. Central to the idea of active synthesis is that the ego works with "materials" already given beforehand. For example, in the case of judging, the perceived object with its properties is the "material" articulated and synthesized in the **judgment**. In the judgmental articulation of such a perceived object with its properties, a new object—the articulated **state of affairs**—is constituted. Hence, active synthesis involves a "product" (*Erzeugnis*), but this product should not be understood in the sense of a construction out of materials that are really (*reell*) inherent in the act itself. Instead, the ego takes pregiven, **ideal** or **ir-real** (*irreell*) **senses** and attends to them in such a way as to fashion a new sense at a higher and more complex level. The judging that constitutes the state of affairs that, for example, the table *is* brown is founded on the perceiving that apprehends the table *as* brown, and the judgmental or propositional sense is founded on the perceptual sense of the object. *See also* CONSTITUTION (*Konstitution*); FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); IR-REAL CONTENTS (*irreelle Inhalte*); PASSIVE GENESIS (*passive Genesis*); PASSIVE SYNTHESIS (*passive Synthesis*); PROPOSITION (*Satz*); REAL (*reell*).

ACT-MATTER (*Akt-Materie*). The matter of an **act** is that **moment** in the act that determines the particular manner in which the object is presented. The matter of the act thereby determines a **presentation** as *this* presentation of the object. The act-matter is, in other words, that part of the **real** (*reell*) **content** of the act by means of which the act is directed in a determinate manner to an object. Acts with different **act-qualities** can have the same matter. For example, I can see the door as brown, I can remember the door as brown, I can judge that the door is brown, I can wish that the door be brown, and so forth. In each case, the matter of the act is "door/brown." The doctrine of act-matter is articulated in **Logical Investigations**. In Husserl's later philosophy, commencing with the **Ideas** of 1913, the notion of act-matter is reinterpreted as **noematic sense**.

ACT-QUALITY (*Akt-Qualität*). The quality of an **act** is that **moment** in the act that determines the act as a particular kind of act, for example, perceiving, remembering, judging, wishing, willing, and so forth. *See also* ACT-MATTER (*Akt-Materie*).

ACTUALITY (*Aktualität, Wirklichkeit*). 1. An actuality (*Wirklichkeit*) is an existent, **concrete**, **individual object** or action. 2. An actuality (*Aktualität*) is what is evidentially present in an occurrent experience. 3. An actuality (*Aktualität*) is the realization of a potentiality. 4. Actuality is the quality of being an actuality. *See also* EVIDENCE (*Evidenz*).

ADEQUACY (*Adäquation*). Adequacy is a property of **evidence**, and one of the types of **absolute evidence** that Husserl identifies. An evidence is adequate when it is complete, that is, when the evidencing act that fulfills an **empty intention** grasps the object in its entirety. Husserl always denied that adequate evidence was available for **transcendent** objects. Although he believed early in his career that an experience could be adequately grasped in **phenomenological reflection**, he abandoned that position as a result of his reflections on **inner-time consciousness**. *See also* APODICTICITY (*Apodiktizität*).

ADEQUATION (*adequatio*). Adequation is the fittingness of one thing to another. Ordinarily used in the correspondence theory of **truth** to indicate the adequacy of our ideas to the things themselves, this notion of adequacy is transformed by Husserl into that of "covering" or "**congruence**" (*Deckung*). In the experience of **fulfillment**, one experiences the **fulfilling sense** as laying itself over or as covering the emptily intended sense in a manner analogous to that in which one figure congruent with another can through a series of rigid transformations be laid over that other figure so that the two figures are coincident. Hence, the experience of fulfillment and of **truth** involves experiencing a coincidence or identity between the emptily intended sense and the fulfilling sense. *See also* EMPTY INTENTION (*Leerintention, Leermeinung*).

ADUMBRATION (*Abschattung*). An object is perceived in a certain spatial perspective or under a certain aspect or with a certain shading. The perspective, aspect, or shading is an adumbration, a partial disclosure of the object. The perceived object, then, is an identity presented in a **manifold** of adumbrations. Husserl's use of the term "adumbration" is, however, somewhat ambiguous. He uses the term to refer both to the presented perspective, aspect, or shading and to the sensible event that "adumbrates" the object. With respect to the latter usage, Husserl refers more specifically to the **hyletic data**, the presenting sensations that are animated or interpreted by the perceptual **apprehension** in perceiving the object. *See also* APPEARANCE (*Erscheinung*).

AFFECTION (*Affektion*). Affection is the original stimulation of **consciousness** in its **passivity**. Affection is not to be understood in causal terms. It is consistent with an **intentional** account of consciousness insofar as there is no genuine affection without consciousness's turning-to the affecting object. As the original stimulation of consciousness, affection stimulates the associative processes of **passive synthesis**. *See also* AFFINITY (*Verwandschaft*); ALLURE (*Reiz*); ASSOCIATION (*Assoziation*).

AFFINITY (*Verwandschaft*). Affinity is the similarity of **intentional contents** by virtue of which different experiences are brought into an associational relationship. The affinity of the content of a previous experience with what is affectively present in **primal impression** intentionally motivates the **recollection** of those past experiences into the **living present**, thereby reproducing their affective force in constituting the subject's present understanding of the object. *See also* AFFECTION (*Affektion*); ASSOCIATION (*Assoziation*); PASSIVE SYNTHESIS (*passive Synthesis*).

ALLURE (*Reiz*). The German term *Reiz* is ordinarily translated as "stimulus." Husserl borrows the term from 19th-century psychology, where it is used to refer to the stimulation of a subject's conscious attention. This stimulation is what Husserl calls **affection**. From another perspective, however, and in a more phenomenological vein, we can speak of the object's stimulating **consciousness** as the allure of the object, as what attracts the subject's attention. Allure is a matter of intentional **motivation** rather than causation.

ALTER EGO. The "other ego." Husserl uses this expression in his discussions of **empathy** to refer to the other conscious agent empathetically encountered. The other ego is an encountered "object" who is, like me, a conscious subject in the world, what Husserl calls a "subject-object." The other ego, while like me, is nevertheless a consciousness that is radically irreducible insofar as I cannot experience the other's conscious life from a first-person perspective in the way I experience my own conscious life.

ANALOGIZING APPRESENTATION (*analogisierende Apperzeption*). Analogizing **apperception** is a **moment** involved in **empathy** and our **encounter** of other subjects. It is a subject's recognition of the other subject as another animate organism like itself. In encountering the bodily movements, the expressive gestures and bodily changes, and the speech of another, the subject at the same time appresents the consciousness of the other animate organism. What makes this appresentation unique is that it cannot be

transformed by activities of the experiencing agent into a **presentation** of what had previously been appresented. *See also* APPRESENTATION (*Appräsentation*); PAIRING (*Paarung*).

ANALYTIC A PRIORI LAW (*analytisch a priori Gesetz*). An analytic **a priori** law is an unconditionally universal proposition free from all material content and from any explicit or implicit assertion of individual existence. The distinction between analytic a priori laws and **synthetic a priori laws** is based on the fundamental distinction between purely **formal categories** and material **regions**. Analytic a priori laws are grounded purely in formal categories and are unaffected by material concepts. *See also* ANALYTICALLY NECESSARY PROPOSITION (*analytisch notwendiger Satz*).

ANALYTICALLY NECESSARY PROPOSITION (*analytisch notwendiger Satz*). An **analytic a priori law** stands opposed to its specifications. An analytic law is specified by introducing material concepts or positings of individual existence into the purely formal relationship articulated in the law. The specifications of an analytic law always yield analytically necessary propositions. Analytically necessary propositions, then, are those whose truth is completely independent of the particular content of their objects. They are capable of a complete **formalization** and can be regarded as special cases or empirical applications of the formal, analytic laws whose validity is apparent in their formal statement. In an analytic proposition, it must be possible, without altering the proposition's logical form, to replace all material that has content with an empty something, a formal **category**, and to eliminate all assertions of existence. So, for example, if we consider the analytically necessary proposition "This house includes its roof, its walls, its floors, and its other parts," we can formalize that proposition, replacing all its material components with the purely formal ones of "whole" and "part." In this manner, we arrive at the purely formal, analytically necessary, **a priori** law: "Any whole includes its parts."

There can be a **relative concretum** whose name includes as part of its **meaning** a reference to other relative *concreta* apart from which the relative *concretum* cannot be understood. The propositions articulating such relationships are also analytically necessary propositions. For example, the proposition "There cannot be a parent without children" expresses an analytic necessity. Terms such as "parent" and "child" have, as part of their meaning, a necessary reference to another object. In such propositions there is no connection established between two essences; the notion of "child" is included in that of "parent," and vice versa. The relation of parent to child, therefore, is analogous to that of whole to part.

The terms "color" and "extension," on the other hand, do not include a reference to one another as part of their meaning. Nevertheless, by virtue of its **essence**, color is necessarily and universally, that is, lawfully, related to extension. Given, however, that "color" does not as part of its meaning include a reference to something else, the necessity of the principle "A color cannot exist without some extension that it covers" is not analytic. *See also* SYNTHETIC A PRIORI LAW (*synthetische Gesetze a priori*).

ANNIHILATION OF THE WORLD (*Weltvernichtung*). Husserl identifies **consciousness** as **absolute being** in a thought experiment in which he proposes that the **world** devolves into complete chaos and loses its meaning as a unified world. Given the possibility that any experienced **transcendent** entity might not exist, it is conceivable that the world could itself be an illusion. The world, as ordinarily understood, would no longer exist. Nevertheless, Husserl maintains that we cannot, even in this circumstance, think away the existence of consciousness. Consciousness would continue to flow, although its experiential flow would be altered and chaotic. This experiment reveals, in Husserl's view, that **transcendental consciousness** is absolute **being** while objective, transcendent entities have only relative being. There is much dispute about how to interpret this thought experiment. Some view it as involving a commitment to metaphysical **idealism**. Others take it to establish that there are conscious experiences that are not intentional, and yet others take it to establish only the phenomenological point that consciousness has priority over objective being insofar as consciousness is the medium of access to objective being.

ANTHROPOLOGISM (*Anthropologismus*). Anthropologism is that instance of **specific relativism** that claims that **truth** is relative to the human species, that is, that what is true is what seems or is taken to be true by human beings by virtue of their specific makeup. Truth has its source not in the individual human, as in **individual relativism**, but in the empirical constitution of the species. *See also* PSYCHOLOGISM (*Psychologismus*); SKEPTICISM (*Skeptizismus*).

ANTHROPOLOGY (*Anthropologie*). Anthropology is the **descriptive science** that studies the human species.

APODICTICITY (*Apodiktizität*). Apodicticity is a property of **evidence**, and one of the types of **absolute** evidence that Husserl identifies. An apodictic evidence is indubitable. Apodicticity must be distinguished from both infallibility and incorrigibility. To say that evidence is apodictic does not mean that it is impossible for us to be mistaken or that it is impossible that

our **insight** will be subject to various forms of correction. It means only that we have no good reason to doubt the correctness of our insight. *See also* ADEQUACY (*Adäquation*).

APOPHANSIS (αποφανσις). The Aristotelian term for "assertive statement" or "**judgment**." Husserl uses this term to denote a domain for study, namely, the logical domain, the domain of **propositions** expressed in declarative sentences in which something is predicated in or of a subject understood as the thing about which the judgment is made. He contrasts this domain with the ontological domain, that of things and **states of affairs**, and also with the subjective domain, that of the acts of judging in which judgments are articulated. The apophantic domain is disclosed for the first time in an **act** of reflection (as opposed to the straightforward intending of the state of affairs about which I judge). The motive for such reflection is that the **truth** of an assertion is called into question, and I turn my attention from the things spoken about to the assertion simply as an assertion in order to confirm or disconfirm the judgment. The apophantic domain arises, therefore, only insofar as we have an operative interest in truth. *See also* APOPHANTIC LOGIC (*apophantische Logik*); FORMAL LOGIC (*formale Logik*); FORMAL ONTOLOGY (*formale Ontologie*); ONTOLOGY (*Ontologie*); PURE LOGIC (*reine Logik*).

APOPHANTIC LOGIC (*apophantische Logik*). Apophantic **logic** is the tradition of logic that derives from Aristotle and the medieval logicians. It is contrasted with **mathematical logic**. Apophantic logic examines the **apophansis**, the assertive **judgment** in which something is predicated of or in a subject. It identifies the pure, formal structures of judgments by emptying them of their material content. Apophantic logic further discloses the possibilities for combining judgments in formally valid arguments. *See also* FORMAL LOGIC (*formale Logik*); FORMAL ONTOLOGY (*formale Ontologie*); PURE ANALYTICS (*reine Analytik*); PURE LOGIC (*reine Logik*).

APPEARANCE (*Erscheinung*). Husserl's use of the term "appearance" is systematically ambiguous. It can refer either to the appearing of an object, that is, the experience in which the object appears, or to what appears, that is, the object as it appears. The latter, **noematic sense** refers to those sides, perspectives, aspects, and shadings of the object that momentarily manifest themselves in the successive phases of a perception. The former, noetic sense, while referring in a broad way to the **act** in which the object appears, more precisely refers to the complex of **presenting** or **representing contents** by virtue of which the object is presented as having certain sensible features. In some texts, Husserl identifies the sensory complex as an event in sensibility

and the immediate sensible presence of the objective aspect itself. In other texts, however, Husserl separates the noematic sense of "appearance" from the sensory complex, especially when he speaks, more broadly, of appearances that present more than the sensible determinations of an object. *See also* ADUMBRATION (*Abschattung*); HYLETIC DATA (*hyletische Daten*); *NOEMA*; *NOESIS*.

APPERCEIVE (*apperzipieren*). *See* APPERCEPTION (*Apperzeption*); APPRESENTATION (*Appräsentation*).

APPERCEPTION (*Apperzeption*).
1. Apperception is the "perception" that accompanies direct **perception** (*Perzeption*). There are two aspects to apperception. The first is the **act**'s interpretive **apprehension** of the **presenting** or **representing contents** really inhering in the act. The second refers to the fact—at least within Husserl's developed theory of **inner-time consciousness** after about 1907–1909—that within the **momentary phase** of a **perception** (*Wahrnehmung*), only **primal impression** animates **hyletic data**, that is, only primal impression directly grasps the genuinely appearing side or aspect of the object. However, the perceiver is also perceptually aware of the just seen and still to be perceived sides or aspects of the object as well as other objects spatially or thematically related to the perceived object. The awareness of the not directly perceived sides and of thematically related objects forms the **horizon** of what is directly perceived. This awareness is made possible by the two other **moments** of the momentary phase, namely, **retention** and **protention**. The second aspect of apperception, then, is the perceptual awareness, the "perceiving," of the not directly perceived sides or aspects of the object as well as the spatial and thematic background of what is perceived.
2. "Apperception" is also used in a wider sense beyond the analysis of perceptual experiences to designate those moments of an experience that grasp other aspects of the same object as well as related objects in the horizon of the experienced object.
3. "Apperception" can also refer to what is apperceived. Whereas the directly perceived side or aspect (a "perception" in the sense of a percept) is perceived, the not directly perceived sides or aspects—the just perceived and yet to be perceived sides and aspects (the "apperception" in the sense of an "appercept")—are apperceived.

See also APPRESENTATION (*Appräsentation*); INTUITION (*Anschauung*); MAKING PRESENT (*Vergegenwärtigung*); PRESENTATION (*Gegenwärtigung*).

APPREHENSION (*Auffasung*). An apprehension is that which gives form to the **presenting** or **representing contents** (hyletic data) belonging to an **act**. In general, Husserl abandoned the scheme that viewed acts as the unity of an apprehension and contents of apprehension with the exception of the **moment** of **primal impression** within the **momentary phase** of **consciousness**, which Husserl also calls the **living present**. More generally, the term "apprehension" is another term for "**intention**," the experiential grasp of an **object** in a determinate manner.

APPRESENTATION (*Appräsentation*).
1. Appresentation is the "presentation" that accompanies a **presentation** in the narrow sense (*Gegenwärtigung*). Within the **momentary phase** of an experience, only the **moment** of **primal impression** directly presents its object or, more precisely, a particular aspect of the object. However, one is also aware in the same experience of other aspects of the object that are not directly presented as well as other, related objects. These make up the **horizon** of what is directly presented. This horizonal, appresentational awareness is made possible by two other moments of the momentary phase, namely, **retention** and **protention**. Appresentation, then, is the experiencing, the "**re-presenting**," or the "**making present**" of the not directly presented.
2. "Appresentation" can also refer to what is appresented. Whereas the directly experienced aspect is presented, the not directly presented aspects are appresented.

See also APPERCEPTION (*Apperzeption*); INTUITION (*Anschauung*); PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*).

ARON, RAYMOND (1905–1983). Raymond Aron was trained as a philosopher of history. His *Introduction to the Philosophy of History* (*Introduction à la philosophie de l'histoire*, 1933) was undertaken from a phenomenological perspective. Aron introduced **Jean-Paul Sartre**, his fellow student at the École Normale Supérieure, to Husserl's phenomenology. After serving in the French air force and the Free French forces during World War II, Aron devoted his energies largely to social and political commentary, writing first for *Le Figaro* and then *L'Express*.

ASSERTION (*Aussage, Behauptung*). *See APOPHANSIS* (αποφανσις).

ASSOCIATION (*Assoziation*). Association is the synthetic and structured unification of the **intentional content** of a multiplicity of **experiences** or experiential phases by virtue of which an identical objectivity is given. As such, association is a matter of **intentionality** and is the principle by which **passive synthesis** proceeds. Husserl characterizes his account of association as an extension of the theory of **inner-time consciousness**. He distinguishes the "near-association" that occurs within the **living present**, especially in retention, from the "far-association" that recalls past experiences into the living present in a manner that reactivates their affective force on the subject.

In experiencing an object, the subject is affected by prominences in the sensory field, but this affecting prominence is not yet the **appearance** of an object. As the experience unfolds temporally, appearances that manifest a qualitative similarity with the presently affecting appearance are retained in **consciousness** on the basis of their **affinity** with the present appearance such that they continue to exercise an affective force on the subject and to inform the subject's present sense of the experienced object. On a more distant plane, experiences of the same or similar objects are awakened and re-collected into the present such that their affective force is restored, and these too contribute to the subject's present understanding of the object. The retained and re-collected experiences ground determinate anticipations about how the experience will continue to unfold.

These associative connections arise passively, that is, without any explicit relating of similar appearances on the part of the subject. Moreover, the **recollection** (*Wiedererrinerung*) involved in association must be distinguished from **memory** (*Erinnerung*). The latter is directed to the object as temporally past, whereas association re-calls prior experiences into the living present so as to shape an experience that is directed to the object as temporally present. The same is true analogously for the difference between associative anticipation of how the present object will unfold in a continued experience and the expectation of an object that is directed to the future. *See also* AFFECTION (*Affektion*); ALLURE (*Reiz*); AWAKENING (*Aufwachen*); PRIMAL IMPRESSION (*Urimpression*); PROTENTION (*Protention*); RETENTION (*Retention*).

ATTENTION (*Aufmerksamkeit*). Attention is the **act** of directing one's conscious regard to an **abstract content**, that is, a **moment** of an object. It is distinguished from the **presentation** that grasps the object as a whole, say, the **perception** of a **material thing** in space. Attention grasps not the perceived thing as such, but, for example, its color. Attention, which apprehends the moment in its particularity, must be distinguished from **abstraction**, which is a higher-order act that grasps the abstract content as a **universal object**. More generally, attention is the direction of one's **consciousness** to something—a part or an object—that stands out in and against a wider

context. The part stands out in and against the context of the concrete object of which it is a part, while the object stands out in and against the context of other objects, and so forth.

ATTITUDE (*Einstellung*). An attitude for Husserl is a fixed style that a willing life adopts toward the **world**, a style that manifests the interests that this life habitually seeks to satisfy and the ends it seeks to achieve. An attitude governs our stance toward the world, and it thereby determines certain features of our **encounter** with the world and the **achievements**, including the cultural achievements, of a life lived in that attitude.

Several attitudes play important roles in Husserl's philosophy. The most fundamental is the natural **primordial** attitude in which the particular, culture-creating experiences of everyday life occur, experiences which are directed to particular **objects** and which aim at a variety of ends (cognitive, practical, moral, political, aesthetic, religious, and so on). The second is the religious-mythical or universal practical attitude, in which our focus is reoriented from the objects within the world to the world itself. This reorientation is practical in character and continues to serve the ends which inform the experiences undertaken in the natural primordial attitude. The practically oriented thematizing of the world as a whole manifests itself in the religious-mythical attitude and is expressed in myths. The myths that express the fundamental religious beliefs of a **culture**, for example, the beliefs of the ancient Greeks, address a people's fundamental questions and concerns about the divine powers that account for the origin, nature, and driving forces of the physical and social universe in which individuals live. Although Husserl stresses religious myths, nonreligious myths or legends that express the beliefs, say, of the American people in self-reliance as a social force can serve the same function with respect to the social universe.

The third attitude of which Husserl speaks is the **theoretical attitude**. Like the religious-mythical attitude, the theoretical attitude, which includes a commitment to **logic** and criticism, involves a universalizing reorientation of attention. In the theoretical attitude, however, the attending to the world is disconnected from practical concerns—both particular or universal—through the intervention of θαυμάζειν or wonder. Given wonder's distance from practical concerns, there arises an exclusively cognitive interest in a **knowledge** for its own sake of the workings of the world. In orienting one's attention to the universal and abstracting from the practical one adopts the theoretical attitude that makes possible the rise of the scientific theory of nature. Husserl also refers to this attitude when applied to the natural sciences as the "**naturalistic attitude**." He distinguishes the naturalistic attitude from the **personalistic attitude** proper to our everyday experience and the **human sciences**.

The fourth attitude Husserl identifies is the **phenomenological attitude**, the properly philosophical attitude. Other attitudes, for example, the aesthetic attitude, are possible, but they play a less important role in Husserl's discussion. The first three attitudes discussed above are all variants of what Husserl in a more general sense calls the "**natural attitude**." The distinction between this general notion of the natural attitude and the phenomenological attitude is the central distinction in Husserl's discussion of attitudes.

AUTHENTICITY (*Eigentlichkeit*). Authenticity for Husserl has both descriptive and normative dimensions. On the one hand, the term is used to describe the experiencing agent when that agent is rational in the full sense, that is, when the agent in an evidential experience "decides" for himself or herself what is true; when the agent has the right attitudes and **emotions** in regard to things, events, and **persons**; and when the agent decides about what is truly good in the light of **evidence**. The contrast is with merely accepting passively what others claim to be the true or the good. On the other hand, this description points toward the norm, a good, toward which all experiencing agents strive insofar as they are concerned to disclose truthfully what is and should be the case. Husserl's authenticity, then, is not to be understood in a fully volitional sense, for it is not only a matter of choosing or willing well. It is also a matter of knowing well and—insofar as **volition** presupposes the grasp of the **value** of things, actions, and persons—of **feeling** well, valuing well, and acting well. *See also* AUTONOMY (*Autonomie*); ETHICS (*Ethik*); EVIDENCE (*Evidenz*); REASON (*Vernunft*).

AUTONOMY (*Autonomie*). Autonomy is for Husserl related to the notion of **authenticity**. The autonomous agent is one who "decides" for himself or herself what is true, or valuable, or good, or a worthwhile activity, and so forth. Hence, for Husserl the notion of autonomy is not limited to the will or practical reason. Any evidential experience, that is, an experience in which I have **evidence** for a claim or a supposition, is a form of "decision" insofar as I certify for myself that the claim or supposition is true or false. Similarly, in the axiological sphere, any judgment about the **value** of a thing, event, action, or **person** must be grounded in both a cognitive evidencing of the valuable features of the object and an emotional legitimation of the object's worth. *See also* EVALUATION (*Bewertung, Auswertung*); VOLITION (*Wille*).

AVENARIUS, RICHARD (1843–1896). Richard Avenarius is known primarily for his formulation of "empirio-criticism," a form of positivism rooted in a descriptive empiricism that avoided the extremes of both **metaphysics** and materialism. He was concerned to investigate the **world** as experienced,

first of all in sensibility, and to develop a conception of the natural world. This approach influenced Husserl's development of the notion of the **life-world**.

AWAKENING (*Aufwachen*). The **affection** that occurs in the impressional **moment** of the **living present** awakens retained **intentional contents** having an **affinity** to those in the impressional moment. Awakening makes these contents available, as it were, for **recollection** in the living present, thereby informing one's present sense of the **object** by past experiences. Awakening reverses the tendency of what is retained to affect **consciousness** less and less. *See also* ASSOCIATION (*Assoziation*); PRIMAL IMPRESSION (*Urimpression*); RETENTION (*Retention*).

AXIOLOGY (*Axiologie*). Axiology is the study of **value**. Insofar as values exist as the correlate of acts of valuing, for Husserl axiology as a phenomenological or philosophical study would involve **descriptions** identifying the **essential** structures of the valuing experience and both its particular correlate, the thing as valued, and its abstract correlate, the value itself. *See also* FORMAL AXIOLOGY (*formale Axiologie*).

B

BEAUVOIR, SIMONE DE (1908–1986). Simone de Beauvoir's most important phenomenological contribution is in the field of **ethics**. Her *The Ethics of Ambiguity* (*Pour une morale de l'ambiguité*, 1947) developed **Jean-Paul Sartre**'s phenomenological **ontology** in the direction of ethics. She argued that the situational character of freedom meant that there were neither **absolute** nor external ethical rules. All ethical behavior is a **value**-creative response of the radically free and undetermined individual to the circumstances in which he or she is called upon to act. Beauvoir is also one of the founding mothers of feminism; her *The Second Sex* (*Le deuxième sexe*, 1949) is a landmark of feminist writing. It is not, however, a phenomenological work. Rather, it recalls the social and economic history of woman in order to argue for a new, nonessentialist, feminist outlook.

BECKER, OSKAR (1889–1964). Oskar Becker studied physics, chemistry, mathematics, and philosophy, earning his doctorate at Leipzig in 1914 and habilitating at Freiburg in 1922. In 1931, he accepted a position at the University of Bonn that he held until his retirement. At Freiburg, Becker made the acquaintance of Husserl and **Martin Heidegger**, working for a brief time with Husserl in editing the **Yearbook for Philosophy and Phenomenological Research** (*Jahrbuch für Philosophie und phänomenologische Forschung*). In the sixth volume of that journal, Becker published his major phenomenological work, "Beiträge zur phänomenologischen Begründung der Geometrie und ihrer physikalischen Anwendungen." He also published several volumes on the history of ancient mathematics and mathematical logic.

BEING (*Sein*). While the **natural attitude** unquestioningly assumes the existence of the **world** to which our **intentional experience** is directed, the **phenomenological attitude** "**brackets**" this natural **belief**, that is, the phenomenologist suspends his or her participation in this belief. Hence, one might think that the phenomenological philosopher is not concerned with the question of being. However, the phenomenologist is concerned to identify the categories that properly govern our experience of objects and is

therefore concerned with ontological questions in a broad sense. Moreover, the phenomenologist is concerned to describe the features of experience that warrant positing the existence or the being of an experienced object. For Husserl, the being of a thing is the correlate of a true **judgment**, since the fulfilling judgment is that experience in which we no longer simply take the thing *as* such-and-such, but evidentially judge that it *is* such-and-such. The judgment discloses a higher-level object, the **categorial object** or **state of affairs** that is the correlate of the **act** of judging. Hence, the categorial object in which the being of the object is constituted is an **ideal** object. For this reason, Husserl claims that being is ideal. It is ideal in the sense that the being of the thing is disclosed only in an activity of **consciousness**. *See also* ACTUALITY (*Aktualität, Wirklichkeit*); CATEGORY (*Kategorie*); CONSTITUTION (*Konstitution*); EVIDENCE (*Evidenz*); FULFILLING INTENTION (*erfüllende Intention*); FULFILLMENT (*Erfüllung*); HERMENEUTIC-AS (*hermeneutisch als*); TRUTH (*Wahrheit*).

BELIEF (*Glaube, doxa*). Belief is the fundamental **modality** of an **act**, and the **thetic characteristic** that is its **noematic** correlate is simple certainty. As such, belief posits the existence of the objects to which it is directed and of the **world** that both encompasses the totality of these objects and provides the **horizon** within which and against which they are found. Belief can undergo **modalization**, thereby producing other belief-characters, such as doubt or negation, each of which has its correlative thetic characteristic. *See also DOXA*; DOXIC MODALITIES (*doxische Modalitäten*).

BERGER, GASTON (1896–1960). Gaston Berger published influential interpretations of Husserl. Most notable is his *Le Cogito dans la philosophie de Husserl*, published in 1941. He also published original phenomenological investigations such as *Recherches sur les conditions de la connaissance* (1942), in which he argued for the equiprimordiality of one's own **transcendental ego** and that of others. His works did much to advance **phenomenology** in France and to shape the form that early French phenomenology took.

BERKELEY, GEORGE (1685–1753). George Berkeley, the bishop of Cloyne in the Church of Ireland, is best known for *A Treatise Concerning the Principles of Human Knowledge* (1710) and *Three Dialogues between Hylas and Philonous* (1713). Berkeley criticized the materialist and representative **realism** of Descartes and Locke and argued for a subjective **idealism** that holds that only minds and their ideas exist, a position encapsulated in his claim that "to be is to be perceived or to perceive." Husserl appreciated the radicalism of Berkeley's philosophical questioning and his views concerning the role of the mind in constituting the world. However, Husserl believed that

Berkeley did not recognize the transcendental significance of his views, and he rejected the sensualism—and consequent phenomenalism—of Berkeley's account. In *Logical Investigations*, Husserl also rejected Berkeley's account of abstraction. *See also* CONSTITUTION (*Konstitution*).

BINSWANGER, LUDWIG (1881–1966). Ludwig Binswanger, a psychopathologist and psychiatrist, became interested in Husserl's **phenomenology** in the 1920s because he saw in it a more suitable basis for a nonnaturalistic, existential approach to a theory of mind. Later he turned to **Martin Heidegger** in order to develop a phenomenological **anthropology** that could underlie psychiatric treatment. His major work was *Grundformen und Erkenntnis menschlichen Daseins*, published in 1943.

BIOLOGISM (*Biologismus*). Biologism is a form of psychologistic **relativism** that claims that the logical laws governing **truth** and the understanding of truth are biological laws. *See also* PSYCHOLOGISM (*Psychologismus*).

BODILINESS (*Leiblichkeit*). The first-personal experience of bodiliness is the experience of the body's free self-movement or, in other words, the experience of my governing or "holding sway" over my kinaesthetically sensed bodily movements. *See also* KINAESTHESIS (*Kinästhesie*); KINAESTHETIC SENSATIONS (*kinästhetische Empfindungen, Bewegungsempfindungen*).

BODILY GIVENNESS (*leibhaftige Gegenbenheit*). Bodily givenness is best thought to denote something's being given "in the flesh." **Perception** is the primary example of bodily givenness, wherein the perceived object is directly encountered in its physicality. The expression, however, is tied more broadly to Husserl's theory of **intuition** and is meant to indicate that the intuited object is present to **consciousness** in an original and direct way. Insofar as all intuition is a direct evidencing of the sort we find in perception, the notion of bodily givenness serves as a fruitful metaphor for the notion of intuition. Moreover, our intuitions are all mediately grounded in the kind of "bodily" presentations proper to perception. *See also* EVIDENCE (*Evidenz*).

BODY (*Körper*). Husserl distinguishes between a body considered from an exclusively physical or naturalistic point of view as a material reality enmeshed in a nexus of physical and biological causality and a **body** (*Leib*) considered from a personalistic point of view as an animate organism. He uses the term *Körper* when speaking of body in the first sense. This sense of body encompasses both inanimate, physical things and animate organisms considered purely with regard to those characteristics belonging to them as

involved in the causal nexus of the physical world and as independent of their animation. *See also* NATURALISM (*Naturalismus*); NATURALISTIC ATTITUDE (*naturalistische Einstellung*); PERSONALISTIC ATTITUDE (*personalistische Einstellung*).

BODY (*Leib*). Husserl uses the term *Leib* to denote the body of an animate organism. On this understanding, the body is that which is involved in our **consciousness** of the **world** as the perceptual organ of the experiencing subject. The body in this sense is that in which are localized the sensible events (the presenting contents or sensation-contents) by means of which the sensible determinations of objects are presented to consciousness, and that in which are localized the sensible events (**kinaesthetic sensations**) by means of which the experiencing subject is aware of its own activities as perceptual organ. Husserl uses the notion of kinaesthetic sensations broadly— "somaesthetic sensations" might better capture Husserl's meaning—to denote the experiencing subject's awareness not only of muscular movement but of the body's attitude. Husserl uses "**kinaesthesis**" also to denote the capabilities for movement that are localized in the body. By this Husserl means the capacity for the kinds of movements of which we are aware in our kinaesthetic sensing and which contribute to our perceptual awareness of material objects.

With respect to the perceptual experience of material objects in space, the body, insofar as it is the perceptual organ of the experiencing subject, is first experienced as an "absolute here," the orientation point or **zero-point** for the nontheoretical encounter of space. The notion of objective space as three-dimensional and as a system of places no longer tied to a single body necessarily requires the capability for the body to move in such a way that the "there" of the object encountered in perception can become the "here" where the experiencing subjects stands. *See also* BODY (*Körper*); HYLETIC DATA (*hyletische Daten*).

BOLZANO, BERNARD (1781–1848). Karl Weierstrass introduced Husserl to the mathematical writings of Bernard Bolzano, and **Franz Brentano** introduced Husserl to Bolzano's great philosophical work *Wissenschaftslehre. Versuch einer ausführlichen und größtenteils neuen Darstellung der Logik mit steter Rücksicht auf deren bisherige Bearbeiter*, published in four volumes in 1837. Bolzano's important discussion of the problem of "objectless presentations" influenced Husserl's thinking about the nature of **intentionality**, the **ideal objectivity** of **meaning** and of **logic**, and the possibility of a **pure logic**. Husserl admired the clarity and mathematical precision of

Bolzano's writing and viewed his work as rivaling **Gottfried Leibniz**'s in importance. *See also* PRESENTATION (*Gegenwärtigung*); PRESENTATION (*Vorstellung*).

BOOLE, GEORGE (1815–1864). George Boole's great contribution to the history of **logic** was the absorption of syllogistic logic into **formal mathematics**, thereby producing a **syllogistic algebra**. Husserl understood this development as crucial to the ultimate unification of logic, mathematics, and **formal ontology** in a **mathesis universalis**. Central to the proper understanding of this development, however, is that one not understand logic as extensional, that is, as concerned only with the referents of terms, for that would yield a reduction of logic to formal **ontology**. Only an intensional logic with its recognition of a distinction between **meaning** and reference, with a recognition, in other words, of the **apophantic domain**, can permit an understanding of the relation between meanings and objects such that a genuine unification—as opposed to a reduction—of a formal apophantic analysis and a formal ontology is possible. *See also APOPHANSIS* (αποφανσις); DE MORGAN, AUGUSTUS (1806–1871).

BRACKETING (*Einklammerung*). Husserl employs the metaphor of "bracketing" to explain his notion of the **phenomenological reduction**. The reduction involves leading our attention back to a constituting **transcendental subjectivity**. To accomplish this reduction, Husserl claims, we must suspend our participation in the **general thesis** characteristic of the **natural attitude**, a thesis that simply posits the existence of the **world** and the objects to which our conscious attention is directed. Husserl characterizes this suspension as a "bracketing" of the question of the existence of the world and its objects. This metaphor might be grounded in Husserl's mathematical background and the notion of absolute number. Absolute two, for example, is represented as [2], a **symbol** that represents "two" apart from its positive or negative index. Similarly, the phenomenologist considers the **consciousness** of objects without an index, that is, apart from the affirmation or denial of the objects as existing. *See also* CONSTITUTION (*Konstitution*).

BRENTANO, FRANZ CLEMENS (1838–1917). After completing his doctorate in mathematics at the University of Vienna in 1882, Husserl undertook the study of philosophy under the direction of Franz Brentano. From a phenomenological perspective, Brentano was best known for his recovery of the empirical tradition in **psychology** and the development of what he called "**descriptive psychology**" (most notably in *Psychologie von empirischen Standpunkt*, published in 1874, and his lectures from 1887 to 1891, posthumously published as *Deskriptive Psychologie*). Brentano claimed that the

psychic or mental could be distinguished from the physical by virtue of the fact that the psychic bore the mark of **intentionality**. Brentano explicated this feature of the psychic by reviving the medieval notion of the "**intentional inexistence**" of the object of our psychic acts, that is, the doctrine that the object of our experience intentionally "exists-in" the mind as that to which the mind is directed. Husserl developed the theory of intentionality that he inherited from Brentano, although, along with several of Brentano's other students, he rejected as psychologistic the Brentanian notion of immanent "inexistence." *See also* PSYCHOLOGISM (*Psychologismus*).

C

CAIRNS, DORION (1901–1973). Dorion Cairns was in close contact with Husserl in Freiburg during the years 1924–1926 and 1931–1932. He is an important translator of Husserl's later works **Cartesian Meditations** and **Formal and Transcendental Logic**. In an attempt—not fully successful—to standardize translations of Husserl, he published the *Guide for Translating Husserl* (1973). Cairns along with **Aron Gurwitsch** and **Alfred Schutz** were, by virtue of their teaching at the New School for Social Research in New York City, instrumental in introducing Husserl's work to the United States.

CANTOR, GEORGE (1845–1918). George Cantor was a mathematician who developed set theory and made several important contributions to the theory of **number**, most notably his theory of transfinite numbers. Cantor was a student of **Karl Weierstrass** and a colleague and friend of Husserl at Halle.

CAPACITY (*Vermögen*). The German term *Vermögen* has many possible translations. On the one hand, it can be translated as "fortune," "assets," or "wealth." On the other, it can be translated as "ability," "capability," "faculty" (of mind, for example), and, as here, "capacity." Husserl's use of the term belongs in the second group of meanings to refer to transcendental, rather than natural, capacities or capabilities. A capacity is something exercised bodily in **kinaesthesis**, which Husserl frequently identifies as the "I can," that is, the capacity for free bodily movement. Husserl also uses the term to speak of mental capacities, such as perceiving, judging, valuing, and so forth, as well as what we might think of as faculties: sensibility, understanding, the will.

CARDINAL NUMBER (*Anzahl*). Cardinal numbers are natural, counting numbers that indicate how many units are contained in a collection. Husserl describes those mental acts in which we are conscious of cardinal numbers either authentically (up to about 12) or symbolically. Husserl rejected his

53

early account of the symbolic **presentation** of higher cardinal numbers in **Philosophy of Arithmetic** on the grounds that the account was psychologistic. Husserl had hoped to contribute to **Karl Weierstrass**'s program of grounding mathematics in the cardinal numbers, although he came to recognize that cardinal number is not the fundamental concept of mathematics. *See also* PSYCHOLOGISM (*Psychologismus*).

CARNAP, RUDOLF (1891–1970). Rudolf Carnap was a German philosopher who advocated logical **positivism** and was a member of the Vienna Circle. He lived near Freiburg in the early 1920s and attended Husserl's courses in 1924–1925. During this period, Carnap was working on his masterpiece, *The Logical Construction of the World* (*Der logische Aufbau der Welt*), published in 1928. Phenomenological distinctions assisted Carnap in moving beyond the fictionalism entailed in Hans Vaihinger's "as-if" philosophy, although these influences waned as Carnap continued to develop his ideas.

***CARTESIAN MEDITATIONS* (*Cartesianische Meditationen*).** In late February 1929, Husserl delivered two lectures at the Sorbonne. These lectures, known collectively as the "Paris Lectures" and published in German in the first volume of Husserliana, were expanded and developed by Husserl and became the *Cartesian Meditations*. This manuscript was translated into French by Gabrielle Peiffer and **Emmanuel Levinas** and published in 1931 with the title *Méditations cartésiennes. Introduction à la phénoménologie*. This work, along with Levinas's own *La théorie de l'intuition dans la phénoménologie de Husserl* (*The Theory of Intuition in Husserl's Phenomenology*), published in 1930, greatly affected the reception of Husserl in the French-speaking world.

Husserl planned to publish a German-language version of the *Meditations*, but he quickly put this plan aside, thinking that it needed further elaboration. His attention, however, turned to other things, specifically the themes that would come to the fore in **The Crisis of European Sciences and Transcendental Phenomenology**, and he left further revisions of *Cartesian Meditations* to his then assistant **Eugen Fink**. Even this project, however, was never brought to completion, and the German version of the *Meditations* was never published.

Inspired by his presence in Paris, Husserl in the lectures and the *Meditations* paid homage to the spirit, but not the letter, of **René Descartes**'s philosophy. In particular, Husserl was concerned, like Descartes, to find an **apodictic** starting point and field of research for philosophical reflection. Second, Husserl was concerned to stress the fundamental role of **subjectivity** in **knowledge**, and third, he was concerned to ground philosophy as a rigorous, albeit not deductive, science. This last point indicates a crucial

difference between Descartes's rationalism and Husserl's **phenomenology**, for Husserl was concerned neither to derive the **world** from subjectivity nor to develop philosophy as an explanatory science. Phenomenology for Husserl was rather a **descriptive science** of the experience of the world and the world just as experienced.

The *Cartesian Meditations* follow to a certain degree the path of Descartes's own *Meditations on First Philosophy*. Husserl begins by reflecting on the need for each and every philosopher at some point to call knowledge into question so as to confirm in **evidence** one's philosophical beliefs, that is, to take responsibility for one's philosophical convictions. Descartes had provided the methodology of doubt, but Husserl rejects Cartesian doubt in favor of the **transcendental-phenomenological reduction**. The first meditation is devoted to performing the reduction and adopting the **phenomenological attitude**.

The second meditation examines the field of transcendental **consciousness** revealed by the performance of the reduction. Here Husserl analyzes the structure of **intentional** consciousness, although instead of using the language of **noesis** and **noema** as is found in **Ideas**, he uses the more Cartesian language of **cogito** and **cogitatum**. In this meditation, Husserl also speaks of the synthetic **achievements** of **transcendental consciousness** in bringing objects to **presence**.

The third meditation explores the notions of **reason**, evidence, and **truth** in our experience of the world, and the fourth turns to the question of how the **transcendental ego** itself is disclosed. Here Husserl alludes to the difficult problems of **inner-time consciousness** and, once again, to synthesis—both **passive syntheses** and **active syntheses** and, in particular, the role of **association** in our experience. He also speaks of the **ego** as the identical substrate of experience and of **habitualities**.

In the fifth meditation, Husserl develops his view of the experience of other subjects. He takes up the question of **intersubjectivity** in the context of asking how it is that a fully objective, scientific or theoretical apprehension of the world is possible, and he speaks of the necessity for an intersubjective **constitution** and apprehension of the world. It is in this context that he develops his views of **pairing**, **analogizing appresentation**, and **empathy**, as well as his doctrine of **monad**. *See also* EXPLANATION (*Erklärung*); THEORETICAL SCIENCE (*theoretische Wissenschaft*).

CATEGORIAL ACT (*kategorialer Akt*). An **act** in which a categorial **intention** constitutes a **categorial object**. Husserl regularly uses the examples of judging and collecting or counting. Acts of judging constitute the **judgment**, in the double sense of the **state of affairs** judged and the **propositional** meaning; acts of collecting or counting constitute collections,

numbers, or sets. Categorial acts, therefore, bring together in an upper-level formation objects or **parts** encountered in lower-level experiences, and they explicitly recognize the formative **moment**. In so doing, categorial acts move beyond the level of **perception** and involve a thinking that posits the **unity** among the perceptible moments. Categorial acts can be either empty, as in framing a judgment apart from a direct encounter of the object, or full, in which case the act is a **categorial intuition**. The same categorial object can be intended in an empty **signification**, which expresses the judgment, and in a fulfilling **intuition** that clearly and directly apprehends the state of affairs as judged. *See also* CONSTITUTION (*Konstitution*); EMPTY INTENTION (*Leerintention, Leermeinung*); EXPRESSION (*Ausdruck*); FULFILLING INTENTION (*erfüllende Intention*); FULL INTENTION (*gefüllte Intention*).

CATEGORIAL FORM (*kategoriale Form*). A categorial form is the formal **moment**, the form, that unites the distinct parts or objects in a **categorial object**.

CATEGORIAL INTENTION (*kategoriale Intention*). *See* CATEGORIAL ACT (*kategorialer Akt*).

CATEGORIAL INTUITION (*kategoriale Anschauung*). A categorial intuition is the fulfilling **act** for an empty, **signitive intention** of a **categorial object**. Categorial intuition directly presents the unity of **whole** and **part**, of the members of a group, of the terms of a relation, and so forth. Categorial intuition is a modification of **perception**, insofar as the subject sees, for example, not merely "the red door" or "the door *as* red" but "*that* the door *is* red." The formal or categorial **moment** of the categorial object is not the correlate of a perceptual moment in the fulfilling act insofar as the categorial intuition is not directed simply to the concrete object or to any of its abstract perceptible qualities. Instead, categorial intuitions, as do all **categorial acts**, involve a moment of thinking that moves beyond its perceptual foundations. Categorial intuition is a "thoughtful perception" that adds thoughtfulness to perception by unifying what is directly encountered in and of an object that is at once perceived (or remembered or imagined) and thoughtfully articulated. *See also* CATEGORIAL FORM (*kategoriale Form*); EMPTY INTENTION (*Leerintention, Leermeinung*); FORM (*Form, Gestaltung, morphē*); FULFILLING INTENTION (*erfüllende Intention*); FULFILLING SENSE (*erfüllender Sinn*); FULFILLMENT (*Erfüllung*).

CATEGORIAL OBJECT (*kategoriale Objekt*). A categorial **object** is one infused with **form** or structure. Examples of categorial objects are **states of affairs**, groups, relations, **numbers**, or any object in which **parts** have been

articulated. The articulated **whole**, in which the parts are both distinguished and joined together, is the categorial object. The categorial object can be intended in an empty **signitive** intention or in a **categorial intuition**, and the categorial object is the identity given in this **manifold** of absent and present modes. Early in his career—up through **Logical Investigations**—Husserl understood the distinction between noncategorial and categorial objects and that between **pre-predicative** and **predicative** experiences as correlates, but he came to recognize that even pre-predicative experience has a kind of categoriality proper to it. This pre-predicative categoriality is not yet fully articulated, but it nevertheless adds a **moment** of form to what is experienced. The **adumbrational** character of **perception** means that the object is experienced *as* something or other; perception is categorially structured in an anticipatory manner by the **hermeneutic-as**.

CATEGORIAL OBJECTIVITY. *See* CATEGORIAL OBJECT (*kategoriale Objekt*).

CATEGORICAL IMPERATIVE (*kategorische Imperativ*). Husserl rejects Kant's categorical imperative as too formal to yield a conception of the goods at which action should aim. In Husserl's view, Kant's version of the imperative, insofar as it requires that a maxim of action conform to the form of **reason** itself, parallels the **logic of consequence** in **formal logic**, but it lacks a parallel to Husserl's **logic of truth**. Husserl, consequently, formulates a version of the categorical imperative that incorporates a reference to material goods. Husserl, echoing **Franz Brentano**, formulates his imperative as follows: "Do what is best among what is attainable," or, stated as a principle of the good, "The best among what is attainable in the total practical sphere is not only comparatively the best, but the sole practical good." Husserl, like Brentano, looked to an ideal consequentialism to determine this good by considering all actions possible in the circumstances in which the agent is called upon to act and determining which action will produce the greatest good. In the years after the Great War, Husserl modified his ethical views. Husserl distinguishes between objective values that anyone can grasp as a value, and that same objective value considered as an "individual, subjective value of love." The idea is that these subjective, "absolute loves" can make the same value infinitely more significant for the agent possessing that absolute love and, in certain circumstances, the obligation imposed by the absolute love can outweigh the greatest good realized in a utilitarian calculation. *See also* ETHICS (*Ethik*).

CATEGORY (*Kategorie*). A category is a **moment** of **form** that unites or "forms" **objects** or their parts into **categorial objects**. Insofar as the category introduces articulation into the categorial object, it also underlies discourse for it allows for the possibility of expressing in a syntactically formed **expression** the categorial object rather than merely naming the underlying object.

CAUSAL PROPERTIES (*kausale Eigenschaften*). Husserl distinguishes between what he calls the "**phantom**" and the **material thing** in the full sense. The latter is characterized by its possession of causal properties, that is, properties that, while sensible, are grasped either as the effects of the causal agency of other objects or properties that produce effects in other objects.

CLARIFICATION (*Klärung*). For Husserl, the descriptive clarification of **experience** is central, if not identical, to **phenomenology** and is contrasted with **explanation** (*Erklärung*). In the broadest sense, Husserl seeks to clarify our natural experience of the world, and this involves describing the essential structures of the **intentionality** proper to the nature of the varied kinds of experience in which we **encounter** things in the world and the unity of these experiences.

CLARITY (*Klarheit*). In addition to distinguishing two kinds of "perfect" or **absolute evidence**, Husserl distinguishes two levels of evidence, namely, **distinctness** and clarity. Clarity is the kind of evidence that belongs to the third level of **logic** that Husserl calls the **logic of truth**. A clear **judgment** is one in which the **state of affairs** that the judger seeks to articulate becomes directly given in an **act** of **evidence**, thereby satisfying the striving toward **truth** implicit in the act of judging.

Husserl further distinguishes the clarity of anticipation from the clarity of having something itself. The clarity of anticipation is the evidence that belongs to an act of judging that makes the meant state of affairs intuitive in the sense that it prefigures and envisions that state of affairs. What is given in the clarity of anticipation is not the predicatively formed state of affairs itself but merely a prefiguration, an intuitional anticipation, which must yet be confirmed in a **categorial intuition**. The clarity in the having of something itself is evident judging in the full sense, the actual intuitive possession in the judging activity of the meant state of affairs. *See also* VAGUENESS (*Vagheit, Ungenauigkeit*).

COGITATIONES. The individual experiences, both active and passive, in which an individual **ego** *cogito* is conscious of the world. The **phenomenological reduction** reveals the correlation of **consciousness** and the **world** as the proper field for philosophical reflection. Husserl sometimes characterizes the relation between consciousness and world as the correlation of the **cogito** with its **cogitatum**, but this correlation is possible only by virtue of the presence of *cogitationes*. *See also* ACTIVE SYNTHESIS (*active Synthese*); PASSIVE SYNTHESIS (*passive Synthesis*).

COGITATUM. The *cogitatum* is the object to which **consciousness** is directed in an **experience**; it is the cognized object as presented in the experiences (the **cogitationes**) belonging to the **ego cogito**. *See also* INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*).

COGITO. Husserl uses the Cartesian language of the *cogito* in his discussions of the **phenomenological reduction** for two purposes, both of which echo Cartesian motifs: (1) to emphasize the turn to **subjectivity** that is proper to the reduction, and (2) to emphasize that the **ego** or *cogito* is given to phenomenological reflection in an **evidence** that is **apodictic**. The notion of the *cogito* also alludes to the Kantian **transcendental ego** or unity of **apperception**—the "I think"—that accompanies all **representations** (*Vorstellungen*). *See also COGITATIONES; COGITATUM.*

COINCIDENCE (*Deckung*). *See* CONGRUENCE (*Deckung*).

COLLECTIVE COMBINATION (*kollective Verbindung*). In **Philosophy of Arithmetic**, Husserl uses this expression to denote the synthetic **act** that apprehends a **multiplicity** of individuals as a totality, the act, for example, in which we apprehend a flock of geese or the clutter on my desk. The latter example indicates that the objects collected need not be similar in kind. They could be anything; on my desk, for example, I find the computer, pens, pencils, paper clips, tape, a stapler, and so forth. Collective combination is the precondition for counting insofar as it isolates the totality whose individual objects are to be counted. It is, therefore, also the precondition for the experience of **number**, that is, the enumeration of the members belonging to the isolated totality.

COLLECTIVITY (*Kollektivität*). A collectivity (or collective or collection) is the object constituted in an act of **collective combination**. Since collective combination, like **judgment**, is a higher-order **synthesis**, a collectivity is a **categorial object**.

COMMUNITY (*Gemeinschaft*). Husserl distinguishes natural communities, for example, the family, from voluntary communities, that is, those that arise from the free choices of the members of the community. Husserl's view of the nature of communities is an idealized one, taking as its model the voluntary community of theoretical mathematicians. Husserl characterizes a community as a "**personality of a higher order**." This language is intended to reflect both the fact that a community is nothing apart from the individuals composing it and the fact that the community cannot be reduced to the mere collection of individuals it comprises. Nor are the **achievements** of a community reducible to the separate achievements of individuals. A community has **experiences** and activities proper to itself. The community is fully achieved in communicative, reciprocally interactive experiences in which one experiences others as companions, colleagues, and coworkers whose functionally interpenetrating wills form a single will encompassing a shared understanding of the **world**. Central, in other words, to Husserl's notion of community are the views that the community has its own striving and willing life, analogous to that of an individual person, and that the individual within the community is a representative (*Träger*) and functionary of the communal will. Each member of the community assumes his or her own role and function in the larger community, recognizing the fulfillment of that role and function as his or her contribution to the striving of the community as a whole. There is, in brief, both a subordination of individual wills to the end sought by the communicative communion of individuals making up a particular community and a coordination of individual wills such that each person's individual actions contribute to the realization of that shared end. It is precisely in this subordination and coordination of wills that the community with a single will to be realized in the separate, but interpenetrating, activities of its members is formed. While Husserl captures the differentiation of functions within a community, his idealized conception of the community fails to recognize the agonistic character of many communities, for example, political communities.

CONCEPT (*Begriff*). A concept, or universal **idea**, is an **essence** as experienced.

CONCRETE WHOLE (*konkretes Ganzes, konkrete Ganzheit*). *See CONCRETUM (Konkretum).*

CONCRETUM (*Konkretum*). A *concretum* is an object that exists independently as an individual object. The independently existing object may be an object in its own right, or it may be a **piece** or independent **part** that has been separated from the **whole** of which it is a piece. *Concreta* can be

either particular (the tree outside my window or the severed leg of a table) or essential (the species "human"). *See also* ABSOLUTE *CONCRETUM* (*absolutes Konkretum*); MOMENT (*Moment*); RELATIVE *CONCRETUM* (*relatives Konkretum*).

CONGRUENCE (*Deckung*). Husserl uses the term *Deckung* (covering, coincidence, congruence) to characterize the relation between an **empty intention** and a **fulfilling intention**. The geometrical image of congruence is a useful one: the **intentional content** of the fulfilling intention (for example, the **categorial intuition** of a **state of affairs**) is "laid over" the intentional content of the empty intention (for example, an **act** expressing a **judgment** in a declarative sentence) in much the same way that one geometrical figure is through a series of rigid transformations laid over another figure such that the two figures coincide. To the extent that the intentional content of the empty intention coincides with that of the fulfilling intention, the judgment is true. *See also* EXPRESSION (*Ausdruck*); TRUTH (*Wahrheit*).

CONRAD-MARTIUS, HEDWIG (1888–1966). Hedwig Martius, along with her husband, Theodor Conrad, was a member of the circle of students that began in 1905 to form around Husserl in **Göttingen**. This group eventually formed themselves around 1910 as the Göttinger Philosophische Gesellschaft, which Conrad-Martius served as chairwoman. Conrad-Martius developed an ontologically oriented **phenomenology** whose concern was not the analysis of **transcendental subjectivity** but a science of **essences**. *See also* EIDETIC PHENOMENOLOGY (*eidetische Phänomenologie*); EIDETIC REDUCTION (*eidetische Reduktion*).

CONSCIOUSNESS (*Bewusstsein*). Husserl in **Logical Investigations** identifies three meanings for the term "consciousness":

1. Consciousness is the **empirical ego**, the unified interweaving of **psychic** experiences in a unified stream of experience. This sense of consciousness is psychological in character and refers to the totality of the ego's **real** (*reelle*) **contents**;
2. Consciousness is the inner awareness of one's own psychic experiences; and
3. Consciousness is another term for "mental" or "psychic" **acts**, that is, for **intentional** experiences of all sorts.

In *Logical Investigations*, the last is Husserl's preferred sense, although it is clear throughout Husserl's works that this last sense is inseparable from the other two meanings, for in being intentionally directed to an **object**, one

is aware of oneself (as a unified ego) experiencing an object. Moreover, in Husserl's later works, the first sense loses its psychological character, for the notion of a unified ego can be separated from the sense of an empirical ego and be considered purely phenomenologically as a "phenomenological ego" or "**transcendental ego**," that is, as a possible ego with its unified stream of experience disclosive of the **world**. The broadened first sense of "consciousness" is developed in Husserl's account of **inner-time consciousness**; the second is developed in his account of **self-awareness**; and the third is developed in his account of **intentionality**.

CONSTITUTION (*Konstitution*). Constitution can be properly understood only within the framework of the **phenomenological reduction**, that is, within the philosophical **attitude**. Insofar as the reduction focuses the reflecting philosopher's attention on the correlation of **consciousness** and the **world**, the philosopher must give an account of how objects appear to consciousness and of the subjective **achievements** or **syntheses** that are at work in bringing these objects to **appearance** in just the way that they appear. This subjective achievement of bringing objects to appearance in a determinate manner is what Husserl refers to as the constitution of the object. It is to be distinguished from the Kantian and neo-Kantian notions of constitution which are constructive insofar as the achievement of consciousness is to form an object out of unformed materials by the application of **a priori** categories. The Husserlian notion of constitution, on the other hand, is disclosive. To constitute an object is to disclose it *as* such-and-such—to give it **sense**, that is, to make sense of it—in those synthetic achievements that bring forth the sense of the object and that are the necessary, but not sufficient, conditions for the emergence of this sense.

Husserl also refers to the constitution of the self in **inner-time consciousness**. In constituting objects, the self also constitutes itself; it builds itself up and discloses its own being as a synthetic **unity** of acts or experiences. *See also* ACTIVE SYNTHESIS (*active Synthese*); PASSIVE SYNTHESIS (*passive Synthese*); SYNTHESIS (*Synthese*).

CONTINGENT A PRIORI (*kontingentes Apriori*). *See* FORMAL A PRIORI (*formales Apriori*); MATERIAL A PRIORI (*materiales Apriori*).

CONTINGENT ESSENCE (*kontingente Essenz*). An **essence** or **eidos** that is characterized by material apriority. *See also* EXACT ESSENCE (*exakte Wesen*); FORMAL A PRIORI (*formales Apriori*); MATERIAL A PRIORI (*materiales Apriori*); MORPHOLOGICAL ESSENCE (*morphologisches Wesen*).

COUNTERSENSE (*Widersinn*). A countersense arises when a combination of meanings involves a material incompatibility, that is, when the combination of meanings is such that it is certain that no object corresponding to the combined **meaning** can exist. An example is the expression "round square." *See also* NONSENSE (*Unsinn*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

COVERING (*Deckung*). *See* CONGRUENCE (*Deckung*).

CRISIS OF EUROPEAN SCIENCES AND TRANSCENDENTAL PHENOMENOLOGY, THE (*Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie*). Husserl's last great work is an incomplete one. Its theme is clear enough. Husserl around 1934 began to reflect on the crisis of reason that he found evident everywhere around him—in the sciences and in politics. There were some landmarks in these reflections. In May 1935, Husserl delivered the Vienna Lecture, titled "Philosophy in the Crisis of European Mankind" ("Die Philosophie in der Krisis der europäischen Menschheit"). In it Husserl discusses the roots of the European scientific tradition and of the notion of reason it embodies, and he analyzes how this tradition has lost its way in the modern world. This became the theme of the larger work customarily known simply as the Crisis, in which the Vienna Lecture also appears as a supplementary text.

Since Husserl was not allowed at this time to speak or to publish in Germany, arrangements were made to publish the *Crisis* in installments in the Yugoslavian journal *Philosophia*. What now makes up the first two parts of the *Crisis* were published there in 1936. Husserl did not complete the third part. **Eugen Fink** prepared a typescript of the part Husserl did write and an outline for the remainder of the third part and for two additional parts. But no conclusion for the third part and no additional parts have been found among Husserl's texts.

The *Crisis* is distinguished from Husserl's other published works, first, in that it traces the historical development of the idea of reason in Western philosophy from the Greeks to the moderns. While Husserl had done something similar in lecture courses, his other publications stress the **ideal**, atemporal character of scientific **propositions** and **theories**. Here, however, Husserl stresses the notions of historical development and the receipt of **tradition** that passively informs our current understandings of the **world**. He emphasizes the way these inheritances can be accepted without critique or reflection and can thereby distort, in the forgetfulness of their origin, the true significance of the original cultural achievements. The first part of the

work appears, therefore, as a kind of history of philosophy, but one which investigates the way the guiding idea of philosophy, its *telos*, has been more or less realized in its historical incarnations.

The *Crisis* is distinctive, second, in the manner in which it traces our scientific **beliefs** back to the **lifeworld** on which these beliefs are grounded. Husserl describes the way the scientific tradition abstracts from our lived experience of the world—the emotional and practical aspects of our existence—in order to disclose a physical world—a sense of **nature** that is not bound to a particular **culture** with its social practices and institutions. Husserl, in other words, traces the world of nature as **science** apprehends it back to its origins in the lifeworld, and he identifies the subjective **achievements** that bring about scientific understanding. He also points out that this lifeworld is itself the product of subjective achievements, thereby stressing once more the fundamental role of **transcendental subjectivity** in disclosing the world of experience.

The last sections of the text explore the relation between **transcendental phenomenology** and **psychology**. In particular, Husserl seeks to address what he calls the "paradox of **subjectivity**," that we are both (psychological) subjects in the world and (transcendental) subjects for the world. Husserl demonstrates that some of the difficulties encountered by the psychological sciences have their roots in the dualism of modern philosophy, but this section of the text breaks off before Husserl has completely worked out a position regarding the proper relationship between **phenomenology** and psychology.

CULTURE (*Kultur*). A culture is the historically unified, spiritual product of the purposeful, constituting life of an intersubjective **community**, a product that is found, for example, in works of art, science, and so forth. The term "culture" in this sense therefore carries connotations of the English term "civilization." Cultural **objects**, say, a particular work of art, are **ideal** objects insofar as they arise only through the actively constituting life of this community's members. As ideal, cultural objects have an omnitemporality distinct from the **temporality** of the physical instances, for example, performances or prints, of that object. *See also* CONSTITUTION (*Konstitution*); INTERSUBJECTIVITY (*Intersubjektivität*).

D

DAUBERT, JOHANNES (1877–1947). Johannes Daubert, at first a student of **Theodor Lipps**, visited Husserl in 1902 for a long discussion of **Logical Investigations**. Upon returning to Munich, Daubert led the transformation of what was formerly a club of Lipps's students (the Akademisch-Psychologischer Verein) that discussed Lipps's **descriptive psychology** into what came to be known as the **Munich Circle**. Husserl visited the club in 1904, and thereafter began a steady stream of students from Munich to Göttingen to study with Husserl.

Daubert himself was thought to be brilliant, but he published little. He, like many members of the Munich Circle, rejected Husserl's later **transcendental idealism**. Daubert interprets the **phenomenological reduction** and the disclosure of the **noema** as (1) a separation of **consciousness** and **sense** from the **object**, (2) a retreat from the autonomous reality of the experienced **world** in favor of a dependent world of consciousness and its **ideal** world of senses, and (3) a reduction of the real world to an ideal world. Daubert understands Husserl's claim that **acts** intending nonexistent objects have a **noematic** correlate to be a falsification of the very cognition on which Husserl claims to reflect. According to Daubert, normal cognition is always engaged with real objects and is nothing apart from them. This direct engagement with objects is an immediate awareness to which **intentional consciousness** with its **noema** is secondary. In immediate awareness itself, there is no *noema*. Intentional consciousness arises when an interpretive **moment**, a taking-the-object-as, supplements our immediate awareness. But the *noema*-sense is dependent on the object of immediate awareness and can never be separated from an object. It is impossible for Daubert that there exist a *noema* without an object from which it is derived.

DE MORGAN, AUGUSTUS (1806–1871). Augustus De Morgan was an important figure in mathematics and **logic**, best known in mathematics for his contributions to mathematical induction and his definition of the limit, and in logic for the quantification of the **predicate** and the development of the logical principles known as De Morgan's Theorems. Husserl considered

him, along with **George Boole**, to be one of the pioneers in the development of a **syllogistic algebra** and the unification of **apophantic logic** and **formal mathematics**. However, Husserl believed that De Morgan's and Boole's advances were simply technical advances in the development of mathematical deduction that did not properly ground the unity of logic and mathematics.

DECISION-WILL (*Entschlusswille*). A volition that intends a future **action**. A decision-will is contrasted with an **action-will** (*Handlungswille*).

DECONSTRUCTION (*Abbau*). *See* DESTRUCTION (*Abbau*).

DEMONSTRATION (*Hinweis, Beweis*). Husserl distinguishes two senses of the term "demonstration." The first sense denotes that form of demonstration (*Hinweis*) involved in **indication**, that is, a sense of "showing" that is not insightful. The indicative **sign**, for example, associatively recalls—and thereby "demonstrates" or "shows"—the indicated, but the indicated is not present to **intuition**. The second sense denotes the form of demonstration (*Beweis*) proper to proof, that is, a "showing" that is insightful. Hence, a demonstration is a proof wherein the premises "show" the **truth** of the conclusion that follows from them. The premises motivate an inference in which the truth of the conclusion is insightfully grasped. *See also* EXPRESSION (*Ausdruck*).

DEPENDENT CONTENT (*unselbstständiger Inhalt*). *See* MOMENT (*Moment*).

DEPENDENT PART (*unselbstständiger Teil*). *See* MOMENT (*Moment*).

DERRIDA, JACQUES (1930–2004). Jacques Derrida is best known for introducing a philosophical approach known as "deconstruction." Derrida undertook the study of Husserl, but he came to believe that Husserl's **phenomenology** laid the seeds for its own overcoming. Oppositions that Husserl identified—especially those between the **transcendental** and the empirical, the present and the absent, and **static phenomenology** and **genetic phenomenology**—were porous. Each element in these oppositions penetrated and contaminated the other. This led Derrida to posit a way of reading philosophical texts that called upon the reader to focus attention on these troublesome oppositions, to deconstruct them—typically by reversing, decomposing, and desedimenting them—and thereby to "destroy" traditional philosophical hierarchies while introducing an "undecidability" regarding the aporia that evade the traditional oppositions. Later in his career, Derrida extends this idea of deconstructive readings to the study of social and

political institutions, leading him to posit a novel understanding of justice. *See also* ABSENCE (*Abwesenheit, Verborgenheit*); DESTRUCTION (*Abbau*); PRESENCE (*Gegenwart, Präsenz*).

DESCARTES, RENÉ (1596–1650). Commonly thought the initiator of modern philosophy, René Descartes attempted to ground philosophy anew. A pioneer in the newly emergent analytic geometry who also discovered the law of refraction in optics, Descartes sought to establish a philosophical system exhibiting the same kind and degree of rigor as the mathematical sciences. Indeed, in one sense, he sought more, for he was unsatisfied with axiomatic starting points unless the axioms could be known with absolute certitude. In short, Descartes sought to build a philosophical system grounded in an indubitable starting point and in which each step in the formation of the system was guaranteed by the **clarity** and **distinctness** of the **logic** of its derivation. Employing a method of radical doubt, in which he refrained from the systematic use of any **knowledge** of which he was not certain, Descartes discovered his starting point in the turn to the **subject**, in the indubitable grasp of the truth that as long as he was thinking, it was undeniable that he existed as a thinking thing. This insight was expressed in the famous "**cogito***, ergo sum.*" On this basis, Descartes claimed to prove the existence of God. Among the ideas Descartes finds in his mind is the idea of a perfect and infinite being, but Descartes recognizes that as a finite being he cannot be the cause of this idea. Hence, he concludes that there must exist a being who, in reality, is perfect and infinite. This being is God, and God's benevolence guarantees that the proper use of the faculties of **intuition** and deduction would infallibly yield **truth**.

Husserl took a certain measure of inspiration from Descartes. In particular, Husserl too thought that a reform of philosophy was necessary, and that this reform must ground philosophy on an **apodictic** foundation. Most important for Husserl, therefore, was the Cartesian principle that every philosopher must for himself or herself ground philosophical knowledge on indubitable principles; every philosopher must achieve evidential insights into the basic foundations of knowledge in order to secure philosophical knowledge. This principle states Husserl's view that the life of **reason** is a life of self-responsibility or **authenticity** that is achieved in **evidence**. Second, this grounding of philosophical and scientific knowledge necessarily involves, according to Husserl, a turn to **subjectivity**, the disclosure of the **ego** as **constitutive** of the **world**—the sense of the world—in experience. Third, Husserl credited Descartes with adopting an implicit theory of **intentionality** in his doctrine of the *esse objectivum* of ideas, but, according to Husserl, Descartes did not clearly recognize what he had found. In short, Descartes, on Husserl's view, restored the **objectivity** of knowledge and reason against the **skepticism** of

Descartes's day and at the same time pointed to, but did not realize, the **transcendental** motifs that would overcome the modern rationalism Descartes inaugurated.

Husserl is inspired by the *spirit*—not the *content*—of Descartes's thought, and his philosophy must be clearly distinguished from Cartesianism. Husserl rejects, for example, Cartesian doubt as a purely negative movement, replacing it with the **transcendental-phenomenological reduction** and thereby preserving the experienced world as available for reflection in the very **act** of reflecting upon an **intentional transcendental subjectivity**. Husserl rejects the view that the subjectivity revealed in the reduction is a substantial, worldly, or **psychological ego**, insisting on the fact that this is a **transcendental subject**. Husserl also rejects the substantial distinction between **body** and **mind** that is central to Descartes's philosophy. What unites Husserl to Descartes is only the search for an apodictic ground of knowledge along with the recognition that no account of knowledge, and indeed, of the world, is possible without reference to the subjectivity that constitutes the world. Husserl himself perhaps sums up best his relation to Descartes when he says in the introductory paragraph of the **Cartesian Meditations**: "one might almost call **transcendental phenomenology** a neo-Cartesianism, even though it is obliged—and precisely by its radical development of Cartesian motifs—to reject nearly all the well-known doctrinal content of the Cartesian philosophy."

DESCRIPTION (*Beschreibung*). Description is contrasted with **explanation**. Description is not concerned with the identification of causes or the causal relations among **objects**. It is concerned instead to identify the **parts** and their interconnections proper to the subject matter investigated. More specifically, for a description to be scientific, it must identify the **moments** and essential connections proper to its subject matter. *See also* DESCRIPTIVE PSYCHOLOGY (*deskriptive Psychologie, beschreibende Psychologie*); DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); ESSENCE (*Wesen, Essenz, Eidos*); THEORETICAL SCIENCE (*theoretische Wissenschaft*).

DESCRIPTIVE PSYCHOLOGY (*deskriptive Psychologie, beschreibende Psychologie*). "Descriptive **psychology**" is an expression Husserl takes over from **Franz Brentano**. It is contrasted with causal-genetic psychology. The latter, a **theoretical science**, seeks both to identify the physical causes of **psychic** experiences and to determine the laws governing the succession of psychic experiences. Descriptive psychology, on the other hand, nonreductively describes psychic states as disclosed in our reflective experience of them—that is, it describes them apart from any causal or physicalist assumptions. Husserl, however, in the years between the first and second

editions of **Logical Investigations**, came to reject the notion of descriptive psychology. He thought the expression a misleading characterization of his new **phenomenology** because phenomenology, after the development of the **phenomenological reduction**, explores the correlation of **consciousness** and the **world** whereas descriptive psychology either abstracts the **region** of the psychic from the world or, to the extent that it describes **intentional experience**, continues to assume that the acts it investigates are **real**, worldly occurrences. It continues, in other words, to participate in the **natural attitude**'s positing of the world.

DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*). A descriptive **science** is unified by the unity of its content, that is, by the fact that the object of the science is a **species**, genus, or **region**. As such, its principle of unity is external to the science itself, and it is thereby contrasted with **theoretical science**. Descriptive sciences, however, are not to be understood as merely descriptive in a way that would undercut their nature as science. They concern **essences** and essential relations, and they remain unities of evident judgments and **arguments** organized into bodies of **knowledge**. *See also* EVIDENCE (*Evidenz*).

DESTRUCTION (*Abbau*). Destruction is to be understood not as an annihilation but as a de-struction, an un-building. The term has methodological significance. Husserl's doctrine of **founding moments** suggests that there are **moments** of **sense** that are **foundational** to other moments. To de-struct the **object** is to disclose these foundational layers of sense and thereby to dismantle the sense. Husserl's notion of critical de-struction anticipates Heidegger's "destruction" (*Destruktion*) of the history of **metaphysics** in order to disclose the original experience of **being**. It also anticipates Derrida's notion of "deconstruction" (*deconstruction*). *See also* DERRIDA, JACQUES (1930–2004); HEIDEGGER, MARTIN (1889–1976).

DETERMINABLE *X* (*bestimmbare X*). The innermost **moment** of the **noema**. In Husserl's earlier, static writings, the determinable *X* is a purely formal notion that accounts for the identity of the **object** presented in multiple *noemata*. In Husserl's later, genetic writings, which emphasize the **temporality** of experience, the determinable *X* is both a formal notion and a teleological one. As an experience unfolds in **time**, the object is more and more precisely determined, and the full determination of the object relative to the subject's interest in the object is the *telos* of the experience.

DILTHEY, WILHELM (1833–1911). Wilhelm Dilthey's philosophy is well known for its distinction between the **sciences** of nature (*Naturwissenschaften*) and the sciences of **spirit** (*Geisteswissenschaften*, sometimes

translated as "human sciences" or "social sciences" or "cultural sciences"), for its development of a *Lebensphilosophie* that stressed the idea of a life-nexus over that of causality, and for a typology of *Weltanschauungen* or **worldviews**. Husserl's essay **"Philosophy as a Rigorous Science"** contains a spirited attack against all forms of **relativism**, including **historicism**, and this was widely thought to be aimed at Dilthey's historicism. In correspondence with Dilthey, however, Husserl claimed that their differences were few, and it is clearly the case that Dilthey's discussions of the formation of a self in a historical **culture** motivated Husserl's subsequent reflections on history and culture and, perhaps, his development of the notion of **secondary passivity**.

DISAPPOINTMENT (*Enttäuschung*). Disappointment (frustration, disillusionment) is the opposite of **fulfillment**. When an intuitive experience of an **object** is disharmonious or noncongruent with the **empty intention** of that same object, the original **intention** is disappointed. This is the experience of the nonveridicality or falsity of the original intention and motivates us to abandon or correct our original intention, our original understanding of the object. *See also* CONGRUENCE (*Deckung*); DISTINCTION (*Unterscheidung*); TRUTH (*Wahrheit*).

DISPOSITION (*Gemüt*). Husserl primarily uses the term *Gemüt* to refer to **feeling**-acts and **emotions**. But he also uses it to refer to the dispositions to experience **objects** as valuable or disvaluable in certain ways, dispositions that rest on previous feelings and emotions directed to the object or type of object currently experienced.

DISTINCTION (*Unterscheidung*). In addition to its ordinary meaning, Husserl uses the term "distinction" to refer to those experiences in which our intending an object is disappointed, that is, our **intention** fails in one way or another to be veridical or true. Distinction, then, is a synthetic **act** that brings together an act that (emptily) intends an object in one determinate manner with an **intuitive** act that grasps the **intended object** in a different determinate manner. The object, in other words, is intuitively experienced as not the same as, as distinct from, the object of the intending act. *See also* DISAPPOINTMENT (*Enttäuschung*); FULFILLMENT (*Erfüllung*); IDENTIFICATION (*Identifikation, Identifizierung, identifizieren*); SYNTHESIS (*Synthese*).

DISTINCTNESS (*Deutlichkeit*). Distinctness is the kind of **evidence** that belongs to the second level of **logic** that Husserl calls the **logic of consequence** or the logic of noncontradiction. A distinct **judgment** is one in which the judger actively distinguishes the **parts** of the judgment, for example, the

property from the whole of which it is predicated or the terms of a relation, and actively synthesizes the parts in the unified judgment. The distinct judgment or **proposition**, then, is one that is formed through the judger's own activity, accords with the rules of formal grammar that govern well-formed propositions, and avoids **countersense**. The notion of distinctness can be extended to other domains where active articulation is required. For example, speech can be indistinct when the parts of words are not expressly formed and thereby not distinguished from one another. *See also* CLARITY (*Klarheit*); PURE LOGIC (*reine Logik*); VAGUENESS (*Vagheit, Ungenauigkeit*).

DOXA. The Greek term *doxa* means "**belief**," and Husserl uses the term to refer to the web of beliefs that inform our everyday experience of the **world**, especially the belief in the existence of the world that characterizes the **natural attitude**. These beliefs posit the existence of the entities experienced and of the world with an unquestioning naïve certainty. *See also* DOXIC MODALITIES (*doxische Modalitäten*).

DOXIC MODALITIES (*doxische Modalitäten*). The doxic modalities are the group of epistemic states with differing epistemic strength and, correlatively, different **thetic characteristics**. These states include naïve certainty, doubt, questioning, assuming, supposing, knowing, and so forth. Naïve certainty can be modified; it can be negated in the experience of **disappointment**, which motivates the experience of negation—an act which replaces the naïve certainty with the stronger certainty that is **knowledge** (of a negative)—or doubt—an act which wavers between two possibilities. **Possibility**, then, is the thetic characteristic belonging to doubting; it also characterizes the epistemic states of assuming or supposing.

DRIVE (*Trieb*). Drives are those unconscious and instinctual urges on which conscious life is grounded. They have a sensuous dimension and are tied to the body. There are drives that aim at satisfying needs, for example, hunger, and desires. There are drives that motivate **feelings** and **emotions**. Most fundamental is the drive toward objectification, the drive to organize what stimulates the **subject** in the experiences of **object** and of a **world**. *See also* ALLURE (*Reiz*); BODY (*Leib*); INSTINCT (*Instinkt*); TENDENCY (*Tendenz*).

E

EGO (*Ego, Ich*). The ego or "I" is the identity that is at the center of all conscious life, both active and passive. Hence, it is the **intentional** center of all affects, all acts, and all actions. Husserl sometimes characterizes the ego as a "pole of identity," but the metaphor of pole can be misleading since it suggests a purely formal, unchanging identity of the sort found in **Immanuel Kant**'s formal unity of **apperception**. The ego functions in all the experiences belonging to a single **stream of consciousness**, including those that are primarily passive in character, for example, **affections** and, to a lesser degree, **perceptions**. In so functioning, it always varies itself, accumulating new experiences, developing new habitualities, and so forth. In this manner, the ego constitutes itself in the course of its **experiences**. Moreover, the ego is embodied and has both a bodily orientation toward the **world** and its objects and a spatial location within that world.

The ego, then, constitutes itself over **time** as an identity within different **manifolds**. It is the identity in repeated instances of prereflective **self-awareness**, although it is not yet thematized and named as the "I." It is the thematized and recognized identity disclosed in multiple acts of **memory** and of **reflection** and, indeed, reflections of different sorts (for example, **psychological reflection** and **phenomenological reflection**). It is the identity in the psychological and the transcendental. There are, that is, neither two egos—a **psychological ego** and a **transcendental ego**—nor two subjects—a **psychological subject** and a **transcendental subject**. There is one ego, one subject, grasped in two different **apprehensions** characterized by two different attitudes, the **natural attitude** and the **phenomenological attitude**. The ego is the identity in the bodily movements—the kinaesthetic activity—instrumental in disclosing the world as spatial and material.

Fundamental to the notion of the ego—and underlying prereflective and pre-egological self-awareness, as well as the possibility of reflective grasps of the ego and the **encounter** with objects—is **absolute consciousness** or the **living present**. *See also COGITO*; EGOLOGY (*Egologie*); HABITUALITY (*Habitualität*); KINAESTHESIS (*Kinästhesie*); SELF (*das Selbst, das Ich*).

73

EGOLOGY (*Egologie*). Egology is the scientific study of the **ego** and its experiences. In Husserl's case, the science appropriate for the study of the ego is **phenomenology**. Since phenomenology recognizes the **intentionality** of experience, a concrete, phenomenological egology would include the study not only of the ego and its experiences but of the **world** as experienced by an ego.

EIDETIC INSIGHT (*eidetische Einsicht*). *See* EIDETIC INTUITION (*Wesensschau, Wesenserschauung*); ESSENTIAL INSIGHT (*wesentliche Einsicht*).

EIDETIC INTUITION (*Wesensschau, Wesenserschauung*). Eidetic intuition is the **intuition** of an **eidos** or **essence**. *See also* ESSENTIAL INSIGHT (*wesentliche Einsicht*).

EIDETIC PHENOMENOLOGY (*eidetische Phänomenologie*). An eidetic science is one that apprehends the **a priori** essences of things. The **apprehension** of an **essence** involves a reduction (a leading-back) from facts to essence, a reduction that Husserl calls the "**eidetic reduction**." The method by which the eidetic reduction is achieved is **eidetic variation**. **Phenomenology**, which Husserl views as an eidetic science, grasps the a priori essences of our **experiences** of the **world** (just as experienced). Whereas an eidetic science does not require the **phenomenological reduction**, phenomenology as an eidetic science does require the phenomenological reduction because it is only by means of that reduction that one properly focuses attention on the **intentional** correlation of **consciousness** and world.

While all phenomenology is eidetic, the term "eidetic phenomenology" is sometimes associated especially with those early students of Husserl in the **Munich Circle** and the **Göttingen Philosophical Society**, who are also called realistic phenomenologists. Although they insist on the intentionality of experience, characteristic of their thinking is the rejection of the phenomenological reduction and the transcendental turn. Hence, they do not "**bracket**" or put out of play the positing of the world that belongs to the **natural attitude**, and their phenomenology focuses on disclosing the essences of the "real," actual, existent world. *See also* ACTUALITY (*Aktualität, Wirklichkeit*).

EIDETIC REDUCTION (*eidetische Reduktion*). The eidetic reduction is a methodological device that leads one's **attention** back from a multiplicity of particulars to an **a priori essence**. The method by which the reduction is achieved is **eidetic variation**. *See also* EIDETIC INTUITION (*Wesensschau, Wesenserschauung*).

EIDETIC VARIATION (*eidetische Variation*). The method of eidetic variation calls for the imaginative and systematic variation of examples of the type under study. Husserl also refers to this method as "imaginative variation" or "free **phantasy**." In systematically varying the idea of a tree, for example, we recognize that there are features, such as the capacity for self-nutrition, without which we could no longer take something to be a tree. We thereby come to an awareness of the necessary moments of the thing, that is, of its essential features, which in their definite relations form the **essence** of the independently existing **object**, an essence that Husserl identifies as a **concretum**. Similarly, in systematically varying the idea of "green," we recognize that there are certain lightenings and darkenings of shade that would prevent us from continuing to call the color "green." In this **recognition**, we apprehend the essence of a nonindependent **moment**, an essence that Husserl identifies as an **abstractum**. In the course of such variations, we discover what features belong necessarily to any possible object of the kind under consideration or to any possible object qualified by the property or attribute under consideration. *See also* EIDETIC PHENOMENOLOGY (*eidetische Phänomenologie*); EIDETIC REDUCTION (*eidetische Reduktion*); IMAGINATION (*Phantasie, Phantasievorstellung, Imagination, Bildlichkeitsvorstellung, Bildvorstellung*).

***EIDOS*.** Husserl uses the Latinization of the Greek word *εἶδος* to denote an **essence**.

EMBODIMENT (*Embodiment, Verkörperung*). The state of **consciousness**'s being-in-a-**body** (*Leib*). The importance of the notion of embodiment is that it points both toward the limits imposed upon **knowledge** by virtue of a consciousness **being** "localized" in a body in a particular **time** and place and toward the active role that the motile body, as the organ of sense, plays in the **constitution** of **objects** and the **world**. *See also* KINAESTHESIS (*Kinästhesie*); SENSATION (*Empfindung, Empfindnis*).

EMOTION (*Gemüt*). An emotion is a specific **feeling**-act. As such, it involves a presentational **moment**, bodily feelings, and both a general and specific affective moment. Its **intentionality** is derived from an underlying **presentation** or, as Husserl calls it, an **objectifying act**. The subject likes or dislikes an object; the subject loves (or hates) a person; joy (or sadness) is taken in an event; and so forth. Husserl's position should not be understood to mean that there is a temporal priority of the objectification over the emotion; it means only that the emotion necessarily contains a moment that presents the **object** with certain descriptive properties. The affective moment is a response to these descriptive properties and involves feeling-sensations, and

in particular, feelings of pleasure and pain. Insofar as the pleasure or pain is referred not simply to the **subject** experiencing the **sensation** but, by means of the underlying presentation, to an object, a **valuation** or **value apperception** (*Wertnehmung*) of the object arises, and insofar as the affective aspect of the object or **state of affairs** intended is disclosed, an emotional experience arises. In his later philosophy, Husserl does not sharply distinguish objectifying and **nonobjectifying acts**. The emotion directly posits its object with its **value attributes**, although Husserl continues to maintain that the axiological sense of the object presupposes its descriptive sense. *See also* EVALUATION (*Bewertung, Auswertung*); MOOD (*Stimmung*).

EMPATHY (*Einfühlung*). In encountering the other's lived **body** (*Leib*), I encounter her as perceiving (with the appropriate feelings and bodily activities), as experiencing feelings and **emotions** (as, say, blushing and embarrassed or ashamed), as speaking (and thereby expressing, say, **judgments**), and so forth. I originally **encounter** other persons as acquaintances or strangers, friends or foes, coworkers, partners, fellow citizens, and so forth. Although such experiences are varied, complex, and multidimensional, they can be stripped down, as it were, to the basic and fundamental **recognition** of the other as a conscious being that is presupposed in our **experience** of both animals and persons. That fundamental recognition of the other is empathy.

The basic face-to-face empathetic experience of another conscious being comprises (1) the perceptive recognition of the other's bodily states, changes, and activities and (2) the apperceptive recognition of another center of experience as expressed in those bodily states, changes, and activities. I experience these bodily states, changes, and activities as expressive of a conscious, experiencing being in control of the body I now perceptually encounter. I do not infer the presence of another experiential agency; I apperceive it. I experience the other **person** in (not through) the perceptual presentation of the other's bodily changes and activities. Despite the use of the term *Einfühlung*, I do not "feel myself into" the experience of the other; I do not vicariously share her experience. These conscious beings include both nonhuman and human animals, but our empathetic experience of a human animal also includes the recognition that the human being is capable of (1) articulating the ends they pursue and the choices they make, (2) expressing their **judgments** and reasoning in words as well as **actions**, and (3) reflecting on the choiceworthiness of the ends they pursue, the choices they make, and the practices they adopt. In this respect, we recognize that human animals act to attain ends beyond the ends constitutive of their animal nature.

The condition for the possibility of empathy is the fusion and interplay between interiority and exteriority in self-experience. My sense of **self** as an interiority is available in the proprioception of my body in **kinaesthetic**

sensations, and my sense of self as an exteriority is available in the extero-ception of visually and tactually perceptible movements occurring in the **world** and expressive of my mental states and experiences. Insofar as I en-counter bodily states, changes, and activities of another body as expressive, I take the other as an interiority that I cannot directly experience. Insofar as I cannot experience the other's bodily motility as expressive of conscious experiences and actions in the way I experience my own motility and experi-ences, I recognize the other as a transcendent center of conscious experience irreducibly different from me. Empathy, in short, involves both sameness and irreducible difference.

All this is to say that empathy grasps a "subject-object," and since the fundamental element in my self-awareness is the sense of myself not as an object but as an experiencing subject expressing itself in words and actions, my fundamental sense of the other "subject-object" is of another experienc-ing subject whom I encounter as a co-subject sharing a world with me. The empathetic experience is reciprocal; others experience me as sharing a world with them. Together we establish a community of subject, and this com-munalization is essential to objective knowledge and to the development of a set of practices that allow the **community** to realize shared goals. *See also* APPERCEPTION (*Apperzeption*).

EMPIRICAL PSYCHOLOGISM (*empirischer Psychologismus*). Empiri-cal psychologism is that version of **psychologism** that reduces the **ideal**, **a priori** laws of **logic** to the **a posteriori**, empirical **generalizations** of **psy-chology**. *See also* TRANSCENDENTAL PSYCHOLOGISM (*transzenden-taler Psychologismus*).

EMPIRICAL SUBJECT (*empiriches Subjekt*). The empirical **subject** is the **psychological subject**. It is not ontologically distinct from the **transcen-dental subject**, and the activities and **achievements** of the transcendental subject are realized and manifested in the empirical subject's activities and achievements. The empirical subject, as opposed to the transcendental subject, is apprehended in a **psychological reflection** as the subject-in-the-world, who is ensnared in the causal nexus that characterizes the **world**. The transcendental subject, on the other hand, is grasped in a **phenomenological reflection** as the subject-of or subject-for the world. *See also* EGO (*Ego, Ich*); PSYCHOLOGICAL EGO (*psychologisches Ego*); TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*).

EMPTY INTENTION (*Leerintention, Leermeinung*). An empty **intention** is one that **re-presents** or **makes present** an **object** that is absent to **con-sciousness**. Empty intentions are contrasted with **full intentions**. Full inten-tions either present an object intuitively by containing sensuous contents that

directly present a side or aspect of the object, or they present an object that, while not intuitively present, is presented with the aid of sensuous contents that are re-presented by virtue of the **living present**'s **retention** of previously **experienced** (*erlebt*) sensuous contents. Empty intentions, on the other hand, make an object present without an intuitive basis for the **presentation**. That is, the object is presented in a way that involves no sensuous basis. Most importantly, empty intentions present an object signitively in **language**, wherein the sensuous basis of the presentation is not sensuous contents presenting the determinations of the object but a sensible **sign** (a written or spoken word) whose **signification** or **meaning** refers to the absent object. *See also* HYLETIC DATA (*hyletische Daten*); INTUITION (*Anschauung*); SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

ENCOUNTER (*erfahren, Erfahrung*). The English term "encounter" is sometimes used to translate the German terms *erfahren* and *Erfahrung*. While *Erfahrung* and *Erlebnis* can both be translated by the English term "experience" and *erfahren* and *erleben* can both be translated by "to experience," the German words have nuances not present in the single English term. *Erlebnis* and *erleben* capture the sense of **experience** as "lived" or "lived through" (hence, the French *expérience vécu*), as "subjective," that is, as properly belonging to the **subject**. *Erfahrung* and *erfahren*, on the other hand, capture the directedness of our experiences, the fact that experience has an **object**, that it is *of* something. The English term "encounter," too, captures this sense, as well as the idea that our experience has both active and passive dimensions, since in encountering an object, we undergo something, are **affected** by it. This points to the unity of the two German expressions. In most cases of undergoing something, that is, in being affected by an object, I live through this undergoing such that I "take" the object in a certain way. This also points to an everyday sense of *Erfahrung* in German, namely, the "wisdom" that is accumulated over the course of a continued encounter with things and that we attribute to an "experienced" person. *See also* JUDGMENT (*Satz*); JUDGMENT (*Urteil*); PERCEPTION (*Wahrnehmung*); VALUE APPERCEPTION (*Wertnehmung*).

***ENCYCLOPÆDIA BRITANNICA* ARTICLE.** The editors of the *Encyclopædia Britannica* commissioned Husserl to write an article, "Phenomenology," for the 14th edition of the encyclopedia. Husserl composed a draft in early September 1927, and when **Martin Heidegger** visited Freiburg in August 1927, they discussed Husserl's thoughts for the draft. Husserl requested that Heidegger read the draft, along with a manuscript dealing with what Husserl was calling "pure" **phenomenology**. They met again in October

and discussed their annotated copies of the draft. This resulted in Husserl's inviting Heidegger to work with him on a second draft, and they decided on a division of labor for preparing the revised draft. Heidegger sought to show the ontological context in which the phenomenological project should be situated, a context in which the question about the meaning of the being of the human took center stage, whereas for Husserl the view that phenomenological **psychology** prepared the path for pure phenomenology and the clarification of the relation between the **psychological ego** and the **transcendental ego** were the central ideas. The differences between the two philosophers were irreconcilable, and Heidegger withdrew from the project. Husserl in late October then prepared a third draft that attempted to incorporate some of Heidegger's remarks regarding the ontological context in which to situate phenomenology, but when in November 1927 Husserl shortened the draft he eliminated the material that reflected Heidegger's views. This version was both further shortened and paraphrased when "translated" into English by Christopher Salmon between December 1927 and February 1928. Salmon's translation was further cut by the editors of *Encyclopædia Britannica* and published under Husserl's name in 1929.

EPOCHĒ **(ἐποχή, Epoche).** The *epochē* is a methodological device that suspends one's participation in the **belief** characteristic of the **natural attitude**, the belief, namely, that the **world** and its **objects** exist. This suspension has its correlate in what Husserl calls the "**bracketing**" of the object, the removal of the existential index from the experienced object. The *epochē* involves, then, a **neutralization** of one's belief in the existence of the world or of an object. This neutralization might be employed in the shift from belief to doubt, or in the shift from the natural to the critical **attitude** that characterizes scientific or theoretical experiences, or in the shift to a more narrowly characterized "logical" or "mathematical" attitude whose concern is solely with the deductive relations existing among different **propositions** or among objects considered purely formally, or in the shift to aesthetic awareness, or, finally, in the shift to the **phenomenological attitude**. The *epochē*, then, is in general the suspension of belief, and as such, it is a **moment** in the phenomenological or **transcendental reduction** in which one's **attention** is led back to the constituting **acts** of **consciousness** with their object simply as given and without regard to the existence or nonexistence of those objects. The term *epochē*, however, when the suspension is universal, is sometimes used simply to refer to the **phenomenological reduction** itself. *See also* CONSTITUTION (*Konstitution*).

ESSENCE (*Wesen, Essenz, Eidos*). Essence is an ontological **category** that refers to the necessary and universal, that is, the **a priori**, structures that make a thing an instance of the kind of thing it is. Husserl also refers to an essence as an **eidos**. Essences can be **morphological essences** or **exact essences**. *See also* EIDETIC REDUCTION (*eidetische Reduktion*); EIDETIC VARIATION (*eidetische Variation*); ESSENTIAL INSIGHT (*wesentliche Einsicht*).

ESSENTIAL INSIGHT (*wesentliche Einsicht*). Intuitions of pure **essences** are directed toward particular types of **objects** and their defining characteristics, whether this occurs at the level of **species**, genus, or **region**. In essential insight, there is a determined material content in the universal that renders it inapplicable to any object whatsoever but definitive of and applicable to a particular kind of object or to an object having a particular property or attribute. Because of the presence of this materially determinate core, Husserl claims that essential insight (as well as **idealization**) yields a **material a priori** or, alternately, a contingent **a priori**. The propositions enunciating such insights express **synthetic a priori laws**. Even in the case of the material a priori, **formal a priori** conditions hold; the material region, genus, or species, in other words, must satisfy all the requirements of the formal a priori binding all objects. But there is added to these conditions a material core that as a contingent matter of fact, that is, as dependent on a material core gathered from **experience**, limits the variations that can be performed and thereby limits, again as a contingent matter of fact, the discoverable a priori truths governing objects possessing that material core.

Since the discovery of the a priori of physical bodies (*Körper*) or of animate bodies (*Leiber*) is limited by the formal a priori of objects in general, all physical things and all living things alike must be **individual objects** entering into relations with other objects. But in addition to possessing the formal properties of objects, physical bodies and animate organisms must possess a materially determinate core of properties belonging only to a subset of all things. Physical bodies, for example, must be spatially individuated, possess sensible qualities (of some not yet determinate type), and have causal relations with other **material things**. Animate organisms, however, possess a more fully determined material core. In addition to the properties belonging to all objects and to all material things, living things must manifest a particular kind of causality whereby they cause changes in themselves, for example, the changes wrought by exercises of the nutritive or locomotive powers. *See also* BODY (*Körper*); BODY (*Leib*).

ESSENTIAL INTUITION (*wesentliche Intuition*, *wesentliche Einsicht*). *See* ESSENTIAL INSIGHT (*wesentliche Einsicht*).

ESSENTIALLY SUBJECTIVE EXPRESSIONS (*wesentlich okkasionelle Ausdrücke*). *See* OCCASIONAL EXPRESSION (*okkasioneller Ausdruck*).

ETHICS (*Ethik*). While Husserl in his lifetime published very little in the field of ethics, his philosophy has a moral urgency manifested most clearly in his notion of **authenticity** as self-determination, self-responsibility, and the reflective ownership of one's beliefs, attitudes, and commitments. He devoted several lecture courses to and wrote several unpublished essays on related issues in **formal axiology**, **formal theory of practice** (formal praxiology), ethical renewal, the notion of **community**, and an ethics of love. Husserl's ethical views changed after the Great War, in which one of his sons was injured and another was killed in battle. His early ethics tries to fashion a middle ground between intellectualist formalism in ethics—a view that would deny the feelings a role in our moral life—and mere emotivism or sentimentalism—a view that would deny **reason** a role in our moral life.

Husserl argues that there can be no **act** of willing apart from an evaluative act and that the evaluative act necessarily includes a **moment** of **feeling**. Nevertheless, the act of willing is subject to rational constraints, but not the formal logic of noncontradiction at work in the **theoretical sciences**. The idea is that certain volitions, while not formally contradictory, would nevertheless be irrational (for example, willing an end but no means to that end). Moreover, evaluations and volitions must have their appropriate **evidence** or "**truth**."

Husserl's later ethics develops more fully the notions of the self-determining, self-responsible, autonomous, and authentic agent. Such self-determination requires commitments to personal values, to a sense of integrity, and to vocational goods that are realized over a lifetime and in a community of individuals, each of whom is (or ought to be) striving toward a similar self-realization. *See also* AUTONOMY (*Autonomie*); EVALUATION (*Bewertung, Auswertung*); VALUE APPERCEPTION (*Wertnehmung*); VOLITION (*Wille*).

EUROPE (*Europa*). Europe, for Husserl, denotes a cultural ideal rather than a geographical place. In particular, he refers to the **culture** that originated and prizes a theoretical idea of the **sciences** and of philosophy. Husserl identifies Greece as the origin of this cultural ideal and advanced in the development of modern science. A place is "European" just insofar as it embraces this ideal. Husserl believed that European culture has lost its direction and is in need of a theoretical and moral **renewal**.

EVALUATION (*Bewertung, Auswertung*). Evaluation is the valuing of an **object**. Valuing an object is an **act** in which one grasps the **value attributes** of an object in a **feeling** or **emotion**. The valuing act is founded on an **objectifying act**, and correlatively, the value attribute is founded on the descriptive properties of the object, that is, those properties that could be given in a straightforwardly perceptual act (*Wahrnehmung*). To grasp the value attribute of an object is to feel the worth (*Wertnehmen*) of the descriptive properties, either simply as pleasing or displeasing, or as useful or inutile, or as aesthetically commendable or not, or morally choiceworthy or praiseworthy or blameworthy, and so forth. The taking of the thing as valuable can be expressly articulated in a **value judgment** and expressed in an axiological claim. *See also* AXIOLOGY (*Axiologie*); PERCEPTION (*Wahrnehmung*); VALUE APPERCEPTION (*Wertnehmung*).

EVIDENCE (*Evidenz*). Evidence is the **experience** of the agreement between what is meant—the emptily intended or **intending sense**—and what is given—the **fulfilling sense**. In the case of **judgment**, for example, evidence is the **act** in which I am aware of the agreement (the **congruence**) between the sense of an assertion and the given **state of affairs**. This formulation should not be read to suggest that the empty intending of the sense is temporally prior to the experience of what is given in a **fulfilling intention**, although that is possible. It is possible to articulate a state of affairs while it is given; the evidence is the act experiencing the fact that the articulation grasps the thing as clearly and directly present to **consciousness**. *See also* APOPHANSIS (*αποφανσις*); EMPTY INTENTION (*Leerintention, Leermeinung*); PRINCIPLE OF PRINCIPLES (*das Prinzip aller Prinzipien*).

EXACT ESSENCE (*exakte Wesen*). An exact **essence** is one that can be given a mathematical or purely formal expression. Exact essences, therefore, are apprehended in idealizing or formalizing **abstractions**. In the case of idealized essences, there is a limit toward which the series of individuals instantiating the essence are ordered. In the case of formalized essences, there is a logical or mathematical formulation that applies unambiguously to all **objects**. Exact essences precisely delimit their instantiations. *See also* EXACT EXPRESSION (*genauer Ausdruck*); EXACTNESS (*Exaktheit*); FORMALIZATION (*Formalisierung*); IDEALIZATION (*Idealisierung*); MORPHOLOGICAL ESSENCE (*morphologisches Wesen*).

EXACT EXPRESSION (*genauer Ausdruck*). Exact **expressions** are those having a single **meaning** identical in all their applications. Such expressions refer to **exact essences** clearly and distinctly conceived. The grasp of such essences involves processes of **idealization** or **formalization**. *See*

also CLARITY (*Klarheit*); DISTINCTNESS (*Deutlichkeit*); EXACTNESS (*Exaktheit*); VAGUE EXPRESSION (*vage Ausdruck*); VAGUENESS (*Vagheit, Ungenauigkeit*).

EXACTNESS (*Exaktheit*). Exactness is opposed to **vagueness** and is predicated of mathematical formulations that express the **essences** of idealizable or formalizable features of **objects**. *See also* FORMALIZATION (*Formalisierung*); IDEALIZATION (*Idealisierung*).

EXPECTATION (*Erwartung*). An **intentional** directedness toward the future that finds its fulfillment in the future presence of the expected thing, event, or **state of affairs**. Expectation is grounded in the **living present**'s moment of **protention**. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*).

EXPERIENCE (*erleben*, *Erlebnis*; *erfahren*, *Erfahrung*). The English noun "experience" translates the two German nouns *Erlebnis* and *Erfahrung*, and the English verb "to experience" translates the German verbs *erleben* and *erfahren*. When translating *Erlebnis*, "experience" refers to something lived through. When translating *Erfahrung*, "experience" refers to encountering an **object**. Most experiences for Husserl have both of these dimensions: they are lived through directedness to objects. Even when the **act** is not fully objectifying, there will still be an **intentional** directedness that characterizes the lived-through experience, for example, an awareness of my own bodily states or moods or of a generalized condition in which **subject** and object are not yet as fully distinguished as they are in cognition (as in, "It's hot today"). *See also* ENCOUNTER (*erfahren, Erfahrung*); INTENTIONALITY (*Intentionalität*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*).

EXPERIENCE AND JUDGMENT (*Erfahrung und Urteil*). *Experience and Judgment* is a companion to Husserl's **Formal and Transcendental Logic**, which was originally meant to be a short introduction to phenomenological descriptions of **pre-predicative** and **predicative experience**, descriptions that clarify and detail the founding of logical **judgments** in pre-predicative experience. *Formal and Transcendental Logic*, however, grew into a full-length work and serves as an abstract, detailed, theoretical introduction to those descriptions. In 1928, Husserl's assistant **Ludwig Landgrebe** was charged with collecting and editing texts that illuminate Husserl's concept of **transcendental logic** in more concrete descriptions, and it is these texts that make up *Experience and Judgment*. The volume is based primarily on Husserl's course on transcendental logic from the winter

semester of 1919–1920 ("Seminar on Transcendental Aesthetics and Transcendental Idealism") and subsequent iterations of this course throughout the 1920s as well as additional manuscripts from the years 1910–1914. Many of these texts are also reproduced in volume 11 of Husserliana, *Analysen zur passiven Synthesis*. *Experience and Judgment* was first published in Prague in 1938, but the annexation of Czechoslovakia in 1939 led to the closing of the publishing house, and the book did not become available again until its publication in Germany in 1948.

EXPLANATION (*Erklärung*). Explanations respond to "why" questions by identifying the causal mechanisms at work in producing the effect in question. An explanatory **science** is a logically organized set of **facts**, causal principles, and explanations. Explanatory sciences are **theoretical sciences** and distinguished from **descriptive sciences**.

EXPRESSION (*Ausdruck*). An expression is a meaningful **sign**. Husserl distinguishes four **moments** in expressions: (1) the physical sign (the written marks on paper or the audible complex of sounds) that carries **meaning**; (2) the **act** indicated by the physical sign, whose **act-quality** is expressive and confers meaning on the sign; (3) the meaning of the sign, what the sign expresses; and (4) the relation (**reference**) of the sign to something objective (the **referent** of the expression). *See also* EXPRESSIVE ACT (*ausdrückender Akt*); INDICATION (*Anzeichen*); SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

EXPRESSIVE ACT (*ausdrückender Akt*). An expressive **act** is an act that confers **meaning** on a sensible **sign** and thereby directs **attention** to the **referent** of the sign. *See also* EXPRESSION (*Ausdruck*); SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

F

FACT (*Tatsache*, *Faktum*). 1. A fact is an evidenced (confirmed) **state of affairs**. 2. Husserl contrasts facts and **essences**. Facts are contingent; essences are necessary. Facts are actually existent, **real** (*real*), spatiotemporal entities; essences are **ideal** entities. The **theoretical sciences** are explanatory sciences of fact; phenomenology is a **descriptive science** of essences. *See also* ACTUALITY (*Aktualität, Wirklichkeit*); EXPLANATION (*Erklärung*).

FACTICITY (*Faktizität*). "Facticity" is a term originating in **Johann Gottlieb Fichte**'s philosophy that is taken up by German Idealists and neo-Kantians to indicate the status of empirical **facts** as particular and contingent. The term is rare in Husserl's writing, but he recognizes the facticity in and of **experience**. For Husserl, there is an irreducible and irrational element of the particular and the contingent that belongs to the **fact** of the existence of the **world** and to human life. Moreover, Husserl recognizes that this facticity is an element within experience itself. For example, the facticity of being embodied and the variation among bodies means that individuals will be affected by different psycho-physical conditions operative in **perception** (*Wahrnehmung*), and consequently, **objects** will appear differently to and have different significance for different individuals. This factical element of **experience**, although particular and contingent, is nevertheless an essential element in experience. It is essential to perception that some particular and contingent psycho-physical conditions will affect a subject's experience, although it is not essential that any single set of particular and contingent psycho-physical conditions will affect everyone's perceptions. *See also* BODY (*Leib*); HEIDEGGER, MARTIN (1889–1976); PASSIVE GENESIS (*passive Genesis*); PASSIVE SYNTHESIS (*passive Synthesis*).

FANTASY (*Phantasie*). *See* PHANTASY (*Phantasie*).

FARBER, MARVIN (1901–1980). Marvin Farber—along with **Dorion Cairns**, **Aron Gurwitsch**, and **Alfred Schutz** at the New School for Social Research in New York City—was influential in introducing Husserl's

phenomenology to the United States. Farber, along with Cairns, was one of the few American students to study with Husserl in Freiburg. He completed his dissertation at Harvard University, and he had a long career teaching primarily at the University of Buffalo (formerly SUNY, Buffalo). His work *The Foundation of Phenomenology* presented—not without criticism—Husserl's early philosophy, more specifically his **Philosophy of Arithmetic** and **Logical Investigations**, to English readers. Farber's exposition did not extend into Husserl's **transcendental phenomenology**. Farber, as did many of Husserl's students, rejected the transcendental turn as a turn into **idealism**. Farber instead argued for a naturalistic phenomenology that could serve as a basis for a rigorously scientific philosophy. He was instrumental in establishing the International Phenomenological Society and founding the journal *Philosophy and Phenomenological Research*, which is published by the society and whose title echoes that of Husserl's **Yearbook for Philosophy and Phenomenological Research** (*Jahrbuch für Philosophie und phänomenologische Forschung*). *See also* MUNICH CIRCLE; NATURALISM (*Naturalismus*).

FEELING (*Gefühl*). Husserl distinguishes two kinds of feelings: feeling-acts and feeling-sensations. The latter are those sensory affects that do not bear the mark of **intentionality**, for example, the sensible pain one feels after breaking a bone or when one has a headache or a toothache. The feeling-sensations of pain are referred neither to the bone nor the head nor the tooth as an **object** of awareness. Nor are they referred to what broke the bone or caused the headache or toothache as their object. The pain is referred to the person (including the bodily parts of that person) who experiences it as its **subject**, rather than its object. While the pain is related to what causes it, this is a **real**, rather than an **intentional**, relation. Feelings-acts, on the other hand, which involve feeling-sensations as **moments**, are intentional; they are referred to something as their object. So, for example, liking and disliking are the liking and disliking *of* something; joy and sadness are joy and sadness *in* something, and so forth. *See also* EMOTION (*Gemüt*); MOOD (*Stimmung*).

FEELING-ACT (*Gefühlsakt*). *See* FEELING (*Gefühl*).

FEELING-SENSATION (*Gefühlsempfindung*). *See* FEELING (*Gefühl*).

FIAT (*Fiat*). The fiat—the "let it be done"—is the volitional **intention** that wills an end and initiates and governs an **action**. It is an **empty intention** directing the agent to a desirable, realizable good, and it is inseparable from the performance that realizes (or attempts to realize) the end. Realizing the end in action is the fulfillment of the volitional intention. There are rational

norms—norms of practical **reason**—that govern willing. These norms pertain to the appropriateness of the emotions that evaluate the ends at which we aim our actions as well as the rightness of the actions themselves. They must also satisfy the norms of consistency and means–end coherence. *See also* VOLITION (*Wille*).

FICHTE, JOHANN GOTTLIEB (1762–1814). Fichte developed, on the basis of Immanuel Kant's critical philosophy, a radically new form of **transcendental idealism**, a "theory of scientific knowledge" (*Wissenschaftslehre*) that was intended to be a comprehensive account encompassing scientific **knowledge**, **ethics** and law, and religion. Husserl was influenced by Fichte's idea that this entire system was to be grounded in subjectivity, specifically, in the pure or absolute I, which Fichte understood as a historical agent.

FICHTE LECTURES. Husserl thrice delivered—first in November of 1917, then in January and November of 1918—a series of three lectures in Freiburg on "Fichte's Ideal of Humanity." In these lectures, Husserl develops Fichte's idea of vocation as giving significance to an agent's life. The goods involved in a vocation are the object of "absolute loves" that ground "absolute oughts" for the agent. But what most attracted Husserl to Fichte was the latter's view of the human subject as a historical agent. As Husserl put it: "Being a **subject** and being one who **acts** coincide. . . . When we think, so to speak, of the history of the subject, the beginning is not a **fact** (*Tatsache*) but an 'action' (*Tathandlung*)." Hence, the human agent is a history, a historical agent, that brings about the experience of the world. A historical agent renews herself through self-critique, and this entails a **teleological** view of agency. Fichte distinguished between the human I and an absolute I that exercises its agency independent of any human I. But for Fichte, and Husserl follows him in this, the very being of the human, of human agency, depends upon this absolute I. Human agency is a participation in the agency of the **metaphysically** prior absolute **ego**, which Husserl identifies with God.

FIGURAL MOMENT (*figuraler Moment*). A sensible characteristic that attaches to an aggregate, for example, a flock of geese flying overhead or a triangle of dots. The **perception** of the aggregate is not the collecting of a multiplicity of perceptions of individual geese into a group. Nor is the aggregate judged to be a collection. The aggregate is immediately given as a flock or a triangle, immediately perceived as a flock or triangle. The sensible characteristic that is the figural **moment** pertains not to the individual elements of the aggregate but to the organization of those elements. The group formed by the figural moment is perceived not as a mere plurality but as an

organized group. The figural moment, then, serves as the basis for the perceptual **intention** of an unarticulated collection. The group figurally formed is not an explicitly articulated **categorial object**; it is not explicitly constituted as a collection or set in an **act** of collecting or judging.

FINK, EUGEN (1905–1975). Eugen Fink in 1928 became Husserl's last private assistant at Freiburg, and he was an important figure in helping to secure Husserl's extensive *Nachlass* from the Nazis and in transcribing these manuscripts. After the manuscripts were transferred to Leuven, Belgium, in 1938, Fink, in 1939, traveled to Leuven to continue work on the manuscripts. He was returned to Germany by German authorities after the invasion of Belgium. After the war, he was appointed (in 1945) to a professorship at Freiburg.

While serving as Husserl's assistant, Fink organized Husserl's latest manuscripts, and he is perhaps best known for his response, on behalf of Husserl, to criticisms by the neo-Kantians. This response, titled "Die phänomenologische Philosophie Edmund Husserls in der gegenwärtigen Kritik" ("The Phenomenological Philosophy of Edmund Husserl and Contemporary Criticism"), appeared in *Kantstudien* in 1933 and was explicitly endorsed by Husserl as containing "no sentence which I [Husserl] could not completely accept as my own or openly acknowledge as my own conviction." How literally to take such an endorsement is a matter of some controversy, especially since Fink's positions seem in certain places to go beyond anything Husserl himself said either in his publications or *Nachlass*. But Fink at that time—a dark time in Husserl's life—was one of Husserl's few remaining philosophical allies, and this fact undoubtedly contributed to Husserl's embrace of Fink's article. Fink also composed a set of writings intended as a commentary on Husserl's *Cartesianische Meditationen* (**Cartesian Meditations**) and meant to underlie Husserl's revisions of the *Meditations* and to extend the train of thought found in them. These writings have come to be known as the "Sixth Cartesian Meditation."

Fink's own dissertation (*Vergegenwärtigung und Bild* [*Presentification and Image*]) was a phenomenological study of **imagination** carried out in a Husserlian spirit. However, Fink's work gradually began to extend Husserl's **phenomenology** in both Heideggerian and Hegelian directions. Indeed, Fink's later work, after his appointment at Freiburg in 1945, went in new, **metaphysical** directions quite different from anything Husserl himself espoused. To be specific, Fink embraced an "ontological method" that he viewed as more fundamental than the **phenomenological method** Husserl championed.

FIRST PHILOSOPHY (*erste Philosophie*). Husserl offered a lecture course on first philosophy in the winter semester of 1923–1924, a course that is now published in volumes 7 and 8 of *Husserliana* and which has been translated into English. Whereas Aristotle had thought first philosophy was **metaphysics**, the study of the universal principles of entities in general, and **Descartes** had also thought first philosophy was metaphysics but now conceived as the study of entities beyond the physical, namely, God and the **soul**, Husserl conceives first philosophy as **transcendental phenomenology**, the science that grounds all other sciences insofar as it clarifies the nature and **intentional** structure of those other sciences.

FORM (*Form*, *Gestaltung*, *morphē*). Form is that which unifies elements (matter) into a complex **whole**. Husserl discusses forms at the perceptual level (**figural moments**) and at the judgmental level (**categorial form**). Categorial forms are found not only in the cognitive or theoretical domain but also in the **axiological** and practical. When pure forms are abstracted from **objects**, the forms themselves become objects for the formal **sciences**. *See also* APOPHANTIC LOGIC (*apophantische Logik*); FORMAL LOGIC (*formale Logik*); FORMAL MATHEMATICS (*formale Mathematik*); FORMAL ONTOLOGY (*formale Ontologie*); FORMALIZATION (*Formalisierung*); LOGIC (*Logik*); MATHEMATICAL LOGIC (*mathematische Logik*); PURE LOGIC (*reine Logik*).

FORMAL A PRIORI (*formales Apriori*). The formal **a priori** is apprehended through **formalization** and holds true for all **objects**. The systematic development of a set of a priori **truths** regarding any object whatsoever yields the purely formal, a priori science of objects as such (the *Etwas überhaupt*, something in general), which Husserl calls "**formal ontology**." Changes in **attitude** that narrow the focus from the truth about claims pertaining to any object to the consistency of the claims yield **formal mathematics**, and changes in attitude that shift the focus to **meaning** yield **formal logic**. *See also* MATERIAL A PRIORI (*materiales Apriori*); PURE LOGIC (*reine Logik*).

FORMAL AND TRANSCENDENTAL LOGIC (*Formale und transzendentale Logik*). In many ways Husserl's most elegant work, this essay in the philosophy of **logic** was published in 1929 after a decade in which Husserl's courses and research had frequently devoted themselves to the development of what Husserl called "**transcendental logic**." In these courses, Husserl tried to work out the subjective **achievements** in which **objects** come to **presence** in **passive syntheses** and are actively articulated in **active synthesis**, that is, in **judgments**. He further shows how the **proposition** in its

specifically logical character is constituted. This transcendental logic, therefore, is the attempt to disclose how the **categories** that govern objects and judgments are rooted in our experience of objects.

As indicated by the title, the work is divided into two parts. The treatment of **formal logic** explores two traditions in philosophical logic, the **apophantic logic** derived from Aristotle and the **mathematical logic** that begins with **Franciscus Vieta**'s **syllogistic algebra** and culminates in **Gottfried Leibniz**'s version of a **mathesis universalis**. Husserl distinguishes three levels of logic (**pure logical grammar**, the **logic of consequence**, and the **logic of truth**). He interprets the mathematical tradition as a **formal ontology** and explores the way a proper understanding of the logic of truth reveals the fundamental **unity** of the apophantic logic and formal **ontology**.

The second part of the book turns toward transcendental logic. Husserl begins by summarizing the arguments against **psychologism**. As was the case in **Logical Investigations**, Husserl shows that the domain of the logical, with its **objectivity** and **ideality**, cannot be grounded in the psychological sciences. Instead, he claims, the grounding of logic must be found in a phenomenological science that can account for the disclosure of objects, **states of affairs**, and propositions. Transcendental logic, therefore, is, in a sense, the **transcendental phenomenology** of the apophantic and mathematical domains. Husserl warns here against a new danger, that of a **transcendental psychologism** that would understand **transcendental consciousness** as constructive, rather than disclosive, of the **world** and that would thereby reduce objective categories to those of **transcendental subjectivity**.

FORMAL APOPHANTICS (*formale Apophantik*). *See* APOPHANTIC LOGIC (*apophantische Logik*); FORMAL LOGIC (*formale Logik*); PURE LOGIC (*reine Logik*).

FORMAL AXIOLOGY (*formale Axiologie*). In developing his ethical theory, Husserl identified two formal sciences—formal **axiology** and the **formal theory of practice**—that he thought analogous to **formal logic**. Just as formal **logic** concerns itself with the formal possibilities for the combination of **meanings** and **propositions**, formal axiology concerns itself with the formal possibilities for the combination of axiological meanings and **value judgments**. To take Husserl's analogy seriously would lead to the expectation that there are levels in formal axiology analogous to those in formal logic. The first "grammatical" level would have to do, then, with the possible forms of **value** judgments wherein **value attributes** are "predicated" of **objects** and wherein axiological meanings are brought into conjunctive, disjunctive, and hypothetical or conditional relationships. At the second level, these individual axiological judgments would be ordered into consistent unities. Since the

consistency of a **judgment** with other judgments is not the same as its **truth**, the correctness of an evaluative judgment and of the actions executed on its basis do not lie exclusively in the consistency of a practical conclusion with its premises. The premises and thereby the conclusion must also be evident. *See also* EVIDENCE (*Evidenz*).

FORMAL GRAMMAR (*formale Grammatik*). *See* PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

FORMAL LOGIC (*formale Logik*). Formal **logic** is the science that studies **meaning-categories** and argument-forms. Husserl in *Formale und transzendentale Logik* (**Formal and Transcendental Logic**), his most mature logical treatise, distinguishes two different approaches in the tradition that makes up the science of logic. The first is the Aristotelian logic that examines the **apophansis**, the assertive **judgment** in which something is predicated of or in a **subject**. Emptying such judgments of their material content, Aristotle discloses the forms that belong to judgments, their structure, and their combinations. **Apophantic logic** is rooted, therefore, in the **concept** of the judgment-form.

The second approach to logic is via **Franciscus Vieta**'s development of the mathematical **formalization** appropriate to algebra. This allows one to speak of **form** as that which is applicable to anything whatsoever apart from all material determination, and it yields a formal theory of **objects** that Husserl calls **formal ontology**. When applied to the specific domain of judgment, this formal analysis yields a **syllogistic algebra** (as in **Augustus De Morgan** and **George Boole**).

Formal logic is a formal theory of science, a unified theory that would govern any theoretically explanatory, nomological, and deductive science. Hence, formal apophantic logic would develop the understanding of such notions as judgment or **proposition**, subject, **predicate**, syllogism, and so forth. In addition, however, and on the other hand, we find a correlative set of forms—"**object-categories**" (*Gegenstandskategorien*)—that includes notions such as **object**, **state of affairs**, relation, **unity**, plurality, **number**, and so forth, as well as sets and set-relationships. Husserl's claim in **Logical Investigations** is that these meaning-categories and object-categories, as well as the laws appropriate to each, are correlates. The treatment of formal logic in *Formal and Transcendental Logic* surpasses that in *Logical Investigations* in clarifying not so much the difference, that is, the correlation, between apophantics and **mathematical logic** understood as the formal theory of objects, but their unity, their identity-in-correlation.

Husserl also distinguishes three levels of logic: **pure logical grammar**, which governs the formation of well-formed propositions and wherein propositional meanings are brought into conjunctive, disjunctive, and hypothetical relationships; the **logic of consequence** or noncontradiction, which governs the formation of arguments; and the **logic of truth**, which concerns the soundness of arguments as secured by the **fulfilling intention** that is the **evidence** for the **truth** of the premises. It is in relation to this third level of logic that the unity of formal logic and formal ontology is secured. Formal ontology results when we articulate systematically the formal structures and relations experienced in our straightforward **encounter** with objects as well as the operations that can be performed involving these forms and relations. Formal logic arises when we consider these same formal structures, relations, and the combinations produced by logical operations as supposed, as meanings. The meaning-forms are teleologically ordered in the logic of truth toward **fulfillment** in our **recognition** of object-forms. If our suppositions are confirmed in fulfilling experiences, then we recognize the identity that obtains between the meaning-forms and object-forms. *See also* CONGRUENCE (*Deckung*); PURE LOGIC (*reine Logik*).

FORMAL MATHEMATICS (*formale Mathematik*). Formal mathematics forms a **unity** with **formal logic**. Husserl's development of **Gottfried Leibniz**'s notion of **mathesis universalis** recognized the identity of formal, **apophantic logic** with **mathematical logic**. Nevertheless, formal mathematics is distinguished from formal **logic** insofar as formal mathematics is concerned only with consistency, whereas formal logic also ultimately includes an interest in **truth**. Hence, formal mathematics operates at the second level of logic—the **logic of consequence** or noncontradiction—and it does not have the constraints that the ultimate concern with truth imposes on formal logic. The mathematician, in other words, can employ a mathematical **imagination** in the construction of new mathematical **objects** without the concern for the actual existence of these objects. The **evidence** required for the **presentation** of such mathematical objects is **distinctness**, and the mathematician is not concerned with the further question of **clarity** in which the object is given as actually existent.

FORMAL ONTOLOGY (*formale Ontologie*). Formal **ontology** is the formal science of **objects**. It arose, in Husserl's view, out of **mathematical logic**, specifically **Franciscus Vieta**'s development, on the basis of his understanding of algebraic **formalization**, of a notion of **form** as applicable to any **objectivity** at all, anything whatsoever. On this view, the notion of form involves a thoroughly empty universality that leaves every material determination indeterminately arbitrary. **Gottfried Leibniz**, according to Husserl,

developed his notion of **mathesis universalis** from this idea. Leibniz attempted to unite systematically the logical tradition derived from Aristotelian **apophantic logic** with the formal mathematical analysis set in motion by Vieta; he attempted, not fully successfully in Husserl's view, to combine formalized scholastic **logic** with other formal disciplines devoted to the forms that governed, for example, quantity or spatial relations or magnitude.

For Leibniz, then, logic and mathematics were to form a single science. Leibniz distinguished between a narrower and a broader sense of *mathesis universalis*. In the narrower sense, it is the algebra of our ordinary understanding, the formal science of quantities. But since the formalization at work in algebra already makes conceivable a purely formal mathematical analysis that abstracts from the materially determinate mathematical disciplines such as geometry, mechanics, and acoustics, we arrive at a broader **concept** emptied of all material content, even that of quantity. Applied to propositions, this mathematical analysis yields the **syllogistic algebra** of **Augustus De Morgan** and **George Boole**. Since this formal analysis of **judgment** ought to be combinable with all other formal analyses, there is, however, a broader notion of *mathesis universalis* that identifies the forms of combination applicable in any **science**, whether quantitative or qualitative. This *mathesis universalis* achieves a formality allowing it to serve as the **theory-form** for any science, whatever the material region to which that science is directed.

It is in the light of this broader conception of *mathesis universalis* that Husserl interprets the new mathematical logic—the mathematics of sums and sets and relations—as formal ontology. Formal ontology as the formal theory of objects, in other words, is characterized in the first instance by its contrast with formal apophantic logic. Formal ontology investigates a set of forms—correlative to the **meaning-categories** we find in apophantic logic—that Husserl calls "**object-categories**" (*Gegenstandskategorien*). These categories include object, **state of affairs**, **unity**, plurality, **number**, relation, set, ordered set, combination, connection, and the like. More fundamentally, however, formal ontology is characterized by its unity with formal apophantic logic, since meaning-categories and object-categories are the same forms considered differently in the natural and critical attitudes.

FORMAL PRAXIOLOGY (*formale Praktik*). *See* FORMAL THEORY OF PRACTICE (*formale Praktik*).

FORMAL THEORY OF PRACTICE (*formale Praktik*). The formal **science** governing the sphere of practical **reason** and **volition**. It comprises a complex of principles and laws that abstract from the "matter" of the maxims and principles that motivate action. Just as **logic** as a theory of science plays

a governing role with respect to cognition, the formal theory of practice is a formal "logical" science that plays a governing role with respect to practical reason and volition. This is Husserl's version of a deontic logic, that is, a logic that governs "ought" statements. Adherence to its laws yields "logically" well-formed practical judgments and consistency in our moral beliefs and practice; the laws of practical consistency are laws, Husserl believes, of rational **motivation**. When a well-formed practical **proposition** claims that we must perform some action, say, in order to achieve some good, the necessity here is not purely logical, and it is certainly not natural or physical. The law asserts that a rational person, given a desire for that particular good, ought to perform that action; it asserts, in other words, that not to perform that action, given the desire for that good, is irrational. As was the case with the logic, we must go beyond mere formal consistency in the practical order to evident **judgment**, that is, to something like a practical **logic of truth**. *See also* EVIDENCE (*Evidenz*).

FORMALIZATION (*Formalisierung*). Formalization is that **species** of **abstraction** that occurs when the similar property seized upon is a property of any conceivable **object** whatsoever. Hence, the universals identified are such as to belong to all genera and species of objects and to every possible individual existent. Formalization can occur either directly from our **experience** and imaginative variation of objects; from the **generalizations** achieved by empirical or pure, essential abstraction; or by way of arithmeticizing the exact **essences** realized in **idealizations**. Formalizing abstractions isolate the **a priori** features belonging to any object whatsoever. *See also* EIDETIC VARIATION (*eidetische Variation*).

FOUNDATION (*Fundament, Fundierung, Begründung*). Husserl's notion of foundation is related to his notions of **whole** and **moment**. One moment is founded on another if there is an essential law stating that one moment, for example, visual color, cannot exist apart from another moment, say, visual extension. More generally, any moment *A* requires foundation by (or is founded upon) another moment *B* if *A* cannot exist as such except in a more comprehensive **unity** with *B*. In recognizing a **part** as a moment, in other words, we grasp an **essential** necessity—the necessary connection between this moment and the other moments necessarily supplementing it in the formation of a whole—and this essential necessity rests on an objective, **ideal** law. We recognize that it is universally and necessarily the case according to the very **sense** of the **objects** involved that a moment of this type be presented with moments of other specific types in the formation of wholes of certain **species**. In the terms of our example, it is in conformity with a nonempirical, universal, and unconditionally valid lawfulness that the

existence of a content belonging to the pure species "color" presupposes and unites itself with the existence of contents of the pure species "extension." The color-content is related to the extension-content as one moment to an associated moment and is related to the colored thing it forms with extension as a moment to the whole. Color, in brief, can in general exist only when combined with extension in general in a colored, extended thing.

These laws relating moments receive a formal statement through the notion of foundation. Again, in terms of our example, we can say that if the kinds A (color) and B (extension) stand in the indicated relation, and if A_1 (this red) and B_1 (this triangular shape) are instances of the pure kinds A and B, and if A_1 (this red) and B_1 (this triangular shape) are actualized in a single whole, then A_1 (this red) is founded upon B_1 (this triangular shape) and vice-versa. Moreover, it is exclusively founded on B_1 if A_1's need for supplementation is satisfied by B_1 alone. Both A_1 and B_1 in particular and A and B *in specie* stand in foundational relationships. To say that A_1 or A is founded upon a certain moment plainly means the same as saying that A_1 or A requires supplementation by some other part and is, therefore, a nonindependent part relative to the whole W that it forms with B_1 or B. It is the same as saying that A_1 or A is a moment of W.

Moments are foundationally related in different ways to one another and to the wholes whose moments they are. Moments may be related to one another either reciprocally or one-sidedly and either mediately or immediately. Color and extension, for example, are reciprocally related, for each is founded upon and requires supplementation by the other. They are also immediately related to one another insofar as color fills extension and extension delimits color. Brightness and extension, by contrast, are mediately related insofar as their relation requires the **presence** of color as an intermediary. Brightness is a moment of color, and by virtue of this relation to color, is related to extension, but only mediately, only by virtue of its connection with color and color's connection with extension. One-sided foundational relations occur when one moment requires another as its supplement, but the second does not require the first. A **judgment**, for example, requires as a **founding moment** the **perception** in which the object about which I judge is presented; the perception, however, does not require the judgment. Similarly, the functional properties of a tool depend on the presence of certain physical properties and features in the tool, but those physical properties do not depend on the functional ones. *See also* FOUNDATIONALISM (*Fundamentalismus*).

FOUNDATIONALISM (*Fundamentalismus*). Foundationalism is a philosophical position that claims that there are bedrock or fundamental truths that underlie the justification of all other truths. These truths concern the **world**, and all other truths about the world are logically derived from them,

or they concern the nature of cognition, and it is by reference to them that all other **knowledge** is justified. Once these truths are known, in other words, it is possible to determine the **truth** or falsity of all **beliefs**.

There are, broadly speaking, three variants of the foundationalist doctrine: an "empiricistic" version that claims the bedrock truths are the incorrigible reports of immediate sensory **experiences** to which all other truths are logically reducible; a "rationalistic" version in which some nonempirical knowledge, of which we are infallibly or indubitably certain, provides a "**foundation**" for erecting a scientific system by means of deduction; and a "transcendental" version that claims to know necessary and universal structures of cognition that determine the validity of different forms of cognition. On this last view, philosophy is foundationalist because it is a body of truths about other kinds of knowledge or truth. Husserl is frequently thought to be a foundationalist in the second or third sense (or both), but this view has been challenged. While Husserl is committed to the possibility of a complete, formal system of **logic**, he does not think that we can discover materially determinate truths from which we can deduce all other truths, and so he is not a "rationalistic" foundationalist. Husserl does think that we can determine the legitimacy of a particular experience as, say, a form of scientific thinking—thereby distinguishing it from pseudoscience—and this inclines him toward a "transcendental" foundationalism. But knowing these philosophical truths is insufficient to allow us to decide between competing valid positions or to determine the truth or falsity of particular propositions. These decisions and determinations must be made within the **natural attitude**. And while Husserl is committed to a notion of **apodicticity**, he distinguishes this apodicticity (in practice) from both infallibility and incorrigibility. Finally, while Husserl is clearly committed to a notion of foundations, these foundations are not such as to justify inferentially other experiences that are built on them.

FOUNDED MOMENT (*begründeter Moment, fundierter Moment*). A founded **moment** is one for which another moment provides a **foundation** in the formation of a **whole**. *See also* FOUNDING MOMENT (*fundierender Moment*).

FOUNDING (*begründend, fundierend*). *See* FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*).

FOUNDING MOMENT (*fundierender Moment*). A founding **moment** is one that provides a **foundation** for some other moment with which it is necessarily associated and for the **whole** that it forms with its associated moments. *See also* FOUNDED MOMENT (*begründeter Moment, fundierter Moment*).

FREE PHANTASY (*freie Phantasie*). *See* EIDETIC VARIATION (*eidetische Variation*).

FREGE, GOTTLOB (1848–1925). Gottlob Frege, a mathematician and philosopher of **logic** and mathematics, was a contemporary of Husserl. Although they never met, they shared an interest in problems regarding the foundations of logic and mathematics. They were close readers of one another's works and correspondents from 1891 to 1906. Both were renowned opponents of **psychologism** in logic, and both developed understandings of **sense** (*Sinn*) and **reference** in elucidating nonpsychologistic positions regarding logic. While Frege's critical review of Husserl's **Philosophy of Arithmetic** is often credited with having turned Husserl away from psychologism, there is much evidence that Husserl had already begun this turn before the appearance of Frege's review.

FRUSTRATION (*Enttäuschung*). *See* DISAPPOINTMENT (*Enttäuschung*); DISTINCTION (*Unterscheidung*).

FULFILLING INTENTION (*erfüllende Intention*). A fulfilling **intention** is a **full intention** whose **fulfilling sense** fulfills an emptily intended sense by virtue of the **act**'s possessing **intuitive content**. *See also* CONGRUENCE (*Deckung*); EMPTY INTENTION (*Leerintention, Leermeinung*).

FULFILLING SENSE (*erfüllender Sinn*). The fulfilling sense is the **meaning** of a **meaning-fulfillment** or **fulfilling intention**. Husserl uses this term in **Logical Investigations** in relation to **expressions** and to the acts that recognize the **unity** of meaning between the expressive **meaning-intention** and the **intuitively filled** meaning-fulfillment. His later thought uses the term "**sense**" (*Sinn*) in a more encompassing way and uses the more restrictive term of "meaning" (*Bedeutung*) for the meaning belonging to expressions. This entails that the notion of fulfilling sense can be more broadly employed to refer to the sense of any **act** that fulfills an **empty intention**. *See also* SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

FULFILLMENT (*Erfüllung*). Fulfillment is the **synthesis** of **identification** involved in recognizing the identity of the **object** as emptily intended in, for example, a **signitive intention** associated with a linguistic **expression** and the object as intuitively given. *See also* DISTINCTION (*Unterscheidung*); EMPTY INTENTION (*Leerintention, Leermeinung*); INTUITION (*Anschauung*); SIGNIFICATIVE INTENTION (*significative Intention*).

FULL INTENTION (*gefüllte Intention*). A full **intention** is one that incorporates presenting contents or **re-presenting contents**, that is, **intuitive fullness**, within itself and thereby presents an **object** in its actual **presence**. It is opposed to an **empty intention** that presents an object through linguistic **signs** and can, therefore, present the object while absent. A full intention must be distinguished from a **fulfilling intention**. All fulfilling intentions are full intentions, but not all full intentions are fulfilling. A full intention is fulfilling only in relation to an empty intention and only insofar as the full intention presents the object as it has been emptily intended and thereby "satisfies" or "fulfills" the empty intention. *See also* FULFILLMENT (*Erfüllung*); HYLETIC DATA (*hyletische Daten*); SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

FULL *NOEMA* (*volle Noema*). The full **noema** is the correlate of a **noesis** or **act**. The full *noema* comprises the **noematic sense**, for example, the table as brown; a **thetic character**, for example, **belief** in the case of **perception** (*Wahrnehmung*); and an "innermost moment," the **determinable X**.

FULLNESS (*Fülle*). Fullness is a **full intention**'s property of being "filled" with presenting contents or **re-presenting contents**. *See also* HYLETIC DATA (*hyletische Daten*).

G

GADAMER, HANS-GEORG (1900–2002). Although Hans-Georg Gadamer was not himself a student of Husserl, he attended lectures by Husserl in Freiburg in 1923. Gadamer's major work, *Truth and Method*, develops a philosophical **hermeneutics** that is based most directly on **Martin Heidegger**'s discussions of understanding and **language** in *Being and Time* but also engages the thought of **Wilhelm Dilthey** and Husserl. For Gadamer, the experience of understanding texts and works of art, especially from other historical periods, is the model for all understanding. Central to this experience is the need to understand the **parts** of the text in order to understand the **whole**, and to understand the whole in order to contextualize the parts. This is true not only at the level of an individual text and its parts but of the individual text considered as a part of the **culture** from which it arose. Hence, understanding for Gadamer always takes place within a **hermeneutic circle** and can never be presuppositionless—an **ideal** toward which Husserl was oriented, although Husserl might have meant only that all presuppositions must constantly be put to a critical test.

Hermeneutical understanding, for Gadamer, arises in the fact that the historical text we **encounter** is both familiar and strange. It is strange because it dates from another period with different views and mores. It is familiar, however, because those views continue to operate, albeit perhaps in a different way, in our own time and historical situation. Gadamer captures this idea in his notion of "effective-historical consciousness" (*wirkungsgeschichtliches Bewusstsein*). Any historical **consciousness** is subject to the effects of effective-history, which is at work in advance as providing an initial schematization for all our possibilities of understanding and in determining both what seems worth investigating and what will appear as an object of investigation. The universe of understanding, therefore, encompasses both the world from which the text springs and the world in which the interpreter is situated; it is the single **horizon** that embraces everything contained in historical consciousness. This horizon is not acquired by placing ourselves in the past, but by reaching out from the present to the past, to a historical

99

situation, and understanding what it has to say both as a response to the questions of its own time and as still speaking to us, as still making **truth** claims upon us. In this way, the interpreter achieves what Gadamer calls a "fusion of horizons" (*Horizontverschmelzung*), in which a contemporary understanding is brought into dialogue with a past understanding. This employment of the notion of horizon and its rootedness in Husserl's reflections on **inner-time consciousness** marks the chief indebtedness of Gadamer to Husserl.

GEIGER, MORITZ (1880–1937). Moritz Geiger was a member of the **Munich Circle**, whose members were devoted to following the realistic tendencies they saw in Husserl's **Logical Investigations** while rejecting the idealistic tendencies in his **transcendental phenomenology**. Geiger's work covered a broad range of topics, from mathematics to **psychology** to aesthetics. It was in the last area that Geiger did some of his most important work. Geiger was an original coeditor of Husserl's **Yearbook for Philosophy and Phenomenological Research** (*Jahrbuch für Philosophie und phänomenologische Philosophie*). He also had much contact with American philosophers, serving as visiting professor at Stanford in 1926 and 1935 and, after being deprived of his chair at Göttingen by the Nazis, as a member of the faculty at Vassar College.

GENERAL POSITING (*Generalsetzung*). *See also* GENERAL THESIS (*Generalthesis*).

GENERAL THESIS (*Generalthesis*). Husserl speaks of the general **thesis** that characterizes the **natural attitude**. By this he means the thesis that the **world**, which our natural, straightforward experience continually finds before itself as a single spatiotemporal **actuality** to which both the experiencing **subject** and the **objects** of its experience belong, exists. The world is found before the experiencing subject as a factually existent actuality and as presenting itself to the subject as factually existent. *See also* PHENOMENOLOGICAL ATTITUDE (*phänomenologische Einstellung*); PHENOMENOLOGICAL REDUCTION (*phänomenologische Reduktion*).

GENERALIZATION (*Generalisierung*). Generalization is that form of **abstraction** that grasps **morphological essences**, that is, that grasps genera and **species**. Generalizations regarding genera and species can be directed toward independently existing **objects**, for example, trees, or toward non-independent moments of those objects, for example, colors. One can, in other words, grasp a substantival universal at the level of either species or genus, for example, tree in general and plant in general, or we can grasp an

adjectival universal at the level of either species or genus, for example, green in general and color in general. In the case of substantival universals, however, a still higher level of generality is possible, that of the **region**.

The **recognition** of patterns of similarity among objects grounds the specific, generic, and regional concepts, that is, the awareness of the universal objects species, genus, and region. We abstract what is similar from the objects, focusing our **attention** not on the multiplicity of similars but the identical feature by virtue of which they are similar. We thereby apprehend the **ideal** objects we call universals. These concepts are not exactly formed; they can be somewhat vague and imprecise graspings of an identical element in all the objects possessing the similar characteristic and to be ordered under the universal. When our abstractions are based solely on actual, worldly examples as we perceive or remember them, we arrive at an empirical generalization, an empirical **concept**, say, of a **material thing** or of a tree or of green. When our abstractions are based not only on actual examples but systematically, by means of **eidetic variation**, consider possible cases as well as actual, we arrive at the ideal, **a priori concept** of an **essence**. *See also* FORMALIZATION (*Formalisierung*); IDEALIZATION (*Idealisierung*).

GENERATIVE COMMUNITY (*generative Gemeinschaft*). A generative **community** is one that is historical and intergenerational. Hence, a generative community is characterized by biological kinship and a common cultural ancestry. *See also* GENERATIVE PHENOMENOLOGY (*generative Phänomenologie*); GENERATIVE PROBLEMS (*generatives Probleme*); GENERATIVITY (*Generativität*).

GENERATIVE PHENOMENOLOGY (*generative Phänomenologie*). While Husserl uses the term "**generativity**" to point to a certain class of issues involving historical and social relations in which transcendental **subjectivity** is ensnared, he does not himself employ the expression "generative phenomenology." However, some commentators consider the extension of **genetic phenomenology** into this class of issues, that is, into what might also be called "**generative problems**," to be a distinctive kind of **phenomenology** beyond **static phenomenology** and genetic phenomenology. Generative phenomenology, then, extends beyond the **horizon** of the genetic account of **transcendental subjectivity** and of the **sense** of things by taking into consideration these "generative" relations and by explicating how the historical, intersubjective, and intergenerational structures of these relations become meaningful for an experiencing **consciousness**. *See also* GENERATIVE COMMUNITY (*generative Gemeinschaft*).

GENERATIVE PROBLEMS (*generatives Probleme*). Generative problems are those that arise on the basis of **generativity** and that are approached through **generative phenomenology**. They include problems such as the opposition between **normality** and abnormality, the opposition between **homeworld** and alien world, "transcendental birth" and "transcendental death," and the intergenerational **constitution** of **sense**. *See also* GENERATIVE COMMUNITY (*generative Gemeinschaft*).

GENERATIVITY (*Generativität*). Husserl employs the term "generativity" to capture the two senses of generation: (a) becoming and (b) the social and historical notion of generations and intergenerationality. Hence, generativity denotes an intersubjective or intergenerational becoming that is at once historical (successive generations) and simultaneous (contemporaneous generations with different histories). *See also* GENERATIVE COMMUNITY (*generative Gemeinschaft*); GENERATIVE PHENOMENOLOGY (*generative Phänomenologie*); GENERATIVE PROBLEMS (*generatives Probleme*).

GENESIS (*Genesis, Genese*). The term "genesis" refers to the temporal formation of **intentional experiences** according to fixed, **a priori** laws governing the synthetic **achievements** of **consciousness**. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*); INTENTIONALITY (*Intentionalität*); SYNTHESIS (*Synthese*); TEMPORALITY (*Zeitlichkeit*); TEMPORALIZATION (*Zeitigung*).

GENETIC PHENOMENOLOGY (*genetische Phänomenologie*). Genetic phenomenology is contrasted with **static phenomenology**. Whereas static **phenomenology** identifies the structures of fully constituted **objects** and the **acts** in which they are presented, genetic phenomenology analyzes the coming-to-be (the "becoming" or **genesis**) of those fully constituted **objectivities** with their particular **significance**. Hence, genetic phenomenology is first made possible by Husserl's analyses of **inner-time consciousness**, but genetic phenomenology is not reducible merely to the analyses of **time-consciousness**. Genetic phenomenology is concerned with the building up of **sense** through **time**.

Insofar as a **phenomenological analysis** might begin with an already constituted **objectivity**, genetic phenomenology is concerned to uncover the "origins" of the layers of sedimented sense that characterize that objectivity and the transformations of that sense over time. This entails exploring the **horizons** against which an object is given in order to disclose how the background against which and the context within which the object is presented contribute to its sense for us. The building up of sense over time can occur in

both **passive syntheses** and **active syntheses**, and a genetic phenomenology is devoted to the analyses of both kinds of **synthesis**. Active synthesis must be understood against the background of the passively constituted materials with which active synthesizing works. Ultimately, the analysis of passive syntheses takes the phenomenologist back to the roots of all syntheses in the productive achievements of a bodily, mobile, and self-temporalizing **subjectivity**. *See also* CONSTITUTION (*Konstitution*); GENERATIVE PHENOMENOLOGY (*generative Phänomenologie*); GENERATIVITY (*Generativität*); TEMPORALIZATION (*Zeitigung*).

GENETIC PSYCHOLOGY (*genetische Psychologie*). Husserl contrasts genetic psychology with **descriptive psychology**. Genetic psychology is a **theoretical science** that seeks to explain behavior by identifying the causes of **psychic acts** and states. *See also* DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); EXPLANATION (*Erklärung*).

GESTALT (*Gestalt*). A *Gestalt* is a **form** unifying the constituent **parts** of a **whole**, but it is not a form that is added to the parts. Instead, the formation arises out of the functional interrelations of the parts themselves. *See also* GESTALT PSYCHOLOGY (*Gestaltpsychologie*); MOMENT (*Moment*).

GESTALT PSYCHOLOGY (*Gestaltpsychologie*). Gestalt psychology is most closely associated with a group of Berlin psychologists including Max Wertheimer, Kurt Koffka, and Wolfgang Köhler. The Gestalt psychologists rejected the prevalent "atomism" of the empirical **psychology** of their time, arguing instead that the primary phenomenon on which psychologists ought to reflect and which they ought to explain are formed **wholes** (*Gestalten*), whose constituent **parts** are functionally interrelated in such a way that their **meaning** and **significance** depends on their functional role within the whole. The principles of the Gestalt psychologists find a parallel in the Husserlian notion of **figural moments** and Husserl's claim that **moments** of a whole are necessarily interrelated in their mutual supplementation and that no additional moment of **unity** has to be added to the parts to account for their unification in a whole. Gestalt psychology was a major influence on the work of **Aron Gurwitsch** and the early **Maurice Merleau-Ponty**.

GIVENNESS (*Gegebenheit*). Givenness is the condition of being given to **consciousness** as an **object**. It is associated with the notions of an object's **presence** to consciousness and the disclosure of the object in the process of **constitution**.

GÖTTINGEN PHILOSOPHICAL SOCIETY. The society was one of two phenomenological circles that were begun by students of Husserl during his early years of teaching at Göttingen. The society was begun around 1907 as an informal discussion group. Chief among its members were **Adolf Reinach**, **Dietrich von Hildebrand**, **Hedwig Conrad-Martius**, **Alexandre Koyré**, **Jean Héring**, **Roman Ingarden**, **Fritz Kaufmann**, and **Edith Stein**. These early members of the society were attracted by Husserl's **Logical Investigations**. By and large, however, they did not follow him in his turn to **transcendental idealism**, preferring a "realist" understanding of **phenomenology**. After 1910, the society was formally organized, with Conrad-Martius as chairwoman, and **Max Scheler** became its most prominent figure. *See also* MUNICH CIRCLE.

GURWITSCH, ARON (1901–1973). Aron Gurwitsch was not formally a student of Husserl, but he did work closely with him after 1920. Gurwitsch was concerned to formulate a **phenomenology** in close contact with **psychology**, especially the psychological positions developed by **William James**, Jean Piaget, and the Gestalt psychologists. Gurwitsch's most influential work was his *Théorie du champ de la conscience* (*The Field of Consciousness*); in this and other works, he developed a noematically oriented phenomenology of perceptual and theoretical **experience**. His most important contributions concerned the application of Gestaltist principles within phenomenology and his development of the distinctions between the **theme**, the field, and the margin of **consciousness**. In his *Habilitationsschrift* titled *Die mitmenschlichen Begegnungen in der Milieuwelt* (*Human Encounters in the Social World*), he turned his attention to issues in social philosophy, but these investigations were never as fully developed as his work on **perception** and the theory of **science**. Gurwitsch was influential in introducing phenomenology to North America. After fleeing Europe just before World War II, he held positions at Johns Hopkins University, Brandeis University, and for many years at the New School for Social Research in New York. *See also* GESTALT PSYCHOLOGY (*Gestaltpsychologie*); HORIZON (*Horizont*); *NOEMA*.

H

HABITUALITY (*Habitualität*). A habituality is a habitual conviction. Once an evident **judgment** has been achieved, that is, once the **truth** of a judgmental or propositional **sense** has been recognized in the kind of **experience** that Husserl calls "**evidence**," that judgment with its judged **state of affairs** becomes an abiding possession of the judger. The person lives in the conviction of that judgment—and, by extension, in the conviction of any evident **act**—and can return to it over and over again in her understanding of the sense of the **object** about which the judgment has been made. This return to the judgment as evident is possible even when the judged state of affairs is not present at the moment of the reassertion of the judgment. Such a dispositional habituality lends assurance and confidence in the judgment to the person as she carries on in life without having to be forced constantly to renew evidences at every turn. The person develops a "habitual" style of thinking, **feeling**, willing, and acting—in short, of experiencing the **world**. These habitualities, this habitual style, constitute the personality and exhibit the character of the **subject**. *See also* PROPOSITION (*Satz*); VOLITION (*Wille*).

HARTMANN, NICOLAI (1882–1950). Nicolai Hartmann, trained as a neo-Kantian, was the successor to **Paul Natorp** at Marburg. Hartmann had a somewhat ambivalent relation to Husserl and **phenomenology**. While Hartmann was sympathetic to the work of **phenomenological description**, he had reservations about Husserl's **phenomenological method**. Hartmann preferred to maintain an ontological dimension in his philosophy, and he feared that Husserl's **phenomenological reduction** rendered that impossible. His main connections to the phenomenological movement were with **Martin Heidegger** and **Max Scheler**. Hartmann overlapped with Heidegger on the faculty at Marburg for two years—although this was not a happy situation for Hartmann since Heidegger's personality in the classroom weakened Hartmann's position. Hartmann came into direct contact with Scheler after moving to Cologne in 1925, and he shared with Scheler a profound interest in **ethics**. Hartmann's major work is his *Ethik* (*Ethics*),

which is the closest Hartmann would come to an explicitly phenomenological work, albeit in the realistic vein characteristic of the **Munich** School and Scheler. Nevertheless, Hartmann always remained interested in developing a critical **ontology** that surpassed what he understood to be the limitations of phenomenology.

HEIDEGGER, MARTIN (1889–1976). Martin Heidegger is, after Husserl, the central figure in the development of **phenomenology**. Profoundly influenced by Husserl's development of phenomenology, Heidegger nevertheless developed a position that, while continuous with Husserl's phenomenology in many respects, moves beyond it in fundamental ways.

Heidegger's early studies were of the classics and the Catholic philosophical and theological traditions. He was introduced to **Franz Brentano**'s study of the equivocity of the Aristotelian notion of **being**, and he subsequently turned to Brentano's student Husserl, and in particular to Husserl's **Logical Investigations**, to see if he might find assistance in understanding Brentano's account of Aristotle. Instead, he found in Husserl, and especially in the sixth of Husserl's investigations, an original thinker who emphasized the **objectivity** of **truth** in a manner consistent with the Catholic tradition, but who also emphasized that our **experience** of the **being** of a thing is a **categorial achievement** of **subjectivity**. This suggested to Heidegger that the problem of being could only be investigated by way of investigating the being of the being who encounters and understands beings. This is the phenomenological and transcendental insight at the core of Heidegger's philosophy: we must study at once and in their unity both the being of the being who comprehends beings and the being of the beings comprehended. In Heidegger's hands, then, phenomenology becomes fundamental **ontology**, the study of the being of beings (*das Sein des Seienden*).

Heidegger was not formally a student of Husserl. Heidegger's interest in Husserl, and especially in the *Investigations*, predates his first meeting with Husserl, which occurred after Husserl's move to Freiburg in 1916. Heidegger's formal education was already complete by the time of this meeting, and Heidegger had already commenced his own teaching and publishing career. It was only after World War I that Husserl and Heidegger began a close, but ill-fated, collaboration, epitomized by their failed attempt in the 1920s to coauthor an article on phenomenology for the **Encyclopædia Britannica**. In January 1919, Heidegger became Husserl's assistant while also serving as *Privatdozent* in Freiburg. From 1919 to 1923, when he left for a position at Marburg, Heidegger regularly offered courses in phenomenology, and he continued offering such courses at Marburg, where he maintained contact with Husserl. In 1928, Heidegger returned to Freiburg as Husserl's successor.

Heidegger's philosophical work in the 1920s is transcendental and phenomenological in character, even as he moves away from Husserl's understanding of phenomenology. Heidegger's great philosophical (and phenomenological) work is *Sein und Zeit* (*Being and Time*), published in 1927. The major philosophical difference between Husserl and Heidegger that emerges in that work can be understood in methodological terms. Although Heidegger makes the same kind of reflective move as found in Husserl's **phenomenological reduction**—one that focuses on the unity of the experiencing agent and the experienced **world**—Heidegger insists that he is not performing Husserl's reduction. By this insistence, Heidegger rejects what he takes to be the idealistic turn in Husserl's philosophy. Heidegger understands this idealistic turn as bringing the world into subjective **immanence** and as failing to recognize adequately the **transcendence** of the world.

For Heidegger, the transcendence of the world manifests itself in the fact that we find ourselves "thrown" into a world that is always already there for us. Conversely, according to Heidegger, insofar as the transcendence of the world is not fully accounted for and the world becomes "immanent" to **consciousness**, the nature of subjectivity is inadequately thematized. Indeed, Heidegger's main criticism of Husserl is that Husserl cannot account for the being of the **intentional**, that is, the being of the being who is intentional. Heidegger's philosophy, then, becomes a fundamental ontology, the ontology of that being (*Dasein*) which *has* a world. Since, however, Husserl often speaks of **transcendental subjectivity** in the same terms, the dispute between Husserl and the Heidegger of the 1920s appears to be about how best to characterize this being that has a world, about what categories are most appropriate for the **phenomenological description** of this being.

Husserl, for his part, rejects Heidegger's work as a kind of **anthropologism**. Husserl's view is that by not fully making a turn to **transcendental subjectivity**, Heidegger is simply giving an account of the **subject** *in* the world rather than the subject that *has* a world, that is *of* and *for* the world. However, while it is clear that Heidegger is concerned to develop an account of the essential structures of *human* subjectivity—what he calls *Dasein*—rather than of **reason** as such, it is also clear that his account is what Husserl would call "eidetic" and "descriptive," that is, it is phenomenological and not merely psychological or anthropological. Each of these thinkers was committed to his own point of view, and neither seemed able to interpret the other's view sympathetically or to find a common ground.

This methodological difference has its roots in more substantive differences, for at least some of this failure to find common ground arose no doubt as a consequence of the fact that Heidegger was doing something quite different from Husserl. Heidegger criticized Husserl for too exclusive a focus on cognitive and theoretical experiences, while he himself was concerned to explore the existential dimension of human existence. Whether this charge

is fully fair to Husserl is open to controversy, but it is undeniable that Husserl provided ample evidence for it. Husserl's background in mathematics led him to focus on problems pertaining to the foundations of mathematics and to dispel the prevailing **psychologism** in mathematics and **logic**. This, in turn, led to a lifelong focus on logic as a theory of **science**, and while his phenomenological investigations also touched on the **emotions** and **feelings**, on **volition**, and on our everyday experience of the **lifeworld**, these were never his primary concern, especially in his published writings.

Heidegger, on the other hand, from the beginning of his phenomenological investigations, was concerned with human experience in the fullness of its affective and practical dimensions, dimensions which, although not without cognitive moments, were not primarily cognitive. His focus on the existential dimensions of experience began what some have called "existential phenomenology," although Heidegger rejected the label "existentialist." For Heidegger, then, Husserl's focus on cognitive and theoretical reason was always an abstraction from the original experience of things—a view with which, in fact, Husserl would agree, although he never emphasized this point to the degree that Heidegger did. So whereas Husserl emphasized the experiential correlation "consciousness-of-the-world," Heidegger emphasized the existential situation of "being-in-the-world."

Shortly after the publication of *Being and Time* and after delivering his course on "The Basic Problems of Phenomenology" in the summer of 1927, Heidegger's thought gradually turned away from phenomenology toward the investigation of a more "poetic" mode of thinking necessary for disclosing that being which tends to hide itself as much as reveal itself in beings. This turn was occasioned in part by the phenomenological insight into the fact that the appearances in which being discloses itself at the same time necessarily hide or conceal the being of beings. Hence, the philosopher concerned to disclose being must examine previous manifestations of being in order to see how being has been at the same time hidden in these manifestations. This Heidegger does through an examination of the showings of being in the history of **metaphysics**, that is, through a "**destruction**" or destructuring (*Destruktion*) or deconstruction of metaphysics. In a more positive vein, the poetic mode of thinking discussed by the late Heidegger is an attempt to gain those hidden aspects of being through being's more ordinary manifestations.

More specifically, the role of metaphor, in which the ordinary **meaning** of an **expression** discloses being and the metaphorical meaning seeks to bring to light what is hidden in that ordinary manifestation, comes to the fore in Heidegger's thinking. As being speaks itself through **language**, the role of individual *Dasein* as actively bringing the being of beings to disclosure is diminished. Being is active, and subjectivity, that is, *Dasein*, if present at all, is largely passive. In this move to poetic thinking, Heidegger has gone beyond

the descriptions of experience and of the responsible agent of disclosure that characterize phenomenology to an account of being's own self-disclosures and self-concealments. *See also* CATEGORIAL INTUITION (*kategoriale Anschauung*); EIDETIC INTUITION (*Wesensschau, Wesenserschauung*); EIDETIC PHENOMENOLOGY (*eidetische Phänomenologie*); EIDETIC REDUCTION (*eidetische Reduktion*); IMMANENCE (*Immanenz*); TRANSCENDENCE (*Transzendenz*).

HERBART, JOHANN FRIEDRICH (1776–1841). Johann Friedrich Herbart was one of those philosophers whom Husserl credited as preparing the way against **psychologism**. Husserl credited Herbart with distinguishing **pure logic** from **psychology** and with recognizing the **ideal objectivity** of concepts, by which Herbart understood the **presentation** in the logical sense. Herbart insisted that the **concept** was neither a **real** object in the **world** nor a real act of thinking. Nevertheless, according to Husserl, Herbart failed to clarify the distinctions among different senses of terms such as "presentation," "content," and the like, and thereby failed to clarify fully these important logical concepts. On Husserl's view, Herbart reduced the **ideality** of a logical concept to its **normality** by claiming that the unified **meaning** of a concept-term was to be found in its normal use rather than in a genuinely ideal meaning instantiated in different uses of the linguistic **sign** expressing the concept. *See also* BOLZANO, BERNARD (1781–1848); FREGE, GOTTLOB (1848–1925); IR-REAL CONTENTS (*irreelle Inhalte*); TWARDOWSKI, KASIMIR (*1866–1938*).

HÉRING, JEAN (1890–1966). Jean Héring was one of the members of the **Göttingen Philosophical Society**. Héring was a New Testament scholar who taught in Strasbourg, but before that he was an important interpreter of **phenomenology** to the French-speaking world. His own phenomenological work was in **phenomenological ontology**, and he devoted special attention to the issue of **essences**, including individual essences.

HERMENEUTIC CIRCLE (*hermeneutischer Zirkel*). The hermeneutic (or interpretive) circle arises from the fact that in understanding cultural artifacts, say, a text or painting or musical composition, we are always situated in a context that has already been affected by the cultural tradition out of which the past artifact has arisen or by the cultural tradition to which both we and the artifact belong. In other words, we always have an implicit understanding of the artifact that informs our explicit understanding. In articulating an explicit understanding, we transcend that previous understanding, thereby coming to a fuller understanding of the cultural situation out of which the artifact arose and, at the same time, of our own cultural and historical situation. In this sense, the hermeneutic circle is more like a hermeneutic spiral, since it

is not vicious and since it leads to ever more detailed and richer understandings. *See also* CULTURE (*Kultur*); HERMENEUTIC PHENOMENOLOGY (*hermeneutische Phänomenologie*); HERMENEUTICS (*Hermeneutik*); HISTORICISM (*Historismus, Historizismus*).

HERMENEUTIC PHENOMENOLOGY (*hermeneutische Phänomenologie*). Hermeneutic **phenomenology** recognizes that every form of human **experience** (even fulfilling experience) is interpretive in character, and that the interpretation involved in all experience is mediated by a preexistent **language** and tradition that already affects the analyses of the reflecting phenomenologist. Hence, for the hermeneutic phenomenologist, the goal of a **presuppositionless** philosophy is unattainable, for a direct, nonlinguistically mediated grasp of things and the structure of experience is unattainable. There is instead always a precomprehension or preunderstanding of things at work in our experience, and the explicit understanding involves in part making this preunderstanding explicit. While Husserl recognized the role of **secondary passivity** in experience, he believed that it was possible at least to question all our presuppositions in such a way that we could have a direct and **evidential** experience of things, although not all presuppositions could be critically examined at once. *See also* HERMENEUTICS (*Hermeneutik*); HISTORICISM (*Historismus, Historizismus*).

HERMENEUTIC-AS (*hermeneutisch als*). This is a Heideggerian term that captures well what Husserl aimed at disclosing in his analysis of the perceptual **noema**. In the **full noema**, Husserl distinguishes the **noematic sense** and the **thetic characteristic**. Within the noematic sense, he further distinguishes the **determinable X**, which is the "bearer" of noematic "properties," specifically, the noematically (that is, reflectively) modified properties of the **intended object** just as it is intended. Since these properties make up the **sense** of the object, Husserl also describes them as "**predicates**" and refers to the determinable *X* as the "**subject**" of predicates. This structure indicates that the **intentional apprehension** of the object grasps Sp, say, the brown table. To put the matter in other terms, the perceptual apprehension grasps or "interprets" S *as* p. This "as" is the hermeneutic-as, and it both underlies and is contrasted with the apophantic-is, the "is" of the **judgment** "The table is brown." There is a certain kind of articulation present in the perceptual *noema*—a certain kind of anticipatory **categoriality**—and it underlies the explicit categoriality of the judgment. *See also APOPHANSIS* (*αποφανσις*); APOPHANTIC LOGIC (*apophantische Logik*); HEIDEGGER, MARTIN (1889–1976).

HERMENEUTICS (*Hermeneutik*). The term "hermeneutics" refers, most fundamentally, to the interpretation of texts (and, at least originally, scriptural texts in particular). Crucial to a hermeneutical methodology are (1) the recognition that a text must be understood in relation to the context in which it was produced; (2) the recognition that this is not fully possible, since the interpreter stands in a different context with different questions and concerns from those of both the author of the text and its immediate audience; and (3) the recognition that the interpreter's context has nevertheless been affected by the previous context. This last is the recognition that the interpreter stands in a "**hermeneutic circle**."

The sense of "hermeneutics" has been broadened in two directions. The first extends hermeneutics to the interpretation of plurivocal **expressions**, for example, **signs**, **symbols**, and dreams. The second extends hermeneutics, as in **Martin Heidegger** and **Hans-Georg Gadamer**, to a general theory of understanding. In Gadamer, this view asserts that understanding anything that involves traces of human cognitive and expressive activity is analogous to the understanding of a text. Hence, buildings, useful artifacts, works of fine art, and the like must be interpreted as human expression. But even the **world** as understood scientifically is an expression of human activity, for the "world" that is the **object** of **science** is necessarily the world in its **significance** for a comprehending, theorizing **consciousness**. It is, therefore, possible to extend the meaning of "hermeneutics" still further and to understand it denoting, as in Heidegger, the understanding of the meaning of **being** itself. Since to be is to have a certain significance, to understand being is to understand the ground of significance. *See also* HERMENEUTIC PHENOMENOLOGY (*hermeneutische Phänomenologie*).

HILBERT, DAVID (1862–1943). David Hilbert was one of the most influential mathematicians of the late 19th and early 20th centuries. He discovered and developed a broad range of mathematical ideas and identified a set of problems that would dominate mathematical thinking. What came to be known as Hilbert's program was an attempt to formulate a formalist mathematics that would be logically grounded insofar as it followed from a finite system of axioms that was provably consistent. Hilbert taught at Göttingen during the period that Husserl was there. At the time of his arrival in Göttingen, Husserl had just completed **Logical Investigations**, but its reception led him to turn to a broader critique. Husserl in **Formal and Transcendental Logic** returns to the question of the foundations of **logic**, **formal ontology**, and **formal mathematics** and discusses the development of a **mathesis universalis**.

HISTORICISM (*Historismus, Historizismus*). There are strong and weak versions of historicism. The weak version asserts that human knowers are always historically situated and, therefore, that their understanding and **knowledge** always reflect their being so situated. This fact of being so situated is also referred to as the "**historicity**" of the **subject**. The strong version further asserts that insofar as our understanding and knowledge are historically conditioned, **truth** itself is relative to our historical situation. The strong version, in other words, claims not only that the particular form our understanding takes is relative to historical conditions, but the very truth of our understanding is relative to the historical conditions in which the understanding is achieved. In the strong sense, then, historicism is a form of **relativism** and is criticized by Husserl as such.

HISTORICITY (*Geschichlichkeit, Historizität*). Historicity is that feature of human existence whereby we are always already situated in a historical and cultural situation, and this historical situatedness means that our thinking is always already informed by the history and the traditions that have shaped that situation. The historicity of the human situation with its sedimented traditions is what underlies the **hermeneutic circle** involved, according to hermeneutic phenomenologists, in all understanding. *See also* HERMENEUTIC PHENOMENOLOGY (*hermeneutische Phänomenologie*); HISTORICISM (*Historismus, Historizismus*).

HOMEWORLD (*Heimwelt*). With this term Husserl emphasizes the idea that the **world**, understood as the **horizon** of **meaning** within which particular objects have their **significance**, is presented as a familiar context for our **experience**. Husserl also speaks of the homeworld as a "normal" **lifeworld** or the "near-world." Subjects with the same cultural inheritances and contexts will share a homeworld; subjects with different cultural inheritances and contexts will experience their familiar worlds differently, and this results in a distinction between one's homeworld and alien worlds. *See also* NORMALITY (*Normalität*).

HORIZON (*Horizont*). The term "horizon" has both a noetic and noematic significance. Noetically, the horizon is the **intentional** reference to other **acts** or act-phases whose **senses** both contribute to the present **apprehension** of the direct **object** of **consciousness** and present a more or less indeterminate context of indirectly intended, co-given objects. The **temporality** of consciousness is central to understanding the horizon from a noetic perspective. Every **experience** has a horizon of the before and after, and the before and after experiences include their **intentional content**, by virtue of which we can speak of horizons as well from a noematic perspective. Noematically,

the horizon is what is given in experience—but not directly thematized—as contributing to the sense of the object thematized or the **appearance** directly given in the **momentary phase** of consciousness; it is both what transcends the directly given in any momentary **presentation** of the object and contributes to our sense of both the object and its surroundings or context.

More specifically, Husserl distinguishes between what he calls the inner and outer horizons. The inner horizon—by virtue of the threefold structure of the **living present**—intentionally refers to other appearances or presentations of the identical **intended object**. For example, the momentary perceptual phase in vision presents one side or aspect of the object from a particular perspective. This momentary phase, however, has intentional connections to past presentations of other sides of this same object, and it has intentional connections as well to possible presentations of the object that might arise in the course of a continued perceptual inspection. This noetic structure allows one to say from a noematic standpoint that the genuinely and directly appearing side refers beyond itself to its other sides and aspects. The inner horizon, in other words, unites in a single awareness a multiplicity of differentiated senses internal to the total **significance** the identical object has for us. The experience including its inner horizons thereby presents the object that is the identity proper to these unified senses.

The outer horizon, on the other hand, intentionally refers to other objects in the "surroundings" of the object that is the thematic concern of consciousness. These surroundings may be a spatial field—a background of other objects—in and against which the perceived object stands out. But it might also be, say, a context for a **judgment**, a context, for example, comprising relevant judgments about similar objects or comprising other judgments belonging to a theory in which the present judgment will take its place. At the most general level, the outer horizon comprises intentions presenting other objects that coinhabit the **world** with the intended object. This view of outer horizons also has its noematic counterpart in the view that the world is the ultimate horizon of all intended **objectivities**.

In summary, the inner horizon considered noematically is the set of senses that present an object identical to the object directly presented in the momentary phase of consciousness, which senses combine with the directly presented appearance in determining the **objective sense** of the intended object as a whole. The outer horizon, on the other hand, is the set of senses that present other objects, some of which are connected by bonds of relevance to the intended object and some of which are not. The ultimate outer horizon of experience is the world, considered phenomenologically as the horizon of sense in which all meaningful entities are situated. *See also NOEMA*; *NOESIS*; THEME (*Thema*).

HORIZONTAL INTENTIONALITY (*Längsintentionalität*). The **momentary phase** of **consciousness**, that is, the **living present**, has the tripartite structure of (1) primal impression, which is directed toward an **object** by virtue of animating sensuous or representing contents; (2) **retention**; and (3) **protention**, which are directed, respectively, to elapsed and yet-to-come phases of experience. Retention and protention, therefore, are directed to other experiences along the flow of experience itself; they run "along" the flow and account for the **horizons** of any experience.

HULĒ, HYLĒ (ὕλη). *See* HYLETIC DATA (*hyletische Daten*).

HUMAN SCIENCE (*Geisteswissenschaft*). A human **science** is a "science of the **spirit** (or **mind**)." As such, it investigates those worldly entities in which spirit manifests itself, chiefly humans but also, in some cases, nonhuman animals. In particular, the human is studied as individual (for example, in descriptive, nonexperimental **psychology**), as social (for example, in sociology), and as cultural (for example, in **anthropology** or ethnology). *See also* DESCRIPTIVE PSYCHOLOGY (*deskriptive Psychologie, beschreibende Psychologie*).

HUME, DAVID (1711–1776). David Hume was an empiricist philosopher of the Scottish Enlightenment. His influential works include *A Treatise of Human Nature*, *An Enquiry Concerning Human Understanding*, *An Enquiry Concerning the Principles of Morals*, *Dialogues Concerning Natural Religion*, *Of the Standard of Taste*, and his monumental history *The History of England*. Husserl appreciated the radical character of Hume's questioning of **experience** and his recognition of the role of the **mind** in constituting our sense of objects. He rejected, however, Hume's subjectivism and fictionalism.

HYLETIC DATA (*hyletische Daten*). Hyletic data include, first, the sensuous contents that present the objective, sensible determinations of an **object**. This is the fundamental meaning for Husserl of the expressions "sensuous contents," "sensation-contents," and "hyletic data." However, hyletic data also include, second, **feelings** such as sensuous pleasures and pains that are involved in the awareness of the **value** of objects. And they include, third, what Husserl calls "**drives**," the instinctual tendencies that involve bodily feelings of certain kinds. Husserl understands all such hyletic data to be **real (reell) moments** of experience.

Husserl isolates the basic notion of hyletic data in reflecting on the **perception** (*Wahrnehmung*) of **material things** in space. He imaginatively varies the perception such that the sensible qualities of the **intended object** remain

constant while their **appearance** to us varies. Husserl attributes this change in appearance to changes in the **fullness** and vivacity of the really (*reell*) inherent sensuous contents. He concludes, therefore, that the intentional experience must be composed of two real (*reell*) moments: an intentional **apprehension** or **noesis** and the sensuous contents. The *noesis* is a **form** (**morphē**, *μορφή*) that animates or interprets the sensuous matter (*ὕλη*). The basic idea is that the hyletic data are the presenting or representing "stuff" that is really inherent in the **experience**. However, because hyletic data are sensuous in character, Husserl extends the scope of the term to include all really inherent sensuous moments and not merely those presenting objective determinations. Hyletic data do not themselves bear the mark of **intentionality**; they are referred to an object only by virtue of their being intentionally "formed" by the apprehension.

Originally, Husserl thought that all acts have some sort of material stuff or hyletic data to be intentionally formed, but his analyses of both **inner-time consciousness** and of **categorial acts** persuaded him otherwise. Consequently, it appears that he retained the doctrine of hyletic data only for the impressional moment, that is, **primal impression**, within the **momentary phase** of **consciousness**. Moreover, although he initially characterized hyletic data as a really inherent moment of the experience, there are places in Husserl's works where he speaks of hyletic data more noematically as the immediate sensible **presence** of the objective determination itself. Finally, the broadest sense in which Husserl speaks of hyletic data is to refer to that which is passively pregiven as the materials on which active thinking operates. *See also* EIDETIC VARIATION (*eidetische Variation*); INSTINCT (*Instinkt*); *NOEMA*.

I

IDEA (*Idee*). An **essence** or **eidos**. Husserl rejects the early modern, psychological understanding of ideas as mental entities, events, or states. He rejects also the Kantian understanding of ideas as rational rules for organizing into totalities the **objects**, both inner and outer, known in the application of the **categories** of the understanding to the **manifold** of sense-data. A Kantian idea serves as a regulative ideal, that is, an **ideal** involving the passage to a limit that cannot be directly grounded in a **perception** and which, therefore, transcends the limits of the application of the categories. For Husserl, ideas in the Kantian sense include not only the ideas of totalities, for example, the complete **presentation** of the infinite number of **appearances** of a perceived object, but also the exact **concepts** that are the correlate of **exact essences**. Opposing these uses of the term "idea," Husserl recovers the ancient notion of the *ιδέα* as a necessary and universal structure or **form** of things. In order to avoid confusion with the modern and Kantian meanings of "idea," Husserl often uses the Latinized Greek term *eidos* or the German *Wesen* to express this sense of "idea."

IDEA OF PHENOMENOLOGY (*Die Idee der Phänomenologie*). In 1907, Husserl offered a course on the perception of a **material thing** in space informally known as the Thing-Lectures (*Ding-Kolleg*). The course was introduced by a series of five lectures laying out the idea and methodology of **phenomenology**. These lectures were published separately in 1950 as *Die Idee der Phenomenology*. It was in these five lectures that Husserl first introduced the notion of the **phenomenological reduction** (under the name "epistemological reduction") and reworked the notions of **immanence** and **transcendence**.

IDEAL (*ideal*).
1. The ideal is that which is not **real** (*real*) but which is experienced in a **categorial act** or, to say the same, in the **constitution** of a **categorial object**. For example, Husserl claims that "**being**" is ideal insofar as it is the categorial **object** experienced in the **judgment** "S is p" that grasps

117

S's *being* p (rather than merely perceiving S as p). A collection, for example, S and S and S, is also ideal insofar as it is the categorial object grasped in an **act** of colligating, and a **number**, for example, three, is ideal insofar as it the categorial object grasped in an act of counting.

2. The ideal is that which is not real (*real*) but is an object known in an ideating act, for example, a **species** or an **essence** known through a process of **abstraction**, or an **exact essence** grasped in **formalization**, or an **ideal individual** known through a process of **idealization**.

3. The ideal is that which is not **real** (*reell*), that is, not an inherent component of an act; hence, the **intentional content** of an act is an "ideal" component of the act. This last usage is found primarily in Husserl's early writings, where, for example, he says that the **meaning** of an **expressive act** is its "ideal" content. In Husserl's later writing, this usage of "ideal" is generally replaced by the expression "**ir-real**" (*irreell*).

See also IDEAL CONTENT (*idealer Inhalt*); IDEALISM (*Idealismus*); IDEATING ABSTRACTION (*ideative Abstraktion*).

IDEAL CONTENT (*idealer Inhalt*). The **ideal** content of an **experience** is the single, self-identical **intentional** unity over against the multiplicity of experiences of actual and possible **subjects** intending the same **object** in the same manner. It is opposed to the experience's **real contents**, understood either psychologically (*real*) or phenomenologically (*reell*). Husserl uses the expression "ideal content" primarily in his early writings on **intentionality**, replacing it later with the expression "**ir-real content**." In his early writings, he uses the expression even more particularly to refer to the meaning-unity of **expressive acts**, a unity that he characterizes as the unity of an ideal **species** (although he abandons this position in his explicitly transcendental philosophy). *See also* REAL (*real*); REAL (*reell*).

IDEAL INDIVIDUAL (*ideales Individuum*). An **ideal** individual is an ideal **object** that comes to be known in the activity of **idealization**, for example, the cube.

IDEALISM (*Idealismus*). 1. The view, commonly called "metaphysical idealism," that there are no mind-independent existents. The strongest version of this claim, as found, for example, in **George Berkeley** (1685–1753), is that there are no existents other than minds and the **perceptions** or ideas contained therein. On this view, whatever appears to exist extramentally is, in fact, a perception or **idea** in the mind. More common, however, is the claim that the characteristic properties of **objects** are what they are only insofar as they stand in a causal correlation with the mind or mental activities. This is,

in other words, the claim that the *existence* of things or their characteristics is mind-dependent. Sometimes, this idealistic claim is limited to the **being** of higher-order or abstract objects. That is, an idealist might claim, for example, that while physical objects are mind-independent, universals exist only in the mind or as correlates of a mental activity.

In Husserl's case, the **phenomenological reduction** means that the philosopher takes no stance toward the existence or nonexistence of the object as experienced (although she is concerned to account for those experiences in which we assert one or the other position). But Husserl is clear that the **natural attitude** itself, on which the philosopher reflects, is characterized by a realistic presumption that he calls the "**general thesis**" of the natural attitude. For Husserl, then, **realism** is the presupposition of our natural and straightforward experience, but he rejects both **metaphysical** realism and metaphysical idealism as philosophical *theories*, as *conclusions* of a philosophical argument.

2. The view, commonly called, "epistemological idealism," that we cannot know things as they are in themselves, that we can attain no **knowledge** of mind-independent reality. Epistemological idealism is compatible with both metaphysical realism and metaphysical idealism. The epistemological idealist, in other words, can admit the existence of a mind-independent reality but deny that we can attain knowledge of it. Alternatively, the epistemological idealist can claim that we know only our own ideas. If what we know are our own ideas, the "objects" are nothing more than these ideas organized into wholes as a function either of customary or habitual patterns of **experience** or according to rules that define the nature of mind or **reason** itself. In the former case, we have what is sometimes called "subjective" or "psychological" idealism, while the latter moves toward **transcendental idealism** such as we find in **Immanuel Kant** and Husserl (cf. 4. below).

3. The view, which we might call "semantic idealism" but which is more often characterized as a semantic "antirealism," that linguistic **expressions** do not refer beyond themselves to referents whose nature is not fully determined by **language** itself. While the antirealist could hold a metaphysical realism, we could not know or speak of that mind-independent and language-independent reality. Like the epistemological idealist who asserts a metaphysical realism, the "real" **world** has no **significance** for us and cannot be elucidated in scientific or philosophical theories.

4. The view, known as "transcendental idealism," that the significance (rather than the existence) of the world is mind-dependent. This view is typically characterized by the idea that there are necessary and universal structures in our experience that account for the objects appearing to us in determinate ways and that the organization of these **appearances** presents

the object insofar as it can be known by mind. To the extent that transcendental idealism in Kant and Husserl distinguishes between the object as known and the object itself, it must give an account of the relation between the two. Kant does so with his distinction between appearances and the thing-in-itself (*Ding-an-sich*), thereby committing himself to the view that things-in-themselves cannot be known by a theoretical understanding (although the noumenal domain can be known by practical reason). Husserl's view is harder to discern and the subject of much debate. His claims about the relation of the intended and **intentional objects** are tied up in his views of the **noema**. Some scholars claim that the distinction between the object as intended and the object which is intended—that is, between the intentional object or *noema* and the **intended object**—is an ontological distinction between two entities, while others argue that there is no ontological distinction but only an internal one dependent on a shift of focus. Even the latter camp, however, is divided among those who view the intended object as a **whole** of noematic **parts** and those who view the intended object as an **identity** in a noematic **manifold**.

IDEALITY (*Idealität*). 1. The quality of being **ideal**. 2. An ideal **object**.

IDEALIZATION (*Idealisierung*). A kind of abstraction that, like **generalization** but unlike **formalization**, yields abstract **objects** having a determinate material content. Unlike generalization, however, idealization does not focus on the similarities of objects and abstract an identity typifying them all. Instead, the similar objects are arrayed in such a way as to form a progression. What characterizes this progression is an asymptotic approach toward a limit that is not itself realized in any member of the progression. The limit, in other words, exists on a different plane; it is not **real** (*real*) but is, rather, **ideal**, and its **ideality** differs from that of the empirical generalization and the pure **essence**. The shift of **attention** to the ideal limit as such apprehends what Husserl calls an "**exact essence**."

Idealization is most genuinely achievable when measurement is possible, and the paramount examples of idealization are the figures of Euclidean geometry. Since the array upon which our **apprehension** of the ideal limit also extends beyond those actually given to those recognized as purely possible, it yields an **a priori** object rather than an empirical generalization. The universal must be understood against the array through which it is approached; without the awareness of the array, there can be no genuine awareness of, say, the ideal figure of the cube as opposed to the merely empirical **concept** of the boxlike, three-dimensional volume. Moreover, the idealizing abstraction completes—or, better, replaces—the movement begun in the generalization of measurable properties, for the identical element present in all the similar objects is now exactly, mathematically defined in a manner unattainable in

the abstraction of the empirical type or even the pure, **morphological essence**. We see an example of this in the manner in which technical, geometric terms (rather than nontechnical terms expressing empirical generalizations) are used in our everyday descriptions of sensible shape.

IDEAS I. *See* IDEAS PERTAINING TO A PURE PHENOMENOLOGY AND TO A PHENOMENOLOGICAL PHILOSOPHY (*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*).

IDEAS II. *See* IDEAS PERTAINING TO A PURE PHENOMENOLOGY AND TO A PHENOMENOLOGICAL PHILOSOPHY (*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*).

IDEAS III. *See* IDEAS PERTAINING TO A PURE PHENOMENOLOGY AND TO A PHENOMENOLOGICAL PHILOSOPHY (*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*).

IDEAS PERTAINING TO A PURE PHENOMENOLOGY AND TO A PHENOMENOLOGICAL PHILOSOPHY (*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*). The original texts that formed the backbone of the project that finally became the three volumes of *Ideas* are three manuscripts prepared by Husserl. The first is known as the "pencil manuscript" and was composed between September and December of 1912. This manuscript was divided into two parts. The first part became *Ideas I* (as it is usually known), subtitled *General Introduction to Pure Phenomenology* (*Allgemeine Einführung in die reine Phänomenologie*); the second part became one of the manuscripts intended for the companion volume *Ideas II*. The second manuscript, known as the *H-Blätter*, was composed in March 1913, and the third manuscript was drafted at the beginning of April 1915.

Ideas I was published in 1913 in the first number of Husserl's **Yearbook for Philosophy and Phenomenological Research**. It was reprinted in 1922 with an index prepared by Gerda Walther and again in 1928, with **Ludwig Landgrebe**'s index replacing Walther's. A critical edition of *Ideas I*, prepared by Walter Biemel, was published in 1950. This edition also included supplementary research manuscripts in which Husserl further treated concepts and approaches developed in the main texts as well as a critical apparatus documenting the handwritten notes Husserl had made in the three printings appearing in his lifetime. A revised critical edition, prepared by Karl Schuhmann, was published in Husserliana in 1976. This edition appears in two parts. The first part provides a corrected text of the three printings

of 1913, 1922, and 1928. The second part includes corrected copies of the appendixes and critical material in Biemel's edition as well as additional supplementary material.

Ideas I commences with logical and ontological considerations that prepare the way for **phenomenology**. Husserl clarifies the notions of **fact** and **essence**; **universality**; necessity; **species**, genus, and **region**; **generalization** and **formalization**; and **dependent** and **independent part**. He also provides a critique of epistemological **skepticism** and its claim that we can have no genuine **knowledge** of essences. Following these preliminaries, Husserl develops at length the contrast between the **natural attitude** and the **phenomenological attitude** by way of an extensive treatment of the **phenomenological reduction** and an elucidation of the realm of **transcendental consciousness** and the pure **ego** disclosed by the reduction. He further clarifies the realm of consciousness by examining the **intentional** structure of consciousness as the **noesis–noema** correlation. Indeed, the treatments of **intentionality** here and in **Logical Investigations** are among the most extensive of Husserl's treatments of the structural characteristics of intentionality. Husserl concludes *Ideas I* with a discussion of reason as the evidential grasp of things (*Sachen*) as they are.

The second volume of *Ideas* has a complex history. In 1916, Husserl's assistant **Edith Stein** began editing the second part of the 1912 pencil manuscript, the 1913 *H-Blätter*, and the 1915 manuscript, which was in large part a revision of the material from the pencil manuscript. Both the 1913 and 1915 manuscripts drew material from Husserl's lecture courses "Nature and Spirit" that he offered in the summer semesters of 1913 and 1915. Stein both rearranged the basic documents Husserl had selected for editing and interwove with them additional manuscripts on the same themes that Husserl had composed between 1908 and 1917, producing a text in 1918 that was approximately twice the length of the original texts. Husserl was displeased by Stein's additions to the original texts and the addition of her own ideas into the completed text.

In 1924–1925, Ludwig Landgrebe prepared a typewritten copy of Stein's version of *Ideas II* in which he distinguished the original texts from the additions and into which he incorporated yet more manuscripts discussing the spiritual world. Landgrebe produced a publication-ready copy, but Husserl once again hesitated and continued to revise the manuscript, eventually breaking off the editing process. Although Husserl had not explicitly authorized publication, the fact that he had edited portions of the Landgrebe version was taken as an implicit authorization of publication, and the Landgrebe version, without noting Husserl's critical marginal remarks to Stein's 1918 version or the critical remarks in the Landgrebe typescript, became the

basis for the published version. Husserl's final annotations from 1928 were incorporated into Landgrebe's text after Husserl's death by Marly Biemel in the process of preparing the critical edition published in 1952.

The 1952 edition of *Ideas II*, subtitled *Studies in the Phenomenology of Constitution* (*Phänomenologische Untersuchungen zur Konstitution*), is a set of constitutional analyses devoted to different regions of **being**. The first part is devoted to the **constitution** of material nature, and it explores both the perceptual grasp of **objects** as well as the theoretical **apprehension** of the world in the **natural sciences**. The second part directs its attention to the constitution of animal nature, and here the discussions of the body and of **empathy** are of crucial importance. The final section deals with the spiritual world, that is, the world not of the mere animal but of the person. In the course of this volume, Husserl again discusses important distinctions, such as those between the **phantom** and the **material thing**, between presenting sensations and **kinaesthetic sensations**, between the merely physical **body** (*Körper*) and the animate **body** (*Leib*), between the **ego** as human animal and the ego as **person**, and, most fundamentally, between nature and **spirit**.

Ideas III, subtitled **Phenomenology and the Foundations of the Sciences** (*Die Phänomenologie und die Fundamente der Wissenschaften*), adhered closely to Husserl's original discussions of the relations between phenomenology and the **sciences** as found in the pencil manuscript. Largely unchanged, they were published in Husserliana in 1952. Husserl begins the work with a brief overview of the different regions that belong to the world. By far, the major portion of this small work deals with those sciences that investigate the regions of spirit (**psychology**) and nature (physics and **ontology**) and their relation to phenomenology.

The new, combined, and (at the time this is written) still forthcoming volume in Husserliana sorts out this history by restoring both the basic texts and the elaborations to their original state. It is titled *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book: Phenomenological Investigations of Constitution and the the Theory of Science* (*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Zweites Buch: Phänomenologische Untersuchungen zur Konstitution und Wissenschaftstheorie*). The volume flows more naturally from *Ideas I*, starting, as did the second part of the pencil manuscript, with a discussion of the pure ego, its relation to the **psychological ego**, and the constitution of the psychic through the animate body before he turns to the discussion of the sciences. See *also* EVIDENCE (*Evidenz*); HYLETIC DATA (*hyletische Daten*); MOMENT (*Moment*); PIECE (*Stück*); TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*).

IDEATING ABSTRACTION (*ideative Abstraktion*). An abstractive **act** in which the knower grasps an **essence**. The abstractive act can be either **generalization**, which grasps an inexact **morphological essence**, or **idealization**, which grasps an **exact essence**. The **empty** ideating abstraction grasps the **concept**, that is, the essence as conceived; the **fulfilling intention** is an **eidetic intuition** that grasps the essence itself in its direct **presence**.

IDEATING ACT (*ideative Akt*). *See* IDEATING ABSTRACTION (*ideative Abstraktion*).

IDEATION (*Ideation*). The conscious **experience** that presents an **essence** in an originary and evidential manner. *See also* IDEATING ABSTRACTION (*ideative Abstraktion*).

IDENTIFICATION (*Identifikation, Identifizierung, identifizieren*). An identification arises in a **synthesis**; hence, "identification" should be understood as gerundial, as the activity of identifying. The identification can occur on various levels. First, a multiplicity of **appearances** manifesting a certain phenomenal continuity can be brought together in the synthesizing **act** that identifies an identical, **individual object**. Insofar as such an identification involves recognition of the individual as a kind of **object**, the basis is laid for a synthesis of the individual objects manifesting the similarity characteristic of a kind. Second, therefore, given the **experiences** of different individuals manifesting a similar property, an identifying synthesis can unify the objects into a class and identify an empirical **species** (for example, "red") or an **ideal** singular (for example, "the square").

Moreover, in the **consciousness** of **fulfillment**, there is an identification of the object emptily intended with the object intuitively given. More precisely, we experience the **intentional essence** or **noematic sense** of the act of **intuition** as more or less perfectly fitted into the intentional essence or noematic sense of the mere or empty judging or into the **semantic essence** of the empty expressive **intention** that expresses the **judgment** and **intimates** the judgmental intending. *See also* EMPTY INTENTION (*Leerintention, Leermeinung*); EXPRESSION (*Ausdruck*).

IMAGE (*Bild, Bildobjekt*). An image contains three **moments**: (1) the physical and sensible basis for the image, for example, the paint and canvas for a painting; (2) the image (*Bild*) or image-object (*Bildobjekt*) itself, that is, what appears to us when, for example, we look at the sketch, the painting, or the sculpture; and (3) the subject of the image, the re-presented or imaged **object**, for example, my sister who is depicted in the sketch, my wife whose portrait I see, or the burghers of Calais portrayed in the sculpture. The images and the

object imaged in the image have in some respect a similar content; the image is a **making present** of the imaged, although in the case of art, this image might be more **symbolic** without dependence on visual or auditory similarity. The physical or sensible basis of the image-object, appearing directly, is perceived, but the image-object itself and the imaged object are not. The image is presented in what Husserl calls **image-consciousness**, and the imaged object is only indirectly re-presented.

IMAGE-CONSCIOUSNESS (*Bildbewusstsein*). Image-consciousness is that **experience** in which the **subject** is aware of an **image**. The intentionality involved in the **consciousness** of an image is complex, for the viewer is aware of the sensible substrate **awakening** the image in a perceptual **moment** of the image-consciousness, and the viewer is aware of the image or image-object and the subject of the image in the image-consciousness proper. Image-consciousness involves the interplay of—and sometimes the conflict between—the image, the perceptible substrate that awakens it, and the subject. Image-consciousness is not a mode of **perception** (*Wahrnehmung*). In perception, the appearing **object** and the **intended object** coincide, whereas in image-consciousness the appearing image and the subject of the image do not coincide. The subject perceives the physical substrate as an **actuality**, but the image-person in, say, a portrait, is not experienced as an actual existent, although the subject, the person depicted, might be so experienced. Hence, Husserl sometimes speaks of the awareness of the sensible substrate contained in image-consciousness as *Perzeption* rather than as *Wahrnehmung* in order to reinforce the point that the image-consciousness does not include the **belief** or **thetic characteristic** proper to perception wherein the subject takes the object as an actual existent here and now before her. *See also* PERCEPTION (*Perzeption*).

IMAGE-OBJECT (*Bildobjekt*). *See* IMAGE (*Bild, Bildobjekt*).

IMAGINATION (*Phantasie, Phantasievorstellung, Imagination, Bildlichkeitsvorstellung, Bildvorstellung*).
1. An experience that **makes present** an **object** that is both **absent** and nonactual. In both aspects, imagination is opposed to **perception**. The imagined object can take the form of an **image** or image-object, but it need not. Imagination can make present an object by refashioning materials gathered from **memory** and perception. The structure of this representation is such that the objective content of these memories and perceptions are grasped apart from their temporal and **belief** indexes, and thereby a new object is represented *as if* it were an actual object. The refashioning that imagination achieves can be spontaneous and

creative; the imagination is not bound by the content of the memories and perceptions from which it departs. In representing objects as if actual, the imagination presents objects either as pure possibilities or as feigned. Moreover, in the case of imagination's constituting an image, the intentionality involved is even more complex, since the resultant **image-consciousness** incorporates a specifically perceptual **moment** in its grasp of the sensible basis of the image.

2. The capacity for imaginative experiences. Imagination in this sense plays an important methodological role for Husserl. Imagining is intimately involved in the process of thinking. Distinctions arise, for example, insofar as we are able to represent to ourselves the difference between, say, the actualities we perceive and the possibilities we imagine. More important, the imagination with its quasi-positing of pure possibilities plays a crucial role in **eidetic variation** and **eidetic intuition**.

See also EIDETIC REDUCTION (*eidetische Reduktion*).

IMAGINATIVE VARIATION (*phantasievolle Variation*). *See* EIDETIC VARIATION (*eidetische Variation*).

IMAGING (*Phantasievorstellung, Bildlichkeitvorstellung*). The imaginative experience that constructs an **image** or image-**object**. *See also* IMAGINATION (*Phantasie, Phantasievorstellung, Imagination, Bildlichkeitsvorstellung, Bildvorstellung*).

IMMANENCE (*Immanenz*). In its ordinary meaning, "immanence" refers to the state of being really inherent in something. This is the early Husserl's usage, but the shift in **attitude** involved in the **phenomenological reduction** introduces an ambiguity into the term. In an explanatory or **descriptive psychology** carried out in the **natural attitude** with its acceptance of **psychic** events as **real** (*real*), caused events in the **world**, "immanence" would refer to the fact of being a really (*real*) inherent component of the psychic **act**. On this view, **sensations**, say, are immanent to the act while the **object** of the act is **transcendent** to the act.

Upon the performance of the reduction, however, with its shift of **attention** to **transcendental consciousness** as the whole that is the **intentional** correlate of **consciousness** and world, it is tempting to consider objects just as they are intended as immanent to the act. In a sense, to do so is correct, but Husserl nevertheless insists on the distinction between **real** (*reell*) **content** and **intentional content**. Hence, Husserl distinguishes a second

sense of immanence proper to the **phenomenological attitude**. The object is "immanent" to consciousness, but not in the sense of real immanence, where "real" is understood in both its psychological (*real*) and phenomenological (*reell*) senses. The **noesis** and presenting contents (or **representing contents**) are immanent in the first sense of really (*reell*) inherent. The **intentional object** (the **intended object** just as intended) is, on the other hand, immanent in the sense of intentionally contained ("contained" as the act's object) but not really (*real*) inherent. This second sense of immanence allows Husserl to speak—in terms that appear paradoxical but are not—of "**transcendence** [of the object] in immanence [that is, "intentionally contained" in transcendental consciousness]."

The new understanding of immanence and transcendence is tied to Husserl's notion of **evidence**. An immanent object can be grasped in an adequate evidence, whereas a transcendent object cannot. The immanent object can, in other words, be grasped completely all at once, whereas the transcendent object is grasped in a **manifold** of **appearances**, each of which is an incomplete grasp of the object. The transcendent object "overflows" what is directly given in a single phase of a temporally extended experience. *See also* ADEQUACY (*Adäquation*); HYLETIC DATA (*hyletische Daten*).

IMMANENT (*immanent*). *See* IMMANENCE (*Immanenz*).

INDEPENDENT CONTENT (*selbstständiger Inhalt*). *See* PIECE (*Stück*).

INDEPENDENT PART (*selbstständiger Teil*). *See* PIECE (*Stück*).

INDICATION (*Anzeichen*). A **sign** that refers the **attention** of a thinking being to some other **object** by a process of **association**. The basis for the association can be natural or conventional. Hence, a sign can be a natural indicator, as in the case of smoke indicating fire, or it can be a conventional indicator or mark, as in the case of a flag indicating a nation-state. In the case of both natural and conventional indications, some entity or **state of affairs** of which a person has actual **knowledge** indicates the reality of other entities or states of affairs such that the person believes in the reality of the second. The knowledge of the first motivates a **belief** in the second, and the indicator and indicated are constituted as a certain kind of **unity**.

Husserl distinguishes indications not only from **expressions** but also from a certain kind of **demonstration**. Indications are different from the former insofar as they do not express a **meaning** and have only an external relation to that which they indicate. Indications differ from the latter insofar as they do not yield insight into the indicated in the way that the premises of a

demonstration, which motivate an inference, yield insight into the conclusion that follows from them. *See also* CONSTITUTION (*Konstitution*); INTIMATION (*Kundgabe*); MOTIVATION (*Motivation*).

INDIVIDUAL OBJECT (*individuelles Objekt, Individuum*). An individual **object** might be either a **whole** concrete thing or—as the object of an abstractive **act**—an individual **piece** or **moment** belonging to such a whole.

INDIVIDUAL RELATIVISM (*individueller Realismus*). Individual **relativism** claims that **truth** is relative to an individual knower, that is, that what is true is what seems or is taken to be true by an individual.

INGARDEN, ROMAN WITOLD (1893–1970). Roman Ingarden, a Polish philosopher, first studied under **Kasimir Twardowski**, who, along with Husserl, was one of **Franz Brentano**'s students. Ingarden then studied under Husserl at Göttingen beginning in 1912. He followed Husserl to Freiburg and completed his dissertation on Henri Bergson there. He returned to Poland, habilitated under Twardowski, and took a position at the University of Lwów (Lvov). In 1945, he accepted a chair at the Jagiellonian University in Kraków (Cracow).

Ingarden was among those early students of Husserl who declined to follow Husserl's method of **phenomenological reduction**, which they saw as leading the way to **idealism**. It is no small irony, therefore, that he was suspended by the Communist authorities from his teaching position for several years during the 1950s for his supposed idealism. Nevertheless, Ingarden remained in contact with Husserl and maintained familiarity with Husserl's later philosophy, even writing commentaries on it.

Ingarden's most significant phenomenological work is in aesthetics, especially the philosophy of literature. His most noted works are *Das literarische Kunstwerk* (*The Literary Work of Art*) published in 1931 and *O poznawaniu dziela literackiego* (*The Cognition of the Literary Work of Art*) published in 1937. These works are eidetic in character. Regarding the work of art, Ingarden identifies as essential the material basis of the work (for example, the words on paper), the work of art, which is a purely **intentional object** having neither **real** nor **ideal** existence, and the aesthetic **object**, which is also a purely intentional object and the "concretization" of the work of art achieved by a reader or member of the audience in the aesthetic **attitude**. Bound up with the distinction between the work of art and the aesthetic object is the distinction between artistic **value**, which pertains to the work of art as produced by a skillful artist, and aesthetic value, which belongs to the concretized work. The ontological significance of the claim that the work of art is purely intentional is clear; it is an attempt to break through the

opposition between **realism** and idealism. *See also* EIDETIC INTUITION (*Wesensschau, Wesenserschauung*); EIDETIC PHENOMENOLOGY (*eidetische Phänomenologie*); EIDETIC REDUCTION (*eidetische Reduktion*); EIDETIC VARIATION (*eidetische Variation*); *EIDOS*.

INNER PERCEPTION (*innere Wahrnehmung*). The reflective and "perceptive" **apprehension** of **real** (*reell*) contents of **experience**. Husserl first claimed that inner **perception** was characterized by **absolute evidence**, by which he understood adequate **evidence**. He later claims that inner perception, because of the **temporality** of **consciousness**, cannot be adequate and that inner perception grasps its **object** only apodictically. In particular, it is the **living present** that is grasped apodictically. It remains an open question, however, how far that **apodicticity** extends given the horizonal character of consciousness. *See also* ADEQUACY (*Adäquation*); HORIZON (*Horizont*); REFLECTION (*Reflexion, Besinnung*).

INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*). Inner-time consciousness is the **consciousness** of the **temporality** that belongs to the flow of lived (*erlebt*) **experience**. In his account of inner **time**, Husserl is concerned to account for more than the succession of consciousness. He seeks to account for the essential structures of consciousness that make possible the consciousness of succession. The **subject** is aware both of **objective time** and of "subjective" time, that is, the lived time in which the subject's experiences flow, as involving succession. Husserl claims that this fact of experience means that any **momentary phase** of consciousness must have a structure such that a temporal extent is made present to consciousness in a single momentary phase. Husserl identifies this structure as a tripartite one: **primal impression**, which is directed to the **now-phase** of experience; **retention**, which is directed to elapsed phases of experience; and **protention**, which is directed to yet-to-come phases of experience. *See also* ABSOLUTE CONSCIOUSNESS (*absolutes Bewusstsein*); LIVING PRESENT (*lebendige Gegenwart*); PHENOMENAL TIME (*phänomenale Zeit*).

INSIGHT (*Einsicht*). The intuitive experience in which an **object** is apprehended with **evidence**. From a phenomenological perspective, insight is of crucial importance in the **experience** of **truth** and the experience of **essences**. *See also* EIDETIC INTUITION (*Wesensschau, Wesenserschauung*); ESSENTIAL INSIGHT (*wesentliche Einsicht*).

INSTINCT (*Instinkt*). At the basis of the **ego**'s life, there is a complex of instincts—variously called instincts, **drives**, impulses, needs, and desires—that passively affect the **self** and motivate the ego's responsive experiences.

Husserl posits an instinctive self (*Instinkt-Ich*) where these instincts do their work. He suggests that these instincts are subconscious or preconscious, although this is a problematic claim since it is unclear how a **phenomenological reflection** could become aware of sub- or preconscious aspects of the self. More concretely, Husserl speaks of an instinct for objectification, for making sense of the **world** by organizing the temporal flow of **experience** so as to constitute at once a self and its **intended objects**. He speaks of instinctual relations toward others, for example, the infant's instinctual directedness toward the mother. Hence, instincts have a kind of "directedness" that Husserl calls "primal intentionality" or, alternatively, "proto-intentionality" and that underlies our conscious intentional experience. *See also* MOTIVATION (*Motivation*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); PASSIVITY (*Passivität*).

INTENDED OBJECT (*intendiertes Objeckt, intendierter Gegenstand*). The intended **object** is the object that is intended pure and simple, that is, without consideration of the manner in which it is intended. Husserl distinguishes the intended object *simpliciter* from the **intentional object** (the object as intended), which he later calls the **noema**. The nature of this distinction is a matter of some controversy. Some think it an ontological distinction between two entities, while others deny this. The latter commentators claim that distinction arises as a function of considering the same object from two different **attitudes**, namely, the **natural attitude** and the **phenomenological attitude**. *See also* INTENTIONAL CONTENT (*intentionaler Inhalt*).

INTENDING SENSE (*intendierender Sinn*). The intending sense is the **meaning** of a **meaning-intention**. Husserl uses this term in **Logical Investigations** in relation to **expressions** and linguistic meanings. His later thought uses the term "**sense**" (*Sinn*) in a more encompassing way and uses the more restrictive term "meaning" (*Bedeutung*) for the meaning belonging to expressions. In general, the intending sense "gives" or "projects" meaning in an **empty intention**. It posits an **object** or refers to an object as having a particular **significance**. This empty intention is subject to **fulfillment** or **disappointment**. *See also* SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

INTENTION (*Intention, Meinung*). An intention is a direction to something as having a particular **significance**; to intend something is to be directed to it as having that significance. Ordinarily, the intention is of an **object** or **state of affairs**, but the intention can also be directed to other **experiences** either prereflectively or reflectively. It is important to note that the notion of intention should not be restricted to **volition**. Cognitions are

directed to the cognized object; wishes are directed to the object desired; volitions are directed toward desirable, but not yet existent, states of affairs; and so forth. *See also APOPHANSIS* (*απoφανσις*); HERMENEUTIC-AS (*hermeneutisch als*); INTENTIONAL (*intentional*); INTENTIONAL ACT (*intentionaler Akt*); INTENTIONALITY (*Intentionalität*); JUDGMENT (*Satz*); JUDGMENT (*Urteil*); PREREFLECTIVE CONSCIOUSNESS (*vor-reflexives Bewusstsein*); SELF-AWARENESS (*Selbstbewusstsein*).

INTENTIONAL (*intentional*).
1. The adjective "intentional" qualifies the **experience** or **act** of **consciousness** that bears the mark of **intentionality**. In this usage, it designates the fact that the experience is directed toward something, that is, that the experience refers to something, that it is *of* something. Since intentionality primarily belongs to conscious experiences or acts, this is the primary use of the adjective.
2. The adjective "intentional" by extension modifies the objective correlate of intentional acts. Hence, Husserl speaks of the **intentional content** of the act. Of special interest here is the **intentional object**—what he later comes to call the **noema**. This use of "intentional" enables the distinction between the **object** that is intended (the **intended object** *simpliciter*) and the (intended) object just as it is intended (the intentional object).

INTENTIONAL ACT (*intentionaler Akt*). An **intentional** act is an **experience** or **act** of **consciousness** that is directed toward an **object**. To put the matter another way, an intentional act is an experience or act of consciousness that is characterized by **intentionality**. *See also* EMPTY INTENTION (*Leerintention, Leermeinung*); FULL INTENTION (*gefüllte Intention*); FULFILLING INTENTION (*erfüllende Intention*); FULFILLING SENSE (*erfüllender Sinn*); MEANING-FULFILLMENT (*Bedeutungerfüllung*); MEANING-INTENTION (*Bedeutungsintention*).

INTENTIONAL ANALYSIS (*intentionale Analyse*). Intentional analysis is the analysis of the **intentional** structure of **experience**. In particular, it involves distinguishing the various layers of **sense** belonging to the **intentional object** and the intentional relations obtaining among the layers of experience corresponding to these layers of sense. *See also* PHENOMENOLOGICAL ANALYSIS (*phänomenologische Analyse*).

INTENTIONAL CONTENT (*intentionaler Inhalt*). In **Logical Investigations**, Husserl distinguishes three senses of "**intentional** content": (1) the **intentional object** of the **act**, (2) the (intentional) matter of the act, and (3) the **intentional essence** of the act.

1. Intentional content as intentional **object** can be considered from two different perspectives, that of the object which is intended and that of the object as it is intended. While some commentators understand this distinction in ontological terms, others claim that Husserl does not use these two expressions to denote two different entities—an intentional object and a **transcendent** intended object—but only to indicate two different ways of considering the object: the **intended object** *simpliciter* and the same object considered precisely as intended in the act in question. It is the latter perspective that is the phenomenologically more important, for a descriptive account of experience will necessarily turn its **attention** to the object as experienced. The distinction between the object that is experienced and the object as experienced also points toward Husserl's view of the intended object as an identical object manifested in a multiplicity of **appearances** or **presentations**. In his discussions of the intentional object, Husserl also distinguishes the object taken in its entirety and the partial objects to which are directed the constituent **parts** of the experience intending the identical object. This distinction points toward Husserl's use of **whole**/part analyses in his discussions of various kinds of objects, including and especially those whole/part analyses that appeal to the notion of "**foundation**."

2. Intentional content as **act-matter** is distinguished, first, from the intentional object of the act and, second, from the **act-quality**. While the quality of the act determines the act's kind as perceiving, naming, judging, or the like, the matter of the act determines the act as perceiving *this*, naming *this*, judging *this*, and so forth. The matter, in other words, is that **moment** in the act that accounts for the act's intending a particular object in a particular manner. The matter accounts for the act's reference to the object and fixes the object's **significance** or **sense** in a particular way; it is the interpretative or **objective sense** by virtue of which the object appears or is significant to us in a particular, more or less determinate manner. The distinction between the quality and the matter of an act plays an important role in *Logical Investigations*, but Husserl in later works assimilates the notion of matter to that of **noematic sense**.

3. Intentional content as intentional essence denotes the **unity** of quality and matter. Together they form only the **essence** of the act and not its totality. The act in addition contains as nonessential parts, for

example, the contents that are animated or interpreted in the act. The notion of intentional essence as an **apprehension** animating or interpreting contents plays an important role throughout Husserl's *Logical Investigations*, but his view of the structure of **intentionality** and of how to conceive the relations between the **intention** and its presenting contents and between the act and its objective sense changes in later works.

See also DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); HYLETIC DATA (*hyletische Daten*); IMMANENCE (*Immanenz*); *NOEMA*; REPRESENTING CONTENTS (*Repräsentanten*).

INTENTIONAL CORRELATE (*intentionales Korrelat*). *See* INTENDED OBJECT (*intendiertes Objeckt, intendierter Gegenstand*); INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*).

INTENTIONAL ESSENCE (*intentionales Wesen*). The intentional **essence** of an **act** is defined in **Logical Investigations** as the **unity** of the **act-quality** and **act-matter**. In the case of **expressive acts**, the intentional essence is specified as the **semantic essence**. Husserl subsequently drops the language of the intentional essence of an act when he reinterprets the matter of the act as **noematic sense** and abandons the view that the **meaning** (or **sense**) of an act is the instantiation of an **ideal meaning-species**. *See also* INTENTIONAL CONTENT (*intentionaler Inhalt*).

INTENTIONAL FORM. *See MORPHĒ* (μορφή).

INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*). The **intentional** object is the **intended object** just *as* it is intended. The intentional **object** is the object intended in a particular manner, that is, as having a particular **significance** or **sense** for the **subject**, and intended in a particular kind of **act**, that is, an act having a particular **act-quality**. The intentional object is distinguished from the intended object *simpliciter*, that is, the object apart from its particular manners of appearing and as an identity appearing in **manifold** ways. Husserl later calls the intentional object the **noema**.

INTENTIONALITY (*Intentionalität*). In its philosophical usage, the term "intentionality" extends beyond the everyday sense tied to **volition**. Intentionality is that feature of conscious **experience** by virtue of which it is directed-to or tends-toward something. Ordinarily, the term "intentionality" is used philosophically to refer to an **act**'s being directed to an **object**. For

example, an act of visual **perception** is directed to a **material thing** in space; a memorial act is directed to a past object (including a past experience); a judgmental act is directed to a **state of affairs**; a willing act is directed to a state of affairs (presumptively) realizable in action; and so on. While that is its most common philosophical sense, the term can also be used to refer more broadly simply to the feature of directedness. Hence, it can be used to refer to the nonobjectifying and prereflective **intentional** directedness of one **momentary phase** of **consciousness** to other conscious phases by means of **retention** and **protention**, and to the nonobjectifying intentionality operative in prereflective **self-awareness**. *See also* ACT-MATTER (*Akt-Materie*); ACT-QUALITY (*Akt-Qualität*); INTENTIONAL ACT (*intentionaler Akt*); INTENTIONAL CONTENT (*intentionaler Inhalt*); INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*); *NOEMA*; *NOESIS*; NONOBJECTIFYING ACT (*nichtobjektivierender Akt*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*).

INTERPRETATION (*Auffassung, Deutung, Interpretation*). *See* APPREHENSION (*Auffasung*); HERMENEUTICS (*Hermeneutik*).

INTERSUBJECTIVITY (*Intersubjektivität*). In its most general sense, the term "intersubjectivity" refers simply to a multiplicity of subjects standing in some relation to one another. In its phenomenological and transcendental significance, however, the notion of intersubjectivity departs from the fact that the **world** is experienced by a **subject** not as a private world but as a world shared with other experiencing subjects. This fact of **experience** leads to a twofold reflection. First, Husserl provides an account of the experience of other subjects in an empathetic experience with its **moment** of "**analogizing appresentation**." In this experience, a subject recognizes another subject as an entity in the world—and thus an **object** of experience—and as a conscious center of experience—and thus another subject. This "subject-object" is both like but also irreducibly different from oneself. Second, Husserl provides an account of how this **recognition** of others is involved in the **constitution** of the world as a world "for us." The possibility of different subjects experiencing the world from different perspectives is shown to be a necessary condition for the experience of an object as presenting itself as an identity in a **manifold** of **presentations**, a necessary condition for the constitution of a "we-subject" and, therefore, a condition for the possibility of objective **knowledge** and the scientific grasp of the nature of things.

The nature of intersubjectivity as involving both likeness and irreducible difference has moral significance for Husserl. It underlies one's sense both of the sympathetic bonds we establish in friendly or loving relationships with

the other as well as the respect and the obligations we owe to one another as irreducible sources of cognition, **feeling** and **emotion**, **judgment**, and **action**. *See also* EMPATHY (*Einfühlung*).

INTIMATION (*Kundgabe*). Intimation is that special case of **indication** wherein the physical **sign** that is a **moment** of the linguistic **expression** indicates the **expressive act** and other **acts** that form part of the communicative **intention** of the one using the expression. It is not merely hinting at the existence of these acts but is announcing them to anyone experiencing the expressive activity. The notion of intimation can be extended to include forms of nonlinguistic expression (behaviors such as gestures, emotional reactions, and so forth) that can also be considered indicators of mental states or **experiences**.

INTROSPECTION (*Selbstbeobachtung, Selbstwahrnehmung*). A form of **psychological reflection** in which a **subject** inspects his or her own **experiences**. The aim of an introspective reflection is to understand those experiences in their particularity as **real** (*real*), **psychological** events. Husserl insists that the **phenomenological method** is not introspective in character. While **phenomenological reflection** might commence with introspection, such introspection is not necessary for the exercise of the phenomenological method. What is necessary is that the phenomenologist's **attention** is turned to a typical example of a certain type of experience. Moreover, phenomenological reflection goes beyond introspective reflection in two ways. First, phenomenological reflection is not concerned with examining experiences as real, psychological events. The exercise of the **phenomenological reduction** means that the reflecting phenomenologist focuses on experiences as possible experiences of a certain type. Second, **phenomenology** is concerned with what is essential to rather than what is particular in experience.

INTUITION (*Anschauung*). An intuition is an **act** characterized by **intuitive fullness**, that is, by the presence of presenting contents or **representing contents** in the act. While Husserl abandoned the early doctrine of representing contents, it remains the case for him that intuitions are characterized by the presence of sensuous content, that is, that intuitive acts are **perceptions** or phantasms, that is, modifications of perception. It is in this sense that intuitions present an **object** in its "**bodily givenness**" and that they serve as **evidence**. For example, a name or definite description expressing the **empty intention** of an object is fulfilled in the perceptual intuition of the named object precisely as named. Similarly, a declarative sentence expressing a

judgment is fulfilled in an intuition that is the modification of a perception, namely, a **categorial intuition**, that "bodily" presents the **state of affairs** as judged. *See also* HYLETIC DATA (*hyletische Daten*).

INTUITIVE FULLNESS (*intuitive Fülle*). The presence of sensuous content in an **act**. *See also* HYLETIC DATA (*hyletische Daten*); REPRESENTING CONTENTS (*Repräsentanten*).

IR-REAL (*irreell*). *See* IR-REAL CONTENTS (*irreelle Inhalte*).

IR-REAL CONTENTS (*irreelle Inhalte*). Ir-real contents are opposed to **real** (*reell*) **contents**. Although contained "within" the **act**, they are not really (*reell*) inherent in the act. They are, in other words, the act's **intentional contents**. As such, the ir-real content of an act is its **intentional object**. The notion of ir-reality, therefore, overlaps that of **real** (*real*) and **ideal** (*ideal*), for the **object** of an **intention** can be a real (*real*) individual in the **world** or it can be an ideal object, such as a **species** or ideal figure. *See also* INTENDED OBJECT (*intendiertes Objeckt, intendierter Gegenstand*); *NOEMA*; *NOESIS*.

J

JAMES, WILLIAM (1842–1910). William James, one of the classical American pragmatists, had a wide range of interests extending from **psychology** to moral philosophy to religion. However, it is James's psychological writings that were of interest to, and greatly influenced, Husserl. Husserl was particularly impressed by James's ideas concerning the stream of thought, which influenced Husserl's ideas on the **stream of consciousness**; the specious present, which influenced Husserl's notion of the **living present**; and habit, which is related to Husserl's discussion of **habitualities**.

JUDGE (*urteilen*). The infinitive "to judge" (*urteilen*) means to articulate an **object** by identifying its **moments** or properties and predicating them of the object (for example, S *is* p) or to articulate an object by identifying its **pieces** as belonging to the **whole** (for example, S *has* a) or to articulate an object by identifying the relations into which an object enters with other objects (for example, *x*R*y*). *See also APOPHANSIS* (*αποφανσις*); JUDGMENT (*Satz*); JUDGMENT (*Urteil*); LOGIC (*Logik*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

JUDGMENT (*Satz*). Husserl illuminates what he calls the double sense of the term "judgment" by a discussion of what he calls the judgmental "Satz." The term *Satz* is ambiguous insofar as it means what is posited in the **act** of judging. But what is posited in the act of judging is, from one point of view, the *positum* or objective **state of affairs** itself and, from another point of view, the **proposition** or propositional content that expresses that state of affairs. *See also* JUDGMENT (*Urteil*).

JUDGMENT (*Urteil*). An **act** of judging involves a syntactical **achievement** in which a **subject** comes to awareness of a **categorial object**, that is, a categorially articulated **state of affairs** that is unified by one or another **categorial form**. In judging, the subject's **attention** is directed to the state of affairs itself, that is, to the **object** about which the subject judges and to the object's properties and relations. The state of affairs is the judgment in the

137

sense of what is judged or posited, but the subject is not aware of anything that might be called a judgment in the sense proper to **logic**. The subject is not aware, in other words, of the judgment in the sense of the logical **proposition**. However, the subject's attention can turn from the state of affairs posited in the judgment as actual to the state of affairs as supposed by the judgment. In this turning of attention—a modal shift that arises in the adoption of the critical **attitude**—the state of affairs about which the subject judges is no longer posited as actual but considered merely as a supposition. The judgment takes on a double character: the categorially formed, judged state of affairs (*Satz*) and the judgment merely as proposed, the supposition precisely as supposed.

In the critical attitude, which is the attitude appropriate to anyone, such as a scientist, with an interest in **truth**, the state of affairs as supposed is then measured against and by the state of affairs as categorially intuited. The subject in the critical attitude, precisely because that attitude is in the service of the natural attitude's truth-interest, moves back and forth between the judgment as actual and the judgment as supposed, between the state of affairs and the proposition, in the continuous revision of her beliefs regarding the **world**. *See also* CATEGORIAL INTUITION (*kategoriale Anschauung*); JUDGE (*urteilen*); JUDGMENT (*Satz*).

K

KAIZO ARTICLES (1922–1924). Husserl composed five articles in 1922 and 1923 for the Japanese journal *Kaizo*. Of these, only three were published. The first was titled "Renewal—Its Problem and its Method" ("Erneuerung. Ihr Problem and ihre Methode") and was published in both Japanese and German in 1923. The second, titled "The Method of Investigation of Essence" ("Die Methode der Wesensforschung"), and the third, titled "Renewal as an Individual-Ethical Problem" ("Erneuerung als individualethisches Problem"), were published in Japanese in 1924. The order of publication for the second and third articles was reversed. The other two essays, "Renewal and Science" ("Erneuerung und Wissenschaft") and "Formal Types of Culture in the Development of Humanity" ("Formale Typen der Kultur in der Menschenheitsentwicklung"), were not published.

The main topic of the articles is **renewal**, which, as Husserl puts it at the beginning of the first article, "is the universal call in our present age full of suffering and is so throughout the entire domain of European **culture**. The war, which has devastated that culture since 1914 and which since 1918 has simply chosen to use, instead of the military means of coercion, the 'finer' means of psychological torture and of morally debasing economic plight, has disclosed the inner untruth and senselessness of this culture." Together, however, the articles make clear that cultural renewal must begin with the ethical renewal of individuals. Husserl develops the idea of the "authentic" individual who, in the course of reflecting on one's life, "decides for oneself" in the light of **evidence** what is good and choiceworthy. This is to live according to an ideal of reason, of rational self-rule. Since rational self-rule occurs within and is related to a **community**, that is, a **personality of a higher order**, individual renewal and communal renewal—the renewal of a culture—are interdependent. A community is a rational we-subject only to the extent that the individual members of the community live rational lives and unite to renew their common life. *See also* AUTHENTICITY (*Eigenlichkeit*); ETHICS (*Ethik*).

KANT, IMMANUEL (1724–1804). Husserl views Immanuel Kant as one of the great thinkers of the philosophical tradition, and he takes from Kant much inspiration. In particular, Husserl is attracted to Kant's **transcendental idealism**. For Kant, transcendental idealism is concerned to identify the necessary conditions for **experience**, and central to this project are several distinctions: sensibility, understanding, and reason; the **a priori** and the **a posteriori**; analytic **judgments** and synthetic judgments; appearances and the thing-in-itself; and **phenomenon** and noumenon. In Kant's articulation of how all these distinctions work together, he developed the view that the scientific understanding of the phenomenal **world** as causally determined arose in the application of the a priori **categories** (forms) of the understanding to a sensible **manifold**.

There is, however, a chasm between this junction of understanding and sensibility, on the one hand, and the ideas of **reason**, on the other. For Kant, the ideas of reason yield only illusion if they are thought objectively valid and not recognized in their proper nature as regulative ideals. And Husserl rejects Kant's view of the **transcendental ego** (or, as Kant calls it, the "transcendental unity of apperception") as a formal unity external to the flow of empirical experience. Moreover, Kant's sharp distinction between the phenomenal and the noumenal and his grounding of the moral in the noumenal yield a moral philosophy in which duty or obligation is the central moral **concept**, while the **feelings** and the **emotions** directed to conceived goods do not contribute to the moral worth of an action.

While Husserl also identifies himself as a transcendental idealist, he rejects Kant's distinctions with the exception of that between the a priori and the a posteriori. Even there, however, Husserl's notion of the a priori is drawn from our **encounter** with things and is not tied to a set of objective categories that belong to the understanding apart from all experience. This is part and parcel of Husserl's rejection of the Kantian dichotomy of the understanding and sensibility, for Husserl sees these two as working in a much closer union than does Kant; indeed, this is most evident in the Husserlian doctrine of **categorial intuition**, in which the categorial (the understanding) and the intuitive (the sensible) are united in a manner that they never are in Kant. Moreover, reason, for Husserl, is not distinguished from the understanding and sensibility; instead, reason is the striving for **evidence** of the sort achieved in categorial intuitions in which judgments are confirmed or disconfirmed by insight into the directly, clearly, and distinctly presented things themselves. Finally, Husserl rejects Kant's formalism in **ethics**, adopting instead an **axiological** approach that grounds **volition** in both **evaluation** and cognition.

What fundamentally unites Kant's and Husserl's transcendental idealism is the view that a **transcendental subject** is active in the disclosure of the world as experienced by empirical subjects in the world.

KAUFMANN, FELIX (1895–1949). An Austrian, Felix Kaufmann was concerned with questions regarding scientific method and the **logic** of procedural rules in the social sciences, especially the law. His interest in logic led him to study the logical writings of both Husserl and the Vienna Circle, but he rejected the **positivism** of the Vienna Circle. Kaufmann also introduced **Alfred Schutz** to Husserl's work. In 1938, Kaufmann immigrated to the United States and taught at the New School for Social Research in New York City. In 1944, he published his main work composed in the United States, *Methodology of the Social Sciences.*

KAUFMANN, FRITZ (1891–1958). Fritz Kaufmann studied in Berlin and was immersed in the same psychological tradition that shaped Husserl. In addition, he was drawn to the philosophy of **Wilhelm Dilthey**. Kaufmann studied with Husserl in Göttingen from 1913 to 1914, and he became interested in **constitution** as a manifestation of historical life. In particular, he became interested in art as a **world**-disclosing **phenomenon**.

KERNEL (*Kern*). Husserl uses the German term *der Kern* (kernel) to refer to the noematic core. "Core" is the usual English translation for Husserl's use of *der Kern. See also* NOEMATIC SENSE (*noematischer Sinn*).

KINAESTHESIS (*Kinästhesie*). 1. The capacity to experience the movement of one's own **body** (*Leib*), that is, the capacity to experience **kinaesthetic sensations**. 2. Husserl sometimes uses the term "kinaesthesis" idiosyncratically to refer to the capacity to move, the "I can" that belongs to the body (*Leib*). The bodily movements or activities with which Husserl is here concerned are those that contribute to **perception** by moving the sense organs so as to **motivate** varying **appearances** of the **object**.

KINAESTHETIC SENSATIONS (*kinästhetische Empfindungen, Bewegungsempfindungen*). Kinaesthetic sensations are **real** (*reell*) **contents** of an **act** by which the **subject** is aware of the movements of its **body** (*Leib*) and sense organs. Husserl's view is that changes in the flow of kinaesthetic sensations **motivate** a flow of presenting contents animated by the **noesis** so as to produce a flow of **appearances** presenting the **object**. However, it is difficult to understand how the flow of kinaesthetic sensations would itself motivate new appearances. Hence, it is more plausible to think that the bodily movements themselves of which we are aware in kinaesthetic sensations motivate new appearances. This view still preserves Husserl's idea that there is a correlation between the flow of kinaesthetic sensations and the flow of presenting contents. *See also* HYLETIC DATA (*hyletische Daten*); KINAESTHESIS (*Kinästhesie*); PERCEPTION (*Wahrnehmung*).

KNOWLEDGE (*Erkenntnis*). A central concern of Husserl's philosophy is to explain the **objectivity** of knowledge, specifically how objectivity arises in and for **subjectivity**. Husserl's response to this question is contained in his theory of **intentionality**, and specifically in his account of **fulfilling intentions**. Fulfilling intentions constitute **evidence**, and evidential **insight** is an **achievement** of **reason**. These evidences pertain not only to individual **judgments** but to the combination of judgments into arguments and theories. The validity of these combinations is itself capable of being insightfully judged. For Husserl, then, rational insight is the attainment of objective knowledge.

KOYRÉ, ALEXANDRE (1892–1964). Alexandre Koyré was a Russian emigré who arrived in Göttingen via Paris, where he had already become acquainted with the thought of Henri Bergson. In Göttingen, Koyré studied mathematics and philosophy, and he became a member of the **Göttingen Philosophical Society**. Husserl did not think Koyré's proposal for a doctoral dissertation sufficiently strong, and Koyré returned to Paris, earning his doctorate at the Sorbonne. Afterward, he renewed his acquaintance with Husserl, visiting him for extended periods. Koyré was influenced by Husserl's notion of empathetic understanding, and this played a role in his interpretations of important figures in the history of philosophy.

Koyré was very influential in introducing Husserl's **phenomenology** and phenomenological work by a host of other authors to France through his involvement in (1) translating a summary for the audience of Husserl's Paris Lectures of 1929, (2) revising and supervising the publication of the French translation of the *Méditations cartésiennes* (**Cartesian Meditations**), and (3) cofounding the journal *Recherches philosophiques*. Koyré gained fame in his own right for his work in the history of philosophy of **science**, especially his work on Galileo (*Études galiléennes*) of 1940 and the history of cosmology from Nicholas of Cusa to **Gottfried Leibniz** (*From the Closed World to the Infinite Universe*) of 1957. His more specialized works on Copernicus, Kepler, and Borelli as well as the posthumously published collections of articles *Newtonian Studies* (1965) and *Études d'histoire de la pensée scientifique* were all also very well received. *See also* EMPATHY (*Einfühlung*).

L

LANDGREBE, LUDWIG (1902–1991). Ludwig Landgrebe served as Husserl's penultimate assistant during the years 1923 to 1930. When in 1928 Husserl began to plan for a large, systematic work on **transcendental logic** based on lecture courses he had delivered several times during the 1920s, he asked Landgrebe to organize these manuscripts, supplementing them with materials going as far back as 1910. In the meantime, Husserl began to compose an introduction to these texts, an introduction that became the full-length *Formale und transzendentale Logik* (**Formal and Transcendental Logic**), published in 1929. The fruits of Landgrebe's work were published as *Erfahrung und Urteil* (**Experience and Judgment**) in 1939 in Prague and again in Germany in 1948. Many of the texts cover ground also covered by *Analysen zur passiven Synthesis*, which is volume 11 in the critical edition of Husserl's works.

Landgrebe offered important discussions of Husserl's philosophy, and his "Husserls Abschied vom Cartesianismus" ("Husserl's Departure from Cartesianism") influenced how many commentators conceive the relation between Husserl's earlier and later works. Landgrebe's own philosophical work remained rooted in **phenomenological** considerations, although he was more open to the investigation of **metaphysical** issues than was Husserl.

LANGE, FRIEDRICH ALBERT (1828–1875). A leading German neo-Kantian, Friedrich Albert Lange was also an opponent of **psychologism** in **logic** and interested in developing the purely formal components of logic. However, even as Husserl praises Lange for his commitment to a purely **formal logic**, he criticizes him for not realizing all the work that had already been done in this regard, in particular in the writings of **Bernard Bolzano**.

LANGUAGE (*Sprache*). Husserl conceives language as a communicative form. What is communicated are **meanings** (*Bedeutungen*) that express the **sense** that **objects** have for experiencing **subjects** and that intimate the **experiences** of those subjects. Husserl presents his philosophy of **language** in his account of **expressions**. There are important changes in Husserl's position. In

Logical Investigations, Husserl claims that **meaning-intentions** instantiate an **ideal meaning-species** and impart meaning to a sensible **sign** that serves as the carrier or bearer of meaning. In his later work, however, without rejecting the **ideality** of meaning, he rejects the view that meanings are **species**. Instead, he claims that the sense of an object is grasped in a **significative intention** and that this sense is then made the objective determination of an expressive sign in a **signitive intention**. *See also* INTIMATION (*Kundgabe*); OBJECTIVITY (*Gegenständlichkeit, Objektivität*).

LASK, EMIL (1875–1915). Emil Lask, a student of Heinrich Rickert, was trained in neo-Kantianism, although he developed a version peculiar to himself. Husserl was much impressed by Lask's work, and Lask seems the neo-Kantian who is closest in spirit to Husserl. However, important differences remain, most notably the difference between Lask's ontological understanding of **sense** and Husserl's **phenomenological** understanding. Both, in a sense, are concerned with the **object** constituted or disclosed in the subjective activities of **consciousness** just as that object is meant by the **subject**. But Lask's concern with this object remains, relative to Husserl's, naïve and ontological. Husserl with his **phenomenological reduction** specifically marks the difference between sense as the object in its **significance** for a subject and the object *simpliciter*, a difference that Lask does not fully articulate. Given the fact that among the neo-Kantians Lask's thinking is closest to Husserl's, it is perhaps just this closeness that marks the difference between phenomenology and neo-Kantianism, for neither Husserl nor Lask accepts the views of the other. Nevertheless, after Lask was killed in action in 1915, Husserl in a letter to Rickert laments the loss of "one of the brightest hopes of German philosophy."

LEIBNIZ, GOTTFRIED WILHELM (1646–1716). One of the most important figures of 17th-century philosophy, Gottfried Leibniz was the culminating figure of the philosophical movement known as rationalism as well as a coinventor of the calculus. Husserl's interest in Leibniz centered around issues of **logic** and **mathematics**, especially Leibniz's attempts to unite **formal logic** and **formal mathematics** into a purely formal **mathesis universalis** that would serve as a theory of **science**.

Husserl in his later philosophy also borrows from Leibniz the term "**monad**" to refer to the concrete **subject** with its **world**.

LEVINAS, EMMANUEL (1906–1995). A Lithuanian by birth, Levinas immigrated to France. Levinas attended Husserl's 1929 lectures in Paris and Strasbourg, and he, with Gabrielle Pfeiffer, translated *Cartesianische Meditationen* (**Cartesian Meditations**) into French. Levinas's dissertation,

La Théorie de l'intuition dans la Phénoménologie de Husserl (*The Theory of Intuition in Husserl's Phenomenology,* published in 1963), undertaken at Strasbourg, examined Husserl's theory of **intuition** and was influential in the French reception of Husserl's **phenomenology**. Levinas's own thought argued that **ethics** is **first philosophy** and that an ethical **consciousness** is rooted in the **encounter** of the face of the **Other** (another person). This encounter, in Levinas's view, could be reduced neither to Husserl's account of **empathy** and **intersubjectivity** nor **Heidegger**'s being-with-others (*Mitsein*). Levinas's views on ethical consciousness are developed, most notably, in *Totalité et Infini* (*Totality and Infinity*), published in 1961, and *Autrement qu'être ou au-delà de l'essence* (*Otherwise Than Being or Beyond Essence*), published in 1974.

LIFEWORLD (*Lebenswelt*). Husserl develops the notion of the lifeworld in his later works, especially *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie* (**The Crisis of European Sciences and Transcendental Phenomenology**), although the notion has a predecessor—at least in part—in the idea of the "**surrounding world**" or "environment" (*Umwelt*) found in *Ideen II* (**Ideas *II***). Husserl's use of the notion of lifeworld is ambiguous. On the one hand, he speaks of the lifeworld as a subjective-relative meaning-fundament for the natural-scientific view of the **world**. By this he means, first, that the lifeworld is the world experienced in relation to the interests, the determinations of **value**, the practices, and the ends of experiencing **subjects**. In contrast to this, the world disclosed by **natural science** is not subject-relative. **Science** achieves this status by abstracting from the subject-relative features of the world in order to develop a purely objective, theoretical account. On the other hand, however, Husserl speaks of the lifeworld as the surrounding world that is taken for granted by subjects. Before the rise of the natural sciences, these two senses of "lifeworld" might have coincided, but once science develops and scientific views become sedimented as habitual understandings in a **culture**'s understanding of the world, the two meanings of "lifeworld" divide. Scientific discoveries become fixed in our understanding as they are confirmed; they are transmitted to and passively accepted by subsequent generations. This taken-for-granted lifeworld provides a basis for new activity and new thought, but it is no longer the same lifeworld as that which is the original meaning-fundament for all science. The latter is a lifeworld, in fact, in which no one any longer lives. Hence, the **concept** of the lifeworld is transformed in its second sense from a critical concept elucidating the nature of science to a social concept whose role in our understanding of the world is made clear in discussions of **passive synthesis** and **genetic phenomenology**.

LIPPS, THEODOR (1851–1914). A philosopher and psychologist, Lipps taught at Munich from 1894 until 1914, during which time he organized the **Munich Circle**. Lipps made important contributions to **psychology**, especially the theory of **empathy**. Lipps understood empathy as a double movement of imitation and projection. To understand that another is, say, angry, I must be aware that when I am angry, I express it. When I see another's angry face, I imitate the other's expression in myself, and because that expression is associated with anger in me, I become angry myself and project that anger onto the other. Phenomenologists, such as Husserl, **Max Scheler**, and **Edith Stein**, were influenced by Lipps's view of empathy as the experience that makes possible social understanding, although they rejected the details of his account, rejecting the notions of simulation and projection.

Lipps's approach to psychology was psychologistic, and after the publication of **Logical Investigations** and its critique of **psychologism**, many of Lipps's students turned toward Husserl's **phenomenology**. Husserl met at least once with the Munich Circle and delivered a lecture, and when he moved to Göttingen, some members of the Munich School left to study with Husserl and formed the **Göttingen Philosophical Society**. Among them were Theodor Conrad, **Moritz Geiger**, **Adolf Reinach**, Max Scheler, **Dietrich von Hildebrand**, and Gerda Walther. These were joined in the society by other notable phenomenologists, including Winthrop Bell, **Hedwig Conrad-Martius**, **Jean Héring**, **Roman Ingarden**, **Alexandre Koyré**, Helmuth Plessner, and Edith Stein.

LIVED BODY (*Leib*). *See* BODY (*Leib*).

LIVED EXPERIENCE (*Erlebnis*). *See* ENCOUNTER (*erfahren, Erfahrung*); EXPERIENCE (*erleben, Erlebnis; erfahren, Erfahrung*).

LIVING PRESENT (*lebendige Gegenwart*). The living present is the **momentary phase** of **consciousness**. It is not present in the sense of a Now contrasted with the past and future. As a living present, it has a certain "stretch" or extent to it, for in the present the **subject** is already aware of a temporal extent. The subject is, for example, aware of a present perceiving as having originated with past, elapsed **appearances**, as extending into the Now, and as "anticipating" continuing appearances as the **perception** continues to unfold into the future. This possibility exists because the living present is a compound **intentionality** that comprises **primal impression** (awareness of the Now-moment), **retention** (awareness of elapsed phases of experience), and **protention** (awareness of yet-to-come phases of experience) and that accounts for **inner-time consciousness** as well as the awareness of **objective time**.

LOGIC (*Logik*). Logic is the philosophical discipline that serves as a theory of **science**. As such, logic comprises both normative and technological (that is, practical or methodological) dimensions. It is normative insofar as it provides the norms by which we distinguish well-formed from ill-formed propositions in a first level of logic that Husserl calls "**pure logical grammar**" and by which we distinguish good reasoning from bad reasoning in a second level of logic called the "**logic of consequence**." Husserl also identifies a third level of logic that he calls the "**logic of truth**."

Logic is practical or methodological insofar as it provides rules to follow in the production of good arguments. The normative and methodological dimensions of logic require that there be a theoretical discipline underlying them, for it is possible to know what a good argument is only to the extent that one knows what an argument is. There must be, then, a theoretical discipline that investigates the fundamental concepts pertaining to arguments, concepts such as **meaning**, **proposition**, inference, and the like. The candidates for this theoretical discipline are **psychology** (or a related discipline such as **anthropology** or biology) and **pure logic**.

The view that psychology grounds the normative and practical dimensions of logic is **psychologism**, a view criticized by Husserl. His own view is that pure logic grounds the normative and practical aspects of logic, and his early notion of pure logic becomes developed as **transcendental phenomenology**, which includes as a **moment transcendental logic**. *See also* FORMAL LOGIC (*formale Logik*).

LOGIC OF CONSEQUENCE (*Konsequenzlogik*). The **logic** of consequence is the second level of logic, after **pure logical grammar**, and concerns the rules that govern the relations among **propositions**. These are the rules of inference that determine what proposition (conclusion) follows as a consequence from other propositions (premises). *See also* FORMAL LOGIC (*formale Logik*); LOGIC OF TRUTH (*Wahrheitslogik*); PURE LOGIC (*reine Logik*).

LOGIC OF CONSISTENCY (*Konsequenzlogik*). *See* LOGIC OF CONSEQUENCE (*Konsequenzlogik*).

LOGIC OF NONCONTRADICTION (*Logik der Widerspruchslosigkeit*). *See* LOGIC OF CONSEQUENCE (*Konsequenzlogik*).

LOGIC OF TRUTH (*Wahrheitslogik*). **Logic** as a theory of **science** is ultimately ordered toward **truth**. Hence, Husserl identifies as a part of logic a level that is concerned with the truth of conclusions and not merely their validity. Since the truth of a conclusion depends on a valid inference from

true premises, the logic of truth is properly concerned with the **evidence** in which the premises are given. Husserl's distinction, in other words, between the **logic of consequence** and the logic of truth parallels the standard distinction in logic between validity and soundness. *See also* PURE LOGIC (*reine Logik*).

LOGICAL CATEGORIES (*logische Kategorien*).
1. In the broad sense, everything logical would fall under the two correlated categories of "**meaning**" and "**object**." Hence, in this broad sense, logical categories would be distinguished into **meaning-categories** (*Bedeutungskategorien*) and **object-categories** (*Gegenstandskategorien*).
2. In the narrow sense, logical categories are the meaning-categories. These categories form **meanings** into logically coherent wholes that are themselves unified meanings. The laws expressing these formal relationships are the laws of **pure logical grammar** as well as the laws of logical inference belonging to the **logic of consequence**.

See also LOGIC (*Logik*).

LOGICAL INVESTIGATIONS (Logische Untersuchungen). Husserl's first properly philosophical publication and one of his five major works, *Logical Investigations*, published in 1900–1901, is divided into two volumes. The first, the *Prolegomena to Pure Logic*, is devoted in its first 10 chapters to Husserl's detailed and systematic refutation of **psychologism**, thereby preparing the way for the specification in the 11th chapter of the notion of **pure logic**. The second volume (*Investigations Pertaining to Phenomenology and Epistemology*), itself divided into two parts, comprises six investigations in which are found the descriptive-psychological accounts of those **experiences** in which logical objectivities are intended and known.

In writing the **Philosophy of Arithmetic** and its planned, but not written, second volume, Husserl came to realize that the grounding of **mathematics** involved profound philosophical questions affecting not only mathematics but **logic** and, indeed, all cognition. Moreover, his own dissatisfaction with the psychologism of parts of the *Philosophy of Arithmetic* led him to criticize all forms of psychologism. These criticisms, developed over the years, were detailed in his sustained argument in the "Prolegomena." At the same time, having argued for the independence of logic from **psychology**, Husserl recognized that one must account for the relation between the **ideal** meanings proper to logic and the **real** (*real*), psychological **acts** in which such **meanings** are grasped and put to use. Hence, he also turned his attention to a **description** of **intentional** experience, a description capable of clarifying

how a "subjective" experience, that is, an experience belonging to a **subject**, can attain "objective" **knowledge**, that is, knowledge that is valid for an **intersubjective** community of knowers.

Given that our everyday **encounter** with logic first occurs in grasping the **meaning** of **expressions**, particularly the sentences that express **judgments**, Husserl addresses the first investigation of the second volume ("Expression and Meaning") to the theory of meaning (*Bedeutung*). Here Husserl develops an account of meaning as an ideal **species** instantiated in individual acts. The particular act is directed to its **object** (the **referent** of the expression) by virtue of its instantiating this species; nevertheless, the meaning itself is an ideal entity and not reduced to a **real** (*reell*) **content** of the experience.

If meaning is an ideal species, then meaning is an abstract object of some kind. Hence, Husserl devotes the second investigation to an analysis of the notion of the "abstract." He criticizes inadequate conceptions of the abstract, in particular, the views of the classical British empiricists. Husserl identifies an important distinction between the notion of an abstract species, which is an individual, albeit ideal and universal, object and an abstract **part** or **abstract content**. Although Husserl has identified meaning as an abstract species in the first edition of the *Investigations*, he comes to reject explicitly the view that the **ideality** of meaning is the ideality of a species.

The notion of an abstract content is the starting point of the third investigation ("On the Theory of Wholes and Parts"). Husserl here develops a mereology—a theory of **wholes** and parts—grounded in the distinction between an abstract or nonindependent content or object and an independent content or object. This distinction has systematic significance for Husserl's **phenomenology**, underlying his account of **eidetic variation** and **eidetic intuition**. In this context, however, Husserl is concerned to develop the "logic" of parts and wholes by developing a set of laws that govern the relationships among nonindependent parts as well as those between nonindependent parts and the wholes of which they are parts.

The fourth investigation ("The Distinction between Independent and Non-Independent Meanings and the Idea of Pure Grammar") develops further the notion of a nonindependent part in the domain of meaning. In particular, Husserl develops an account of simple and complex meanings and, more importantly, a theory of **syncategorematic meanings** on the basis of the distinctions developed in the third investigation. This theory allows him to develop an account of well-formed **propositions**. The theory applies to propositions rather than the sentences expressing those propositions. Husserl's concern, in other words, is with what would be a grammatical construction in any **language** even though he does not offer a bit of grammar for any particular empirical language. But any language, if it is to be grammatical, would have to embody structures for expressing these well-formed propositions.

The fifth investigation ("On Intentional Experiences and Their 'Contents'") distinguishes three senses of **consciousness**, all of which are correct in their own manner, and identifies one—consciousness as intentional experience—as fundamental. Husserl here outlines the distinctions in terms of which he details the **intentionality** of conscious experience: real (*reell*) contents versus **intentional contents**; **act-quality** versus **act-matter**; and **intentional essence** versus sensation-contents, what Husserl later calls "**hyletic data**." In the light of these distinctions, Husserl refines the notion of **presentation** (*Vorstellung*) and reinterprets **Franz Brentano**'s claim that all experiences are either presentations or founded on presentations. As is the case with the theory of meaning in the first investigation, Husserl significantly revises his account of the distinction between real (*reell*) and intentional content in later works and, consequently, offers in those works an account of intentionality markedly different from that found in the first edition of the *Investigations*.

The sixth investigation ("Elements of a Phenomenological Elucidation of Knowledge") makes up the second part of the second volume of the *Investigations*. It is arguably the most important of the investigations because here is found Husserl's completed account of knowledge, and it clearly brings together the themes of all the earlier investigations. Husserl picks up a distinction from the first investigation, that between **empty intentions** or **meaning-intendings** and **fulfilling intentions** or **meaning-fulfillments**. In combination with the more detailed account of the structures of intentionality, Husserl now turns his attention to the manner in which our empty intentions are fulfilled and realized as knowledge. The **expressive act**, with whose analysis Husserl began, intends an object whether or not that object is present to us—indeed, whether or not that object even exists. This is precisely the power of language: it can direct our attention in an empty intention to an object or **state of affairs** in its **absence**. Insofar as one is concerned with the truthfulness of expressive acts, one seeks to fulfill that empty intention in a fulfilling, intuitive experience in which the object or state of affairs is given in its full or partial **presence**. The sixth investigation is the investigation of intuitive experiences and, in particular, of the **categorial intuitions** in which the state of affairs meant in an empty judgment is intuitively grasped.

Although the publication of the *Investigations* led to Husserl's appointment at Göttingen, that appointment occurred over the objections of the faculty there. This reaction to his work disappointed Husserl and led him to question its validity, and this along with Husserl's own recognition that the *Investigations* needed reworking led him to revise the *Investigations*. Husserl worked on this project over the next years, but he never published the proposed revisions, which have now appeared in the two-part volume 20 of Husserliana. Instead Husserl made only slight revisions in the first five investigations and published a second edition, minus the sixth investigation,

in 1913, the same year he published **Ideas I**. A second edition of the sixth investigation appeared only in 1921, again without any important changes. It is only in **Formal and Transcendental Logic** that one finds the radical re-working of Husserl's views on pure logic (or **transcendental logic**) that fully take into account the transcendental perspective of *Ideas I* and Husserl's new views regarding meaning and intentionality. *See also* MOMENT (*Moment*); PIECE (*Stück*).

LOTZE, RUDOLPH HERMANN (1817–1881). A student of **Johann Herbart**, Rudolph Lotze taught **Gottlob Frege** and **Carl Stumpf**. He was an important opponent of **psychologism** who insisted on the **objectivity** of logical content, and his work influenced Husserl's conception of **logic** in **Logical Investigations**, although Husserl also noted there some criticism of Lotze's views.

M

MAKING PRESENT (*Vergegenwärtigung*). The German term *Vergegen-wärtigung* has been translated in multiple ways: presentiation, presentification, representation, re-presentation, and making present. The contrast term is *Gegenwartigung*, which is generally translated as **presentation**, by which Husserl means that subset of **presentations** (*Vorstellungen*) that present an **object** intuitively, that is, directly and originally. A *Vergegenwärtigung*, by contrast, makes present something that is absent. Examples include **memory**, **expectation**, **imaging**, **phantasy**, and other concrete **empty intentions**. Even a *Gegenwärtigung* intuitively presenting an object in its filled **intentional** moments includes other moments that make present those sides and aspects of the object that are not originally and directly present. While making something memorially present is an instance of re-presentation, the making present of an object in, for example, phantasy or expectation is not, and this renders the use of "representation" as a translation ambiguous. Hence, it is arguable that "making present" is the preferable translation, and the manner of an experience's making present can be clarified by the **intentional analysis** of the type of **experience**. *See also* APPERCEPTION (*Apperzeption*); FULL INTENTION (*gefüllte Intention*); FULLNESS (*Fülle*); INTUITION (*Anschauung*); MOMENT (*Moment*); PERCEPTION (*Perzeption*).

MANDELBAUM, MAURICE (1908–1987). While Maurice Mandelbaum did not consider himself a phenomenologist in the narrow sense of the term, he wrote an important work in moral **phenomenology** (*The Phenomenology of Moral Experience*). His moral phenomenology was influenced by the work of both **Max Scheler** and **Dietrich von Hildebrand**. Mandelbaum's work examined the nature of human moral **consciousness** without arguing for a particular normative viewpoint.

153

MANIFOLD (*Mannigfaltigkeit*). 1. A **multiplicity** in the formal and mathematical sense. 2. A multiplicity in which an identity reveals itself. For example, the perceived **object** is an identity in a multiplicity of **appearances**, in a multiplicity of causal relations, for a multiplicity of **subjects**, and so forth. *See also* IDENTIFICATION (*Identifikation, Identifizierung, identifizieren*).

MASARYK, TOMÁŠ (1850–1937). Husserl met and became friends with Masaryk while studying in Leipzig. Masaryk was influential in Husserl's conversion to Christianity and his study of philosophy. Renewing his friendship with Masaryk while studying in Vienna, Husserl was encouraged by Masaryk to read the classical British empiricists and to attend the lectures of **Franz Brentano**. Masaryk later served as the first president of Czechoslovakia from 1918 to 1935.

MATERIAL A PRIORI (*materiales Apriori*). The material **a priori** is apprehended through **eidetic intuition** and **idealization**, and it comprises the necessary and universal features of a particular kind of **being**. Insights into pure **essences** and idealizations are directed toward particular types of **objects** and their defining characteristics, whether this occurs at the level of **species**, genus, or **region**. In both **essential insight** and idealization, therefore, there is a determined material content in the universal that renders it inapplicable to any object whatsoever but definitive of and applicable to a particular kind of object. Because of the presence of this materially determinate core, Husserl claims that essential insight and idealization yield a material a priori or, alternatively, a contingent a priori.

In addition to the material a priori, **formal a priori** conditions hold; the objects comprised by the material region, genus, or species, in other words, must satisfy all the requirements of the formal a priori binding all objects. But there is added to these conditions a material core that as a contingent matter of fact, that is, as dependent upon a material core gathered from **experience**, limits those variations that can be performed and thereby limits, again as a contingent matter of fact, the discoverable a priori truths governing objects possessing that material core.

For example, the discovery of the a priori of **material things** or of living things is limited by the formal a priori of objects in general; all material things and all living things alike must, for example, be individuals entering into relations with other objects. But in addition to possessing the formal properties of objects, material things and living things must possess a materially determinate core of properties belonging only to a subset of all things. Material things, for example, must be spatially individuated, possess sensible qualities (of some, not yet determinate type), and enter causal relations with other material things. Living things, however, possess a more

fully determined material core. In addition to the properties belonging to all objects and to all material things, living things must manifest a particular kind of causality whereby they cause changes in themselves, for example, the changes wrought by exercises of the nutritive power or the locomotive power.

MATERIAL ONTOLOGY (*materiale Ontology*). A material **ontology** is one whose scope is restricted to a particular kind of thing. The limitation is grounded in a determinate and essential material content. At the highest and most general level, this determinate material core is a **region**; at lower levels, it is a genus and then a **species**. *See also* FORMAL ONTOLOGY (*formale Ontologie*); MATERIAL A PRIORI (*materiales Apriori*); REGIONAL ONTOLOGY (*regionale Ontologie*).

MATERIAL THING (*Ding*). A material thing, according to Husserl, is composed of two strata. The lower stratum he calls the "**phantom**," that is, the purely sensible thing. The upper stratum is founded on the phantom, and it is the thing in its full materiality and substantiality. What is added to the phantom in this upper stratum is its causal relations with other things and, hence, the causal "properties" of the thing, those properties that are the effects of other **objects** as well as those properties that can causally affect other things. The material thing, then, is the identity in the **manifold** of its sensible appearances and properties, and it is the identity in the manifold of causal relations. *See also* FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*).

MATHEMATICAL LOGIC (*mathematische Logik*). Husserl contrasts mathematical **logic** with the **apophantic logic** deriving from Aristotle. The **formalization** present in the Aristotelian apophantic logic is not complete since it remains tied both to the notion of a class and to existence. **Franciscus Vieta**'s development of the formalization appropriate to algebra allows one to speak of **form** as that which is applicable to anything at all with a fully empty universality that leaves every material determination indeterminately arbitrary. Since algebraic formalization makes possible a purely formal mathematical analysis that abstracts from the materially determinate mathematical disciplines such as geometry, mechanics, and acoustics, there is an even wider **concept** of "mathematical" form emptied of all material content, even that of quantity. When applied to the forms of **judgment**, this purely formal analysis yields a **syllogistic algebra** (as in **Augustus De Morgan** and **George Boole**). Mathematical logic, then, concerns the formation of purely formal **propositions** and their deductive relations. Husserl, in the light of his view concerning the correlation of the judgment as posited and the judgment as supposed, reinterprets mathematical logic—the

mathematics of sums and sets and relations—as **formal ontology**. *See also* FORMAL LOGIC (*formale Logik*); *MATHESIS UNIVERSALIS*; PURE LOGIC (*reine Logik*).

MATHEMATIZATION (*Mathematizierung*). Modern physical **science** commences, in Husserl's view, with Galileo's extension of the methods and techniques of Euclidean geometry to the study of matter in motion. Euclidean geometry achieved an idealized understanding of shape, and a physical geometry of natural objects and their associated properties such as shape, size, and place can be realized through an application of geometric principles. Modern mathematical science goes beyond this limited physical geometry, and that it could do so is Galileo's great insight. Central to this new Galilean science is what Husserl calls the "mathematization of nature" and, more specifically, the "indirect mathematization of the *plena*," that is, of the sensible properties of objects beyond shape. The development of modern science upon which Husserl reflects involves two stages: (1) this Galilean extension of Euclidean techniques to the treatment of motion and to an incomplete treatment of sensible properties, and (2) the Cartesian development of analytic geometry and the Newtonian development of the calculus enabling both a more adequate treatment of sensible properties and a fully formal treatment of all properties. *See also* CRISIS OF EUROPEAN SCIENCES AND TRANSCENDENTAL PHENOMENOLOGY, THE (*Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie*); IDEALIZATION (*Idealisierung*).

***MATHESIS UNIVERSALIS*.** Husserl finds in **Gottfried Wilhelm Leibniz**'s notion of *mathesis universalis* the first systematic attempt to unify the formal **apophansis** of Aristotle with the formal mathematical analysis deriving from **Franciscus Vieta**. According to Husserl, Leibniz saw the possibility of combining the formalized scholastic **logic** with other formal disciplines devoted to the forms that governed, for example, quantity or spatial relations or magnitude. Leibniz distinguished between a narrower and a broader sense of *mathesis universalis*. In the narrower sense, it is the algebra of our ordinary understanding, the formal science of quantities. But since the **formalization** at work in algebra already makes conceivable a purely formal mathematical analysis that abstracts from the materially determinate mathematical disciplines such as geometry, mechanics, and acoustics, we arrive at a broader **concept** emptied of all material content, even that of quantity. When applied to judgments, this formal discipline yields a **syllogistic algebra** or **mathematical logic**. But, according to Leibniz, this formal analysis of **judgment** ought to be combinable with all other formal analyses. Hence, the broader *mathesis universalis* would identify the forms of combination

applicable in any **science**, whether quantitative or qualitative. Only thereby would it achieve the formality allowing it to serve as the **theory-form** for any science, whatever the material region to which that science is directed.

According to Husserl, however, Leibniz does not give an adequate account of how this unity is achieved. Husserl's development of Leibniz's notion of *mathesis universalis* recognizes the identity of **apophantic logic** and mathematical logic insofar as both apply to the forms of judgments and of arguments at different levels of abstraction. Moreover, when the principles of a mathematical logic are applied to any **object** whatever, it becomes clear, given the identity of the judgment as posited and the judgments as supposed, that mathematical logic can also be understood as **formal ontology**. Formal ontology as the formal theory of objects is characterized in the first instance by its contrast with formal apophantic logic. Formal ontology investigates a set of forms—correlative to those we find in apophantic logic—forms that Husserl calls "**object-categories**" (*Gegenstandskategorien*). These categories include object, **state of affairs**, **unity**, plurality, **number**, relation, set, ordered set, combination, connection, and the like. Formal ontology, however, is united with **formal logic**, for logic concerns the state of affairs just as supposed in the judgment. This means that **meaning-categories** (*Bedeutungskategorien*) and object-categories are the same forms, but they are considered differently and named differently in the natural and critical **attitudes**. *See also* BOOLE, GEORGE (1815–1864); DE MORGAN, AUGUSTUS (1806–1871); PURE LOGIC (*reine Logik*).

MATTER. *See* ACT-MATTER (*Akt-Materie*); HYLETIC DATA (*hyletische Daten*).

MATTERS (*Sachen*). Husserl's famous phenomenological slogan was *zu den Sachen selbst*, usually translated as "[back] to the things themselves." The slogan was no doubt a reply to the slogan *zurück zu* **Kant** of the neo-Kantians. The translation of *Sachen* as "things" uses the broadest possible English sense of "things." Husserl's slogan, in contrast to the neo-Kantian slogan, counseled examining not the texts of past philosophers but the matters at hand (*Sachen*) themselves.

MEANING (*Bedeutung*). Husserl in **Logical Investigations** distinguishes the meaning of an **expression** from the **meaning-intention** that confers a meaning upon the expression, and he also distinguishes the meaning from both the expression's relation to something objective (**reference**) and the **object** (the **referent**) itself. Meanings, unlike **expressive acts** and unlike the expression-tokens used in communication, are **ideal** in the sense that an identical meaning can be present in multiple acts and can be borne by multiple

expression-tokens of the same expression-type. Hence, Husserl claims that the meaning of an expression is an ideal **species** that is instantiated in different expressive **acts**. Thus, each act instantiating that meaning refers to the same **objectivity** in identically the same manner. Along with the distinction between meaning-intentions and **meaning-fulfillments**, Husserl also distinguishes between the **intending sense** (or mere meaning or meaning *simpliciter*) and the **fulfilling sense**.

Husserl's later works, however, reconceive the nature of meaning. In the first place, Husserl recognizes that all acts are meaning-intending, although the term he now uses is "**sense**" (*Sinn*) rather than "meaning" (*Bedeutung*), reserving the latter term exclusively for the meaning of expressive acts. Moreover, he no longer considers the ideal, identical meaning of an expression to be a **meaning-species** instantiated in multiple expressive acts. Instead, he conceives the **ideality** of the expression's meaning in relation to the ideality or **ir-reality** of the objective correlate of the act, that is, its **intentional object**. His later account of the meaning of expressive acts is more fully developed in his discussions of **noematic sense** and of **significative intentions** and **signitive intentions**.

MEANING (*Meinung*). *See* INTENTION (*Intention, Meinung*).

MEANING-CATEGORIES (*Bedeutungskategorien*). The categories of **meaning** are those **logical categories** that form meanings into logically coherent wholes that are themselves unified meanings. The laws expressing these formal relationships are the laws of **pure logical grammar** as well as the laws of logical inference. *See also* LOGIC OF CONSEQUENCE (*Konsequenzlogik*).

MEANING-FULFILLMENT (*Bedeutungerfüllung*). Meaning-fulfillments are those **acts**, not essential to **expression**, that possess **intuitive fullness**. They thereby fulfill, that is, confirm or illustrate, more or less adequately a **meaning-intention** and realize the expression's relation to its **referent**. In the meaning-fulfillment, the sense-informed expression with its meaning-intention unites in an identity of **recognition** with the meaning-fulfilling act. *See also* CONGRUENCE (*Deckung*); TRUTH (*Wahrheit*).

MEANING-INTENTION (*Bedeutungsintention*). Husserl in **Logical Investigations** first developed his account of **intentional acts** in relation to **expressions**. Husserl distinguishes in the expression between the physical **sign** and the **act** that gives the sign its **meaning**. Meaning-intentions are meaning-conferring acts; they are essential to expression insofar as they give meaning to the physical sign that serves as the expression's meaning-carrier.

Meaning-conferring acts lack **intuitive fullness**, that is, they lack a realized relation to the expression's **referent**. Meaning-intentions, in other words, function merely signitively, directing our **attention** to absent **objects**. Meaning-intentions are distinguished from and contrasted with **meaning-fulfillments** or meaning-fulfilling acts.

This view of meaning-conferring acts and meaning-intentions is, however, problematic in view of some other positions taken regarding **intentionality** in the *Investigations*, and Husserl soon began to modify his position. All acts came to be seen as disclosing meaning, although Husserl began in the first volume of **Ideas** to use the term "**sense**" (*Sinn*) to describe this **phenomenon**, reserving the term "meaning" (*Bedeutung*) for the meaning of expressions. In this new context, Husserl distinguished **significative** from **signitive intentions**.

MEANING-SPECIES (*Bedeutungsspezie*, *Bedeutungsart*). In **Logical Investigations**, Husserl conceived the **ideality** of **meaning** along the lines of the ideality of a **species**. Hence, he thought that meaning was a species instantiated in a meaning-intending **act** and, in particular, in the **act-matter**. The meaning thereby determined the **reference** of the act to an **object** in a particular manner. Subsequently, however, Husserl recognized that the ideality of meaning was to be distinguished from the ideality of the species. The ideality of meaning was to be understood instead as **ir-reality**. The ir-reality of the **noema** supplanted the ideality of meaning, and the **noematic sense** supplanted act-matter. *See also* MEANING-INTENTION (*Bedeutungsintention*).

MEINONG, ALEXIUS (1853–1920). Alexius Meinong, whose teaching career was spent largely at the University of Graz (Austria), was, like Husserl, a student of **Franz Brentano** at the University of Vienna. He is best known for his "theory of **objects**" (*Gegenstandstheorie*). Like Husserl, Meinong rejected the Brentanian view that the **intentional object** (*Gegenstand*) is **immanent** to **consciousness**. Meinong does, however, allow that the **intentional content** (*Inhalt*) of the **act** exists "in" consciousness, thereby echoing **Kasimir Twardowski**'s distinction between the act, the content, and the object. Meinong claimed that all mental acts have objects, and, he further claimed, that when the object of the act is not an actual existent, the object is "outside" **being**. It is this claim that provides the basis for Meinong's theory of objects.

Mental acts can be directed both to a logical contradiction (the round square) and empirical nonexistents (green virtue or the golden mountain). It is precisely this sort of consideration that led Brentano to view the intentional object as an immanent **objectivity** regardless of its **transcendent** existence

or nonexistence. Furthermore, mental acts can be directed to individual realities that do not exist in the present but have existed or will exist. But Meinong rejects any response distinguishing between the immanent "merely presented" object and the transcendent **actuality** (or nonactuality). It is clear to Meinong that the objects to which our experiences are directed cannot be immanent, for there is no acceptable sense in which we can say that the golden mountain exists immanently in us. What does exist "in" the act is the content "golden mountain," but that is a far cry from saying that the golden mountain itself exists in our acts. When we speak of the golden mountain, we are not referring to the content of our experience.

Moreover, as seen in the case of intending past and future objects, the content and the actual object have different properties. Intending in a memorial **presentation** the no-longer-existent maple tree in the front yard of the house occurs in the present. Since the presentation is in the present, so too must its content be in the present. But the **intended object** is past. The content in which an object appears is **real**, present, and **psychic**, but the object appearing in it might be nonreal, not presently existent, and nonpsychic. Such differences in properties are what requires the distinction between the content and object of the act.

Finally, mental acts can be directed also to **ideal** relations (such as the equality of 3 and 2 + 1 or the difference between red and green). Statements of these ideal relations express **truths**, but the relations do not exist in the way individual physical objects, for example, the desk and the door, exist. Ideal relations subsist, whereas the round square, green virtue, and the golden mountain neither exist nor subsist; they are "outside of being." According to Meinong, an **ontology** must account for the being of such "nonexistent," "nonactual," ideal objectives.

MEMORY (*Errinerung*). Memory is the present **encounter** of a past **object** precisely as past. Husserl rejects the view that the memorial **presentation** of a past object is mediated by an **image** or **sensuous content** that is itself present. Husserl maintains that such a view is contradictory, for a present image or content cannot present anything as past. The memorial presentation, according to Husserl, directly apprehends the past as such.

What makes the grasp of the past possible is **retention**, the holding on to past phases of the flow of **experience**. Early in his career, Husserl called retention "primary memory" to distinguish it from "secondary memory," that is, memory in its ordinary sense as directed to the past as past. Retention itself does not present something as past; it retains the past in a manner that allows our past experiences to inform a present experience. But the holding on to past experiences in the flow of **consciousness** makes it possible to turn one's **attention** explicitly and thematically to the retained past as past. In so doing, one remembers.

Memory, therefore, is the **intentional** directedness to the past experience as past, and by virtue of its directedness to the past experience of a particular object, it is directed to that object as well and precisely as past. The thematic attention of the memory can be either the past experience as past (for example, I remember seeing the art exhibit last week) or the object itself as past (for example, I remember our first house as it looked when we bought it). In the latter case, the house is not presented but re-presented. But the structure underlying both memories is the same: attention is turned to the past experience in which the object was given in a determinate manner. *See also* IMAGINATION (*Phantasie, Phantasievorstellung, Imagination, Bildlichkeitsvorstellung, Bildvorstellung*); MAKING PRESENT (*Vergegenwärtigung*); PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*); RECOLLECTION (*Wiedererrinerung*).

MERLEAU-PONTY, MAURICE (1908–1961). Maurice Merleau-Ponty was interested in both philosophy and **psychology**, especially **Gestalt psychology**, and his psychological interests led him to important philosophical insights. His first work, *La structure du comportement* (*The Structure of Behavior*) in 1942, argued that animal behavior was not to be explained in behaviorist terms. Instead, the animal, so Merleau-Ponty argued, experiences a structured environment as having a certain **significance** to which it makes a meaningful response. This focus on **meaning** led Merleau-Ponty naturally to **phenomenology**, which he developed in an original way. Merleau-Ponty's major work, *La phénoménologie de la perception* (*The Phenomenology of Perception*) in 1945, developed this dialogical approach to a bodily organism's awareness of a significant world, an approach encapsulated in Merleau-Ponty's doctrine of the body-subject. This approach relied on positions Husserl adopted in the then-unpublished "Thing-Lecture" of 1907 (*Ding und Raum* [**Thing and Space**]) and the also then-unpublished *Ideen II* (**Ideas II**), but Merleau-Ponty developed some of these ideas in new directions. Most importantly, perhaps, the development of the idea of the body-subject led Merleau-Ponty to important new positions regarding space, motility, and sexuality as well as significantly new views regarding aesthetics and aesthetic **perception**. Merleau-Ponty's later work moved in the direction of a philosophy of **language** and of politics. His final, unfinished work develops—or, on some views, abandons—the notion of the body-subject in that of the "flesh."

METAPHYSICS (*Metaphysik*). Husserl employs conflicting senses of the term "metaphysics." On the one hand, he agrees with **Immanuel Kant** that metaphysics, understood as the **science** of **being**, must be approached from a critical, **transcendental** point of view. From this perspective, much

traditional metaphysics must be rejected as uncritical speculation for which we cannot have **evidence**. On the other hand, in his later practical thought, Husserl discusses what he takes to be a legitimate form of metaphysics. Again, like Kant, although now mediated by **Johann Gottlieb Fichte**, this metaphysics is rooted in **transcendental subjectivity**, an **absolute** I that is a historical agent whose agency is exercised through human **egos**.

MILL, JOHN STUART (1806–1873). John Stuart Mill was Britain's most significant 19th-century philosopher. An empiricist in his epistemology and a liberal in his politics, Mill's contributions to the empiricistic tradition were the most important after David Hume in epistemology and John Locke in **ethics** and politics. From Husserl's perspective, the most important feature of Mill's philosophy is its **psychologism** regarding **logic**. Indeed, Mill's *System of Logic* (1843) is one of the main targets of Husserl's critique of psychologism in the "Prolegomena" to **Logical Investigations**.

MIND (*Geist*). *See* PSYCHIC (*psychisch*); SPIRIT (*Geist*).

MODALITY (*Modalität*). A general term for what Husserl more specifically calls "**doxic modalities**" and "being-modalities." These two kinds of modality are correlates. Belief-characteristics or doxic modalities are **noetic**. The primal doxic modality—the "protodoxa"—is the naïve certainty that belongs to **perception**, the simple certainty that the **object** perceived exists as perceived. This doxic certainty can vary in multiple ways. It is subject, for example, in a process called "**modalization**," to **neutralizing**, to doubting, to deeming likely or possible, and to nullifying or negating. Correlatively, the being-modalities are **noematic**, characterizing the object of the experience. The correlative of doxic certainty is the **actuality** of the object, of doubting the doubtfulness of the object, of deeming possible the possibility of the object, and so forth. *See also* FULL *NOEMA* (*volle Noema*); THETIC CHARACTERISTIC (*thetischer Charakter*).

MODALIZATION (*Modalizierung*). The process in which the belief-certainty that accompanies **perception** (*Wahrnehmung*) and the **judgments** rooted therein is transformed into a new belief-**modality**. This process arises in the **disappointment** of the empty **intentions** (**protentions**) that form a part of a subject's **encounter** of an **object** or **state of affairs**. This disappointment leads to a reappraisal of our sense that the object or state of affairs exists as experienced. In this process, the **subject** now experiences the dubitability of the object or state of affairs as originally experienced.

Belief-certainty in the **actuality** of the object or state of affairs is restored by an **evidence** that intuits the object or states of affairs as originally intended. Conversely, the intuitive evidence might disclose the object or state of affairs as other than originally intended, thereby grounding the negation of the original perception or judgment. There are also intermediate possibilities between affirmation and negation. It is possible, for example, that on the basis of a partial evidence the subject will deem a judgment likely and posit a likelihood of S's being p on this basis. All of these **intentional** moves are modifications of the original belief-modality and being-modality and are thereby modalizations of that original modality. *See also* INTUITION (*Anschauung*).

MODE OF BEING (*Seinsweise*). A mode of **being** is a being-**modality**.

MODE OF GIVENNESS (*Gegebenheitsweise*). The mode of **givenness** is related to what Husserl in **Logical Investigations** first called **act-quality**. The distinction among modes of givenness is a distinction among the kinds of experiences in which an **object** may be disclosed, that is, as perceived or remembered or imagined or doubted and so forth. Husserl contrasts the mode (*Weise*) of givenness to the how (*Wie*) of givenness, that is, to the object in the "how" of its determinations, the table as rectangular. The object in the how of its determinations is the **noematic sense**. *See also* MODALITY (*Modalität*).

MOMENT (*Moment*). A moment is any **part** that is nonindependent relative to the **whole** of which it is a part. A moment, in other words, is an abstract part or **abstract content** that cannot exist apart from other parts with which it forms a concrete whole. Moments are nonindependent, therefore, in relation both to one another and to the whole that they compose. Moments supplement one another necessarily, and it is this notion of necessary supplementation arising out of a necessity in the nature of the things presented that defines Husserl's notion of the nonindependence of moments.

Husserl views the notion of moment as central to his **formal ontology**. Sometimes, however, he presents the notion in presentational terms, that is, he claims that a moment is a nonindependent content insofar as it is an element in a presentational complex, but an element that does not by its nature permit of a separate **presentation**. For example, color and extension are both moments, since each is presented only along with the other. While color and extension can be distinguished and independently varied, in maintaining a constant color and varying the extension, only the **species** of extension that limits the color is truly varied. The genus "extension" is not replaced with another genus. Replacing "extension" with another genus would eliminate the

extension altogether and simultaneously eliminate the visual color. Similarly, in varying the color, only the species of color is varied; color is not entirely removed, for, were it to be, visual extension would also be eliminated. Hence, visual color and visual extension are not separately presentable; they are interwoven in their presentation, and the presentation of one moment is necessarily supplemented by the presentation of the other. The inseparability and interweaving of the presentation of moments is an indication of the nonindependent existence of the moments of extension and color: an extended thing is necessarily colored and vice-versa. *See also ABSTRACTUM* (*Abstraktum*); *CONCRETUM* (*Konkretum*); PIECE (*Stück*).

MOMENTARY PHASE (*momentane Phase*). The momentary phase of **consciousness** is that phase the **subject experiences**, in the sense of lives through (*erleben*), in the present. It is incorrect to think of the momentary phase as the experience I undergo in the Now, for the momentary phase encompasses more than the Now. In the momentary phase of consciousness, in other words, I am aware of temporal **objects** that have arisen in the past, endure in the Now, and extend into the future. The momentary phase has a temporal "stretch" to it. Husserl refers to this momentary phase with its consciousness of succession as the "**living present**." It is made possible by the complex **intentionality** belonging to **absolute consciousness**, a complex intentionality that encompasses **primal impression**, **retention**, and **protention**. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*).

MONAD (*Monad*). Husserl uses this term, borrowed from **Gottfried Leibniz**, to refer to the **subject** considered as a **concretum**, that is, as a subject including all its **real** (*reell*) and **intentional** components. The monad is the concrete **ego** as a personal subject. However, whereas Leibniz's monads are "windowless," Husserl's are not. Leibniz views each monad as an independent substance, and all the monad's actions and passions arise out of its own individual nature. The individual nature, in other words, provides a sufficient reason for everything that the substance does or undergoes. There are no genuine relations among monads, and the appearance of such is a function of the fact that God ordains the unfolding of monads through time in a preestablished harmony. Husserl, on the other hand, conceives monads as having "windows." Monads enter into various kinds of real and intentional relations with other monads. Fundamental among these relations are **empathy** and the co-**constitution** of the **world**. Hence, for Husserl, the existence of monads entails an intermonadic **community** for which the world is an intersubjective and objective world.

MONADOLOGY (*Monadologie*). The science of **monads**. For Husserl, this involves an account of **intersubjectivity**—the **community** of monads—and the intersubjective **constitution** of the **world**.

MONOTHETIC (*monothetisch*). The term "monothetic" is contrasted with "**polythetic**," and both refer to the **intentional** rays involved in an experience. Monothetic rays have a single directedness; they are directed to a single, unarticulated **object**, as in the **perception** of an apple. While there is a **synthesis** of a multiplicity of perceptual phases in the perception of the apple, the **act** considered as a concrete temporal unity has a single object.

MOOD (*Stimmung*). A mood is a synthetic unity of **feelings** that enters the **horizon** of our **experiences** of **objects**. Moods serve as an affective horizon of experience, whether those experiences are themselves affective or cognitive. Insofar as moods provide an affective context, they do not have a specific and direct **intentional** direction to an object in the way that **feeling-acts** and **emotions** do. The intentional relation of a mood to an object is instead mediated and indeterminate; it "colors" the experience of objects—indeed, of the world—without revealing particular affective characteristics in the way that fear, say, discloses a situation as dangerous. If, however, one's mood is apprehensive, that will initiate and sustain fearful acts such that one's fearfulness in a situation is heightened.

MORPHĒ (*μορφή*). The **intentional** form is that which animates the **presenting** or **representing contents** (**hyletic data** or ὕλη) belonging to an **act**. Husserl also referred to the intentional form as "**apprehension**." In general, however, with the exception of the impressional **moment** within the **living present**, Husserl abandoned the view that claimed that intentional acts invariably comprise an apprehension animating presenting or representing contents. *See also* PRIMAL IMPRESSION (*Urimpression*).

MORPHOLOGICAL ESSENCE (*morphologisches Wesen*). A morphological essence is an **essence** that is characterized by a determinate material content and is known in an ideating act Husserl calls **generalization**. Morphological essences are distinguished from **exact essences**; unlike the latter, morphological essences involve a measure of inexactness or **vagueness**. Determining whether an **object** belongs to the extension of the morphological **concept** is sometimes a difficult question. *See also* EXACT EXPRESSION (*genauer Ausdruck*); EXACTNESS (*Exaktheit*); FORMALIZATION; IDEALIZATION (*Idealisierung*); IDEATING ABSTRACTION (*ideative Abstraktion*).

MOTIVATION (*Motivation*). Motivation involves a descriptive **unity** among different acts of **consciousness** or phases within a single **act** of consciousness such that the **intentional correlates** of those acts or phases become constituted for the thinker as involving a certain kind of unity. Motivation for Husserl is distinguished from **causation**; one act or act-phase provides a reason—justified or not, certain or probable—to join another act or act-phase to it. For example, a continuous bodily activity—turning the head to the right, for example—is felt in **kinaesthetic sensations**, and this activity with its kinaesthetic sensations motivates a flow of appearances such that the perceiver experiences this flow of appearances as constituting a synthetic unity and presenting an identical perceived **object**. *See also* CONSTITUTION (*Konstitution*); SYNTHESIS (*Synthese*).

MOTIVE (*Motiv*). A motive is that which within an **act** or experience motivates a synthetic **unity** among **senses** (*Sinne*). *See also* CONSTITUTION (*Konstitution*); MOTIVATION (*Motivation*); SYNTHESIS (*Synthese*).

MOVEMENT SENSATIONS (*Bewegungsempfindungen*). *See* KINAESTHETIC SENSATIONS (*kinästhetische Empfindungen, Bewegungsempfindungen*).

MULTIPLICITY (*Vielheit, Mannigfaltigkeit*). The term *Vielheit* designates a multiplicity or plurality of **objects**. Consequently, it includes the notion a "**something**" (*Etwas*) and an act of collecting or colligating. The resultant idea is that of a multiplicity, a group of some kind. It can be a determinate or indeterminate multiplicity; the **number** of members in the group can be determinate or not. Ultimately, such a multiplicity can be the entire collection of anything whatever.

The term *Mannigfaltigkeit* was used in the mathematics of the late 19th-century in relation both to set theory and to geometry and, in particular, to the theory of Euclidean and non-Euclidean **manifolds**. In Husserl's usage, a multiplicity is the correlate of a **theory-form**. It is a set of objects that is and can be governed by the operations proper to a theory-form, which operations are defined by a set of elementary, logical laws.

A theory unites a series of logically related propositions into a **unity** that describes and explains a certain **region** of beings. The **formalization** of the logical relations obtaining among the propositions of a theory yields a theory-form. Several theories might have the same theory-form, and the **science** that examines theory-forms for relations of conjunction, disjunction, inclusion, and the like is the theory of theory-forms. A multiplicity is the objective correlate of a theory-form; hence, a multiplicity is a formal object that manifests relations correlative to the logical relations obtaining among

the propositions comprised by the theory. The relations of the **states of affairs** articulated by the **judgments** belonging to the theory are governed by the theory-form, and the objects and states of affairs themselves make up the multiplicity.

The theory of multiplicities, then, is the theory that explains the relations of conjunction, disjunction, inclusion, and so forth among these objects and states of affairs considered from a purely formal point of view. Because the state of affairs as judged belongs to the apophantic domain, ultimately the theory of theory-forms and the theory of multiplicities are united in **formal mathematics**. Because, in other words, the mathematician or formal logician disconnects the interest in **truth** in favor of the interest in consistency, the examination of the formal relations among judgments and the examination of formal relations among objects as supposed and the states of affairs into which such objects enter, considered precisely as suppositions, are the same science. *See also APOPHANSIS (απoφανσις);* APOPHANTIC LOGIC (*apophantische Logik*); COLLECTIVE COMBINATION (*kollective Verbindung*); COLLECTIVITY (*Kollektivität*); FORMAL LOGIC (*formale Logik*); PURE LOGIC (*reine Logik*); THEORETICAL SCIENCE (*theoretische Wissenschaft*).

MUNDANE (*mundan*). A synonym for "worldly," "mundane" has the sense of **real** (*real*) **object** or event. The distinction in Husserl between the mundane and the **transcendental** is roughly analogous to **Martin Heidegger**'s distinction between the ontic and the ontological.

MUNDANE PHENOMENOLOGY (*mundane Phänomenologie*). Mundane **phenomenology** is a **descriptive science** of the **intentional** experiences of a **psychological subject** in the world, a **phenomenological pscyhology**. *See also* TRANSCENDENTAL PHENOMENOLOGY (*transzendentale Phänomenologie*).

MUNDANIZATION (*Mundanisierung, Verweltlichung*). Mundanization or "enworlding" is the self-constitution of the transcendental **subject**, which if *of* the **world**, as a human being *in* the world, is a worldly being.

MUNICH CIRCLE. A group of students that included **Johannes Daubert** organized themselves around the psychologist **Theodor Lipps** in Munich. After the publication of Husserl's **Logical Investigations**, Daubert traveled to Göttingen to visit Husserl. Persuaded by Husserl's refutation of **psychologism**, of which Lipps himself was guilty, Daubert introduced Husserl's work to other students in Munich, and this group came to be known as the "Munich Circle." The group also included **Adolf Reinach**, **Moritz Geiger**,

Alexander Pfänder, and, somewhat later, **Max Scheler**. Husserl was very interested in this group, traveling at least once to meet them and deliver a lecture. Reinach and Scheler both subsequently went to Göttingen and became active members of the **Göttingen Philosophical Society**. The Munich School was committed to a form of metaphysical **realism** and a Platonism regarding **ideal objects** that finds its roots in the first edition of *Logische Untersuchungen*, but which Husserl arguably abandoned after 1907. Pfänder wrote an important work on the will, Geiger did significant work in aesthetics, and Reinach did important work on the theory of law and of speech acts.

N

NATANSON, MAURICE (1924–1996). Maurice Natanson, an American-born phenomenologist, earned a Ph.D. in philosophy at the University of Nebraska and a Ph.D. in social science at the New School for Social Research in New York. Natanson held teaching positions at the University of Houston, the University of North Carolina, the University of California at Santa Cruz, and Yale University. A renowned teacher, he wrote notable works in the fields of the **phenomenology** of the social **sciences** and the philosophy of literature. He achieved the rare honor for a philosopher by winning the National Book Award for nonfiction for his 1973 book *Edmund Husserl: Philosopher of Infinite Tasks.*

NATORP, PAUL (1854–1924). Paul Natorp was one of the leading figures of the Marburg school of neo-Kantianism. He was influential in moving Husserl away from an overly psychological approach to philosophical questions and toward a more **transcendental** approach. Nevertheless, he and Husserl differed in important ways. The most famous point of difference is Husserl's rejection in the first edition of **Logical Investigations** of Natorp's notion of the purely formal **ego** of **apperception**. By the time of the second edition, however, Husserl claims to have found the pure ego, but it is an ego that is importantly different from the ego he could not earlier find. Whereas Natorp posits the transcendental unity of apperception as the consequence of a transcendental argument that reconstructs the synthetic unity of all experience, Husserl claims—consistent with his more empiricistic leanings—to "find" the ego, to grasp it in an intuitive **moment** in the course of describing the structures of **experience**. These two, related differences—reconstruction versus **description** and argument versus **intuition**—mark the most important divergences between the neo-Kantian and phenomenological traditions.

NATURAL ATTITUDE (*naturaliche Einstellung*). The natural **attitude** takes for granted both the existence of the **world** in which the **objects** of a **subject**'s experiences are thought to exist and the validity of the subject's **judgments** about these objects. Characteristic of the natural attitude, in other

words, is what Husserl calls its "**general thesis**," the **belief** that the world before one is a factually existent world and that it presents itself as a factually existent **actuality**. The natural attitude comprises the naïve, straightforward attitude in which subjects experience worldly objects as existent actualities, and it also encompasses two generalized attitudes: the practico-religious attitude that considers the actual world as a whole in its response to compelling existential and practical questions; and the theoretical attitude that also regards the world as a whole but apart from any practical, subject-relative considerations in order to understand the nature and workings of the world as such. *See also* NEUTRALIZATION (*Neutralisierung*); PHENOMENO-LOGICAL ATTITUDE (*phänomenologische Einstellung*); TRANSCEN-DENTAL ATTITUDE (*transzendentale Einstellung*).

NATURAL SCIENCE (*Naturwissenschaft*). The natural **sciences** are characterized by three essential features: they are undertaken in a theoretical **attitude** that considers the **world** and its **objects** apart from any practical or cultural considerations; they are sciences of "natural" objects, that is, spatiotemporal objects subject to rigid causal laws; and they account for the existence and alterations of natural objects by a unified set of explanatory principles and laws. The first characteristic means that the natural sciences are oblivious to the **lifeworld**, that is, to the **senses** that a thing has for a **subject** as the correlate of the subject's practical interests and the **cultural** achievements of the intersubjective communities and traditions to which the subject belongs. To this extent, the natural sciences are prone to **naturalism** if they mistake their abstracted natural world for the lived world of ordinary **experience** and assume instead that the objects of their investigation exhaust all objects or aspects of objects. Otherwise, there remains room for other kinds of investigations of objects. *See also* EXPLANATION (*Erklärung*); MEANING (*Bedeutung*); SIGNIFICANCE (*Sinn, Bedeutung*).

NATURALISM (*Naturalismus*). The view that considers everything exclusively as a natural **being**, that is, as a spatiotemporal being enmeshed in a causally mechanistic, purely physical **world**. Whatever exists, on this view, exists as either a physical individual subject to causal laws or as a merely dependent function of physical variations, which variations are themselves governed by fixed laws. What is most problematic about naturalism in Husserl's view is its tendency to reduce the **psychic** to the physical, thereby naturalizing **consciousness** and collapsing into **psychologism**. Naturalism, in other words, both fails to grasp the psychic properly and collapses all **ideal** laws, most importantly, those of **logic**, and all ideal norms into merely empirical laws and normative **generalizations**. *See also* NATURAL SCIENCE (*Naturwissenschaft*).

NATURALISTIC ATTITUDE (*naturalistische Einstellung*). The naturalistic **attitude** is a **species** of the **natural attitude**, and it is contrasted with the **personalistic attitude**. Someone unreflectively experiencing **objects** in the naturalistic attitude takes physical nature to exhaust reality, where physical nature is understood as the domain that is the object of the **natural sciences**, including empirical **psychology**. In the naturalistic attitude, one takes the constructions of **science** as the "real," and replaces the **world** as lived, including its cultural objects that are human **achievements** having functional and axiological attributes, with the world as mere material nature. The naturalistic attitude **absolutizes** nature, the merely physical world. *See also* PHENOMENOLOGICAL ATTITUDE (*phänomenologische Einstellung*); TRANSCENDENTAL ATTITUDE (*transzendentale Einstellung*).

NEUTRALITY-MODIFICATION (*Neutralitätsmodifikation*). *See* NEUTRALIZATION (*Neutralisierung*).

NEUTRALIZATION (*Neutralisierung*). Neutralization can be considered both the activity and the result of what Husserl calls the "neutrality-modification." Characteristic of the **natural attitude** is the **belief** expressed by its **general thesis**, that is, that the **world** in which the **objects** of one's experiences exist is a factual existent and presents itself as such. Neutralization is the suspension of one's participation in this general **thesis** and the **general positing** of the world that goes along with it.

Neutralization can occur in a variety of experiential contexts. In, for example, the **modalization** of belief into doubt, the **subject** neutralizes, say, a particular **judgment**, neither affirming nor denying it. The subject focuses **attention** on the judgment simply as a supposition about the world. This neutralizing modalization involves a shift from the natural to a critical **attitude** that characterizes not only ordinary **experiences** of doubt but also the critical questioning that characterizes scientific or theoretical experiences. Neutralization also underlies what we might more narrowly call a "logical" or "mathematical" attitude, in which the subject does not seek confirmation or disconfirmation of judgments but is concerned solely with the deductive relations existing among different **propositions** or among objects considered purely formally. The neutralizing suspension of belief is found yet again in aesthetic awareness. A member of a theater audience, for example, does not posit an actor's being assaulted on stage as a **real** worldly event, and this precludes the audience member from rushing to the stage in order to intervene on behalf of the assaulted actor. What is experienced is a merely portrayed assault, a portrayal whose reality is posited while the reality of what is portrayed is neutralized.

The **phenomenological reduction** or "**bracketing**" of the natural world-belief also involves just such a neutralization of belief, although in this case the neutralization is universal in scope. The bracketing of the natural belief in the existence of the world and its objects neither affirms nor denies natural belief and neither posits nor negates the existence of the world and its objects. Rather, the world and its objects, precisely as experienced, remain available for **phenomenological reflection**.

The neutrality-modification, in brief, is invariably a **moment** within shifts of attitude that focus our attention, in one way or another, precisely on the **sense** of the object of our regard. But the neutrality-modification is only a moment in these shifts of attitude, for they are all also characterized by a certain kind of interest. So, in the critical attitude, the interest concerns the **truth** or falsity of my experience; in the logical or mathematical attitude, the interest concerns the logical relations obtaining among propositions or objects considered purely formally; in the aesthetic attitude, the interest is in the **significance** of, say, the drama, its **meaning** for us, rather than its world-liness; and in the **phenomenological attitude**, the interest is in describing the **essential** structures of **intentional** experience.

NISHIDA, KITARO (1870–1945). Kitaro Nishida, the founder of the Kyoto School, introduced Western philosophical ideas, including **phenomenology**, to Japan and employed both Western and Buddhist ideas in addressing philosophical problems. At the same time, Nishida, who, unlike his own students, did not study under any of the European phenomenologists, maintained a critical distance from phenomenology. Nishida was concerned to overcome oppositions and to identify the ultimate **unity** in all things. His thought was phenomenological to the extent that he explored the different types of **experiences** in order to identify the unity pervasive to each and all of them, but in the end Nishida's thought was dialectical in character. Nishida's most renowned work is *Zen no kenyku* (*A Study of the Good*).

NOEMA. Husserl introduced the technical term *noema* in **Ideas** *I* (1913) to denote the **intentional object** of conscious **experience**. In that work, he describes the intentionality of experience as a **noesis**–*noema* correlation. Whereas *noesis* refers to a **real** (*reell*) content of experience, that is, the **meaning-intention** which is directed toward an **object** in a determinate manner and with a certain positional or **thetic characteristic**, *noema* refers to the **intentional content** of the experience, its "objective" correlate, that is, the **intentional object** or the object as intended.

Husserl's account of the *noema*, however, appears ambiguous. In speaking of the *noema*, Husserl uses the language of objects, suggesting the *noema* is the **intended object** itself but simply as intended (for example, the perceived as such, as perceived); the language of contents (ir-real, **ideal**, or intentional

contents); and the language of **sense** (that is, language which connects the notion of *noema* to that of sense as a determinate mode of **presentation**). This apparent ambiguity has generated much controversy regarding how to interpret the notion of the *noema*.

Some, for example, **Johannes Daubert**, criticized the very idea of the *noema*. Among those who did not, however, there arose two main interpretations. The first emphasizes the similarities between **Gottlob Frege**'s notion of sense and Husserl's notion of the *noema*. On this view, the *noema* is an abstract entity that mediates the relation of the *noesis* to the intended object. The view combines two claims: the intentional object or *noema* is the intentional content but not the intended object of the **act**, and the *noema* is an abstract, intensional entity, which is to be understood as a linguistically expressible **meaning** and to be characterized basically as Frege characterized meaning. On one version of this interpretation, the *noema* is an abstract ideal object, that is, a **meaning-species** that is instantiated in acts or, alternatively, a type that is tokened in individual acts. On another version, the *noema* is an abstract particular entertained by the act and referring to the intended object.

The second interpretation emphasizes the *noema* as the intended object precisely as intended, and it is thereby committed to denying the ontological distinction between *noema* (intentional object) and intended object posited by the first interpretation. On this view, in other words, Husserl's adoption of the technical term *noema* is meant to indicate that one is speaking of the intended object from a philosophical, rather than a natural, perspective after having performed the **phenomenological reduction** and entered the **phenomenological attitude**. In employing this technical language, Husserl introduces no new existents; he merely transforms the way we attend to intended objects. The *noema* is the intended **objectivity** philosophically considered, just as it is intended with its **significance** for us, in relation to our animating interests and concerns, and with certain thetic characteristics. Once again, there are two versions of this interpretation. One characterizes the relation between the intended object and the multiplicity of *noemata* presenting the single intended object as a **whole** of noematic **parts**. On this view, the object, more precisely, is the ideally realizable, but not actually realized or realizable, totality of *noemata* presenting it. The other version characterizes this relation as an identity-in-a-manifold, wherein each phase of the **manifold** discloses the identical object in its horizonal connections to other phases of the manifold.

Some, but by no means all, interpreters argue that the differences between the two interpretations are not as marked as they first appear and can be reconciled. Others—again by no means all—argue that both interpretations are correct within a limited range of application—the second interpretation for **perceptions**, the first for nonperceptual experiences.

These interpretational differences have to do with what Husserl on occasion calls the "full" *noema*. He distinguishes in the **full noema** three **moments**: the thetic characteristic (the noematic correlate of the **act-quality**), the **noematic sense** (the assimilation of **act-matter** into the newly conceived intentional content), and the **determinable X** (the "innermost **moment**" of the *noema*). *See also* HORIZON (*Horizont*); IDEAL CONTENT (*idealer Inhalt*); IDENTIFICATION (*Identifikation, Identifizierung, identifizieren*); IR-REAL CONTENTS (*irreelle Inhalte*).

NOEMATIC CORE OR NOEMATIC NUCLEUS (*noematischer Kern*). *See* NOEMATIC SENSE (*noematischer Sinn*).

NOEMATIC SENSE (*noematischer Sinn*). Husserl distinguishes within the **noema** two **moments**: the **thetic characteristic** and the noematic sense. Husserl's characterization of the *noema* as "the perceived [**object**] as perceived," "the remembered [object] as remembered," "the judged [**state of affairs**] as judged," or, more generally "the intended [object] just as intended" foreshadows this distinction. The object's manners of **givenness** with its appropriate thetic characteristic—for example, in **perception** the object as perceived is believed to exist—is distinguished from the noematic sense. Husserl uses the image of a core to distinguish the noematic sense from the **full noema**; the noematic sense is at the core of the full *noema*. The noematic sense, then, corresponds to what Husserl had formerly called **act-matter**, and it accounts for the **presentation** of the object in a determinate manner. In particular, the identical object is given with its "attributes" or, as Husserl sometimes puts it, its "**predicates**." This reveals that the noematic sense is itself further distinguished into two moments: the **determinable X** that is the formal placeholder for the identical object and the attributes or predicates belonging to or predicable of that object.

NOESIS. Husserl introduced the technical term *noesis* to refer to what he had formerly identified as the **apprehension** of an **object** in **experience**, an apprehension that bears the mark of **intentionality**. *Noesis* refers, then, to the **real** (*reell*) content of the experience, namely, the **meaning-intention** that is directed toward an object in a determinate manner and with certain positional or **thetic characteristics**. In a broad sense, the term can be used to refer to the subjective side of the **intentional** correlation, but in its proper sense it refers only to the apprehension or intending of the object. *See also* NOEMA; REAL CONTENTS (*reelle Inhalte*).

NOMINAL ACT (*nominaler Akt*). A nominal **act** is an **expressive act** that names an **object**. The nominal act employs a word or group of words that do or could serve as the complete, simple **subject** of a statement (even when this subject is a complex **state of affairs** that has been nominalized to serve as the subject of the statement). *See also* NOMINALIZATION (*Nominalisierung*); NONPOSITING ACT (*nichtsetzender Akt*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); POSITING ACT (*setzender Akt*).

NOMINALIZATION (*Nominalisierung*). Nominalization involves the transformation of a complex, articulated **object** disclosed in a many-rayed **synthesis**, for example, a **judgment**, into a single-rayed **meaning** that can serve as the grammatically simple **subject** of a statement. Husserl typically speaks of nominalizing judgments. For example, the judgment "S is p" can be transformed into the nominalized subject "that S is p" and can itself become the subject of a judgment as expressed, for example, in the sentence, "That S is p is fortunate."

NONINDEPENDENT CONTENT (*unselbstständiger Inhalt*). *See* MOMENT (*Moment*).

NONINDEPENDENT PART (*unselbstständiger Teil*). *See* MOMENT (*Moment*).

NONOBJECTIFYING ACT (*nichtobjektivierender Akt*). A nonobjectifying **act** does not present an **object** to **consciousness**. Some **feelings**, for example, present the bodily **self**, but do not present it as an object. Instead, those feelings present the **body** as a bodily **subject** undergoing certain **experiences**. In some case, the object, in the light of these feelings, is recognized as possessing certain attributes. The felt tensing of the stomach muscles in fear, for example, contributes to the presentation of an already objectified **situation** as dangerous. *See also* NONPOSITING ACT (*nichtsetzender Akt*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); POSITING ACT (*setzender Akt*).

NONPOSITING ACT (*nichtsetzender Akt*). A nonpositing **act** does not intend or mean its **object** as actually existent. *See also* NONOBJECTIFYING ACT (*nichtobjektivierender Akt*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); POSITING ACT (*setzender Akt*).

NONSENSE (*Unsinn*). Nonsense arises when meanings are combined in such a way that no unified **meaning** results. Nonsense involves a violation of the laws of **pure logical grammar**. An example is "Or is green." *See also* COUNTERSENSE (*Widersinn*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

NORMALITY (*Normalität*). The term "normality" captures the sense that the **world** is given with a **horizon** of familiarity. The world so given Husserl speaks of as the "**homeworld**" in contrast to the abnormal and unfamiliar alien worlds.

NOW-PHASE OR NOW-MOMENT (*Jetztmoment*). The now-phase is that phase in the stream of lived **experience** that is temporally present. It is, in other words, the temporally present in subjective or **phenomenal time**. It is the correlate of the **moment** of **primal impression** in **absolute consciousness** or the **living present**, whereas the past and future phases of lived experience and phenomenal time are the correlates, respectively, of **retention** and **protention**. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*).

NUMBER (*Zahl, Anzahl*). Husserl's early interest in mathematics reveals itself in his first philosophical investigations (**"On the Concept of Number"** and the **Philosophy of Arithmetic**). These works analyze the "psychological" or phenomenological origins of the **presentation** of number and trace mathematics to what Husserl then thought its fundamental notion, namely, **cardinal number**. Husserl grounds his analysis of the presentation of number in the spontaneous activities of collecting and combining, and he identifies the content of the **concept** as "something and something and so on." The "something" reveals that the concept of number is a purely formal concept, whereas the "and" captures the sense of **collective combination**.

One experiences a number in experiencing a **multiplicity** as a unified group that is the **object** of a unitary interest, although the particular nature of the objects making up the multiplicity is irrelevant to the experience of number. The **experience** of the unified group (for example, a flock of birds) does not exhaust the experience of a number. The experience of a number arises only in the experience of a determinate group when a second-order, reflective **act** upon the acts presenting the individual members of the group grasps the connection among the objects so given. Husserl believed, however, that only the first few cardinal numbers—perhaps up to 12—were actually presented in the activity of collective combination. His treatment of the larger cardinals was very different. For these, Husserl took the connections between the acts as a **symbol** of the collective combination among the objects of those acts.

Husserl later abandoned as psychologistic his account of the higher cardinal numbers, and he likewise abandoned his claim that the concept of cardinal number is the foundational concept for mathematical analysis. Husserl's later analyses take up the question of negative and irrational numbers, as well as the sense of ordinal numbers. Even as Husserl extends his analyses of number, however, they recede into the background of his **phenomenology** as his attention turns more directly to **logic**, rather than arithmetic and mathematics, and to the **phenomenological analysis** of experience in general. *See also* FORMAL A PRIORI (*formales Apriori*); PSYCHOLOGISM (*Psychologismus*); PSYCHOLOGY (*Psychologie*).

O

OBJECT (*Gegenstand, Objekt*). An object in the broad sense that Husserl uses is anything that stands over against a **subject** as that to which the subject's **act** is intentionally directed. Objects can be **real** (*real*) or **ideal** objects, and they can be **individual**, **categorial**, **universal**, of **formal** objects. The object of an act need not be existent. While some translators distinguish the two German terms by capitalizing "object" when translating *Objekt*, there is no substantive difference in Husserl's use of the two German terms. *See also* INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*); INTENTIONALITY (*Intentionalität*); *NOEMA*.

OBJECT-CATEGORIES (*Gegenstandskategorien*). Object-categories are those **categories** that form **objects** into complexes such as **states of affairs**, collections or groups, or any object in which **parts** have been articulated. The laws expressing these formal relationships are laws of **formal ontology**, and they are expressible mathematically. *See also* CATEGORIAL OBJECT (*kategoriale Objekt*); MEANING-CATEGORIES (*Bedeutungskategorien*).

OBJECTIFICATION OR OBJECTIVATION (*Objektivierung*). *See* OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*).

OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*). Objectifying **acts**—the class of acts denoted by what Husserl takes to be the most precise sense of the term "**presentation**"—are those acts in which something becomes objective to us in a determinate manner. Objectifying acts may be either **pre-predicative** or **predicative**, that is, objectifying acts include both **nominal** and **perceptual** acts as well as **judgmental** and **propositional acts**. The class of objectifying acts also includes both **positing** and **nonpositing acts**. Objectifying acts may also involve either intuitive acts that present an object directly and include **intuitive fullness**, or they may be (founded) signifying acts with their **signitive intentions** that present an object through the medium of a sign—a complex of words, for example.

179

Hence, an objectifying act presents an **object** to **consciousness**, which object might be either an individual or a **state of affairs** and which object might or might not be meant as existent. The objectifying act establishes both the act's **objective sense** and its **referent**.

In **Logical Investigations**, Husserl adopts the view that acts, including objectifying acts, are composed of **act-quality** and **act-matter**, and the sense and referent of an act is determined primarily by its matter. Hence, Husserl claims that **Franz Brentano**'s thesis that every act is either a presentation or based on a presentation is reinterpreted as the claim that every **intentional** experience is either an objectifying act or based on an objectifying act. In the latter case, the **founded** act must contain an objectifying act such that the matter of the founded act is (at least in part) the same as the matter of the objectifying act that can be separated out from the founded act. Ultimately, according to Husserl, every act must be grounded in a simple nominal or perceptual act such that the matter of the founded act includes the matter of the objectifying act that presents the unarticulated referent with a certain **significance**, and such that the quality of the founded act is rooted in the objectifying quality of the underlying act. In the works from **Ideas** *I* on, however, Husserl transforms what he had called the matter of the act into the **noematic sense** contained within the **full noema**. It is this noematic sense that determines the referent. Hence, although Husserl does not drop the language of objectifying acts, the notion of noematic sense takes over in Husserl's later philosophy some of the role of the objectifying act. In the later works, in other words, the noematic sense of the founded act must have as a component the noematic sense (**objective sense**) proper to an originally objectifying act, that is, a nominal or perceptual act that could occur independently of the founded stratum.

Moreover, in works after *Logical Investigations*, Husserl also draws a distinction between **significative intentions** and signitive intentions. The former are the intentions belonging to objectifying acts, whereas the latter are the intentions belonging to **expressive acts**. The former present an object with a certain significance, whereas the latter are the intentions belonging to the act expressing in words the sense belonging to the objectifying act. *See also* FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); INTUITION (*Anschauung*); JUDGMENT (*Satz*); JUDGMENT (*Urteil*); NOMINAL ACT (*nominaler Akt*); PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*).

OBJECTIVE EXPRESSION (*objektiver Ausdruck*). Objective **expressions** are those whose **meaning** does not vary from use to use. They can be understood apart from any reference to the person using the expression or to the circumstances in which the expression is used. *See also* OCCASIONAL EXPRESSION (*okkasioneller Ausdruck*).

OBJECTIVE SENSE (*objektiver Sinn*). The **sense** of an **objectifying act** by virtue of which the **object** appears or is significant to us in a particular, more or less determinate manner. The objective sense presents the object precisely as an object, as that toward which the **intention** is directed, and as that toward whose **fulfilling sense** the intention strives. *See also* NOEMATIC SENSE (*noematischer Sinn*).

OBJECTIVE TIME (*objective Zeit, Weltzeit*). The temporal flow in which spatial objects endure, temporal objects process, and events occur. Objective time, unlike subjective or **phenomenal time**, is measured in units. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*).

OBJECTIVISM (*Objektivismus*). A philosophical view that treats all entities (including consciousness and psychological states and events) and the world as a whole as things-in-themselves and as knowable apart from any relational dependence on the knowing subject. *See also* OBJECTIVITY (*Gegenständlichkeit, Objektivität*).

OBJECTIVITY (*Gegenständlichkeit, Objektivität*).
1. An objectivity (*Gegenständlichkeit*) is that toward which an **intentional act** is directed. The term is broad enough to encompass anything that stands over against the **subject** intending it. It is more or less equivalent to "**object**" (*Gegenstand*), although the latter term is often restricted to **real** (*real*), **individual objects**, whereas the former term is sometimes used as a covering term to include not only these but also **categorial objectivities** or **ideal** objects.
2. Objectivity (*Objektivität*) is a characteristic of **knowledge**. At the most primitive level, something appears as an "object for me" for a single experiencing **subject** insofar as it can be experienced repeatedly in **time**. However, this is an inadequate sense of objectivity, insofar as one's **experience** of objects always includes the sense that the object is "for us." Hence, the notion of objectivity is tied to the possibility of being experienced by an intersubjective **community** of experiencers. Finally, especially in the case of ideal objects, objectivity is tied to **language**. Expressing the sense of an object in language yields a higher level of objectivity precisely because the **significance** of the object as experienced by a single subject is made public and objective and available to all experiencing subjects who speak that language. If the language is written, the sense of objectivity as permanence through time is also achieved.

See also INTERSUBJECTIVITY (*Intersubjektivität*); OBJECTIVISM (*Objektivismus*).

OCCASIONAL EXPRESSION (*okkasioneller Ausdruck*). Occasional **expressions** are those whose **meaning** varies from use to use. This does not occur because the expressions are equivocal in the normal sense. Instead, the meanings vary because the expressions can be understood only by taking into account the person uttering the expression (as in the pronoun "I") and the circumstances of the utterance, that is, the situation in which it is uttered (as in the demonstrative pronouns "this" and "that" and their plural forms or subject-bound determinations such as "here," "there," "today," "tomorrow," and so forth). Once the relation to the speaker or the circumstances is considered, the meaning of these terms can be understood without ambiguity. *See also* OBJECTIVE EXPRESSION (*objektiver Ausdruck*).

"ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSES" ("Über den Begriff der Zahl, psychologische Analysen"). This work is Husserl's *Habilitationsschrift*, submitted in 1887, which was later incorporated into **Philosophy of Arithmetic** (1891). "On the Concept of Number" marks an important turning point in Husserl's career. Husserl moved beyond strictly mathematical analyses to the philosophical analysis of the methods and foundations of mathematics. Subsequently, his philosophical reflections were extended to **logic** and **language** and, ultimately, to all **experience**. *See also* NUMBER (*Zahl, Anzahl*).

ONTIC MEANING (*Seinssinn*). The **sense** or **meaning** and the ontological status of **intended objects** disclosed in the **achievements** of the **transcendental ego**. *See also* MUNDANE (*mundan*); TRANSCENDENTAL (*transzendental*).

ONTOLOGICAL (*ontologische*). *See* MUNDANE (*mundan*); ONTOLOGY (*Ontologie*); TRANSCENDENTAL (*transzendental*).

ONTOLOGY (*Ontologie*). The science of entities, things (in the broadest sense) that are. For Husserl, this must be understood in the sense of a **science** of **objects** of **experience**. In this regard, the **transcendental subject** falls outside the scope of ontology, and this underlies **Martin Heidegger**'s criticism that Husserl did not give an account of the **being** of the **intentional**, that is, the being of the being who is intentional. Providing such an account became the task of Heidegger's fundamental ontology. It is possible to argue, however, that for Husserl **transcendental phenomenology**, with its categories of **attitude**, interest, **temporality**, and so forth, is just this "ontology"

of the transcendental, constituting subject. *See also* CONSTITUTION (*Konstitution*); FORMAL ONTOLOGY (*formale Ontologie*); REGIONAL ONTOLOGY (*regionale Ontologie*).

OPEN POSSIBILITY (*offene Möglichkeit*). All **experiences** involve what Husserl calls a **horizon**, by which he means a set of possible experiences or experiential phases intentionally related to the **momentary phase** of experience. These experiences contribute to the sense of the **object** by way of recalling past experiences into the present so as to inform the present **apprehension** of the object. The horizons, however, also point to the as yet not fully determined sense of the object. Every object, in other words, is characterized by a determinable indeterminacy; every experience can further explicate its object in a continued inspection of the object. There are, however, limited possibilities for the ways this development can occur, and these are what Husserl calls "open possibilities."

They are not merely logical possibilities, that is, not every possible sense that avoids a formal contradiction with what already belongs to the sense is truly possible for experience. A material **countersense** could arise, and anything that would involve a material countersense, while logically possible, is not an open possibility. The range of open possibilities is limited by the already determinate material sense of the object. This does not rule out frustration or **disappointment** of our experience. For example, in continuing to inspect a spatial object, one's sense of the color of the object might change—and this is an open possibility for the experience—but it is not an open possibility that the object not be colored, for the extension of the spatial object is necessarily intertwined with color. *See also* FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); PREDELINEATION (*Vorabgrenzung*); RECOLLECTION (*Wiedererrinerung*).

OPTIMALITY (*Optimale*). Husserl speaks of the optimal **givenness** of an **object**, and this might or might not accord with the normal givenness of an object. The optimal givenness is relative to the **subject**'s practical **interest** in experiencing the object. It is the givenness that produces the grasp of the object best suited to the satisfaction of that practical interest. For example, determining the color of an article of clothing is optimally achieved when viewing it in sunlight. *See also* NORMALITY (*Normalität*).

ORIGIN (*Ursprung*). 1. "Origin" can be understood in the context of causal **genesis**; this is the sense of the term proper to **psychology**, and Husserl is careful to distinguish his use of "origin" from this sense. 2. "Origin" can

refer to the phenomenological origin of sense in **passive synthesis**; to analyze the origins of sense in this context is to account for how the sense arises in the experience of historical and cultural communities and informs the understanding of **subjects** who inherit that tradition. 3. "Origin" can also refer to the ground for the **presentation** of **objects** and their manner of **givenness**, including those aspects of sense that arise through passive syntheses; in this context, "origin" refers to **transcendental subjectivity**.

"ORIGIN OF GEOMETRY, THE" ("Der Ursprung der Geometrie"). This essay was composed in 1936. It was subsequently edited (and given a title) by **Eugen Fink** and published in 1939 as "Die Frage nach dem Ursprung der Geometrie als intentionalhistorisches Problem" in *Revue internationale de philosophie*. It appears as appendix III in the Husserliana edition of *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie* and as appendix VI in the English translation **The Crisis of European Sciences and Transcendental Phenomenology**. The essay traces the development of geometry as an idealized **science** of **space** from Egyptian practices of land surveying. More importantly, it is an example of a regressive inquiry into the sense-foundations of modern science—in this case, Euclidean geometry—and illustrates how the original **foundations** of science have become lost from view insofar as the original **achievements** are not reactivated. The essay is characterized by its reflection on the essential **historicity** of human **experience**, the formation of **traditions**, which take for granted earlier cultural achievements and build on them, and the role of **language**, especially written language, in objectively fixing and preserving these achievements. *See also* IDEALIZATION (*Idealisierung*).

ORIGINARY (*ursprünglich*, *originär*). Husserl uses the adjectival "originary" as a modifier for "**givenness**" and the adverbial "originarily" as a modifier of "given." What is given originarily is materially equivalent to an originary givenness. These terms refer to that which is given intuitively, given with intuitive content. Husserl uses the term most frequently in relation to **perception**. *See also* CATEGORIAL INTUITION (*kategoriale Anschauung*).

ORTEGA Y GASSET, JOSÉ (1883–1955). José Ortega y Gasset, although he could be considered a phenomenologist only at an early stage of his career, introduced **phenomenology** to Spain and, by extension, Latin America. Ortega was attracted to Husserl's phenomenology understood as a pure **description** of **essences**, and after reading **Ideas** *I*, he introduced this phenomenology into his courses at the University of Madrid. By the end of his career, however, Ortega criticized Husserl for both excessive rationalism and **idealism**.

OTHER (*andere, Fremder*). Husserl uses the term "other" broadly to characterize what is not-I. Hence, all experienced **objects**, from the computer in front of me to other **subjects** to other **cultures** and alien **worlds**, are others. More specifically, however, the expression "the other" is used to refer to another conscious being that is the object of **empathy**. *See also* BODY (*Leib*); CONSCIOUSNESS (*Bewusstsein*); HOMEWORLD (*Heimwelt*).

OTHER-EXPERIENCE (*Fremderfahrung*). The **experience** of another conscious **subject** whether nonhuman or human animal. In his later thought, Husserl expresses a preference for this term over **empathy** (*Einfühlung*) to refer to the experience of other subjects.

P

PAIRING (*Paarung*). Pairing is the unique form of **passive synthesis** or **association** present in the experience of another **subject**. In the course of experiencing, say, a table, a flow of **appearances** is synthesized in an **identification** that grasps the multiple appearances as presenting an identical **object**, a spatial individual. However, in the course of experiencing an animate **body** (*Leib*) as manifesting movement or activity that is neither one's own voluntary and spontaneous movement nor caused by another object, a subject apperceives another conscious life as the source and ground of this movement or activity. This **apperception** involves an analogizing transfer to the other conscious life of the sense of self as a conscious **subject** who governs spontaneous movement and action. The analogizing apperception, which is not an inference, yields the **appresentation** "other **ego**." Insofar as this other ego is an independent conscious life, there can be no identification of self and other. Hence, the experiencing subject "pairs" self and other; the other is experienced as "like me" but also irreducibly "other than me." *See also* ANALOGIZING APPRESENTATION (*analogisierende Apperzeption*); EMPATHY (*Einfühlung*).

PART (*Teil*). A part is anything that is either a **real** component or constituent of the **object** in which it is found or a relational part by which an object finds itself really associated with other objects. Parts are distinguished into nonindependent parts or **moments** and independent parts or **pieces**.

PASSIVE GENESIS (*passive Genesis*). Passive genesis is an **object**'s coming to be in **passive syntheses**. In particular, the **appearance** of objects having certain determinations and relations—as having a certain **objective sense**—without any activity on the part of the cognizing agent is an **achievement** of passive synthesis that relies both on **association** within the **subject**'s **stream of consciousness** and on the **secondary passivity** in which what has been learned from the cognizing agent's **culture** determines the sense of the object for that agent.

187

PASSIVE SYNTHESIS (*passive Synthese*). The activities of **reason** in all its forms—theoretical, axiological, and practical—presuppose the **presentation** of **objects** on the basis of which articulated, **categorial objectivities** are produced. These objects are passively given in synthetic achievements that occur without any explicit articulating or combining activity. The object that is "always already there" for thinking is passively given as an **achievement** of syntheses that disclose the identity in a **manifold** of appearances. The principle of such passive synthesis is **association**, and passive syntheses occur on two levels. The first—the level of primary **passivity**—involves the association of **experiences** belonging to the subject's own stream of experiences, and the second—the level of **secondary passivity**—involves the association of a subject's experiences with those of the intersubjective **communities** of which the **subject** is a member. Hence, secondary passivities incorporate history and tradition, including linguistic and cultural traditions, into the formation of a subject's experience. *See also* PASSIVE GENESIS (*passive Genesis*).

PASSIVITY (*Passivität*). The passivity of **consciousness** is its being affected by **objects** such that objects are presented to it as "already there." The passivity of consciousness is not to be understood in causal terms. The object's being already there is an **intentional achievement** of **passive synthesis**. The term is a relative term; what is actively constituted in one experience can be passively given for another experience. For example, the actively constituted **state of affairs** can be passively given in relation to a second-order **judgment** about that state of affairs. The judgment "The crocuses have come up" can become the passively given state of affairs for the second judgment "That the crocuses have come up is a harbinger of spring." *See also* AFFECTION (*Affektion*); ASSOCIATION (*Assoziation*); SECONDARY PASSIVITY (*sekundäre Passivität*).

PERCEIVE (*wahrnehmen*). *See* PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*).

PERCEPTION (*Perzeption*). *Perzeption* is the direct "perception" of a side or aspect of an **object**. Within the **momentary phase** of a perception (*Wahrnehmung*) as ordinarily conceived, the **moment** of **primal impression** animates sensuous contents and thereby directly presents a genuine **appearance** of the object—more precisely, the genuinely perceived side or aspect of the object. The moment of *Perzeption* is contrasted with the moments of **apperception** (*Apperzeption*) that belong to the same perceptual **experience** (*Wahrnehmung*). The term *Perzeption* is sometimes used analogously for

other, more complex types of intuitive **presence** to denote what is directly, rather than horizonally, presented with intuitive content. For example, Husserl uses *Perzeption* to denote the perceiving of the sensible substrate within **image-consciousness** and to indicate that this perceptual moment does not include the naïve belief in the existence of the subject of the **image**. *See also* HYLETIC DATA (*hyletische Daten*); PERCEPTION (*Wahrnehmung*).

PERCEPTION (*Wahrnehmung*). Perception is an **act** characterized by the direct **appearance** of a **material thing** in space to the perceiving **subject**. In this respect, perception is contrasted with **imagination**, wherein a thing appears through an **image** or likeness. Perception, in other words, is the direct **apprehension** of an **object**. A concrete act of perception (*Wahrnehmung*) includes moments of both **perception** (*Perzeption*) and **apperception** (*Apperzeption*).

More broadly, the notion of perception (*Wahrnehmung*) is used as a general term denoting **intuition**. The more general uses of "perception" and "apperception" involved in this extension to intuitive acts are sometimes replaced by "**presentation**" and "**appresentation**," and their noematic correlates are the presented and the appresented. *See also* ADUMBRATION (*Abschattung*); CATEGORIAL INTUITION (*kategoriale Anschauung*); IMAGE-CONSCIOUSNESS (*Bildbewusstsein*); MAKING PRESENT (*Vergegenwärtigung*); MEMORY (*Errinerung*); PHANTASY (*Phantasie*).

PERFORMANCE (*Leistung*). *See* ACHIEVEMENT (*Leistung*).

PERSON (*Person*). In Husserl's view, persons are natural beings constituted by **transcendental subjectivity**. A person is a human **subject**—an embodied, practical, social, historical, and reflection-capable rational agent. As such, persons are self-responsible to the extent that they reflect on their **beliefs**, **attitudes**, choices, and **actions** and appropriate, modify, or reject them. In this way, persons take ownership of these beliefs, attitudes, choices, and actions; they are self-responsible, responsible for who they are. The appropriated convictions underlie what Husserl calls "**habitualities**" that dispose persons to engage the **world** in determinate ways; they underlie a "style" of living.

Persons encounter the world in the **personalistic attitude** that considers objects as having **value** and practical significance and that views persons as having a mental life, as commanding respect, and as objects of moral concern. Persons engage with other persons in communicative, **social acts**, thereby achieving a social and cultural world. *See also* BODY (*Leib*); CULTURE (*Kultur*); SOCIAL WORLD.

PERSONALISTIC ATTITUDE (*personalistische Einstellung*). The personalistic **attitude** is a **species** of the **natural attitude**, and it is contrasted with the **naturalistic attitude**. Whereas the naturalistic attitude abstracts from the cultural achievements of humans and views the **world** merely as physical nature, the personalistic attitude does not. Especially significant is the fact that the personalistic attitude does not naturalize the **psychic** or mental by approaching it exclusively from the perspective of empirical **psychology**. In the personalistic attitude, one understands the world through the perspective of persons and of personal interactions and relations. One takes account of the cognizing agent's animated **body** (*Leib*) rather than viewing it merely as a natural **body** (*Körper*), and one takes account of the constitutive and communicative activities of the body. Moreover, the world is taken not merely as nature but in all its human **significance**, as the **object** of evaluative and volitional **experiences** and the locus of culturally significant objects that are the **achievement** of human persons.

In the personalistic attitude, physical nature is not absolutized; it is relativized as our **surrounding world** or environment and considered in its relation to the performances and achievements of experiencing subjects. The merely natural world is an abstraction from this personalistic world. This attitude does not yet focus on the **intentional** relation to subjects, as does the **phenomenological attitude**, but it does focus on the person as engaged in the world and the world as lived in our rich, concrete experience. *See also* CULTURE (*Kultur*); INTENTIONALITY (*Intentionalität*); LIFEWORLD (*Lebenswelt*).

PERSONALITY OF A HIGHER ORDER (*Personalität höherer Ordnung*). Husserl claims that genuine communities are constituted as personalities of a higher order. By this he means that the **community** is a unified personality with its own striving, willing, and active life. This life is analogous to that of an individual person; it is directed to a single end, and the willing and acting of the individuals comprised by the community are coordinated with one another and subordinated to the communal willing. Such a community is not reducible to the mere collection of individuals it comprises, nor are its **achievements** reducible to their joint achievements. *See also* SOCIAL WORLD.

PFÄNDER, ALEXANDER (1870–1941). Alexander Pfänder, a prominent student of **Theodor Lipps**, was a member of the **Munich Circle**. By virtue of his age and seniority as well as the fact that he was the first of the group to hold a professorship at the university, he was broadly recognized as the leader of the circle. As a student of Lipps, Pfänder was interested in **psychology**, although not the empirical psychology of his time. His concern was to

develop a descriptive, philosophical psychology and a phenomenological philosophy that would explore not only features of behavior but features of the human personality. He developed a **phenomenology** of the will, explored issues of **motivation** and character and the human **soul**, and lectured on the significance and goals of life. In the period from 1920 to 1927, Pfänder was the de facto editor of the **Yearbook for Philosophy and Phenomenological Research** (*Jahrbuch für Philosophie und phänomenologische Forschung*).

PHANTASY (*Phantasie*). Phantasy is a mode of imagining. It is distinct from **image-consciousness**, which requires a physical basis (such as a picture) and involves a modification of the **perception** of that physical basis such that it is taken as an **image-object**. Phantasy, by contrast, does not have this sensible substrate. It is a **making present** (*Vergegenwärtigung*) that fashions an **object** from sensible materials involved in prior experiences, and it lacks the **bodily givenness** of the object characteristic of perception. There is no positing of the existence of the object, but it is phantasized *as if* existent. Hence, it is not properly in the **world**; it is not situated in worldly **time** or among other objects in the surrounding space. *See also* IMAGE (*Bild, Bildobjekt*); PERCEPTION (*Wahrnehmung*).

PHANTOM (*Phantom*). The phantom is the purely sensible thing. Our experience of **objects** in the **world** grasps them in their full materiality and substantiality as having causal and functional properties along with their **value attributes**. The **experience** of the object as having these properties is rooted, however, in our grasp of the purely descriptive and sensible properties of the thing. The object considered purely with respect to its sensible properties is the phantom. It must be stressed that the phantom, while it can be experienced as such, is essentially an abstract **moment** upon which is founded the **material thing** in its full substantiality and with its full scientific and causal **significance**. Husserl thinks that there are concretely existing phantoms—rainbows, the blue sky, the sun, stars and planets in the night sky—but these examples are themselves troublesome and the experience of concrete phantoms is rare.

PHENOMENAL TIME (*phänomenale Zeit*). Phenomenal **time** is the **temporality** that organizes the flow of subjective **experiences**. It is distinguished from **objective time** that orders the duration or procession of **objects** and that is measurable in units. Alternatively, phenomenal time can be considered the temporality organizing the flow of **appearances**, that is, of objects as appearing to a **subject**'s flowing experiences. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*).

PHENOMENOLOGICAL ANALYSIS (*phänomenologische Analyse*). **Phenomenology** analyzes **experiences** in order to disclose the **eidos**, the essential structures both of the **intentionality** that characterizes experience and of the **objects** as appearing in these **intentional** experiences. Phenomenological or **intentional analysis** aims to provide a **description** of these structures, and it proceeds by way of **eidetic variation** and **eidetic intuition**. *See also* DESCRIPTIVE SCIENCE (*descriptive Wissenschaft, beschreibende Wissenschaft*).

PHENOMENOLOGICAL ATTITUDE (*phänomenologische Einstellung*). Adopted by means of the performance of the **phenomenological reduction**, the phenomenological **attitude** is the reflective attitude in which one carries out **phenomenological analysis**. It attends to the **intentional** correlation between **consciousness** and the **world**, and its interest is in descriptively identifying and evidently grasping **essential** truths about the structures of that correlation. *See also* TRANSCENDENTAL ATTITUDE (*transzendentale Einstellung*).

PHENOMENOLOGICAL CONTENT (*phänomenologischer Inhalt*). Phenomenological content is that which is contained in **experience** simply as lived. It is properly focused in the performance of the **phenomenological reduction**. Husserl's view about what is included in the phenomenological content of experience changed between the first (1900–1901) and second (1913) editions of **Logical Investigations**, the latter of which was published in the same year as **Ideas** *I*. The change arose as a consequence of Husserl's identification of the methodological technique of the phenomenological reduction whose performance is necessary for properly attending to phenomenological content and its structures.

In the first edition of the *Investigations*, where Husserl conceived his project as a **descriptive psychology**, Husserl distinguishes the **real** (*reell*) or descriptive-psychological content of the experience *from* its **intentional content**, and he further identifies the descriptive-psychological content as phenomenological content. The phenomenological content comprises the partial experiences that make up the complex experience along with all those parts that inhere in the subjective **act** itself. In particular, the phenomenological content comprises the **intentional essence** of the act, that is, its **act-quality** and **act-matter**, as well as the sensation contents by means of which the act presents or represents the sensible features of the **object**. On this view, the intentional content of the experience does not belong to its phenomenological content. This phenomenological (descriptive-psychological) content, it should be noted, is distinguished as well from **real** (*real*) content, which is the same content but as thematized by an explanatory **psychology** that understands

this content as belonging to actual, worldly, **psychic** events that are the effects of causal sequences initiated by the objects of experience. Husserl's interest, on the other hand, in phenomenological content is to *describe* the structures that belong to possible, and not merely actual, experience.

In the second edition of the *Investigations* and in *Ideas I*, Husserl expands the notion of phenomenological content to include the intentional content of the experience. He now distinguishes *within* the phenomenological content *between* its real (*reell*) and ir-real (*irreell*) or intentional content. The phenomenological content is now the intentional correlation itself with its real and intentional components. In *Ideas I*, Husserl uses the technical term **noesis** to refer to that **part** of the act that bears its intentional directedness to the object, and he uses the expression "**hyletic data**" to refer to the sensuous contents that are animated by the **intention**. He also uses the technical term **noema** to refer to the intentional content of the act. *See also* DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); IDEAL CONTENT (*idealer Inhalt*); IR-REAL CONTENTS (*irreelle Inhalte*); REPRESENTING CONTENTS (*Repräsentanten*); THEORETICAL SCIENCE (*theoretische Wissenschaft*).

PHENOMENOLOGICAL DESCRIPTION (*phänomenologische Beschreibung, phänomenologische Deskription*). Phenomenological description is concerned to identify the essential structures of **experience** as reflected upon phenomenologically. Hence, it is concerned to describe the experience just as it is experienced or lived without appeal to anything (for example, a cause) or to any principle that is not directly available in the content upon which the investigator reflects. This last requirement is to maintain conformity with Husserl's fundamental principle of **evidence**, the "**principle of principles**." *See also* DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); ESSENCE (*Wesen, Essenz, Eidos*).

PHENOMENOLOGICAL DESTRUCTION (*phänomenologischer Abbau*). *See* DESTRUCTION (*Abbau*).

PHENOMENOLOGICAL EGO (*phänomenologisches Ego*). *See* TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*).

PHENOMENOLOGICAL IDEALISM (*phänomenologischer Idealismus*). *See* TRANSCENDENTAL IDEALISM (*transzendentaler Idealismus*).

PHENOMENOLOGICAL METHOD (*phänomenologische Methode***).** The phenomenological method has four main components: (1) the **phenomenological reduction**, by means of which the **phenomenological attitude** is adopted and the **intentional** correlation between **noesis** and **noema** is thematized while questions regarding **real** (*real*) or actual existence are "**bracketed**" or put out of play; (2) the limitation, without presupposing or aiming at causal **explanation**, to the **description** of the **intentionality** at work in **experience**; (3) **eidetic reduction**, which proceeds by **eidetic variation** and discloses the **essence**, the essential structures, of experience; and (4) **eidetic intuition**, in which is evidently given the structures disclosed by eidetic reduction. *See also* DESCRIPTIVE SCIENCE (*deskriptive Wissenschaft, beschreibende Wissenschaft*); THEORETICAL SCIENCE (*theoretische Wissenschaft*).

PHENOMENOLOGICAL PSYCHOLOGY (*phänomenologische Psychologie***).** Husserl distinguishes phenomenological psychology from both **phenomenology** proper, that is, **transcendental phenomenology**, and from empirical, causal-genetic **psychology**. Phenomenological psychology is distinguished from empirical psychology insofar as the latter is a **theoretical science** concerned with the causal **explanation** of **psychic** events as **real** (*real*) occurrences in the actual **world**. Phenomenological psychology, on the other hand, is a **descriptive science** that takes as its subject matter the **intentional** directedness of **consciousness** to the world. Phenomenological psychology is distinguished from transcendental phenomenology insofar as it does not completely effect the **phenomenological reduction**. While it brackets the existence of the **objects** of experience, it continues to limit itself to the study of psychic events as real (*real*), actual occurrences in the world. Transcendental phenomenology, on the other hand, puts all questions of existence out of play and considers experience as possible experience in order to disclose what is essential not merely to actual, psychological experience but to all possible experience. *See also* BRACKETING (*Einklammerung*); ESSENCE (*Wesen, Essenz, Eidos*).

PHENOMENOLOGICAL REDUCTION (*phänomenologische Reduktion***).** The phenomenological reduction, which Husserl sometimes calls the "**transcendental reduction**" or "**transcendental-phenomenological reduction**," is a methodological device that introduces a particular reflective **attitude** in which the **attention** of the one reflecting is *led back* (*reductus*) from the **object** straightforwardly experienced to the **experience** in which the object is given and of which it is the correlate. The modifier "phenomenological" in this context focuses attention on the "**phenomenon**," the appearing of the object or, alternatively, the object just as it appears. The

phenomenological reduction, therefore, discloses and secures in an apodictic **evidence** the **intentional** correlation as the field for phenomenological research and **description**, and its **bracketing** of questions regarding the actual existence of the experiences on which we reflect and the object of those experiences and its focusing instead on the object just in the manner of its **appearance** has the effect of putting out of play all presuppositions that might arise in our natural experience in which the existence of the object experienced is taken for granted.

The reduction, in brief, suspends the philosopher's participation in the **general positing** or **general thesis** characterizing the **natural attitude**. The universal positing embedded in natural experience is put into question and disconnected not in order to deny the existence of the worldly objects of experience, but in order to hold reflectively this positing as something whose nature is to be examined. Objects are within the scope of the reduction presumed existents still available for reflection and analysis, but their status as objects has been modified such that they now are viewed exclusively in their **being** as objects of the experience in which they are posited. *See also* APODICTICITY (*Apodiktizität*).

PHENOMENOLOGICAL REFLECTION (*phänomenologische Reflexion*, *phänomenologische Besinnung*). Phenomenological reflection is undertaken within the **phenomenological attitude**, which is adopted in the performance of the **phenomenological reduction**.

PHENOMENOLOGY (*Phänomenologie*). Husserl's understanding of the nature of phenomenology developed through various stages, although there is clearly an underlying unity. Phenomenology originally appears in **Logical Investigations** as **descriptive psychology**. Its concern was to describe **psychic** experiences. Since the psychic was characterized by **intentionality**, descriptive psychology was concerned to describe the essential **moments** of intentional **experiences**. However, this early descriptive psychology arrived at its field of study by abstracting the **region** of the psychic or psychological from the **world** in a manner similar to that in which the **natural sciences** abstract the region of material nature from the world. Recognizing that such an account of the psychic and of descriptive psychology meant that he could legitimately describe experiences only in relation to their **real** (*reell*) contents—that is, only in relation to their **noetic** moments—but recognizing also that many of his **descriptions** in fact appealed to objective or **intentional content**—that is, the ir-real (*irreell*) or **noematic** moments—of experience, Husserl recognized as well that his account of knowing required a methodology that allowed him to include the intentional moments of experience

within the field subject to phenomenological investigation. Hence, Husserl developed the methodological conception of the **transcendental-phenomenological reduction**.

The performance of the reduction directs the researcher's **attention** to the intentional correlation between **consciousness** and its **objects** and, more generally, between **subjectivity** and the **phenomenon** of the world. Phenomenology is the **descriptive science** of this domain. Its subject matter is that individual and **absolute concretum** that is **transcendental consciousness** (including both its **real** [*reell*] and **intentional contents**). Phenomenology seeks to identify and relate the essential **moments** and structures of this transcendental consciousness and its intentional experiences. Phenomenology is concerned, therefore, to describe the essential structures of intentionality and the necessary connections among different kinds of experiences insofar as these essential structures and connections are intuitively knowable. Each statement of an **essence** or essential connection is an **a priori** statement in the sense of the **material a priori**.

Phenomenology's analyses are both **static** and **genetic**. **Static phenomenology**, while abstracting from the **temporality** of experience, identifies the moments and structures that belong to a whole of intentional experience and object. **Genetic phenomenology** considers experiences in their temporal dimension and seeks to disclose the origins of experiences in the temporal flux of consciousness. *See also* IDEAL CONTENT (*idealer Inhalt*); IR-REAL CONTENTS (*irreelle Inhalte*).

PHENOMENON (*Phänomen*). Much like the term "**appearance**," there is an ambiguity in Husserl's use of the term "phenomenon," a term drawn from the Greek *phainomenon* (*φαινόμενον*). "Appearance" can refer both to the **act** that is the appearing of the **object** or to the object as appearing, and Husserl's use of "phenomenon" repeats this ambiguity, although he does not use "phenomenon" to refer to the complex of sensation-contents. In the context of Husserl's **phenomenology**, however, the term "phenomenon" can also be understood as having a broader and a narrower meaning. Its broader meaning denotes the **experience** on which the phenomenologist reflects and which is given in **inner perception**. In its broad meaning, the phenomenon comprises the experience with its object. Its narrower meaning denotes the object just as it appears. While this sense alludes to the experience in which the object appears, this allusion, because of the direction of the **intentional** relation, does not turn the researcher's attention to the experience in the way that the broad meaning of "phenomenon" turns the researcher's **attention** to the object given in the experience. *See also* HYLETIC DATA (*hyletische Daten*).

PHILOSOPHICAL ATTITUDE (*philosophische Einstellung*). *See* PHE-NOMENOLOGICAL ATTITUDE (*phänomenologische Einstellung*).

"PHILOSOPHY AS A RIGOROUS SCIENCE" ("Philosophie als strenge Wissenschaft"). The article "Philosophy as a Rigorous Science" was published in the journal *Logos* in 1911 and is often referred to as the *Logos* article. It stands between **Logical Investigations** (1900–1901) and **Ideas** *I* (1913), and it was written after Husserl had recognized the need for the **phenomenological reduction**. Nevertheless, there is little explicitly affirmed of the **transcendental** in this article beyond the suggestion that no empirical **science**—natural or social—could provide a basis for—or replace—philosophy. Instead, the article appears as an extension of the refutation of **psychologism** found in the first volume of the *Investigations* to three other skeptical **relativisms** of the day: **naturalism**, **worldview** (*Weltanschauung*) philosophy, and **historicism**. The extension from psychologism to naturalism is both direct and unsurprising since **psychology** is itself an empirical science to which some have attempted to reduce philosophy. The extension into the critique of a philosophical position rooted in a **human science** (*Geisteswissenschaft*) is, however, novel.

Historicism is criticized on the ground that it anchors itself in the empirical life of the **spirit**. Insofar as it is grounded in a nonnaturalized conception of mind, it is opposed to naturalism. But insofar as it is grounded in the empirical, it resembles naturalism and is inadequate to serve as a basis for or to replace a genuine philosophy. For Husserl, historicism involves an explicit relativism since it ties the **truth** of any **proposition** to the historical circumstances in which the proposition is expressed. A *Weltanschauung* philosophy differs from historicism in that it lacks the explicitly relativistic view that the truth of a proposition is a function of its historical circumstances. Instead, the worldview philosophy asserts its own factual, historical, and perspectival view as true for all; what it acknowledges, on the one hand, as perspectival and particular, is asserted as universal, and this, in Husserl's eyes, is another form of skeptical relativism despite its denial of **skepticism**. *See also* DILTHEY, WILHELM (1833–1911).

PHILOSOPHY OF ARITHMETIC (*Philosophie der Arithmetik*). Husserl's first significant publication, the *Philosophie der Arithmetik*, which was published in 1891, is an extension of the work Husserl undertook in his *Habilitationsschrift* "Über den Begriff der Zahl" (**"On the Concept of Number,"** 1887). Whereas the earlier work had focused on **descriptive-psychological** accounts of the experience of **cardinal numbers**, Husserl now seeks to extend his discussion in order to clarify in general the relations between **mathematics** and **logic**. In particular, he considers the possibility,

one that he will explore over his entire career, that a philosophical account of mathematics and logic can provide the foundation for all other **theoretical sciences**. Such an account could serve as a theory of **science** in general. What is novel in the *Philosophy of Arithmetic* is Husserl's commitment to the idea that the radical grounding of mathematics is a philosophical, rather than a mathematical, task.

Husserl aims to provide a descriptive-psychological account of those **experiences** that are sufficiently secure to provide **evidence** for mathematical claims and to provide accounts of how other, more complex experiences are rooted—even when the rooting is not deductive in character—in these secure experiences. In order to achieve this aim, Husserl first describes the mental acts in which we are conscious of cardinal **numbers**. He divides the discussion into an account of the "authentic" or direct experience of the first few cardinal numbers (up to, approximately, 12) and an account of the "inauthentic" or **symbolic** representation of the larger cardinals. One "authentically" experiences a number in a colligating or collecting **act** that, first, grasps a **multiplicity**, without regard to the particular nature of its members, as a unified group that is the **object** of a unitary interest and, second, grasps the connection among the objects so given. This act of **collective combination** of mere "somethings" grasps the determinate number instanced by the unified group as "something *and* something *and* something *and* so on." Husserl's treatment of the larger cardinals, however, was very different. For these, Husserl took the connections between the acts that run through the counting series as a **symbol** of the collective combination among the objects of those acts.

Husserl adopted cardinal numbers as his starting point because he had hoped in part to ground mathematical experience in the experience of the cardinal numbers. Even in writing the book, however, Husserl changed his mind, for he states in the preface that the **concept** of the cardinal numbers is *not* the fundamental concept. Moreover, by the time of the publication of the work, Husserl was already dissatisfied with the analysis of the "inauthentic" **presentation** of the higher cardinal numbers for the reason that they were guilty of **psychologism**.

While the discussion of number forms the heart of *Philosophy of Arithmetic*, Husserl is also concerned to analyze two other concepts central to our understanding of number, in particular, and arithmetic, in general. Those concepts are "more" and "less." These are very complicated relational concepts requiring at once that a **subject** have in mind two determinate totalities presenting two numbers (say, three and five) and a third experience in which five's surpassing of three (by two) is recognized. Hence, the subject experiences three (*a* and *a* and *a*), five (*a* and *a* and *a* and *a* and *a*), and five's being (two) more (*a* and *a* and *a/a* and *a*). A comparable account is provided for "less."

Finally, Husserl's discussion of the "symbolic" character of the inauthentic grasp of numbers led him to consider a more general question about the use of symbols in mathematics and logic. In particular, he wondered how the physical symbols used in arithmetical thinking and in mathematical notation come to represent numbers and number relations that are not and cannot be authentically presented. His concern with this question led to a much broader, logical concern about the nature of symbolic representation and "inauthentic" thinking of the sort found in all, and not merely the arithmetical, sciences. Consequently, after the publication of *Philosophy of Arithmetic*, Husserl's attention turns primarily to logic and epistemology, the result of which was the publication in 1900–1901 of **Logical Investigations**.

PICTURE-CONSCIOUSNESS (*Bildbewusstsein*). *See* IMAGE-CONSCIOUSNESS (*Bildbewusstsein*).

PIECE (*Stück*). A piece is an independent **part** that can exist apart from the other parts with which it forms a **whole** and, therefore, of the whole of which it is a part. Husserl sometimes discusses this distinction in ontological terms, while at other times he discusses it in presentational terms. Hence, a piece is an independent part whenever it is an element of a **presentation**-complex that can by its nature be presented apart from the other parts forming that complex whole. Husserl recognizes that the separated piece is not presented without any change in its **sense**; for example, the leg of the table separated from the table is, properly speaking, no longer the leg of the table but just the piece of wood or metal with its properties. However, the point Husserl is interested to make is that there is a continuity in the material properties belonging to the part as incorporated into the whole and to the part as separated. The leg of the table is separately presented with the same sensible and material properties that it had as a part of the table, that is, as a piece of wood or metal, round or square, of a certain length, and so forth, but apart from its functional property as supporting the tabletop.

This continuity in the properties belonging to the part both in the whole and separated from it is sufficient to establish the identity of the part. Its capacity for separate **presentation**, even if with an altered sense, indicates its independence. The part can exist as a sensible, material object apart from its function, even though, when separated, it is properly speaking a leg of a table in name only. Hence, Husserl calls a "piece" any part that is independent relative to the whole *W* of which it is a part. A piece, when separated from its whole, becomes a whole in its own right, a **concretum**. *See also* MOMENT (*Moment*).

POLIN, RAYMOND (1911–2001). Raymond Polin, almost alone among French phenomenologists, devoted substantial work to descriptive work in phenomenological **axiology**. He published three books in the area: *La création des valeurs* (*The Creation of Values*), *La compréhension des valeurs* (*The Comprehension of Values*), and *Du laid, du mal, du faux* (*On the Ugly, the Evil, and the False*).

POLYTHETIC (*polythetisch*). Whereas **monothetic** experiences have a single directedness, the **intentional** rays in a polythetic **synthesis** are compound; they are directed to more than one "**object**" at once. In an explicative **judgment**, for example, the judging is directed both to the object about which it judges and the property or attribute it predicates of it, and in a relational judgment, the judging is directed to the various objects united by the relation. Similarly, in **acts** of **emotion**, the **subject**, say, fears an object or **state of affairs** with respect to particular features it exhibits, and in acts of preference, two objects are brought into an evaluative relation. Acts of **volition** are also polythetic insofar as they involve a direction, say, to a realizable state of affairs preferable to the present state, or they involve an action to be undertaken for someone else's sake.

Polythetic acts can be transformed into monothetic acts when the articulated object of the polythetic **act** is taken as a **unity**. For example, the judgment "The weather is stormy" is the correlate of a polythetic synthesis wherein **attention** is directed both to the weather and its storminess. The judgment, however, can be **nominalized**, in which case it is grasped in a monothetic experience whose correlate is the **situation** "that the weather is stormy" and this nominalized judgment can itself become the subject of a new judgment, a new polythetic experience.

POSITING ACT (*setzender Akt*). A positing **act** is an **objectifying act** that intends or means its **object** as actually existent, for example, **perception** and **memory**. *See also* NONPOSITING ACT (*nichtsetzender Akt*).

POSITION-TAKING (*Stellungnehmen*, *Stellungnahme*). Husserl uses terms that can have the rather weak force of "opinion" or "comment" in a technical way to indicate a significantly stronger notion. In its broadest sense, a position-taking is to "take S as p" in the manner of a **perception** (*Wahrnehmung*) with its attendant **belief** in the existence of the **object** as perceived. In a narrower sense, a position-taking is an **act** founded on such simple "takings." Hence, in the narrower sense a position-taking is a "taking" founded on a perception, for example, the act of simply valuing an object in a certain way (*Wertnehmung*) or, even more precisely, framing a **judgment** about the object, whether that judgment be cognitive, axiological,

or practical. Position-takings in general are **achievements** of a certain kind of act that involve taking an attentive stance toward an object in the light of particular interests and grasping the object in a particular manner in the light of that stance and interest. *See also* EVALUATION (*Bewertung, Auswertung*); FOUNDATION (*Fundament, Fundierung, Begründung*); JUDGE (*urteilen*); VALUE APPERCEPTION (*Wertnehmung*).

POSITIVISM (*Positivismus*). In its proper sense, positivism is taking things to be just as they present themselves. This formulation evokes both the **principle of principles** and Husserl's notion of **evidence**. It is in this sense that Husserl says that phenomenologists are the "true positivists." In its improper sense, positivism is the view that **natural science** comprises all of **knowledge**, that the only genuine form of knowledge is based on natural phenomena, found in the positive, natural sciences, and verified by experimental methods. This view can also be called **scientism**. It takes the scientific study of a limited **region** of the **world** as a philosophical position that is universal in its scope.

POSSIBILITY (*Möglichkeit*).
1. In its ontological meaning, possibility refers to the compatibility and consistency of **parts** in the formation of a **whole**. An **object** is impossible insofar as the parts that are proposed to belong to it are incompatible, failing to form a consistent whole. An object is possible, on the other hand, insofar as its parts are compatible and do form a consistent whole. The laws of **formal ontology** and, further, of regional ontologies govern the compatibility and consistency of parts within a whole.
2. In its phenomenological meaning, possibility refers to the posited **mode of being** of the object. In this context, "possible" is contrasted not with "**real**" but with "**actual**" (*wirklich*), that is, actually existent.
3. In another phenomenological meaning, possibility refers to what can arise in the continuing course of **experience**. In this regard, there is a distinction between open and closed possibilities. **Open possibilities** are those that cohere with the previous course of experience, while closed possibilities are those that do not.

See also ACTUALITY (*Aktualität, Wirklichkeit*); PREDELINEATION (*Vorabgrenzung*); REGIONAL ONTOLOGY (*regionale Ontologie*).

PREDELINEATION (*Vorabgrenzung*). A predelineated **possibility** is the **open possibility** most suggested by the previous course of **experience**. Every experience demarcates a set of possibilities most likely to arise in the continuing course of the experience. These possibilities belong to the **horizon** of the experience in which the possibilities are predelineated.

PREDICATE (*Prädikat*). "Predicate" is a logical **category** belonging to formal grammar. A predicate is a property or attribute that is said to belong to the **object** that is the **subject** of the **proposition** in which the attribution is made. This attribution takes the form of a **judgment** in which the relation between subject and predicate is articulated. *See also* PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

PREDICATIVE (*prädikativ*). A predicative **experience** is one involving a judging **act** in which something is asserted (or denied) of some **object**. The predicative experience, that is, the judging act, constitutes an articulated **state of affairs** in contrast with the unarticulated **situation** encountered by the **subject** and founding the **judgment**. *See also* FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); JUDGE (*urteilen*); PREDICATE (*Prädikat*); PRE-PREDICATIVE (*vorprädikativ*).

PRE-PREDICATIVE (*vorprädikativ*). A pre-predicative **experience** underlies the predications involved in **judgments** but does not yet explicitly articulate the relation between **subject** and **predicate**. For example, in **perception**, by virtue of the structure of the **noematic sense**, an **object** S—a house, say—is experienced as p—say, white. This sense underlies that of the judgment "S is p"—"the house is white"—in which the relation first grasped in perception is explicitly articulated. *See also* PREDICATIVE (*prädikativ*).

PREREFLECTIVE *COGITO* (*vorreflexeves cogito*). *See* PREREFLECTIVE CONSCIOUSNESS (*vorreflexives Bewusstsein*); SELF-AWARENESS (*Selbstbewusstsein*).

PREREFLECTIVE CONSCIOUSNESS (*vorreflexives Bewusstsein*). Prereflective **consciousness** is the awareness of self that accompanies any consciousness of an **object**. It is, by virtue of the structure of **inner-time consciousness**, intrinsic to all **intentional** experience and is, therefore, a matter of **intentionality**. *See also* SELF-AWARENESS (*Selbstbewusstsein*).

PRESENCE (*Gegenwart, Präsenz*). The term "presence," generally speaking, refers to the presence of an **object** to **consciousness** in the temporal present, that is, in the **momentary phase** of consciousness. The term is used in both narrow and broad senses. In the narrow sense, it refers to what is genuinely or intuitively present in the **primal impressional** phase of the experience, while **retention** and **protention** re-present or make present absent sides of the experienced object. In this narrow sense, presence is the opposite of **absence**. More broadly, the term is used more to refer to an object intuitively present in a concrete, intuitive **experience** such as a **perception** or other **fulfilling intention**. Such experiences combine the narrow sense of presence with that of absence. The perception of a house, for example, presents (in the restricted sense) a sensed side of the house and presents (in the broader sense) the house with both its sensed and unsensed sides.

Finally, and more broadly still, the term can be used to refer to an absent object re-presented in, say, **memory**, or to an object made present in an **empty intention**, for example, an expectation, or to a **state of affairs** made present in an empty **judgment**, and so forth. Hence, the term is used in its broadest sense for all the different kinds of experience simply to refer to the object of awareness. *See also* FULLNESS (*Fülle*); INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*); JUDGE (*urteilen*); LIVING PRESENT (*lebendige Gegenwart*); MAKING PRESENT (*Vergegenwärtigung*); PRESENTATION (*Gegenwärtigung*).

PRESENTATION (*Gegenwärtigung*). Husserl uses the term *Gegenwärtigung* to designate the subset of **presentations** (*Vorstellungen*) that present an **object** originally, that is, intuitively. Such a presentation intuitively presents (*gegenwärtigt*) an object by virtue of the fact that it comprises filled **intentional** moments originally and directly presenting (*gegenwärtigend*) a side or aspect of an object. Other moments in the **act** make present or re-present (*vergegenwärtigt*) those sides and aspects of the object that are not originally and directly present. Hence, while the concrete act or presentation directly and originally presents its concrete object, not every **moment** within the act originally makes present its correlate, that is, the side or aspect of the object to which it is directed. *See also* APPERCEPTION (*Apperzeption*); FULL INTENTION (*gefüllte Intention*); FULLNESS (*Fülle*); INTUITION (*Anschauung*); MAKING PRESENT (*Vergegenwärtigung*); PERCEPTION (*Perzeption*).

PRESENTATION (*Vorstellung*). Husserl identifies numerous senses of the term "presentation" (or representation, as *Vorstellung* is sometimes translated), a fact that indicates the danger in the use of the word and that in part motivates Husserl's language of "**objectifying act**." The senses important for

logic and the theory of **knowledge** are (1) a presentation is the **act-matter** by virtue of which an object is presented in a determinate manner, as such and such; (2) a presentation is a "mere presentation," that is, a qualitative modification of **belief** such that the existence of the object is neither posited nor denied; (3) a presentation is a **nominal act**; (4) a presentation is an objectifying act; and (5) a presentation is an **intuition** of the presented **object**.

Among these logical senses, the first and the fourth are primary. A presentation, in other words, is an act that presents an object to an experiencing **subject**, an objectifying act; presentations in this sense are on a par with and include perceptions, judgments, memories, and the like. Such objectifying acts by virtue of their matter present the object in a determinate manner, as such and such. The presentation in this latter sense underlies the concrete act whether it is a "mere" presentation (in the sense of a nonpositing objectifying act), a positing objectifying act, a complex act that includes either categorial or nonobjectifying moments (for example, an **emotion**), or an intuition, whether simple or categorial.

Husserl also identifies additional, ordinary senses of "presentation": (6) an imagining or remembering (as opposed to a perceiving); (7) a physical **image** of a thing, such as a painting; (8) a representation (*Repräsentation*) that provokes presentations and does duty for them, that is, a **sign**, whether a depiction or a linguistic sign; (9) an image; (10) a presented object; (11) a content of **consciousness**; (12) an opinion.

Husserl believes that these equivocations in the term "presentation" are dangerous. Most important is to isolate those that are important for logic and the theory of knowledge (that is, senses 1–5) from the everyday uses and to use the logical senses clearly and distinctly. *See also* CATEGORIAL ACT (*kategorialer Akt*); CATEGORIAL FORM (*kategoriale Form*); CATEGORIAL OBJECT (*kategoriale Objekt*); CATEGORY (*Kategorie*); POSITING ACT (*setzender Akt*); POSITION-TAKING (*Stellungnehmen, Stellungnahme*); PRESENCE (*Gegenwart, Präsenz*).

PRESENTIATION (*Vergegenwärtigung*). *See* MAKING PRESENT (*Vergegenwärtigung*); PRESENTATION (*Gegenwärtigung*); REPRESENTATION (*Repräsentation*); REPRESENTATION (*Vorstellung*).

PRESENTIFICATION (*Vergegenwärtigung*). *See* MAKING PRESENT (*Vergegenwärtigung*); PRESENTATION (*Gegenwärtigung*); REPRESENTATION (*Repräsentation*); REPRESENTATION (*Vorstellung*).

PRESENTING CONTENTS (*darstellende Inhalte*). *See* HYLETIC DATA (*hyletische Daten*).

PRESENTING SENSATIONS (*darstellende Empfindungen*). *See* HY-LETIC DATA (*hyletische Daten*).

PRESUPPOSITIONLESS (*voraussetzunglos*). Husserl's **ideal** of a pre-suppositionless philosophy can be understood in two ways. The first is to achieve a philosophy absolutely free of all presuppositions, a philosophy that secures itself against all challenges. This conception of a philosophy without presupposition is tied to Husserl's methodological doctrine of the **phenomenological reduction**, which is designed to put the straightforward **natural-attitude belief** in the existence of the **world** and the **objects** within it, as well as our acceptances of the **truth** of our judgments about them, out of play. While Husserl says the reduction "**brackets**" the objects of **experience** all at once in a single methodological move, it is difficult to see how this is reconciled with his "ontological" definitions and accounts of, say, fact and **essence**, at the beginning of **Ideas** *I*. There is, therefore, reason to believe that this impossible ideal of presuppositionlessness was not Husserl's real intent. The point of a presuppositionless philosophy is, perhaps, to test continually all presuppositions against the **evidence** available in a reflection upon **intentional** experience and the grasp of the **a priori**, essential structures thereof. *See also* ESSENTIAL INSIGHT (*wesentliche Einsicht*); TRANSCENDENTAL REDUCTION (*transzendentale Reduktion*).

PRIMAL CONSTITUTION (*Urkonstitution*). Primal or primordial **constitution** takes place within the **primal impression**. Husserl often uses this expression to refer to the "constitution" associated with the **apprehension** by primal impression of **hyletic data**.

PRIMAL IMPRESSION (*Urimpression*). Primal impression is the **moment** within the **momentary phase** of **consciousness** that intends the **now-phase** of **experience** in subjective or **phenomenal time** and, by virtue of that, the presently **intended object**. *See also* INNER-TIME CONSCIOUS-NESS (*inneres Zeitbewusstsein*); LIVING PRESENT (*lebendige Gegenwart*); PRESENCE (*Gegenwart, Präsenz*).

PRIMAL INTENTIONALITY (*Urintentionalität, ursprünglich Intentionalität*). *See* INSTINCT (*Instinkt*).

PRIMORDIAL (*primordial*). Husserl equivocates with the term "primordial," although the equivocation is necessary and essential. In particular, the term is used to refer to the most original forms of **constitution** either within a phase of experience or within a concrete experience. Hence, the term is

used to refer both to **primal constitution** within the **living present** or to the constitution achieved by a perceptual **objectifying act**. *See also* PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*).

PRINCIPLE OF PRINCIPLES (*das Prinzip aller Prinzipien*). The principle of principles is the central epistemological principle governing Husserl's philosophy. The principle states that **intuition** is what legitimizes cognition, that everything intuitively presented is to be accepted as true as it presents itself and only so far as and in the manner in which it presents itself. This principle underlies Husserl's notion of **evidence** and his conception of **reason** as the striving for evidence.

PROPOSITION (*Satz*). The proposition is the **noematic sense** (*noematische Sinn*) of a judging **act**. The judging act is directed in the first place to the **object** about which we judge and its determinations and relations. To be directed to the object and its determinations and relations is, in general, to be directed to a categorially formed complex, that is, a **state of affairs**. The **categorial form** is not available to simple **perception** but becomes available in continued inspections of the object and the thoughtful articulation and judging activity based thereon.

In judging, one's **attention** remains turned to the identical, objective state of affairs rather than any logical reality called the judgmental content or proposition. However, one can reflectively direct one's attention to the judged as such, to the judged state of affairs precisely as supposed in the judging; one might do so, for example, in those cases where one doubts the **truth** of the **judgment**, neutralizes one's acceptance of it, and critically reflects upon it. In such a case, the state of affairs as supposed is not something one posits for oneself; one simply considers it for confirmation or disconfirmation as the state of affairs supposed and affirmed by the person making the judgment. Hence, the judgment takes on a double character: the ontological character of the categorially formed, judged state of affairs, and the logical character of the judgment merely as such, the supposition as supposed, that is, the proposition in the logical sense.

The intended state of affairs and the proposition are properly distinguished, therefore, by means of a difference in the way the meant **objectivity** is focused. In the straightforward, **natural-attitude** focus on objects and the **world**, one apprehends the **categorial object** or state of affairs as such; in the critical focus on the state of affairs as supposed, that is, on the supposition itself, one apprehends the judgment or proposition, more precisely, the noematic sense of the intended state of affairs, although it is only in a **phenomenological reflection** that one can recognize that the logical proposition is also the **sense** (*Sinn*) of the judging. The logical proposition also serves as the

meaning (*Bedeutung*) of the declarative sentence expressing the judgment. *See also APOPHANSIS* (αποφανσις); CATEGORIAL ACT (*kategorialer Akt*); JUDGE (*urteilen*); LOGIC (*Logik*); NEUTRALIZATION (*Neutralisierung*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

PROPOSITIONAL ACT (*propositionaler Akt*). In the broadest sense, a propositional **act** is any judging act. More narrowly, however, a propositional act is a critically reflective act that intends a **proposition**, that is, a supposed **state of affairs** just as supposed, in order to determine its **truth** or falsity or to consider its logical relation to other propositions. It is a modification of the originally straightforward judging act that intends the articulated state of affairs. *See also* JUDGE (*urteilen*); JUDGMENT (*Satz*); JUDGMENT (*Urteil*); LOGIC (*Logik*).

PROTENTION (*Protention*). Protention is that phase within the **momentary phase** of **consciousness** or **living present** that intends yet-to-come phases of **experience**. *See also* ABSOLUTE CONSCIOUSNESS (*absolutes Bewusstsein*); INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*); PRIMAL IMPRESSION (*Urimpression*); RETENTION (*Retention*).

PROTO-INTENTIONALITY (*Proto-Intentionalität, ursprüngliche Intentionalität*). *See* INSTINCT (*Instinkt*).

PSYCHIC (*psychisch*). The psychic is contrasted with the physical. In **Logical Investigations**, what essentially characterizes the psychic (or psychical phenomena) is **intentionality**. In later works, Husserl's account of the psychical, that is, of **consciousness**, becomes more complex, and the account of intentionality is inseparably tied to accounts of **inner-time consciousness**, **self-awareness**, **subjectivity**, and **intersubjectivity**. *See also* ACT (*Akt*); INTENTIONAL ACT (*intentionaler Akt*); SPIRIT (*Geist*).

PSYCHICAL ACT (*psychischer Akt*). A psychical act is simply an **act**. The qualifier "psychical" reinforces the view that the one reflecting on acts, whether from a **psychological** or **phenomenological** perspective, is reflecting on a **psychic** or mental **phenomenon** rather than a merely physical activity. *See also* INTENTIONAL ACT (*intentionaler Akt*); SPIRIT (*Geist*).

PSYCHOLOGICAL CONTENT (*psychologischer Inhalt*). *See* REAL CONTENTS (*reelle Inhalte*).

PSYCHOLOGICAL EGO (*psychologisches Ego***).** The psychological **ego** is the "I" that exists in the **real** (*real*) **world**. The psychological ego is made an **object** in **psychological reflection** and is studied in the science of **psychology**. *See also* PHENOMENOLOGICAL PSYCHOLOGY (*phänomenologische Psychologie*); PSYCHOLOGICAL SUBJECT (*psychologisches Subjekt*).

PSYCHOLOGICAL REFLECTION (*psychologische Reflexion***, *psychologische Besinnung***).** Psychological reflection differs from **phenomenological reflection** or transcendental reflection insofar as it is not undertaken within the **phenomenological attitude**. While the psychologist does not participate in the positings accepted by the **subjects** of psychological reflection, the psychologist does not suspend his or her own participation in the positing of the **real** (*real*) **world** in which the mental events and behaviors of the subjects studied occur. *See also* PHENOMENOLOGICAL REDUCTION (*phänomenologische Reduktion*); POSITING ACT (*setzender Akt*); PSYCHOLOGY (*Psychologie*).

PSYCHOLOGICAL SUBJECT (*psychologisches Subjekt***).** The actual, worldly, **subject** of experience is the psychological subject. The psychological subject is contrasted with the **transcendental subject**. While the psychological subject is the same subject as the transcendental subject, that single subject is grasped as psychological in a natural (psychological) reflection and as transcendental in a philosophical or **phenomenological reflection**. Moreover, in **self-awareness** the psychological subject is constituted or disclosed as a **real** worldly entity by the transcendental subject that not only makes possible all **experience** but also constitutes the **world** in which the psychological subject is located. *See also* CONSTITUTION (*Konstitution*); PSYCHOLOGICAL EGO (*psychologisches Ego*); TRANSCENDENTAL SUBJECTIVITY (*transzendentale Subjektivität*).

PSYCHOLOGISM (*Psychologismus***).** Psychologism maintains that the theoretical discipline underlying the normative and practical or technological dimensions of **logic** is **psychology**. This view entails that the logical laws governing thought are fundamentally the psychological laws that govern acts of thinking. Husserl criticizes psychologism on four interrelated grounds: (1) psychologism reduces the **ideal** and objective **meaning**-content that is logic's concern to a **real**, subjective, psychological content; for example, psychologism reduces the judgment's "content," that is, the **proposition**, to an aspect of the **act** of judging; (2) psychologism reduces the necessary laws governing thought to the contingent laws governing psychological acts; (3) psychologism reduces the exact laws of logic to inexact psychological laws; and (4)

psychologism reduces the **a priori** laws of logic to **a posteriori** psychological laws. Husserl argues in the "Prolegomena" to **Logical Investigations** that psychologism is a **skeptical relativism** that is self-refuting.

PSYCHOLOGY (*Psychologie*). Psychology is a **regional ontology**. Psychology abstracts the **region** of the **psychic** or mental from the **world**. In one form, it is an explanatory or **theoretical science** that explains the connections obtaining among different **acts**. In another form, it is a **descriptive science** that seeks to identify the essential structures of psychic **experiences**. It was the **descriptive psychology** of **Franz Brentano** that attracted Husserl's interest in clarifying the **essence** of **intentional** experience and that served as the immediate predecessor of **phenomenology**.

PURE ANALYTICS (*reine Analytik*). Husserl uses this term to refer to that part of **formal logic** (understood as combining both **apophantic logic** and **mathematical logic**) that is concerned to identify the possible forms for the combination of meanings in **judgment** and of judgments in arguments. It includes the first and second levels of **logic**, that is, **pure logical grammar** and the **logic of consequence** or noncontradiction. As such, it is governed by the kind of **evidence** that Husserl calls "**distinctness**." It does not encompass the interest in cognition that characterizes logic in the complete sense, that is, the sense that includes the third level of logic, the **logic of truth**, and that serves as a theory of **science** in general.

PURE LOGIC (*reine Logik*). Pure **logic** is the theoretical discipline that, according to the doctrine of **Logical Investigations**, underlies the normative and methodological dimensions of logic. Pure logic, in other words, is the philosophical discipline that will serve as a theory of **science**. Such a theory, fully worked out, would identify and define, first, both **meaning-categories** (*Bedeutungskategorien*) and **object-categories** (*Gegenstandskategorien*) and, second, their law-governed combinations. In the case of **meanings**, for example, pure logic would identify the laws governing the combination of meanings into **propositions**, **arguments**, and **theories**. Third, pure logic would identify the pure **form** of **theory-forms** and correlatively of what Husserl calls a "**manifold**." Pure logic would also provide an account of how these meaning-structures truthfully disclose the **world** that science seeks to describe. Finally, pure logic would provide an account of how meanings stand in a relation to (possible) minds. On this view, philosophical logic is inseparable from both **phenomenology** and **ontology**. This double relation is more fully worked out in **Formal and Transcendental Logic**, where Husserl explores the grounding of pure logic in **transcendental subjectivity** as well as the **unity** of **formal logic** and **formal ontology**.

Husserl distinguishes two different approaches in the tradition that makes up the science of formal logic. The first is the Aristotelian logic that examines the **apophansis**, the assertive **judgment** in which something is predicated of or in a **subject**. Emptying such judgments of their material content discloses the logical forms of judgments and underlies the account of the formally valid possibilities for the combination of judgments in arguments. The second approach is found in **mathematical logic**. **Franciscus Vieta**'s development of the **formalization** appropriate to algebra allows us to speak of form as that which is applicable to anything at all. **Gottfried Leibniz**'s **mathesis universalis** attempts to unite **apophantic logic** and mathematical logic in a single science, but, according to Husserl, Leibniz does not give an adequate account of how this unity is achieved. It is in the light of this broader conception of *mathesis universalis* that Husserl interprets the new mathematical logic—the mathematics of sums and sets and relations—as formal ontology.

Formal ontology, then, as the formal theory of **objects** is characterized first by its contrast with formal apophantic logic. The latter is a formal theory of science, a unified theory that would govern any theoretically explanatory, nomological, and deductive science. The initial task of a formal apophantic logic is to identify precisely those forms essential to such an undertaking, that is, the meaning-categories that belong to judgments, their structure, and their combinations. Hence, formal apophantic logic would develop our understanding of the notions of judgment or proposition, subject, **predicate**, **syllogism**, and so forth. In addition, however, and on the other hand, we find a correlative set of forms—"object-categories" such as object, **state of affairs**, unity, plurality, relation, set, ordered set, combination, and connection. While there are two groups of categories and laws appropriate for each group, pure logic is ultimately the unity of formal apophantics and formal ontology.

All this remains inchoate in *Logical Investigations*, where Husserl introduces the **idea** of pure logic. In the *Investigations*, it is in its apophantic character that pure logic serves as the theory of science and is the theoretical discipline underlying the normative and methodological dimensions of logic. It is only in *Formal and Transcendental Logic* that Husserl more fully develops the correlative notion of formal ontology and only there with the development of the notion of **transcendental logic** that Husserl fully realizes the unity of formal apophantics and formal ontology and their common grounding in transcendental subjectivity. *See also* PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

PURE LOGICAL GRAMMAR (*reine logische Grammatik*). Pure logical grammar comprises the set of **a priori** and **formal** laws that regulate the combination of **meanings**—both **independent** and **nonindependent**—into

new unified meanings. Generally speaking, the laws of pure logical grammar are the syntactical rules that govern the composition of a well-formed **proposition**. The importance of the rules of pure logical grammar is magnified in those cases where the propositions so formed are not purely formal **analytic** propositions. Where material combinations come into play, certain complex meanings are impossible, that is, the meanings cannot be combined into a unified material meaning. The impossibility concerns, more precisely, the impossibility of combining the **meaning-categories** (*Bedeutungskategorien*) under which the meanings in question fall. The formal laws of pure logical grammar, in other words, do not involve totally free variables, but different variables are bound to particular semantic categories. In **Logical Investigations**, for example, Husserl distinguishes between nominal and adjectival materials and indicates that an adjectival material cannot be substituted for a nominal material in a propositional **form** (although **nominalization** of the adjectival material is possible). In **Formal and Transcendental Logic**, Husserl identifies substantivity and adjectivity (specified as either propertiness or relationality) as fundamental categories, and it is to these that the notions of nominal and adjectival meaning-categories correspond. Pure logical grammar, then, is concerned to identity those forms according to which meanings belonging to meaning-categories having a defined a priori position in the realm of meanings can be brought into a complex, unitary meaning. *See also* COUNTERSENSE (*Widersinn*); NONSENSE (*Unsinn*); PURE LOGIC (*reine Logik*).

Q

QUALITY. *See* ACT-QUALITY (*Akt-Qualität*).

R

REAL (*real*). The real is that which is **actual** as a physical entity or one of its components, or as a psychological entity (the "**soul**") or one of its components or **experiences**. "Real" is properly contrasted with "**ideal**" and "ir-real." *See also* IR-REAL CONTENTS (*irreelle Inhalte*); POSSIBILITY (*Möglichkeit*).

REAL (*reell*). The real (*reell*) is that which is an inherent component of an **experience** or **act**. *See also* IR-REAL CONTENTS (*irreelle Inhalte*).

REAL CONTENTS (*reelle Inhalte*). The **real** (*reell*) contents of an **act** are the contents inhering in the act. Real contents are contrasted with ir-real (*irreelle*) or **intentional contents**. In the theory of **intentionality** presented in **Logical Investigations**, the real (*reelle*) components of an act are its psychological contents, namely, its **act-quality**, its **act-matter**, and its presenting (sensuous) or **representing contents**. In the later theory of intentionality as presented in **Ideas**, the real components of an act are the **noesis** and the *ὕλη* (*hulē* or *hylē*) or **hyletic data**. *See also* IR-REAL CONTENTS (*irreelle Inhalte*); REAL (*real*).

REALISM (*Realismus*).
1. Husserl has a realistic conception of our natural **experience**, but this realism is not a philosophical theory that arises as the conclusion of a philosophical argument. Instead, Husserl believes that our experience occurring in the **natural attitude**, including our scientific experience, has a realistic presumption at its core. This realistic presumption is what Husserl calls the "**general thesis**" of the natural attitude, and it posits the **world** as a single spatiotemporal and factually existent **actuality** to which both the experiencing **subject** and the **object** of its experience belong.
2. As a philosophical doctrine, realism typically arises in contrast to different antirealisms that deny the presumptive realism of the natural attitude. Metaphysical realism, for example, denies that the objects of

215

our experience are in any sense mind-dependent. Husserl's **phenomenological reduction** means that the philosopher as a philosopher takes no stance toward the existence or nonexistence of the object as experienced (although she is concerned to account for those experiences in which we assert one or the other position).

For Husserl, then, realism is the presupposition of our natural and straightforward experience, but he rejects both metaphysical realism and metaphysical **idealism** as philosophical theories. Moreover, Husserl is difficult to classify when it comes to epistemological idealism or semantic antirealism, primarily because his **transcendental phenomenology** rejects the terms in which these positions are cast. The former view claims that we cannot know things as they are in themselves, that we can attain no **knowledge** of mind-independent reality, while the latter view claims that linguistic **expressions** do not refer beyond themselves to referents whose nature is not fully determined by **language** itself. From a psychological perspective, Husserl denies that we know only our own ideas, even while from a philosophical or transcendental perspective he acknowledges that the **significance** (rather than the existence) of the world is mind-dependent.

Husserl's **transcendental idealism**, in other words, claims that **consciousness** is the medium of access to the world, that the world has no significance apart from a consciousness that discloses that significance. At the same time, however, Husserl denies that the experienced object as experienced (the **noema**) is a **real** (*reell*) part of the experience itself and his articulation of the structures of the **noematic sense** makes clear that not all intelligibility arises from **subjectivity**, **intersubjectivity**, or language. *See also* POSITING ACT (*setzender Akt*); POSITION-TAKING (*Stellungnehmen, Stellungnahme*).

REALITY (*Realität*). 1. A reality is an **object** which has the quality of being **real** (*real*). 2. Reality is the totality of objects having the quality of being real. 3. Reality is the quality of being real. "Reality" is opposed to "**ideality**" and "ir-reality," and it properly includes what is both actual and "really" possible. *See also* IR-REAL CONTENTS (*irreelle Inhalte*); POSSIBILITY (*Möglichkeit*).

REASON (*Vernunft*). Husserl was concerned to articulate a notion of "authentic" reason as an antidote to the philosophical and cultural crisis infecting his world. This concern with a more adequate account of reason characterizes his thought as early as the "Prolegomena" to **Logical Investigations** and endures through his last published work, **The Crisis of European Sciences and Transcendental Phenomenology**. In the 35 years intervening between the two works, what Husserl had first identified as a philosophical problem

became a moral and cultural crisis for him as well. The conception of reason Husserl develops in response to this crisis goes beyond the prevalent modern sense of reason as scientific rationality in two ways: he severs the bond between reason and scientific theory, and he severs the bond between the notions of reason and rational procedure or calculation.

In severing the bond between reason and scientific rationality, Husserl by no means rejects the rationality of theory. Instead, he expands the notion of reason, insisting that there are other forms of reason as well, namely, the **axiological** and practical. They are not rational in exactly the same way that a **theoretical science** is, but they are no less rational in their own proper way. In severing the bond between reason and calculation, Husserl moves beyond a procedural view of reason to what might be called a "teleological" and "intuitive" or "evidential" account of reason. Reason is a striving for **evidence**. The intuitive, evidential **experiences** for which reason strives take different forms in cognition and theoretical **science**, in **valuation** and axiological science, and in **volition** and the practical sciences. Nevertheless, common to all the forms of reason is that they involve this striving for experiences in which our emptily intended **judgments** are confirmed or disconfirmed by intuitive insight into the directly, clearly, and distinctly presented "things themselves."

Insofar as it is primarily judgments and their combinations whose confirmation is the task of reason, the notion of reason presupposes the idea that the first task of reason is to articulate **objects**, to introduce **syntax** or categoriality into things. Husserl devoted most of his energies to discussion of theoretical reason and, unfortunately, did not develop the details of his notions of axiological and practical reason. Nevertheless, he clearly believed that in all three rational domains, the aim of experiential life is the same—to live the life of reason, the life of evidential insight.

The **achievement** of evidenced **truth** is for Husserl the full exercise of reason in its various forms. Husserl believes we are called to this full exercise of reason—he calls it "**authenticity**" or "self-responsibility"—and it is just this call that provides the moral urgency at the center of his philosophy. There is a moral imperative that each person rediscover the proper sense of rationality and develop a sense of self-responsibility in which one decides for oneself in the light of evidence what is true, the proper evaluative attitudes one ought to have, and the actions one ought to perform. *See also* CATEGORIAL ACT (*kategorialer Akt*); CATEGORIAL FORM (*kategoriale Form*); CATEGORIAL INTUITION (*kategoriale Anschauung*); CATEGORIAL OBJECT (*kategoriale Objekt*); CATEGORY (*Kategorie*); EMPTY INTENTION (*Leerintention, Leermeinung*); INTUITION (*Anschauung*); RECOGNITION (*das Erkennen, Anerkennung*); RENEWAL (*Erneuerung*); VALUE (*werten, Wert*).

RECOGNITION (*das Erkennen*, *Anerkennung*). Recognition is the relation of static union that arises when a sense-giving thought, a **meaning-intention**, bases itself on **intuition** and is thereby related to its **object**. The words expressing the meaning-intention overlay, as it were, the object of intuition, and there arises a **synthesis** of **identification** between the meaning-intention and the **fulfilling intention** belonging to the intuitive **act**. Recognition occurs, for example, when I speak of an object in its **presence** and while inspecting it. The recognition is not identical to the intuition, but necessarily involves it and is based upon it. I recognize the object as what it is, and accordingly, I name the object as, say, "a desk." The synthesis of recognition is knowing in the proper sense and is the appropriate form of **fulfillment** for objectifying acts.

RECOLLECTION (*Wiedererrinerung*). Recollection is a **moment** in an associative **synthesis**. The **affection** occurring in the impressional moment within the **living present** awakens similar **intentional contents** and their affective force. These contents are re-collected in the living present such that the **noematic sense** of the awakened **experiences** contributes to the present sense of the **object**. The object as experienced in the past is recalled to the present **consciousness** of the object. In this respect, recollection is different from **memory**, since the object of the concrete experience in which recollection plays a part might be constituted as temporally present. Memory, on the other hand, grasps its object as past. *See also* ASSOCIATION (*Assoziation*); AWAKENING (*Aufwachen*); PRIMAL IMPRESSION (*Urimpression*).

REFERENCE (*Beziehung, Meinung*). Reference is the power of an **expression** to relate itself to an **objectivity**, that is, to a **referent**. This reference occurs by virtue of the fact that an expression has a **meaning**. The referent need not be **actually** existent.

REFERENT. The referent is the **objectivity** to which an **expression** refers. Given that the same **meaning** can have many referents and that the same **object** can be the referent of many expressions, the referent must be distinguished from the meaning of the expression. *See also* REFERENCE (*Beziehung, Meinung*).

REFLECTION (*Reflexion, Besinnung*). Reflection is an **act** in which a **subject** turns its attention back on itself and its acts. Husserl distinguishes a number of different types of reflection. Fundamental is philosophical or **phenomenological reflection** in which the reflecting subject turns her attention back to the **self** as a subject *of* or *for* a **world**. **Psychological reflection**, on

the other hand, involves the subject's turning her attention back to the self as a **psychic object** *in* the world involved in **real** (*real*) spatiotemporal and causal relations with other objects in the world.

Husserl also identifies another kind of reflection that is a modification of these more fundamental senses. In turning one's attention to one's own acts, one also grasps the objects constituted in those acts just as they are constituted. Phenomenological reflection focuses this correlation of subject and object (or, in technical terms, **noesis** and **noema**) as such, whereas psychological reflection focuses the subject as an existent **actuality** in its own right. Critical or logical reflection, on the other hand, focuses its attention on the object as experienced in order to determine the **truth** or falsity of the subject's grasp of the world. *See also APOPHANSIS* (*αποφανσις*); LOGIC (*Logik*); PSYCHOLOGICAL SUBJECT (*psychologisches Subjekt*); SELF-AWARENESS (*Selbstbewusstsein*); TRANSCENDENTAL SUBJECT (*transzendentales Subjekt*).

REGION (*Region*). The region is the highest generic **unity** belonging to a **concretum**. In other words, a region is an **essence** belonging to a class of concrete existents. Colors do not form a region, since color is only an abstract **moment** in things, but **material things** do form a region. In addition to the material thing, **psychic** things (animals and humans) form a region. The region, then, is the least specified material content and the first material limitation on the range of application of the **formal a priori**. The "lower" universal that is the substantival genus is ordered under the region, and the still "lower" substantival **species** are ordered under the genus. In summary, then, a region is the highest generic unity under which the genera and species of independently existing **objects** can be ordered.

REGIONAL ONTOLOGY (*regionale Ontologie*). Husserl's understanding of **ontology** comprises both **formal ontology** and regional ontologies. Whereas formal ontology identifies the **forms** and laws of combination belonging to any **objectivity** whatever, regional ontologies are defined, beyond the purely formal categories, by a material **concept** and, more specifically, by the concept of a **region**. To each region there belongs its own eidetic science. It is this regional eidetic science that Husserl calls a "regional ontology." While regional ontologies are located within the categorial boundaries defined by formal ontology, they also enrich formal ontology by providing both material content and the forms belonging essentially to the particular region. The basic regions Husserl identifies are nature (**material things**) and the **psychic** or **spirit**. *See also* A PRIORI; CATEGORIAL FORM (*kategoriale Form*); CATEGORY (*Kategorie*); *EIDOS*; OBJECT-CATEGORIES (*Gegenstandskategorien*).

REINACH, ADOLF (1883–1917). Reinach was a student of **Theodor Lipps** at Munich, but he along with other members of the **Munich Circle**, organized by **Johannes Daubert**, rejected the **psychologism** of Lipps's **psychology**. Reinach was among the Munich phenomenologists who joined Husserl at Göttingen, where he also taught with Husserl as a *Privatdozent*. An important member of what became the **Göttingen Philosophical Society**, he was recognized by his colleagues as a gifted expositor and teacher of **phenomenology**. Like many of those colleagues, he rejected Husserl's turn to **transcendental idealism**. Nevertheless, he was held in great esteem by Husserl, as is evidenced by the warm obituary Husserl prepared after Reinach's untimely death on the battlefield.

Reinach made significant contributions to phenomenology, especially in the areas of legal philosophy and the phenomenology of what he called "social acts." His early essay "Deliberation: Its Ethical and Legal Significance" ("Die Überlegung: ihre ethische und rechtliche Bedeutung") develops an interesting theory of the "paradoxes of deliberation" and how the **presence** or **absence** of deliberation affects judgments about the culpability of the agent. His major work, "The A Priori Foundations of Civil Law" ("Die apriorischen Grundlagen des bürgerlichen Rechts"), appeared in the first volume of Husserl's **Yearbook for Philosophy and Phenomenological Research** (*Jahrbuch für Philosophie und phänomenologische Forschung*). This work develops, in opposition to legal **positivism**, an understanding of the legal **a priori** as well as a theory of "social acts" that includes **descriptions** of those **acts** and **expressions**, for example, promises, that make no sense apart from a social **whole** that involves not only the agent but other persons to whom obligations are established through, say, the acts of promising and of the promise being accepted. The theory of social acts is in many ways a precursor to the development of the theory of speech acts found in thinkers such as John Austin and John Searle.

RELATIVE *CONCRETUM* (*relatives Konkretum*). A relative **concretum** is a **whole** composed of abstract parts or **moments**, which whole, however, is or might be a moment of a more comprehensive whole; otherwise, it is an **absolute concretum**. *See also ABSTRACTUM (Abstraktum)*; PIECE (*Stück*).

RELATIVISM (*Relativismus*). Relativism is the view that **truth** is relative to the knower, that is, that what is true is what seems true or what is taken to be true by the knower. It has two forms: **individual relativism** or **subjectivism** and **specific relativism**. The latter case, when the **species** is the human species, is also known as **anthropologism**. Relativism ties the notion of truth to a certain set of empirical **facts** about the knower, whether these facts be about the individual or the species, whether they be physiological or

psychological or historical facts. For Husserl, relativism of whatever type is a self-defeating claim about the nature of truth, for it confuses the empirical conditions that qualify a knower's grasp of the truth with conditions that limit truth itself. *See also* HISTORICISM (*Historismus, Historizismus*); PSYCHOLOGISM (*Psychologismus*).

RENEWAL (*Erneuerung*). Husserl devoted the **Kaizo articles** to the topic of the renewal of European **culture**, which he thought was suffering through a crisis that could be alleviated only by the restoration of the idea of "**Europe**" as a rational culture. The crisis had multiple dimensions: the commitment to a **scientism** that lost the true sense and meaning of **science**, the irrationalism of the Great War, and the pessimism and despair that flowed from it. Husserl makes clear that cultural renewal begins with and presupposes the ethical renewal of individuals. In this light, Husserl develops the idea of the "authentic" individual who, in the course of reflecting on one's life, "decides for oneself" in the light of **evidence** concerning what is good and choiceworthy. To achieve evidence for one's beliefs and attitudes is to live according to an ideal of **reason**, the ideal of rational self-rule. Since rational self-rule occurs within and is related to a **community**, that is, a **personality of a higher order**, individual renewal and communal renewal—the renewal of a culture— are interdependent. A community is a rational we-subject only to the extent that the individual members of the community live rational lives, which lives, since truth is inherently intersubjective and objective, require the commitment of the whole community to the life of reason. Only in this way can the community restore the ideal of rational self-rule and European culture. Husserl turns to the history of the development of science and philosophy to identify the chief features of "European" culture, which, he believes, is not restricted to a particular land mass. Anyone committed to the ideal of reason is "European." *See also* AUTHENTICITY (*Eigentlichkeit*); AUTONOMY (*Autonomie*); ETHICS (*Ethik*); REASON (*Vernunft*).

RE-PRESENTATION (*Vergegenwärtigung*). *See* MAKING PRESENT (*Vergegenwärtigung*); REPRESENTATION (*Vorstellung*).

REPRESENTATION (*Repräsentation*). Husserl's use of the term *Repräsentation* is limited largely to **Logical Investigations** and some early writings of **inner-time consciousness**, where it has three meanings: 1. A representation is something that takes the place of a **presentation** and provokes further presentations, for example, a depiction or an **image** or a linguistic **expression** naming the presented **object**. 2. A representation, considered as that which underlies an **act**, is everything included in the act save its **act-quality**; hence, a representation includes the **act-matter** as well as its nonessential

components, specifically its **presenting** or **representing contents**, and it can be conceived broadly as representational content. 3. More specifically, in the sixth investigation, a representation is defined as the **unity** of **matter** and **representing contents** (**hyletic data**, *ὕλη*), a unity achieved by the interpretative, intentional form (**morphē**, *μορφή*).

REPRESENTATION (*Vorstellung*). Husserl uses the term *Vergegenwärtigung* to designate a **presentation** (*Vorstellung*) that does not present an **object** originally, that is, as intuitively present. Such a presentation makes present (*vergegenwärtigt*) an absent object in an **empty intention** (or only partially **fulfilling intention**) either by re-presenting the object, that is, presenting it again as in **memory**, or by emptily expressing a sense in **expression**, or by crafting an **image**, or in expectation or wishing or hoping, and so forth. All these kinds of experience are contrasted with **perception** (*Perzeption*, *Wahrnehmung*) and other intuitive acts. *See also* APPERCEPTION (*Apperzeption*); FULL INTENTION (*gefüllte Intention*); FULLNESS (*Fülle*); INTUITION (*Anschauung*); MAKING PRESENT (*Vergegenwärtigung*).

REPRESENTING CONTENTS (*Repräsentanten*). In **Logical Investigations**, Husserl was committed to the view that all experiences involve the **apprehension** of nonintentional, **real** (*reell*) contents and that the union of these presented an **object** to **consciousness**. In **perception** (*Perzeption*, *Wahrnehmung*) these contents were sensation-contents or, as Husserl sometimes called them, presenting contents or, as he later called them, **hyletic data**. The apprehension of these contents presented the actually present sensible thing. In cases where the object or objective feature presented was not sensible, for example, in the experience of an absent object or **categorial form**, Husserl posited representing contents in the place of presenting contents. He subsequently abandoned the commitment to representing contents, although he maintained the commitment to presenting contents within **primal impression**. *See also* PHANTOM (*Phantom*).

RETENTION (Retention). Retention is that phase within the **momentary phase** of **consciousness**—the **living present**—that intends just elapsed phases of **absolute consciousness**. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*); PRIMAL IMPRESSION (*Urimpression*); PROTENTION (*Protention*).

RICKERT, HEINRICH (1863–1936). Heinrich Rickert was a leading figure in the Baden or Southwest German school of neo-Kantianism. Rickert distinguished between scientific and historical facts and, along with the

other Baden neo-Kantians, sought to identify universal values that are the condition for the possibility of historical cultures in their various forms. Rickert argued both that the historian of any **culture** in selecting historically significant facts must appeal to the values thought significant by that culture rather than those of the historian and that the values of different cultures approximate the universally valid values that condition them. **Martin Heidegger** studied under Rickert at Freiburg. In 1916, when Rickert moved to the University of Heidelberg, Husserl was appointed to the chair vacated by Rickert at Freiburg.

RICOEUR, PAUL (1913–2005). Paul Ricoeur was one of the central figures in **phenomenology** in France. His translation of the first volume of Husserl's **Ideas** introduced Husserl to the French-speaking world, and Ricoeur also wrote a number of commentaries on various aspects of Husserl's work. Ricoeur's own early work was much influenced by Husserl, even as it departed from Husserl's views on a number of crucial issues. In particular, Ricoeur rejected Husserl's emphasis on the analysis of theoretical **reason** as well as his view that other forms of **experience**, in particular, **valuation** and **volition**, were founded on cognition. Ricoeur's first major work, *La philosophie de la volonté* (*The Philosophy of the Will*), is devoted to an extensive analysis of human volition and **action**. Originally conceived as a three-volume work, Ricoeur published only the first two volumes, titled *The Voluntary and the Involuntary* (*Le volontaire et l'involontaire*, 1950, translated as *Freedom and Nature*) and *Finitude and Culpability* (*Finitude et culpabilité*, 1960). The first volume explores the manner in which natural **facts** beyond the control of the agent, including, for example, facts about the **body**, limit human freedom. The second volume appeared in two parts. The first part (*L'homme fallible*, translated as *Fallible Man*) explores the conditions that make possible evil or sin, and the second part (*La symbolique du mal*, translated as *The Symbolism of Evil*) explores the ways actual evil is spoken of symbolically through metaphors. This monumental work reveals both Ricoeur's commitment to the descriptive methodology of Husserl's phenomenology and his movement into questions of interpretation and the field of **hermeneutics**.

Ricoeur's later work, while never abandoning his phenomenological roots, continues this development into the field of hermeneutics (in a broad sense not limited to the interpretation of written texts but encompassing nontextual phenomena such as, most importantly, action). This led him to an investigation of both structuralism and psychoanalytic theory in order to trace the ways symbols contribute to our understanding of experience and of the **self**. Central to his later works is a narrative understanding of the self, whose

central statement is found in the three-volume *Time and Narrative* (*Temps et récit*, 1983–1985). Indeed, explicating the **concept** of self in its fullest sense remained the driving concern of Ricoeur's work, right up to one of his last works, *Oneself as Another* (*Soi-même comme un autre*, 1990).

S

SARTRE, JEAN-PAUL (1905–1980). Jean-Paul Sartre studied at the École Normale Supérieure, passing his *agrégation* in 1929. After brief military service, he taught at a lycée in Le Havre for six years, during which time he read and studied the works of Husserl and **Martin Heidegger**. Sartre's early philosophical works are thoroughly phenomenological in character. His first work, *The Transcendence of the Ego* (*La transcendance de l'ego*, 1936), was a detailed critique of Husserl's views on the **ego**, although the position Sartre took is remarkably similar to Husserl's own view, since it involves a non-egological conception of **consciousness**. Both also assert that a pre-reflective **self-awareness** belongs to all **intentional** experience. This leads to Sartre's view that consciousness is best characterized as for-itself (*pour-soi*)—undetermined and self-determining, that is, free—whereas whatever is not characterized by this prereflective self-awareness is just what it is in-itself (*en-soi*). Sartre's early works on the **imagination** (*L'imagination*, 1936 [*Imagination: A Psychological Critique*], and *L'imaginaire*, 1940 [*The Imaginary*]) are attempts to work out a theory of **intentionality** that emphasizes this freedom of consciousness as for-itself. And his *Sketch for a Theory of the Emotions* (*Esquisse d'une théorie des émotions*, 1939) develops a view of the **emotions** as freely chosen ways of relating to what an experiencing agent encounters in the **world**.

The themes of these early works were fully developed in Sartre's masterpiece, *Being and Nothingness* (*L'être et le néant*, 1943). Despite viewing consciousness essentially as freedom, Sartre develops a view of transphenomenality, the view, that is, that the appearing **phenomenon** depends for its **being** not only on consciousness but on the **horizon** of **objects** in which it is presented. Moreover, Sartre's view of consciousness as freedom was carefully qualified by an extensive consideration of the manner in which freedom is situated socially and historically and the manner, therefore, in which the exercise of freedom is conditioned by the agent's past and by social and cultural circumstances. Sartre's later biographical works—as well as many of

225

his literary works—explore the same set of issues, focusing their attention on the individual and how particular individuals are both enabled and conditioned by their social and historical circumstances.

Sartre's concern with social and political issues led him to alter his views somewhat in his later writings. The role of social and historical conditioning was emphasized to a greater degree in *The Critique of Dialectical Reason* (*Critique de la raison dialectique*, 1960). In particular, Sartre attempts therein to reconcile his individualistic account of freedom with Marxism by investigating the formation of social wholes and the manner in which they influence individual **action**.

SCHELER, MAX (1874–1928). Max Scheler, born in Munich, received his doctorate from Jena University in 1887 and habilitated there in 1899. He first met Husserl in 1901, and they discussed their broadened concepts of **intuition**. A charismatic teacher, Scheler joined the faculty of the University of Munich in 1906 and there became associated with the **Munich Circle**. Scheler, while sharing the aversion of the members of the Munich Circle to Husserl's **transcendental phenomenology**, was, however, always an independent thinker not easily confined to any "school" of thought or approach. He wrote extensively on the role **feeling** and **emotion** play in the experience of **value** and on **ethics**. Notable among the works on feelings and emotions are *Toward the Phenomenology and Theory of the Feeling of Sympathy and of Love and Hate* (*Zur Phänomenologie und Theorie der Sympathiegefühle und von Liebe und Hass*, 1914), a substantially revised version of which was published as *The Nature of Sympathy* (*Vom Wesen und Formen der Sympathie*, 1923). The difference in the two editions arose out of the fact that Scheler's later philosophy moved away from descriptive **phenomenology** toward a more speculative **metaphysics**.

Also significant for phenomenology was the anti-Nietzschean tract "Resentment in the Structure of Morals" ("Das Ressentiment im Aufbau der Moralen," 1915), a work that prompted Ernst Troeltsch to call Scheler the "Catholic Nietzsche." Scheler's magnum opus is undoubtedly his anti-Kantian work in axiological ethics titled *Formalism in Ethics and Nonformal Ethics of Values: A New Attempt at the Foundation of an Ethical Personalism* (*Der Formalismus in der Ethik und die materiale Wertethik. Neuer Versuch der Grundlegung eines ethischen Personalismus*, 1913/1916). Here Scheler develops an account of the **a priori** emotional **apprehension** of a hierarchy of values, an apprehension that precedes the cognition of things as bearers of value as well as all choice of goods, ends, and actions conducing to the realization of those goods and ends. *See also* AXIOLOGY (*Axiologie*).

SCHUTZ, ALFRED (1899–1959). Alfred Schutz (originally Schütz but changed after he immigrated to the United States), who trained in law at the University of Vienna, became interested in the social **sciences** and, in particular, how moral and legal norms affect interpretations of social phenomena. He studied and was influenced by the works of Max Weber and first developed his ideas in *The Phenomenology of the Social World* (*Die sinnhafte Aufbau der sozialen Welt*, 1932). Schutz sought to broaden and to deepen his approach to social self-understanding, and he found in Husserl's **phenomenology** an approach that would enable him to do so. Schutz, however, was no mere disciple of Husserl. He criticized Husserl's view of **intersubjectivity** and developed a phenomenological sociology that investigated social meanings and social categories. But Schutz's positions were more firmly rooted in empirical social relations than in the notion of **transcendental intersubjectivity**. Hence, rather than focusing on the **constitution** of social **meanings** by an intersubjective **community**, Schutz explored how social meanings are experienced in everyday life. This approach is evident as well in Schutz's last, but unfinished, work, *Structures of the Lifeworld* (*Strukturen der Lebenswelt*, 1975), which was brought to completion by Schutz's student Thomas Luckman. *See also* SOCIAL WORLD.

SCIENCE (*Wissenschaft*). A science is a body of **knowledge** (1) that has a principle of **unity**, (2) that coherently and systematically organizes **judgments** and arguments into a logical unity, and (3) that is evident. The sciences can be distinguished in several ways. If they are distinguished according to their principle of unity, the major distinction is between **theoretical sciences** that are unified by a homogeneity of explanatory principles and **descriptive sciences** that are unified by virtue of their studying a single individual or empirical **species**. If the sciences are distinguished according to their fields of study, the major distinction is that between the **natural sciences** (*Naturwissenschaften*) and the **human sciences** (*Geisteswissenschaften*). If they are distinguished according to the **attitude** in which they are undertaken, the major distinction is that between the natural sciences, the **personalistic** or **cultural** disciplines, and the philosophical or phenomenological science. *See also* CULTURE (*Kultur*); EVIDENCE (*Evidenz*); PHENOMENOLOGY (*Phänomenologie*).

SCIENTISM (*Szientismus, Szientizismus*). Scientism is the view, often associated with 19th-century **positivism**, that the **natural sciences** are the only genuine form of **knowledge** and that they provide an exhaustive account of **reality**. This entails the view that the natural sciences are also effective in areas normally contrasted with natural **science**, for example, the social or **human sciences**, the humanities, philosophy, and religion.

SECONDARY PASSIVITY (*sekundäre Passivität*). Passive syntheses operate on two levels: the synthetic formations that are dependent on **association** with prior **experiences** of a single **subject**, and, since **subjectivity** reciprocally depends upon **intersubjectivity**, the synthetic formations involved in the communalization of a **subject**, that is, in the appropriation by the subject of historical, linguistic, and cultural **forms** and **traditions**. The latter is the level of secondary passivity. *See also* PASSIVE SYNTHESIS (*passive Synthese*); PASSIVITY (*Passivität*).

SEDIMENTATION (*Niederschläge, Sedimentierung*). This term is used in Husserl's later writings to refer to the process whereby the **intentional contents** of retained **experiences**, especially evidential experiences, are transformed into habitual ways of experiencing the world. The sedimented content, in other words, shapes one's understanding and one's character and personal style. What is sedimented is the background for one's **beliefs** and occurrent experiences. Sedimentation is an element of **passive synthesis** and is an important factor in the development of **tradition**. *See also* HABITUALITY (*Habitualität*); RETENTION (*Retention*).

SELF (*das Selbst, das Ich*). The term "self" is used in multiple, but related, senses. Chief among these are the following:

1. The self is prereflectively and phenomenally apprehended as the owner of **intentional** experiences, that is, as the **subject** of those **experiences**. In experiencing an **object**, for example, a subject is aware not only of the **intended object** of the experience but also of the experience itself as *my* (the subject's) experience. In occurrently experiencing the object, in other words, the subject also experiences itself precisely as the subject of the occurrent experience and as the subject of the stream of experiences in which the occurrent experience takes its place. The self, then, is the subject of experiences.
2. The self is this same subject of experiences but reflectively thematized as an object of reflective **consciousness**, as the **ego** or "I."
3. The self is also the substrate of the habitual modes of experiencing the **world**, of the convictions acquired during the course of that experience, and of the capacities, **attitudes**, interests, and **motivations** that generate further experience. It is in this sense of self that the self might be said to have a developed personality or style of experiencing the world.

See also HABITUALITY (*Habitualität*); PREREFLECTIVE CONSCIOUS-NESS (*vorreflexives Bewusstsein*); REFLECTION (*Reflexion, Besinnung*); SELF-AWARENESS (*Selbstbewusstsein*); TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*).

SELF-AWARENESS (*Selbstbewusstsein*). The expression "self-aware-ness" is typically reserved to denote the prereflective, nonthematic, and nonobjectifying awareness of an **experience** as "my" experience, having a temporal **unity** and position in an organized flow of experiences that is also characterized as "mine." In perceiving an **object** from a certain perspective, for example, the **consciousness** of the object as perceived from that perspec-tive is intertwined with the awareness of "my" perceiving the object. It is the structure of **inner-time consciousness** and the **living present** that makes possible the **pre-reflective consciousness** of the **self** precisely as the **subject** of experience rather than an object of **reflection**. This prereflective self-awareness is both prior to and the condition for the reflective and thematic grasp of the **ego** or "I." The expression "self-awareness" can also be used to refer to this reflective self-consciousness. *See also* NONOBJECTIFYING ACT (*nichtobjektivierender Akt*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); THEME (*Thema*).

SELF-EVIDENCE (*Evidenz, Selbstevidenz, Selbstverständlichkeit*). In its logical sense, self-evidence belongs to a **proposition** that is necessarily true and whose **truth** is knowable once the **meaning** of the terms in the proposition is known. A self-evident proposition is one whose denial is self-contradictory. In its phenomenological sense, self-evidence is the same as **evidence** (*Evidenz*), although the expression "self-evidence" emphasizes that it is the **intended object** itself that is given in the intuitive **act** recognized as fulfilling an **empty intention**. In this phenomenological sense, then, self-evidence is the *evidence* of the **object** *itself. See also* FULFILLING INTEN-TION (*erfüllende Intention*); INTUITION (*Anschauung*); RECOGNITION (*das Erkennen, Anerkennung*).

SELF-GIVENNESS (*Selbstgegebenheit*). 1. Self-givenness is that particu-lar form of **givenness** of the **object** wherein the object itself is directly pres-ent. In fulfilling contexts, self-givenness is **self-evidence**. 2. Self-givenness is the givenness of the **self** to itself in **self-awareness**. *See also* EVIDENCE (*Evidenz*).

SEMANTIC CATEGORIES. *See* MEANING-CATEGORIES (*Bedeutun-gskategorien*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

SEMANTIC ESSENCE (*bedeutungsmäßigen Wesen*). The semantic **essence** is the **unity** of an **expressive act-quality** and **act-matter**. Husserl subsequently abandons the notion of semantic essence when he abandons the notion of **meaning** as the instantiation of an **ideal meaning-species** and reinterprets the notion of act-matter as **noematic sense**. The noematic sense of an expressive **act**, that is, the meaning of an **expression**, is the noematic sense of an underlying **significative intention** taken up as the objective determination of the linguistic **sign**. *See also* SIGNITIVE INTENTION (*signitive Intention*).

SENSATION (*Empfindung, Empfindnis*).
1. Sensation is the sensing of an **object** as having a determinate sensible property. Husserl coins the term *Empfindnisse* to characterize the idea of "sensings" that are the awareness of the presence of sensible properties but not yet the full awareness of the presented objective properties.
2. Sensation, for Husserl, is the **real** (*reell*) **content** presenting that determinate property. This sense of sensation is found in Husserl's doctrine of **hyletic data**.
3. Sensation is the organism's self-awareness of its own bodily condition. Sensations in this sense include the visceral **feelings**, such as the tightening of the stomach muscles experienced, for example, when angry, as well as the feelings of pain in an injured arm.
4. Sensation is a feeling aroused in the **subject** by an object and intentionally referred back to the object producing them. These feelings are, generally speaking, feelings of pleasure or pain, although they can be more defined feelings associated with particular emotions. But this sense of "sensation" should be contrasted with the third, for here the pleasure or pain is not referred to a state of the organism's **body** but is taken *in* the object. Hence, these pleasures and pains can also be characterized as likings or dislikings.

SENSATION-CONTENTS (*Empfindungsinhalte*). *See* HYLETIC DATA (*hyletische Daten*).

SENSE (*Sinn*). In revising his theory of **meaning** in the years between 1901 and 1913, Husserl recognized that he had to pay greater attention to the objective conditions of meaning. Hence, he developed what he calls in 1908 a phenomenological theory of meaning that is importantly different from the theory of meaning in **Logical Investigations**. There meaning was thought to be an **ideal species** instantiated in particular **expressive acts**. Subsequently, however, Husserl developed a theory of meaning tied to the

objective correlate—the **noema** and, in particular, the **noematic sense**—of **intentional** acts. In developing this account, Husserl uses the term "sense" (*Sinn*)—although, as he says, with an extended meaning—rather than the term "meaning" (*Bedeutung*) that he now reserves for the meaning of an **expression**.

When Husserl uses the term "sense," he usually means the noematic sense. The noematic sense, a development of the early **concept** of **act-matter**, accounts for the **presentation** of the **object** in a determinate manner in the **experience**. The sense of the object is the object in its **significance** for the experiencing agent or, more simply, the significance of the object. It is, more narrowly, the **objective sense**, to use another Husserlian expression for the noematic sense of underlying **objectifying acts**. This noematic sense is distinguishable from the act's quality and **thetic characteristic**, for the same sense can arise in different acts and with different belief-modalities. One can, for example, judge that the desk is large, hope that the desk is large, or wish that the desk be large.

Husserl claims that any noematic sense is expressible. The sense is constituted in a **significative intention** and can be made the objective determinant of a sensible **sign**. In this way, the sense is constituted as the meaning of that sign and that whereby the sign is referred to the object intended in the significative intention just as apprehended in that intention.

On some occasions, Husserl uses "sense" to refer to the **full noema**. The thetic characteristic, however, is not expressed in **language** in the way that the noematic sense is. Insofar as an expression not only expresses its meaning but intimates both the expressive **act** and the underlying significative act in which the expressed sense has been brought to awareness, the expression provides information about the context in which the expression is to be understood. More specifically, it provides information about the **act-quality** and the **doxic modality** of the intimated experience. *See also* FULFILL-ING INTENTION (*erfüllende Intention*); FULFILLING SENSE (*erfül-lender Sinn*); INTENDING SENSE (*intendierender Sinn*); INTENTIONAL OBJECT (*intentionaler Gegenstand, intentionales Objekt*); MEANING-INTENTION (*Bedeutungsintention*); REFERENCE (*Beziehung, Meinung*); REFERENT; SIGNITIVE INTENTION (*signitive Intention*).

SENSELESSNESS (*Unsinn*). *See* NONSENSE (*Unsinn*).

SENSIBLE THING (*Phantom*). *See* PHANTOM (*Phantom*).

SENSUOUS CONTENTS (*sensuelle Inhalte*). *See* HYLETIC DATA (*hyle-tische Daten*).

SIGN (*Zeichen*). A sign refers to something else via the mediation of a physical, sensible substrate. Husserl distinguishes **indications** from **expressions** as subspecies of signs. Expressive signs, that is, signs that carry a **meaning**, in general are not similar to what is expressed or signified. This contrasts with **images** or likenesses (for example, a portrait) where there is a similarity of content.

SIGNIFICANCE (*Sinn*, *Bedeutung*). This term is generally used, depending upon context, as an equivalent for "**sense**" or, in the case of **expressions**, "**meaning**." *See also* SIGNIFICATION (*Sinn, Bedeutung*); SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

SIGNIFICATION (*Sinn*, *Bedeutung*). This term is generally used as an equivalent for the extended **meaning** of "**sense**" insofar as this sense is related to and expressed in an **expression**. *See also* SIGNIFICATIVE INTENTION (*significative Intention*); SIGNITIVE INTENTION (*signitive Intention*).

SIGNIFICATIVE INTENTION (*significative Intention*). A significative intention is an **intention** that discloses an **objective sense**—the **sense** of an **object**—expressible in an **expression**. Husserl claims that anything intentionally presented, and, therefore, anything meant in the **noematic sense**, is expressible. Anything intentionally presented can, in other words, be transformed into the **meaning** of an expression. The objectifying intention—and any nonexpressive intentions founded thereon—is, in the context of the discussion of expressions, called the significative intention; it constitutes the **signification** that founds the expression and is expressed thereby. This signification is transformed into the determination of a sensuous **sign** in a **signitive intention**. *See also* CONSTITUTION (*Konstitution*); FOUNDATION (*Fundament, Fundierung, Begründung*); *NOEMA*; OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*).

SIGNITIVE INTENTION (*signitive Intention*). A signitive intention is an **intention** that constitutes an **expression** as having a **meaning** and referring to an **object**. This is possible because there is an interweaving of **expressive act**-strata with other **acts**. Husserl claims that the **noematic sense** constituted in an **objectifying act**—and any nonexpressive acts founded thereon—can be transformed into the determination of a sensuous **sign**. In the context of the discussion of expressions, Husserl speaks of the objectifying intention as a **significative intention**. The noematic sense constituted in

the significative intention is, as it were, extracted from the **full noema** of the significative intention and attached by the signitive intention to a linguistic expression.

An expressive sign emerges in the combination of the two intentions; the sign refers to its meaning by virtue of the signitive intention and refers to its object by virtue of the significative intention. The meaning to which the signitive intention points and the object to which the significative intention refers are in an important sense the same; the meaning just is the object precisely as intended, and the object is the identity given in that meaning and in all the other senses that disclose this object for us in all its **significance**. The expression thereby refers to the same object experienced in the underlying significative intention and refers to it in the same determinate manner as the underlying experience. The **intended object** precisely as intended is disclosed by both the underlying act and the expression precisely because the underlying act's noematic sense has been made into the meaning of the expression. *See also NOEMA.*

SITUATION (*Sachlage*). A situation is an unarticulated **state of affairs**. An **object** is presented as having internal determinations (properties) and external determinations (relations to other objects) that belong to its **objective sense** as passively apprehended. The **presence** of these determinations make up the object's situation. The situation, according to Husserl, is a founded reality, for it presupposes the **givenness** of an object that is not itself a situation. An object can underlie different situations. Any situation can be articulated in acts of judging, and each situation underlies multiple possibilities for articulation. *See also* JUDGE (*urteilen*); JUDGMENT (*Satz*); JUDGMENT (*Urteil*); PASSIVE SYNTHESIS (*passive Synthesis*); PASSIVITY (*Passivität*).

SKEPTICISM (*Skeptizismus*). Skepticism is the philosophical view that denies that there is **knowledge** or the justification of knowledge. Skepticism depends for its meaning on the definition of knowledge. Hence, if the definition of knowledge includes the characteristic of certitude, as in **René Descartes** and **David Hume**, skepticism is the denial that certitude is possible. Skepticism can deny that all knowledge is impossible, or it can deny that knowledge is impossible in a particular region or domain. Hume, for example, does not deny that we can have a certain knowledge of **a priori** relations of ideas, but he does deny that we can have certain knowledge—and hence, any knowledge—of matters of **fact**. The skeptical viewpoint can yield **subjectivism** in knowledge—the denial of objective knowledge—or it can yield **relativism**—the view that all knowledge is relative to the knower or to a **species** or cultural group of knowers.

Husserl opposed all varieties of skepticism, in particular, **psychologism**. He claimed that objective and universal knowledge is possible, and that **intuition** or **evidence** justifies that knowledge. *See also* ANTHROPOLOGISM (*Anthropologismus*); SPECIFIC RELATIVISM (*spezifischer Relativismus*).

SOCIAL ACT (*sozialer Akt*). A social **act** involves an interaction between two **subjects**. Social acts are communicative acts, which establish an I–you relation, as well as acts involving a common or collective, "we"-intentionality. *See also* COMMUNITY (*Gemeinschaft*); INTERSUBJECTIVITY (*Intersubjektivität*); PERSONALITY OF A HIGHER ORDER (*Personalität höherer Ordnung*).

SOCIAL WORLD. The social **world**, especially important in the work of thinkers like **Adolf Reinach** and **Alfred Schutz**, is the world constituted in **social acts**, for example, communicative **expressions** that constitute a shared world, performative speech acts that establish social relations between or among **subjects**, and cooperative activities that constitute a **community** having a shared end to the attainment of which individual wills are both coordinated and subordinated. These performative speech acts and social relations underlie the institutions that characterize social groups. *See also* COMMUNITY (*Gemeinschaft*); INTERSUBJECTIVITY (*Intersubjektivität*); PERSONALITY OF A HIGHER ORDER (*Personalität höherer Ordnung*).

SOKOLOWSKI, ROBERT (1934–). Robert Sokolowski completed his studies for the doctorate in philosophy at Louvain in 1963 and, except for brief visiting appointments, has taught at the Catholic University of America since then. He is one of the foremost interpreters of Husserl in the United States. He has published careful studies of central Husserlian concepts, especially the **concept** of **constitution**. More important, however, he has in original ways developed Husserl's **phenomenology** in the areas of **ontology**, philosophical **logic**, and the philosophy of **language** (*Husserlian Meditations*, 1974, and *Presence and Absence*, 1978) as well as in **ethics** (*Moral Action*, 1985, and *The Phenomenology of the Human Person*, 2008). Sokolowski has also extended phenomenological themes into theology, developing what he calls a "theology of disclosure" (*The God of Faith and Reason*, 1982; *Eucharistic Presence*, 1994; and *Christian Faith and Human Understanding*, 2006).

SOLIPSISM (*Solipsismus*). Solipsism is the view that a cognizing agent can be acquainted only with his or her own states in isolation from anything else that might exist. Often associated with an egocentric predicament—that is,

the view that the **subject** can have no **knowledge** of an external **world** or of other minds—solipsism is explicitly rejected by Husserl as a characterization of his position. For Husserl, the subject has, by virtue of **intentionality**, an immediate contact with **objects** not **really** (*reell*) contained in **consciousness** and, by virtue of **empathy**, with other minds.

SOMETHING (*Etwas*). A "something" is the most fundamental category of **formal ontology** and **formal mathematics**. The expression *Etwas überhaupt* (something in general, anything at all) refers in a purely formal manner to any **object** or entity. In mathematics, the "something" is an aspect of the concept of **number** (something *and* something *and . . .*). *See also* COLLECTIVE COMBINATION (*kollective Verbindung*); MULTIPLICITY (*Vielheit, Mannigfaltigkeit*); ON THE CONCEPT OF NUMBER: PSYCHOLOGICAL ANALYSES" (*"Über den Begriff der Zahl, psychologische Analysen"*); *PHILOSOPHY OF ARITHMETIC* (*Philosophie der Arithmetik*).

SOUL (*Seele*). "Soul" is, for Husserl, a psychological **concept**. The soul— animal or human—is invariably given in connection with a **body** (*Leib*) as an animate body and over which it has a certain priority in the unified existent that is the organism. The soul is the **unity** or bearer of **real** (*real*), **psychic**, **intentional experience**, which unity is considered as a natural **object** existing in the **world** and from the viewpoint of **psychology**. The soul, therefore, is not to be considered a (secondary) substantial unity in the manner of an Aristotelian soul; it is not an empirical nature. It is the unified life of the mind of the animate organism as that life is expressed in the activities and behaviors of the organism. *See also* EGO (*Ego, Ich*); PSYCHOLOGICAL EGO (*psychologisches Ego*); TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*); TRANSCENDENTAL SUBJECT (*transzendentales Subjekt*).

SPECIES (*Art, Gattung, Spezies*). A species is a **universal object** abstracted from **individual objects**. The **abstraction** focuses on shared properties of the individuals, and the resultant universal **object** is a lower-level generality, subordinate to both the genus and the **region**. The species is a **morphological essence**.

SPECIFIC RELATIVISM (*spezifischer Relativismus*). Specific **relativism** claims that **truth** is relative to a **species**, that is, that what is true is what seems or is taken to be true by a species of beings. What seems to be true or is taken as true is a function of the empirical nature of the species, that is, its physiological and psychological makeup, such that what seems to be true or

is taken as true by any instance of the species is conditioned by this specific physiological and psychological nature. *See also* ANTHROPOLOGISM (*Anthropologismus*).

SPIEGELBERG, HERBERT (1904–1990). Herbert Spiegelberg wrote his dissertation on law and morality at the University of Munich under the direction of **Alexander Pfänder**. He wrote a number of phenomenological texts, including important investigations in the area of **ethics**. He is famous as the first and foremost chronicler of the development of phenomenological philosophy, writing a two-volume work titled *The Phenomenological Movement: A Historical Introduction*.

SPIRIT (*Geist*). Husserl employs the term *Geist* to encompass the notions of "**soul**," "mind," and "**culture**." The latter is especially significant insofar as it incorporates the idea that the intersubjective **achievements** of mind are productive of human culture, which stands opposed to nature. Culture arises through the interactions of humans considered as irreducible to their merely natural **being** in the **world**. Indeed, nature is the **intentional** and ontological correlate of the cultural achievement that is the **sciences** of nature considered apart from cultural differences. Spirit and culture account for the **historicity** proper to an age. *See also* HUMAN SCIENCE (*Geisteswissenschaft*); INTENTIONALITY (*Intentionalität*); INTERSUBJECTIVITY (*Intersubjektivität*); NATURAL SCIENCE (*Naturwissenschaft*); PERSONALISTIC ATTITUDE (*personalistische Einstellung*); PSYCHIC (*psychisch*); VIENNA LECTURE.

STATE OF AFFAIRS (*Sachverhalt*). A state of affairs is the **intended object** of a judging **act**. Hence, the state of affairs is a **categorial object** that is the articulated **situation**. In articulating the situation, a cognizing agent identifies the **categorial forms** that structure the **objects** found in the situation. In the critical **attitude**, when one questions the **truth** of the **judgment**, the reflecting agent focuses **attention** on the state of affairs just as supposed. The state of affairs just as supposed is the **proposition** in the logical sense, which, from the phenomenological perspective, is recognized as the **noematic sense** of the judging act. The state of affairs, finally, is the **referent** of the declarative sentence that expresses the proposition. *See also* EXPRESSION (*Ausdruck*); JUDGE (*urteilen*).

STATIC PHENOMENOLOGY (*statische Phänomenologie*). Static **phenomenology** is contrasted with **genetic phenomenology**. Whereas genetic phenomenology is concerned with the building up of **sense** through and over **time**, static phenomenology identifies the sense-structure of fully constituted **objects** and the founding relations among the **acts** or act-**moments** in which

these objects are constituted. *See also* CONSTITUTION (*Konstitution*); FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); GENERATIVE PHENOMENOLOGY (*generative Phänomenologie*).

STEIN, EDITH (1891–1942). Edith Stein entered the University of Breslau in 1911 and began the study of **psychology**. She was quickly dissatisfied, however, and became interested instead in Husserl's **phenomenology**, finding in his work an attempt to clarify the concepts and principles necessary for an account of human **experience** and behavior. Stein studied philosophy with Husserl at Göttingen from 1913 to 1916. She moved with him to Freiburg, where she completed her dissertation on **empathy** and became his first assistant.

At Göttingen, Stein was influenced not only by Husserl but by **Adolf Reinach** and **Max Scheler**. All three were Jews who had converted to Christianity, Husserl and Reinach to Lutheranism and Scheler to Catholicism. Husserl's commitment to **objectivity** and to the **truth** of things, along with the rigor of his methodology, provided Stein with the essential elements of her own philosophical approach. Scheler's influence was of a different sort. Stein was impressed by the way he could incorporate Catholic ideas into his discussions. And it was Reinach and his wife who opened Stein to the possibilities of a lived faith. Stein was profoundly influenced by the personal example of the kindness and faith of Adolf and Anna Reinach, especially Anna's courage after Adolf was killed in combat in 1917 and her conviction regarding redemptive suffering. All these influences both contributed to Stein's philosophical formation and laid the groundwork for her conversion to Catholicism on New Year's Day 1922.

Stein devoted most of her philosophical writings to three themes: (1) empathy and the nature of **community**, including the state; (2) feminism, especially the nature, role, and education of women; and (3) the attempt to relate phenomenology and Thomism. Undoubtedly, her most important phenomenological work was that done in her dissertation, *Zum Problem der Einfühlung* (*On the Problem of Empathy*, 1916). She published two other significant, phenomenological works in Husserl's **Yearbook**: *Beiträge zur philosophischen Begründung der Psychologie und der Geisteswissenschaften* (*Contributions to a Philosophical Grounding of Psychology and the Human Sciences*, 1922) and *Eine Untersuchung über den Staat* (*An Investigation Concerning the State*, 1925).

Her feminist works grew in part out of her life situation. Stein became involved in feminist politics shortly after her arrival in Göttingen in 1913. She was among the first group of women admitted to the university and was conscious of the need to advance women's causes. She worked for a political

party, even though she could not vote, and also became involved in the German suffrage movement. After resigning her assistantship at Freiburg, she applied for a habilitation in Göttingen but her application failed—in part because she was a woman. Stein appealed to the Prussian Ministry for Science, Art, and Education, and on 21 February 1921, the Ministry issued a landmark ruling that "membership in the female sex may not be seen as an obstacle to habilitation." Her action cleared the field for women seeking university positions, although Stein's own subsequent applications at Breslau and Freiburg in 1931 were denied, and it would be 30 years before the first German women actually habilitated.

Stein believes that sexual differentiation extends beyond bodily differences to the psychophysical unity itself. The animating **soul** of the woman, insofar as it animates a different bodily structure, is different from the animating soul of a man. While men and women have the same basic human characteristics, they also have characteristics by virtue of which we can distinguish between a male and female nature. However, tasks and occupations that depend on shared human characteristics—including citizenship and university teaching—should be open to all. Even those tasks and occupations that are enhanced by the special gifts belonging to each sex should remain open to all, she thought, since members of the one sex may bring a special benefit that will benefit professionals even of the other sex.

Stein was introduced to the work of St. Thomas during her years teaching in a Dominican convent school for young women in Speyer. She translated the *Disputed Questions on Truth*, although the translation rearranged Thomas's work, dispensing with the *quaestio* format in favor of reorganizing as a treatise the important content in the body of each article, with answers to the principal objections annexed at the end of the question. Stein found not only a German expression for Thomas's work but a phenomenological one. This generated a fair amount of controversy. Some thought that Stein had infected Thomas with phenomenological jargon, producing an unorthodox Thomism; others thought it a fine way to bring Thomas to the modern world in a modern idiom. Her major work in what we might call a "phenomenological Thomism" is *Endliches und ewiges Sein* (*Finite and Eternal Being*, 1950). This work was prefigured in *Akte und Potenz* (*Act and Potency*), the work she was preparing as an *Habilitationsschrift* for her applications to Breslau and Freiburg.

Although Stein had long intended to enter the convent, she became a Discalced Carmelite only after Adolf Hitler came to power in Germany and it was no longer possible for her to work or to publish in Germany because of her Jewish heritage. She entered the Carmel at Köln as a postulant in October 1933. She was admitted into the novitiate and the Carmelite order in April 1934, making her final profession of vows in April 1938. With the

encouragement of her superiors, she continued her philosophical work, now centered on the relations between phenomenology and Thomism, until her arrest in the Carmel at Echt in the Netherlands, to which she had fled in 1938, in reprisal for the condemnation by the Dutch bishops of the Nazi deportations of Jews. She, along with her natural sister and fellow convert Rosa, was transported to Auschwitz, where, immediately upon arrival on 9 August 1942, she was led to the gas chambers and killed. Sister Teresa Benedicta a Cruce, O.C.D., née Edith Stein, was declared a saint of the Catholic Church by Pope John Paul II—also influenced by phenomenology and Scheler and Aquinas—on 11 October 1998.

STIMULUS (*Reiz*). *See* ALLURE (*Reiz*).

STREAM OF CONSCIOUSNESS (*Bewusstseinsstrom*). The stream of **consciousness** is the unified succession of **experiences** of a single **subject**. The unification of experiences is achieved by the structure of the **inner-time consciousness** proper to the **living present** and by the **syntheses** achieved by consciousness. *See also* ACHIEVEMENT (*Leistung*).

STUFF (*Stoff*). Husserl employs *Stoff* to refer to the raw materials of **experience**, especially the sensation-contents that are animated by an **apprehension** and are the "stuff" of **perception**. *See also* HYLETIC DATA (*hyletische Daten*); *MORPHĒ* (*μορφή*).

STUMPF, CARL (1848–1936). Stump was a student of **Franz Brentano** and was a central and crucial figure in the development of modern **psychology**. His work influenced the development of **Gestalt psychology**, the psychology of group dynamics, and what came to be called "**phenomenological psychology**." Stumpf adopted Brentano's descriptive methods, although Stumpf joined them to an experimental program—both thought experiments and empirical experiments—that sought to provide an intuitive underpinning for his conclusions. The experiments helped to isolate what was most important in the phenomena under study and to provide insight into the sorts of experimental variations that would continue to be most fruitful.

When Brentano lost his teaching position, he suggested to Husserl that he go to Halle and work under Stumpf. Husserl did so and submitted his *Habilitationsschrift* in 1887. Husserl and Stumpf were then colleagues at Halle until Husserl departed for Göttingen in 1901. Stumpf's influence on Husserl was such that Husserl dedicated **Logical Investigations** to Stumpf. *See also* GURWITSCH, ARON (1901–1973); MERLEAU-PONTY, MAURICE (1908–1961).

SUBJECT (*Subjekt*). A subject is either the subject of **acts**, that is, a conscious experiencing agent, or the subject of **predicates**, that is, a noun or nominal phrase that refers to an entity (individual or categorial, singular or universal, **real** [*real*] or **ideal**) and that serves as the logical subject of a **proposition**.

SUBJECTIVISM (*Subjectivismus*). 1. Subjectivism is an epistemological position that claims that the proper **object** of **knowledge** is inherent to the **subject**. This position is consistent with both representative **realism** and subjective **idealism**. 2. Subjectivism is a form of **relativism** that claims that all knowledge and **truth** are relative to the subject of knowing. *See also* OBJECTIVISM (*Objektivismus*).

SUBJECTIVITY (*Subjektivität*). Subjectivity is the condition or state of **being** or belonging to a **subject** of experiences having **real** and **intentional content**. *See also* OBJECTIVISM (*Objektivismus*).

SURROUNDING WORLD (*Umwelt*). The surrounding **world** is the **subject**'s environment. The subject is self-aware not only of its **experience** of the **object** to which it is thematically directed but also of a surrounding reality to which the subject has cognitive, affective, and volitional relations. This apperceived surrounding reality encompasses other things in the world, considered not merely as natural or physical things but as useful things, pleasurable things and activities, cultural objects, as well as social, political and cultural institutions, and so forth. It also encompasses other subjects with whom the subject enters into communicative and interpersonal relations. The personal subject is the center of this surrounding world, a world full of **significance** that goes far beyond the mere physicality of things. The notion of the surrounding world is a precursor to Husserl's **concept** of the **lifeworld**. *See also* APPERCEPTION (*Apperzeption*); PERSON (*Person*); SELF-AWARENESS (*Selbstbewusstsein*).

SYLLOGISTIC ALGEBRA (*syllogistische Algebra*). The **formalization** found in algebra makes possible a purely formal mathematical analysis that abstracts from the materially determinate mathematical disciplines such as found in the idealizing disciplines of geometry, mechanics, and acoustics. When applied to the forms of **judgment**, this formal analysis yields a syllogistic algebra, which, for both **Gottfried Leibniz** and Husserl, was a stage in the development of a properly conceived **mathesis universalis**. To say that this formal algebra is syllogistic is to say that the correctness of the derivations realized in this algebra is guaranteed by the correct application of the algebraic operations. *See also* BOOLE, GEORGE (1815–1864); DE

MORGAN, AUGUSTUS (1806–1871); FORMAL MATHEMATICS (*formale Mathematik*); FORMAL ONTOLOGY (*formale Ontologie*); GENERALIZATION (*Generalisierung*); IDEALIZATION (*Idealisierung*).

SYMBOL (*Symbol*). A symbol is a **sign** considered in its physical dimension. The symbol refers to something other than itself to which our **attention** is directed by means of the symbol. *See also* EXPRESSION (*Ausdruck*); INDICATION (*Anzeichen*).

SYMBOLIC (*symbolisch*). The symbolic involves the mediation of our **intentional** directedness to an **object** by a **symbol**.

SYNCATEGOREMATIC MEANING (*synkategorematische Bedeutung*). Syncategorematic **meanings** are nonindependent meanings, where an independent meaning is understood to be the full, entire meaning of a **concrete act** of meaning. Syncategorematic terms (*Synkategormatika*), then, achieve concreteness only when supplemented by other, complementary meanings in the formation of a concrete meaning, for example, in a **judgment**. Syncategorematic meanings can achieve no independent **fulfillment**; they are fulfilled only insofar as the concrete meaning of which they are a **moment** is fulfilled. *See also* PURE LOGICAL GRAMMAR (*reine logische Grammatik*); WHOLE (*Ganz*).

SYNTAX (*Syntax*). The forms, codified in grammatical rules, that govern the formation of well-formed **expressions** and **judgments**. The syntactical forms of judgments express the **categorial forms** that unify thought, and they inform the semantic content—the **sense**—constituted in the judging experience. *See also* JUDGE (*urteilen*); MEANING-CATEGORIES (*Bedeutungskategorien*); PURE LOGICAL GRAMMAR (*reine logische Grammatik*).

SYNTHESIS (*Synthese*). Synthesis is the joining together of what is not unified by its own nature or **essence**. Husserl uses the notion of synthesis in different contexts. In **perception** (*Wahrnehmung*), for example, there is the synthetic **identification** of a singular **object** of perception. In the experience of another **subject**, there is an apperceptive **pairing** in which the subject recognizes the other subject precisely as another subject (rather than an object). In a generalizing abstraction, there is the synthesis of like with like that underlies the **apprehension** of the individual, **ideal species**.

The structure of the **living present** with its **intentional** directedness in **retention** and **protention** to other phases of its own life is such that **consciousness** as a whole is essentially characterized as synthesis. Syntheses

can be active or passive. *See also* ACHIEVEMENT (*Leistung*); ACTIVE SYNTHESIS (*active Synthese*); APPERCEPTION (*Apperzeption*); GENERALIZATION (*Generalisierung*); PASSIVE GENESIS (*passive Genesis*); PASSIVE SYNTHESIS (*passive Synthesis*).

SYNTHESIS OF IDENTIFICATION (*Synthese der Identifikation*). *See* IDENTIFICATION (*Identifikation, Identifizierung, identifizieren*); SYNTHESIS (*Synthese*).

SYNTHETIC A PRIORI LAW (*synthetische Gesetze a priori*). Synthetic laws and **propositions** are defined in contrast with **analytic laws** and propositions. The contrast is grounded in the fundamental distinction between purely formal **categories** and **material regions**. Whereas **analytic a priori laws** are founded purely on formal categories and are unaffected by all material concepts, synthetic **a priori** laws are founded on material concepts and the specific nature of the unified **moments**.

The terms "color" and "extension," for example, do not include a reference to one another as part of their **meaning**. Nevertheless, by virtue of its **essence** color is necessarily and universally, that is, lawfully, related to extension. The necessity of the principle "A color cannot exist without some space that it covers" is evident. Given that "color" does not as part of its meaning include a reference to something else, the necessity of the principle "A color cannot exist without some space that it covers" must be synthetic. So while color, in virtue of its very content, is unthinkable and impossible without an association with another content, specifically a space that it covers, the notion of "color" does not analytically entail that of "extension" or "space." The principle "A color cannot exist without some space that it covers" is, therefore, a synthetic or **material a priori truth**. Any law that articulates a founding relationship and includes material concepts whose **presence** prevents a **formalization** of the law *salva veritate* is a synthetically or materially necessary law. *See also* EVIDENCE (*Evidenz*); FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*).

T

TELEOLOGY (*Teleologie*). The view that something is by its nature teleological means that it is directed toward a *telos*, that is, toward an end or goal. This view can be broad in scope, as it is, for example, in Aristotle. For Husserl, however, the notion of teleology is important for his understanding of **consciousness** and **reason**. Consciousness is teleological since an **empty intention** tends toward **fulfillment**. More fundamentally, reason in all its forms is teleological. Its categorial activity is ordered toward the fulfillment of the **judgments** it achieves; reason, in other words, is teleologically ordered insofar as it aims at **evidence**. *See also* CATEGORIAL ACT (*kategorialer Akt*).

TEMPORALITY (*Zeitlichkeit*). The state or condition of being in or of being measured by **time**. The temporality of a thing is characterized in relation to the present as either now, past, or future. The temporality of a thing can also be characterized as either processional or enduring, and the duration of an **experience** or **object** is measured by time.

TEMPORALIZATION (*Zeitigung*). Temporalization is the coming to be of **time**, the bringing of time to disclosure. For Husserl, **absolute consciousness** is not itself temporal but, by virtue of the **form** of the **living present**, it is self-temporalizing. In the flow of **consciousness**, what is retained is presented as having elapsed and what is protended is presented as yet to come, whereas the correlate of **primal impression** is the temporal now. *See also* PROTENTION (*Protention*); RETENTION (*Retention*).

TENDENCY (*Tendenz*). Although Husserl fundamentally characterizes **intentionality** as directedness to or **consciousness** of an **object**, he recognizes that there is a "double-sidedness"—a second dimension—to the intentional correlation. This second dimension is the "pull" or "tug" (*Zug*) exerted on consciousness by the object. The pull is related to the idea of object's **allure** as stimulating the conscious tendency toward a **synthesis of identification**,

243

that is, to **objectification**, which occurs in consciousness's active inspection of the object. Tendency, then, is an aspect of the instinctual **drive** toward objectification. *See also* INSTINCT (*Instinkt*).

THEMATIZE (*thematisieren*). To thematize an **object** is to make it the focus of one's explicit **attention**. Other objects are copresent to **consciousness**, but just insofar as attention is not directed to them, they are not thematic. Some **experiences** are by their nature thematic, for example, **perception** or **judgment**. Other experiences are by their nature nonthematic, for example, prereflective **self-awareness**. What is presented in **retention** (as opposed to **memory**) and **protention** (as opposed to expectation) is also by its nature nonthematic. *See also* PREREFLECTIVE CONSCIOUSNESS (*vorreflexives Bewusstsein*).

THEME (*Thema*). A theme for **consciousness** is that upon which it focuses its **attention**. The thematic center of its concern is presented against a background, against the **horizons** in which it appears.

THEORETICAL ATTITUDE (*theoretische Einstellung*). The theoretical **attitude** is a modification of the **natural attitude** that abstracts from **subject**-relative properties and considerations. It is the distant, disinterested, and third-person attitude adopted by **scientists**. *See also* NATURALISTIC ATTITUDE (*naturalistische Einstellung*); PERSONALISTIC ATTITUDE (*personalistische Einstellung*); PHENOMENOLOGICAL ATTITUDE (*phänomenologische Einstellung*); TRANSCENDENTAL ATTITUDE (*transzendentale Einstellung*).

THEORETICAL SCIENCE (*theoretische Wissenschaft*). A theoretical **science** is one that is unified by a homogeneity of explanatory principles and laws. They exhibit, in other words, a nomological unity. Their principle of **unity** is internal, and in this regard they are contrasted with **descriptive sciences**. *See also* THEORETICAL ATTITUDE (*theoretische Einstellung*).

THEORY (*Theorie, Lehre*). *See* THEORETICAL SCIENCE (*theoretische Wissenschaft*).

THEORY OF MANIFOLDS (*Mannifaltigkeitslehre*). The theory of **manifolds** is an extension of the idea of a **theory-form**. The mathematical notion of a manifold is already the formal idea of an aggregate or collection of entities that are organized into a unity by **categorial forms**. A theory of manifolds is the **science** that investigates the nature of these manifolds, and

it is the highest mathematical science. *See also* FORMAL MATHEMAT-ICS (*formale Mathematik*); FORMAL ONTOLOGY (*formale Ontologie*); LOGIC (*Logik*); MATHEMATICAL LOGIC (*mathematische Logik*).

THEORY-FORM (*Theorienform*). The result of a formalizing abstraction applied to **theories**. This **formalization** abstracts from the material content of the theories and yields the logical forms and structures that unify theories into logical wholes, which forms and structures are applicable in multiple theories. *See also* FORMAL LOGIC (*formale Logik*); FORMAL MATHEMATICS (*formale Mathematik*); FORMAL ONTOLOGY (*formale Ontologie*); *MATHESIS UNIVERSALIS*; MULTIPLICITY (*Vielheit, Mannigfaltigkeit*); PURE LOGIC (*reine Logik*); THEORY OF MANIFOLDS (*Mannifaltigkeitslehre*).

THESIS (*Thesis*). A thesis is something held as true in the form of a conviction. The most important instance of a thesis for Husserl is what he calls the "**general thesis**"—accomplished in a **general positing**—of the **natural attitude**, the thesis that the **world** to which **consciousness** is intentionally directed is a factually existent **whole**, that it appears as such, and that it can be known as such. It is just this general thesis that is "**bracketed**" by the **phenomenological reduction** such that the reflecting agent attends to the world solely insofar as it presents itself to consciousness and exactly as it presents itself. *See also* INTENTIONALITY (*Intentionalität*); PRINCIPLE OF PRINCIPLES (*das Prinzip aller Prinzipien*).

THETIC CHARACTERISTIC (*thetischer Charakter*). The correlate of the **act-quality** and the **moment** that together with the **noematic sense** makes up the **full noema**. **Perception**, for example, involves a **belief** in the existence of the **object** perceived just as it is perceived, and by virtue of that belief-**modality**, the object is perceived as actually existent. In acts having a different quality, however, the **doxic modality** belonging to the **act** changes; doubt, for example, no longer believes in the existence of its object but considers it as dubitable and as unlikely or, perhaps, as merely possible. The thetic characteristic of doubt, therefore, is "as dubitable" or "as unlikely" and "as possible." Thetic characteristics are particularly prominent in **judgments** and are indicated by the copula. For example, the assertoric **judgment** asserts the **being** of the **state of affairs** as in the sentence "S is p." When modalized, however, the judgment becomes, for example, merely probable: "S might be p."

THING AND SPACE: LECTURES 1907 (Ding und Raum: Vorlesungen 1907). In the summer semester of 1907, Husserl offered a course on the perception of a **material thing** in space. This series of lectures has come to be known informally as the "Thing-Lecture" (*Ding-Kolleg*). The first five lectures, devoted to methodological issues, were published in 1950 as **The Idea of Phenomenology** (*Die Idee der Phänomenologie*). The remaining lectures, published in 1973, analyzed the **intentional** structure of perceptual **experience** of a material thing, including a detailed analysis of the role of bodily movement and **kinaesthetic sensations**, and of the three-dimensional space in which material things present themselves. *See also* HYLETIC DATA (*hyletische Daten*); KINAESTHESIS (*Kinästhesie*); PHANTOM (*Phantom*).

TIME (*Zeit*). Husserl does not investigate time from a metaphysical or scientific point of view. Within the scope of the **phenomenological reduction**, Husserl focuses his attention on the manner in which **objects**—including the **experiences** upon which I reflect—appear with temporal determinations. In other words, Husserl's primary concern is with the **consciousness** of time, the consciousness of objects as enduring, as processes or processional, as simultaneous, as successive, and, most fundamentally, as now, past, or future.

In considering the consciousness of time, Husserl distinguishes **objective time** from **phenomenal time**. Hence, there can be no single definition or phenomenological account of time, since objective and phenomenal time are differently experienced. Nevertheless, Husserl is clear that the most fundamental form of the experience of time is **inner-time consciousness**, that is, the **prereflective consciousness** of phenomenal time belonging to the **stream of consciousness** itself, a consciousness that is intimately bound up with **self-awareness**. Moreover, Husserl is also clear that the awareness of inner time founds the experience of objective time. *See also* FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*).

TIME-CONSCIOUSNESS (*Zeitbewusstsein*). The **consciousness** of **time** is directed either to **phenomenal time** or to **objective time**. The most fundamental form of time-consciousness is the **inner-time consciousness** appropriate to the **living present**. *See also* MOMENTARY PHASE (*momentane Phase*).

TIME-CONSTITUTION (*Zeitkonstitution*). The disclosure in **time-consciousness** of **time** and the temporal determinations of **objects** and our **experiences** thereof. *See also* LIVING PRESENT (*lebendige Gegenwart*); MOMENTARY PHASE (*momentane Phase*).

TRADITION (*Tradition*). Tradition is a transmission—a "handing down"—from one generation to successive generations. This transmission is related to the **historicity** of both individual and collective **experience**. A tradition, in brief, is a complex form of communal **intentionality** that shapes an individual's openness to the future in the light of the community's past. What is traditional is a "normal" **world**-apprehension based on linguistically transmitted and sedimented **meanings**, practices, and institutions. This normal world-apprehension manifests itself as conventions, as ordinary ways of encountering the world, as what "one" thinks or does. In this way, traditions account for our passively received understanding of empirical, **emotional**, **value**, and moral concepts.

It is against and within the background of tradition that **persons** appropriate or modify or reject the traditional understanding of these **concepts**. A person's self-responsible thinking and agency, in other words, occurs within this **horizon** of pregiven traditions. The truthful apprehension of what is the case, what is good, and what to do with respect to both ourselves and others (including institutional others) arises against the background of the "common" knowledge passed from one generation to the next, and it continues to be worked out, criticized, modified, and reappropriated over time. *See also* AUTHENTICITY (*Eigentlichkeit*); COMMUNITY (*Gemeinschaft*); ENCOUNTER (*erfahren, Erfahrung*); PASSIVITY (*Passivität*);

TRANSCENDENCE (*Transzendenz*). 1. A going beyond. For example, the transcendence of **consciousness** lies in the fact that in being intentionally directed to an **object**, consciousness goes beyond itself. 2. Something that lies beyond. For example, the transcendence of the object consists in its being beyond consciousness, that is, in its not being a really (*reell*) inherent part of consciousness. *See also* TRANSCENDENT (*transzendent*).

TRANSCENDENT (*transzendent*). In its ordinary, **natural-attitude** meaning, "transcendent" refers to one **object**'s lying beyond another, to a condition, in other words, of noncontainment. This is also Husserl's usage, at least for natural-attitude contexts. The shift of **attitude** completed upon the performance of the **phenomenological reduction**, however, introduces a new meaning. What transcends **consciousness** is not **really** inherent in consciousness. This is indicated phenomenologically in the fact that the transcendent object is given in profiles or **adumbrations**. So, for example, in the case of

visual **perception** (*Wahrnehmung*), one thinks in the natural attitude that the perceived object transcends the perceptual experience since the object is a substantial and spatial individual distinct from and externally related to the **subject**. In the **phenomenological attitude**, however, one recognizes that the perceived object, which is essentially related to the perception as its **intentional object**, is given in spatial profiles in a manner other than that in which the experiencing subject is present to itself. The object cannot be given in any **momentary phase** of consciousness; it overflows any momentary phase of consciousness, and consequently, the object is experienced as a transcendent object. The object is transcendent to consciousness even though it stands in an essential (intentional) relation to it. *See also* IMMANENCE (*Immanenz*).

TRANSCENDENTAL (*transzendental*). In its broadest meaning, the term "transcendental" refers to something applicable to all beings regardless of their kind. Medieval philosophers use the term "transcendentals" to refer to the properties that belong to any **being** just insofar as it is a being and that are "convertible" with being. In this sense, the transcendentals are **unity**, **truth**, and goodness (and, sometimes, beauty). The term changed its meaning radically, however, in the modern period and, in particular, in **Immanuel Kant**'s philosophy. For Kant, "transcendental" refers to the "subjective" conditions that belong to the possibility of experiencing any **object** whatsoever, and transcendental philosophy is the **a priori knowledge** of those conditions. The scope of the term continues to encompass all objects, but for the medievals the transcendentals were objective features of the object, whereas for Kant the transcendental is the set of a priori (necessary and universal) conditions for the subject's experiencing an object at all. The **subject** in whom these conditions are realized is not the empirical or **psychological subject** as existing in the **world**; rather, the subject is the **transcendental subject** who experiences the world and its objects as always already there before the worldly subject thinks and acts. Kant's transcendental philosophy in its identification of those "transcendental" categories of the understanding that govern all objective **experience** is, then, a critique of the possibility of experience as such.

Husserl, by and large, takes over this Kantian meaning, but he also modifies it in important ways. For Husserl, the "transcendental" does not refer primarily to the subjective conditions for the possibility of any experience whatever but to the universal structures of any possible experience (or experience of a certain type). For Husserl, moreover, the transcendental is a field of research, a "being" properly characterized as "**consciousness** of the **world** (just as experienced)." The transcendental, in other words, is characterized by the **intentional** relation between consciousness and world and is, first and foremost, the field of **sense** (*Sinn*). This is the field that is opened for

investigation by the **phenomenological reduction**. Husserl's **phenomenology** is the attempt to identify the essential structures of this intentional relation, with respect both to consciousness and the world just as experienced, that is, as significant for subjects. In so doing, Husserl identifies the "subjective" structures of possible experience, but he also identifies the objective structures embedded in things as experienced, structures by virtue of which those things are or can be significant for a subject experiencing them. In this sense, the transcendental, for Husserl, also points to the subject—in particular, what he calls the transcendental subject—as an agent that intentionally engages the world and discloses its **significance**.

The terms "phenomenological" and "transcendental" are often used in very closely related ways. For example, Husserl refers to the phenomenological reduction also as the **transcendental reduction**. There is, however, a nuanced difference between the expressions. The reduction turns the philosopher's **attention** to the correlation between consciousness and the world as experienced, but this correlation can be examined from two perspectives. If the philosopher focuses on the world as experienced (by a subject), then the term "phenomenological" captures this focus; the philosopher is focused primarily on the world as appearing, as **phenomenon**. If, on the other hand, the philosopher focuses on consciousness (of the world), then the term "transcendental" captures this focus; the transcendental philosopher is focused primarily on consciousness and its performances and **achievements** in disclosing the world. The philosopher, in other words, is focused on consciousness in its constitutive agency. *See also* TRANSCENDENTAL CONSCIOUSNESS (*transzendentales Bewusstsein*); TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*); TRANSCENDENTAL IDEALISM (*transzendentaler Idealismus*); TRANSCENDENTAL INTERSUBJECTIVITY (*transzendentale Intersubjektivität*); TRANSCENDENTAL PHENOMENOLOGY (*transzendentale Phänomenologie*); TRANSCENDENTAL SUBJECTIVITY (*transzendentale Subjektivität*).

TRANSCENDENTAL ATTITUDE (*transzendentale Einstellung*). The transcendental **attitude** is the philosophical attitude adopted by performing the **transcendental reduction**. It is that reflective attitude in which one attends to **consciousness** as the **subjectivity** that discloses the **world**. In the transcendental attitude, therefore, **attention** is directed to the **intentional** correlation between consciousness and its **objects**. Properly conceived, the transcendental attitude is identical to the **phenomenological attitude**.

TRANSCENDENTAL CLUE (*transzendentaler Leitfaden*). Phenomenological reflection seeks to uncover the essential structures of our **experience** and the subjective performances in which **consciousness** discloses the

significance of **objects**. Husserl claims that the **intentional object** provides the "clue"—a kind of roadmap—for these **phenomenological analyses**. By examining the structures of the object as experienced and by considering the **horizons** in which it appears and the other kinds of experience in which it might appear, the reflecting philosopher gains an insight into the layers of **sense** belonging to the object and into the synthetic performances of consciousness in bringing the object to **appearance** in just that manner. *See also* SYNTHESIS (*Synthese*).

TRANSCENDENTAL CONSCIOUSNESS (*transzendentales Bewusstsein*). Transcendental consciousness—**consciousness** as the agent disclosive of the **world** and intentionally united with that world or, more simply, the **whole** that is "consciousness of the world"—is for **phenomenology** the **absolute concretum**. There is nothing that can be meaningfully posited outside this *concretum*.

TRANSCENDENTAL CONSTITUTION (*transzendentale Konstitution*). *See* CONSTITUTION (*Konstitution*).

TRANSCENDENTAL EGO (*transzendentales Ego, transzendentales Ich*). The transcendental **ego** is **transcendental consciousness** in its subjective dimension and as reflected upon. The transcendental ego is the **intentional** center of all conscious life and, hence, of all objectifying **experiences**, all affects, all **valuations**, and all **volitions** and **actions**. Husserl's transcendental ego differs from **Immanuel Kant**'s insofar as it is not a formal identity accompanying all experiences; instead, for Husserl, the transcendental ego is a self-transforming identity over **time**. It is an identity by virtue of its self-unification in the **living present** and **inner-time consciousness**, and it is self-transforming insofar as it acquires new convictions and new **habitualities**. In this way, the transcendental ego is self-constituting, and it discloses itself as a **psychological ego** in the **world**. Husserl sometimes uses "transcendental ego" in a wide sense equivalent to "transcendental consciousness." *See also* EGOLOGY (*Egologie*); MUNDANIZATION (*Mundanisierung, Verweltlichung*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*); PREREFLECTIVE CONSCIOUSNESS (*vorreflexives Bewusstsein*); SELF-AWARENESS (*Selbstbewusstsein*).

TRANSCENDENTAL IDEALISM (*transzendentaler Idealismus*). Transcendental **idealism** claims that **objects** are dependent on **consciousness**. The position must be distinguished from any form of metaphysical idealism that claims that the *existence* of objects depends on consciousness, for example, the subjective idealism that claims that objects exist as an inhering

part of consciousness. Transcendental idealism claims instead that objects, precisely insofar as they are objects of **experience**—that is, are objects as experienced—depend on consciousness *for their* **sense**. Moreover, since sense is not an empirical **concept**, this dependence cannot be causal, for sense is not a natural object of the sort that enters into causal relations. Finally, transcendental idealism does not claim that the sense of an object depends solely on consciousness, but only that the structures of **intentional** consciousness (both subjective and intersubjective) condition the sense of things for the **subjects** experiencing them. Given Husserl's view that **natural-attitude** experience is governed by a realistic presumption, one can say that the **phenomenological analysis** of that experience reveals that transcendental idealism is the truth of the natural attitude. *See also* INTENTIONALITY (*Intentionalität*); REALISM (*Realismus*).

TRANSCENDENTAL INTERSUBJECTIVITY (*transzendentale Intersubjektivität*). The community of transcendental subjects who together constitute the world as a world "for us." The possibility of different subjects experiencing the world from different perspectives is a necessary condition for the experience of an object as presenting itself as an identity in a manifold of presentations and is, therefore, a necessary condition also for the possibility of objective experience and knowledge and the scientific grasp of the nature of things. This further entails that the experience of another (transcendental) subject (at least as a possible subject) is a founding moment for the experience of an object, since nothing gains the sense of "object" or "objectivity" apart from its being experienceable by a multiplicity of subjects, and the sense of a subject is derived from the experience of actual subjects other than the self. The experience of another subject, therefore, is a foundation for the experience of any objects whatsoever. *See also* EMPATHY (*Einfühlung*); INTERSUBJECTIVITY (*Intersubjektivität*).

TRANSCENDENTAL LOGIC (*transzendentale Logik*). The **phenomenological reflection** on and investigation of the subjective **achievements** at work in the **constitution** of the categorial formations and fundamental **concepts** proper to the **mathesis universalis**. In other words, transcendental logic is the **phenomenological analysis** of the intentionalities that are at work in the formation of the **judgments** and **categories** operative in **formal logic** and **formal ontology**. These analyses include the analysis of the **prepredicative** experiences underlying **acts** of judging, including the **passive syntheses** and **passive genesis** involved in the formation of those judgments. *See also* CATEGORIAL FORM (*kategoriale Form*); INTENTIONALITY (*Intentionalität*).

TRANSCENDENTAL PHENOMENOLOGY (*transzendentale Phänomenologie*). The **descriptive science** of the essential structures of **transcendental consciousness**. Transcendental **phenomenology** proceeds methodologically by means of the **transcendental-phenomenological reduction**, the **eidetic reduction** (with its **eidetic variations**), **description**, and **eidetic intuition**.

TRANSCENDENTAL PSYCHOLOGISM (*transzendentaler Psychologismus*). Transcendental **psychologism**, of which Husserl thought **Immanuel Kant** guilty, involves a misunderstanding of the **transcendental reduction** and the turn toward **transcendental subjectivity** in a **transcendental logic**. It is psychologistic insofar as it reduces the **ideal** and objective **categories** of **formal logic** and **formal ontology** to categories of the understanding, to rules for organizing the **syntheses** of **experience**. In so doing, transcendental psychologism fails to recognize the **categorial forms** proper to **logic** and **ontology** as uniting objective, meaning-contents rather than **acts** or act-phases. It is unlike (empirical) psychologism in that it recognizes that the categories must be necessary and universal, that is, **a priori**.

TRANSCENDENTAL REDUCTION (*transzendentale Reduktion*). The expression "transcendental reduction" is another term for the **phenomenological reduction** (q.v., for the fullest discussion) that leads the reflecting agent's **attention** back from the **object** straightforwardly experienced to the **experience** in which the object is given and to which it is the correlate. Whereas the modifier "phenomenological" focuses attention on the "**phenomenon**," the appearing of the object, the modifier "transcendental" focuses attention on the **subjectivity** whose **intentional** performance brings the object to **appearance**. *See also* APODICTICITY (*Apodiktizität*); GENERAL THESIS (*Generalthesis*); INTENTIONALITY (*Intentionalität*); NATURAL ATTITUDE (*naturaliche Einstellung*); TRANSCENDENTAL-PHENOMENOLOGICAL REDUCTION (*transzendental-phänomenologische Reduktion*).

TRANSCENDENTAL SUBJECT (*transzendentales Subjekt*). The **subject** of **acts** as reflected on philosophically within the scope of the **transcendental-phenomenological reduction**, as the disclosive agent that brings the **world** to **givenness**, and as also constituting the **psychological subject**. The transcendental subject is not properly conceived as a second subject separate from the empirical or psychological subject. The transcendental subject instead is that **moment** of **subjectivity** that accounts for its disclosure of the sense of **objects** and of the world and for the **apperception** of oneself as an

empirical subject in the world. This subject, unlike the empirical subject, is not experienced as in the world. It is prior to the world as that which in its disclosive agency makes the experience of the world possible.

TRANSCENDENTAL SUBJECTIVITY (*transzendentale Subjektivität*). The condition or state of **being** or belonging to a **transcendental subject**. In addition to this more precise sense that refers specifically to **subjectivity**, Husserl sometimes uses this expression to refer to **transcendental consciousness** as the **absolute concretum**.

TRANSCENDENTAL-PHENOMENOLOGICAL REDUCTION (*transzendental-phänomenologische Reduktion*). This expression captures the full sense of Husserl's methodological technique that turns the reflecting philosopher's attention to **transcendental consciousness**, that is, toward **transcendental subjectivity** as constitutive of the **world** as experienced and to that world as **phenomenon**, just as it is experienced. This reduction is also called most frequently, albeit with different emphases, the "**phenomenological reduction**" (q.v., for the fullest discussion) as well as the "**transcendental reduction**."

TRANSVERSE INTENTIONALITY (*Querintentionalität*). Transverse intentionality is that **intentionality** belonging to a "cross section" of the flow of **consciousness**. This cross-section occurs in the impressional moment of the **living present** and captures the directedness of the **experience** to the object. **Horizontal intentionality** and transverse intentionality are intertwined; they are two aspects of intentional experience and together make up the temporally extended, concrete experience. *See also* INNER-TIME CONSCIOUSNESS (*inneres Zeitbewusstsein*); PRIMAL IMPRESSION (*Urimpression*).

TRUTH (*Wahrheit*).
1. *Adequatio rei et intellectus*; the correctness of a **judgment**—more precisely, of a **proposition**—that is recognized in the **fulfillment** of an empty judgment such that the proposition coincides, or is congruent with, the intuited **state of affairs**. While this definition evokes a standard correspondence theory of truth, Husserl's position should not be so understood. The experience of truth, for Husserl, involves experiencing the identity of the **sense** of the empty judgment and the sense of the fulfilled judgment. It is not the correspondence of two things, a propositional entity in the mind and an actual state of affairs. It is the identical state of affairs intended in different ways.

2. Underlying this sense of truth as **adequation** (*adequatio*), then, is the sense of truth as **evidence**, the intuitive grasp of things themselves. Insofar as recognizing the **adequacy** (*Adäquation*) of a proposition to the state of affairs emptily judged involves an intuitive and evidential grasp of the state of affairs itself, this notion of truth as evidence is the more fundamental.

See also CONGRUENCE (*Deckung*); EMPTY INTENTION (*Leerintention, Leermeinung*); FULFILLING INTENTION (*erfüllende Intention*); FULFILLING SENSE (*erfüllender Sinn*); INTUITION (*Anschauung*).

TWARDOWSKI, KASIMIR (1866–1938). Along with Husserl, a student of **Franz Brentano** who also rejected the latter's **psychologism**. Kasimir Twardowski wrote an important work titled *Zur Lehre von Inhalt und Gegenstand der Vorstellungen* (*On the Theory of the Content and Object of Presentations*, 1894), which Husserl reviewed in 1896. Twardowski's distinction between an **act**, its content, and its **object** played a crucial role in the development of Husserl's views on **intentionality**. *See also* BOLZANO, BERNARD (1781–1848); MEINONG, ALEXIUS (1853–1920).

TYPE (*Typ*). Perceptual **experience** grasps **objects** *as* under a certain aspect or description, for example, *as* a brown door. The **recognition** of a thing as a brown door depends on grasping the similarity of this thing to other things that are doors and to other things that are brown; it involves a recognition, in other words, of a "typicality" in one's experience. This recognition is an instance of **passive synthesis** involving retained experiences, **memory**, and **imagination**, and it underlies the active grasp of a **concept**, for example, the concepts "door" and "brown." *See also* ASSOCIATION (*Assoziation*); NORMALITY (*Normalität*); PERCEPTION (*Wahrnehmung*); RETENTION (*Retention*).

U

UNITY (*Einheit*). The unity of anything is for Husserl a function of the founding relationships that obtain among its **parts**. Unity, in other words, is not a property of things added to them over and above the unified parts. Unity is achieved by virtue of the fact that certain **moments** demand supplementation by other moments, and the realization of these relationships in the existent **object** is sufficient to unify the object. *See also* CATEGORIAL FORM (*kategoriale Form*); FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); SYNTHESIS (*Synthese*).

UNIVERSAL. A universal is an **individual object**, the common, separable content belonging to a multiplicity of individual **objects**. This separable content becomes an object of awareness by virtue of an **abstraction** from an individual or series of individuals. A universal object such as a **species** that is instantiated in particulars must be distinguished from an **ideal individual** such as a geometric figure that is approximated in sensible particulars. *See also* GENERALIZATION (*Generalisierung*); IDEALIZATION (*Idealisierung*); UNIVERSALITY (*Allgemeinheit*).

UNIVERSALITY (*Allgemeinheit*). 1. The property of being **universal**, for example, a universal **judgment**. 2. The property of being *of* a universal, for example, intuiting a universal.

V

VAGUE EXPRESSION (*vage Ausdruck*). Vague **expressions** are those having no single **meaning** that is the same in all their applications. Such expressions refer to objects conceived with a lack of **distinctness**. Expressions referring to **morphological essences** are essentially vague in this manner since there are borderline cases in which the distinction between **essences** is not sharp and to which the application of the **concept** is, consequently, not clear. *See also* EXACT EXPRESSION (*genauer Ausdruck*); EXACTNESS (*Exaktheit*); VAGUENESS (*Vagheit, Ungenauigkeit*).

VAGUENESS (*Vagheit, Ungenauigkeit*). A condition of unclarity and indistinctness, in which the indistinctness is more fundamental. Vagueness is found wherever the **parts** of something are not sufficiently articulated or distinguished. This can happen in various contexts. The **meaning** of a term or **expression** might not be sufficiently distinguished from the meaning of other expressions, or the parts of a **proposition** might not be actively articulated by the one judging. Insofar as the **object** is indistinctly given, it cannot be brought to a clear **intuition**. *See also* CLARITY (*Klarheit*); DISTINCTNESS (*Deutlichkeit*); EXACT EXPRESSION (*genauer Ausdruck*); EXACTNESS (*Exaktheit*); VAGUE EXPRESSION (*vage Ausdruck*).

VALUATION (*bewerten, Bewertung*). 1. The **act** of valuing an **object** or **state of affairs**. 2. The **value** or worth attributed to the object in valuing it. *See also* VALUE APPERCEPTION (*Wertnehmung*).

VALUE (*werten, Wert*). 1. The activity of apprehending an **object** or **state of affairs** as valuable, that is, taking something to be pleasing or painful, likeable or dislikable, good or bad. 2. The object apprehended in a **value apperception**. *See also* VALUATION (*bewerten, Bewertung*).

VALUE APPERCEPTION (*Wertnehmung*). Taking something as valuable. Husserl uses the term *Wertnehmung* analogously to *Wahrnehmung* (**perception**). In perception and the belief-**modality** that belongs to it, the

257

subject takes the **object** to exist in a determinate manner and believes that taking to be true. Hence, the subject takes S as p as veridical. Similarly, in a value **apperception**, the subject takes—and believes—S to be valuable; the subject takes Sp as v. This formalized way of stating the objects of perception and **value** apperception reveals the important founding relation between them. Husserl claims both that values (that is, valued objects) are constituted in **feeling**-acts or **emotions** and that this feeling-act (and the value-sense it constitutes) is founded on a **presentation** (and the cognitive **sense** it constitutes). In the example, therefore, there is an underlying presentation that constitutes the sense "S as p," and founded upon this is the value apperception constituting the sense "Sp as v." The **value attribute** is founded on the descriptive property available to a pure cognition, but the value attribute itself is not available to pure cognition. It is disclosed by a feeling or emotion. The value apperception is a unified **act**; it does not arise separately from the objectifying presentation. The founding relationship, however, is one-sided such that the objectifying presentation can occur separately from the feeling or emotion that constitutes the value apperception. *See also* CONSTITUTION (*Konstitution*); FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); OBJECTIFYING OR OBJECTIVATING ACT (*objektivierender Akt*).

VALUE ATTRIBUTE (*Wertattribut*). The goodness (or badness) of a valued (or disvalued) **object**. The attribute will be specified according to the type of **value** involved (aesthetic, utilitarian, moral), the underlying descriptive features of the object that make the object valuable, and the kind of **feeling** or **emotion** involved in the **valuation** of the object. *See also* VALUE APPERCEPTION (*Wertnehmung*); VALUE JUDGMENT (*Werturteil*).

VALUE JUDGMENT (*Werturteil*). The explicit articulation of the **value attribute** of an **object** as belonging to the object. The value **judgment** is founded on the **value apperception** of the object. *See also* FOUNDATION (*Fundament, Fundierung, Begründung*); FOUNDED MOMENT (*begründeter Moment, fundierter Moment*); FOUNDING MOMENT (*fundierender Moment*); VALUE (*werten, Wert*).

VALUE PROPERTY (*Wert-Eigenschaft*). Identical to the **value attribute**, although the language of "property" can be misleading since the **logic** of attributive uses and **predicative** uses of adjectives differs. Predicative uses of adjectives are appropriate for descriptive properties, whereas attributive uses refer to attributes founded on underlying descriptive properties. *See also* VALUE (*werten, Wert*).

VAN BREDA, HERMAN LEO (1911–1974). A Franciscan friar who, after completing his *licentiate* in philosophy at the Higher Institute of Philosophy at the Catholic University of Leuven, visited Freiburg approximately four months after Husserl's death. Van Breda intended to research Husserl's later manuscripts in Freiburg. Finding an enormous number of unpublished manuscripts and concerned, along with Malvine Husserl and **Eugen Fink**, that the manuscripts were in danger of being destroyed by the Nazis, van Breda arranged, with the assistance of the Belgian government, to have the documents transported—smuggled, in fact—to Leuven in diplomatic pouches. Van Breda established the Husserl Archives at the institute, and then completed his doctoral dissertation, receiving the degree in 1941. He taught at Leuven and served as director of the archives until his death.

VARIATION (*Variation*). *See* EIDETIC VARIATION (*eidetische Variation*).

VIENNA LECTURE. Husserl delivered a famous lecture titled "Philosophy in the Crisis of European Humanity" in Vienna on 7 and 10 May 1935. This lecture formed the basis for Husserl's last, incomplete work, **The Crisis of European Sciences and Transcendental Phenomenology**. Husserl aims here to contribute to the **renewal** of European **culture** by tracing the shift from myth to rational **science** and by examining both the **historicity** and the **teleology** of the European ideal of rationality and rational self-rule. *See also* EUROPE (*Europa*); REASON (*Vernunft*).

VIETA, FRANCISCUS (1540–1603). The Frenchman François Viète, who signed his written works Franciscus Vieta, the Latinized version of his name. He developed a method of **formalization** that allows one to speak of **form** as applicable to any **object** whatsoever. He was a central figure in the development of a purely formal algebraic notation. Vieta's work was, according to Husserl, a major step in the development of a **mathesis universalis**.

VOLITION (*Wille*). The **act** of willing an **action** in the attainment of an end. Willing, like other **intentional** experiences, can be empty or full. An empty willing that remains unfulfilled, however, is in a sense not a willing at all, since one cannot really be said to will an act if the act is not performed. What can render a volition legitimately empty is a set of external conditions that prevent the agent from undertaking the act. An empty volition might also occur when the proper **time** for the performance of the willed action has not yet arrived.

The fulfilled volition is the action itself. There are intermediate stages of **fulfillment** that are possible. For example, an agent can desire an end, the attainment of which can only be reached in stages and over an extended period of time. If one decides, for example, to lose weight, say, 20 pounds, the loss of the first two pounds fulfills in part that **intention**. In this case, the **empty intention** or the partly empty, partly fulfilled intention takes on the form of resolve. Resolve can also involve willing impossible ends, say, world peace, but the resolve can be partially fulfilled in those actions that contribute to world peace even if they do not fully realize it. *See also* ACTION-WILL (*Handlungswille*); DECISION-WILL (*Entschlusswille*).

VON HILDEBRAND, DIETRICH (1889–1977). Having begun his studies at the University of Munich under **Theodor Lipps**, von Hildebrand became associated with the group of students and philosophers who made up the **Munich Circle**, especially **Max Scheler**. Von Hildebrand studied at Göttingen from 1909 to 1911 with Husserl and **Adolf Reinach**. He completed his dissertation in 1912 under Husserl, but he was probably more indebted for his philosophical outlook to Reinach. Von Hildebrand's major works are in **ethics** and social philosophy, and he was concerned to articulate a view of religious values that had been formed by his deep commitment to Catholicism, to which he had converted in 1914. An active opponent of Nazism, he was forced to flee Germany to Austria and then to France. At each stop, he was forced to flee again as the Nazi conquest widened. He finally went to the United States in 1940, where he taught at Fordham University in New York City from 1941 to 1960.

W

WEIERSTRASS, KARL (1815–1897). Weierstrass was appointed to the chair in mathematics at the University of Berlin in 1857. Husserl studied there with Weierstrass from 1878 to 1881 and again, after completing his dissertation at Vienna, for part of 1883. Weierstrass was concerned with the foundations of mathematics and sought to ground mathematics axiomatically. To that end, Weierstrass developed mathematical definitions of some central mathematical concepts, such as continuity, limit, and derivative.

WHOLE (*Ganz*). A whole is defined in terms of its **moments** and their founding relations. More precisely, a whole is a set of **parts** or contents united by a single, although possibly complex, **foundation** without the help of additional, nonessential parts or contents. Hence, every part or content comprised in a proper whole is foundationally connected—mediately or immediately, reciprocally or one-sidedly—with every other part or content comprised by that same whole. The whole is the lawful, interconnected **unity** of **founding** and **founded moments**. There is no additional moment of unity over and above this interconnected unity of moments.

The unity arises out of the nonindependence of the parts, out of their need for supplementation by specific contents in conformity with law. Such contents are by their very nature intimately united with one another. The mere necessity of coexistence—the demand by one moment for supplementation by another—is sufficient to produce the unity of a whole. The whole is *just* the interconnected unity of founding and founded moments, and its unity is *just* the lawful interconnections of moments.

Put another way, where it makes no sense to speak of the separate existence of any part within a whole, there is no need for an additional principle that might account for the unity of the parts comprised by that whole. There is no separate moment of unity added to the interrelated moments, no constituent part to be identified as the unifying moment, except in wholes not satisfying Husserl's strict definition, that is, except in wholes that can be divided into **pieces**, in which case the **form** of unity corresponds to a unity of **reference** in the **intention** bringing the various contents into a whole.

The truly unifying factors of wholes in Husserl's precise sense are the relations of foundation themselves. The unity of such a whole is a **categorial predicate** insofar as it is grounded in an **ideal** law defining the necessary interrelationships among particular contents.

WILD, JOHN (1902–1972). John Wild, while not strictly a phenomenologist, was nevertheless influenced by phenomenological thinking. He rejected Husserl's **idealism**, and instead he drew more on the existential themes he found in **Martin Heidegger**'s philosophy, although he was also greatly attracted to Husserl's notion of the **lifeworld**. In 1962, Wild founded the Society for Phenomenology and Existential Philosophy (SPEP), the largest international professional society devoted to the study of **phenomenology** and its successors that together make up what is commonly—albeit unclearly—called "continental philosophy."

WILL (*Wille*). *See* VOLITION (*Wille*).

WORLD (*Welt*). 1. From the perspective of the **natural attitude**, the world is the sum of all **objects**. 2. From the phenomenological perspective, the world is the correlate of **consciousness** considered as a **whole**, and in that light, it is the overall context in which all objects have their **sense**. The world, then, is the ultimate **horizon** in which the sense of things is located and contextualized. As such, the notion of world, including the notions of **intersubjectivity**, **language**, history, and **culture**, play an important role in **genetic phenomenology**. *See also* LIFEWORLD (*Lebenswelt*); WORLD PRESENTATION (*Weltvorstellung*); WORLDVIEW (*Weltanschauung*).

WORLD PRESENTATION (*Weltvorstellung*). Husserl's late writings speak of **world** presentations in relation to different peoples and **cultures**. A world presentation is a particular understanding of the world, but it is recognized as a mere **presentation** only when an alternative world presentation becomes available in terms of which a people's world presentation can be critically evaluated.

WORLDVIEW (*Weltanschauung*). A perspectival—that is, historical and cultural—**apprehension** of the **world** by a **subject**. In Husserl's view, a worldview does not rise to the level of a philosophical position, and he criticizes worldview philosophies in **"Philosophy as a Rigorous Science."** Because it is a historically and culturally conditioned view of the world, it is, even while not identical with **historicism**, infected thereby and is a form of **relativism**. Because it situates itself in a particular perspective within the world, it does not attain the **transcendental** viewpoint proper to philosophy.

Husserl sometimes suggests that a worldview and a **world presentation** are equivalent, but sometimes he suggests that the world presentation is proper to a people and **culture**, whereas the worldview is more individualistic. *See also* DILTHEY, WILHELM (1833–1911).

WUNDT, WILHELM (1832–1920). The "father of experimental psychology," Wundt established the first **psychology** laboratory. Husserl attended Wundt's lectures while studying in Berlin. Wundt's main—and seminal—works are *Grundzüge der physiologischen Psychologie* (*Principles of Physiological Psychology*) and *Völkerpsychologie*, an exploration of general psychological development among a people arising from interconnected individual developments. Husserl was critical of Wundt's positions.

Y

YEARBOOK FOR PHILOSOPHY AND PHENOMENOLOGICAL RE-SEARCH (*Jahrbuch für Philosophie und phänomenologische Forschung*). An annual founded in 1913 by Husserl, who had for several years wanted an organ for publishing on phenomenology, it was edited by him along with some associates from the Munich Circle, specifically Adolf Reinach, Max Scheler, Moritz Geiger, and Alexander Pfänder. The journal published many important phenomenological works, beginning with Husserl's *Ideas I* in 1913. The journal's first volume also included the first part of Pfänder's work on the sentiments, Geiger's work on aesthetic enjoyment, the first part of Scheler's *Formalism*, and Reinach's work on the foundations of civil law. The second part of Scheler's *Formalism* was published in the Yearbook in 1916. Edith Stein's work on the foundations of psychology was published in 1922, and her work on the state was published in 1925. The 1923 edition included Oskar Becker's important work on the phenomenological grounding of geometry and its application in physics. The 1927 edition also included, famously, Martin Heidegger's *Being and Time* (*Sein und Zeit*). Husserl's lectures on inner-time consciousness were published in 1928, and *Formal and Transcendental Logic* in 1929 along with a *Festschrift* devoted to Husserl and including works by Becker, Heidegger ("On the Essence of Ground"), Gerhart Husserl, Roman Ingarden, Fritz Kaufmann, Alexandre Koyré, Hedwig Conrad-Martius, and Edith Stein. The last issue was published in 1930.

Z

ZERO-POINT (*Nullpunkt*). The zero-point is the body (*Leib*) of the perceiver as the point in terms of which space and the objects therein are oriented. In our basic encounter with the world, "here" and "there" along with "up" and "down" and "near" and "far" take their meaning from the position of the perceiving organism. Only subsequently to this original sense of space is the idea of an objective space with fixed positions constituted, a space in which the perceiving organism's own position is no longer the "absolute here." *See also* KINAESTHESIS (*Kinästhesie*); PERCEPTION (*Perzeption*); PERCEPTION (*Wahrnehmung*).

Bibliography

CONTENTS

This bibliography is but a small selection of the many works written by or about Husserl. It is organized as follows:

INTRODUCTION

The division of secondary sources by subject matter is necessarily somewhat arbitrary; many other principles of classification could have been used, and many works—indeed, most works—do not fit neatly into one or another category. This is especially true given Husserl's propensity to write repeated introductions to phenomenology and the tendency of many commentators to respond to the full range of Husserl's thinking. Moreover, certain themes, especially those of the phenomenological reduction, intentionality, temporality, and the self and self-awareness, are so interconnected in Husserl's thinking as almost to defy separate treatment. Where English translations of non-English secondary sources are available, they are given at the end of the entry for the original work.

Husserl's works are divided between those that are published in the Husserliana series and those that are not. Husserliana comprises four subseries. The first—and central—one is Gesammelte Werke, the critical editions of Husserl's writings. There are currently 43 volumes in the series, some with multiple parts. The second subseries is Dokumente, which publishes not Husserl's own writings but titles related to understanding Husserl's life and work. The third, titled Materialien, publishes research writings and manuscripts from Husserl's *Nachlass* that are not included in Gesammelte Werke. They are not organized in the way the critical editions are. They do not include supplementary texts, as do the critical editions, and they do not have the same critical apparatus. Nevertheless, they do make available important texts. The fourth, Collected Works, is a set of English translations based on the volumes in the Gesammelte Werke and that has been developed under the auspices of the Husserl Archives.

There are many works on phenomenology in general in which Husserl, naturally, plays an important role, and there are many works in which the relations between Husserl and other phenomenologists or philosophers influenced by phenomenology are explored. Among the general works on phenomenology, there are two important histories of the movement. The classic is Herbert Spiegelberg's comprehensive *The Phenomenological Movement* (1959), which has been updated and is now in its third edition (1982). A more recent discussion of phenomenology is Dermot Moran's *Introduction to Phenomenology* (2000).

Two short introductions to Husserl's phenomenology are available. One, Robert Sokolowski's *Introduction to Phenomenology* (1999), approaches phenomenology thematically, largely following Husserl, but with some admixture of the Heidegger of the 1920s. Dan Zahavi's *Husserl's Phenomenology* (2003), by contrast, is directed more explicitly to Husserl and traces his development through various stages of his career. Longer introductions worthy of note are Sokolowski's *Husserlian Meditations* (1974) and Donn Welton's *The Other Husserl* (2000).

The most notable, general collections of articles are those edited by Marvin Farber (*Philosophical Essays in Memory of Edmund Husserl*, 1940), Roy Elveton (*The Phenomenology of Husserl: Selected Critical Readings*, 1970), Edo Pivčcević (*Phenomenology and Philosophical Understanding*, 1975), Frederick Elliston and Peter McCormick (*Husserl: Expositions and Appraisals*, 1977), Robert Sokolowski (*Edmund Husserl and the Phenomenological Tradition*, 1988), J. N. Mohanty and William McKenna (*Husserl's Phenomenology*, 1989), Barry Smith and David Woodruff Smith (*The Cambridge Companion to Husserl*, 1995), and Donn Welton (*The New Husserl*, 2003). Bibliographic details for each of these are provided below, although the separate articles in each volume (and in all the collections mentioned in this essay) have not been listed for reasons of space.

More recently, Routledge has published two vast compilations, each comprising five volumes. These volumes reprint some of the most important articles in phenomenology and on Husserl. The more general one, edited by Dermot Moran and Lester Embree (2004), is titled *Phenomenology: Critical Concepts in Philosophy*. The collection dealing exclusively with Husserl, edited by Rudolf Bernet, Donn Welton, and Gina Zavota (2005), is titled *Edmund Husserl: Critical Assessments of Leading Philosophers*. Dan Zahavi has published two important collections. The first is *The Oxford Handbook of Contemporary Phenomenology* (2012), and the second is *The Oxford Handbook of the History of Phenomenology* (2018). Each of these contains original essays on both Husserl and the phenomenological tradition emanating from him. Routledge has also published collections of original essays dealing with a large number of phenomenological themes: *The Routledge Companion to Phenomenology*, edited by Sebastian Luft and Søren Overgaard (2012); *The Routledge Handbook of Phenomenology of Emotion*, edited by Thomas Szanto and Hilga Landweer (2020); *The Routledge Handbook of Phenomenology and Phenomenological Philosophy*, edited by Daniele De Santis, Burt Hopkins, and Claudio Majolini (2021); and *The Routledge Handbook of Phenomenology of Agency*, edited by Christopher Erhard and Tobias Keiling (2021).

A number of works listed aid in understanding Husserl's thought in relation to previous and subsequent thinkers. A good introduction to Husserl's relation to the early moderns and the analytic tradition rooted in them is Richard Cobb-Stevens's *Husserl and Analytic Philosophy* (1990). Husserl's relation to Gottlob Frege in particular has been explored by Dagfinn Føllesdal (*Husserl und Frege*, 1958), J. N. Mohanty (*Husserl and Frege*, 1982), and John Drummond ("Frege and Husserl," 1985). Husserl's relation to Kant and the neo-Kantians is explored in Iso Kern's *Husserl und Kant* (1964), Andrea Staiti's *Husserl's Transcendental Phenomenology: Nature, Spirit, and Life* (2014), and the collection of essays titled *New Approaches to Neo-Kantianism* (2015), edited by Staiti and Nicolas de Warren. The neo-Kantians exerted an influence not only on Husserl but also on Heidegger. An understanding of Husserl's relation to Heidegger in the light of this neo-Kantian background is found in Steven Crowell's *Husserl, Heidegger, and the Space of Meaning* (2001) and his *Normativity and Phenomenology in Husserl and Heidegger* (2013). The differences and relations between Husserl and Heidegger are further explored in Ernst Tugendhat's *Der Wahrheitsbegriff bei Husserl und Heidegger* (1967) and Burt Hopkins's *Intentionality in Husserl and Heidegger* (1993).

Methodological considerations pervade Husserl's work, and, consequently, they pervade commentaries on Husserl, even when those commentaries are not primarily concerned with methodological issues. Among those that are, however, special note should be made of Fred Kersten's

Phenomenological Method (1989), Antonio Aquirre's *Genetische Phän-omenologie und Reduktion* (1970), Sebastian Luft's *Phänomenologie der Phänomenologie* (2002), the aforementioned monographs by Hopkins (1993) and Welton (2000), and Kern's (1962), and Drummond's (1975) articles on the so-called ways to the reduction; an English translation of Kern (1962) is included in Elliston and McCormick (1977). The opening chapters of Sokolowski's *Husserlian Meditations* (1974) offer valuable methodological guidance, as do two additional papers by Hopkins (1991, 1997). Finally, Cobb-Stevens (1990, 1992) has written illuminating work on eidetic and categorial intuition.

There are numerous collections of articles on Husserl's *Logical Investigations*. An early one (*Readings on Edmund Husserl's* Logical Investigations) was edited by J. N. Mohanty (1977). The years 2000 and 2001 marked the centenary of the publication of the *Investigations*, and this anniversary was celebrated with a number of collections examining the *Investigations*. Included among them are the collections edited by Dan Zahavi and Frederik Stjernfelt (*One Hundred Years of Phenomenology*, 2003), Denis Fisette (*Husserl's* Logical Investigations *Reconsidered*, 2003), Daniel Dahlstrom (*Husserl's* Logical Investigations, 2005), and Kwok-ying Lau and John Drummond (*Husserl's* Logical Investigations *in the New Century: Western and Chinese Perspectives*, 2007). Husserl's other major logical work, *Formal and Transcendental Logic*, has been the subject of two extended commentaries: Suzanne Bachelard's *La logique de Husserl* (1957) and Dieter Lohmar's *Edmund Husserls* Formale und transzendentale Logik (2000).

Husserl's discussions of intentionality, meaning or sense, temporality, and the self and ego are systematically intertwined, and treatments of any one necessarily touch upon at least some of the others. Important treatments of Husserl's theory of meaning can be found in J. N. Mohanty's *Edmund Husserl's Theory of Meaning* (1964), James Edie's *Speaking and Meaning* (1976), Ernst Orth's *Bedeutung, Sinn, Gegenstand* (1967), Robert Sokolowski's *Husserlian Meditations* (1974) and *Presence and Absence* (1978), and Donn Welton's *The Origins of Meaning* (1983) and *The Other Husserl* (2000).

There has been much controversy over the interpretation of Husserl's theory of intentionality and, in particular, the doctrine of the *noema*. Aron Gurwitsch was among the first of Husserl's followers to focus attention specifically on the *noema* as a theme (see, for example, "Husserl's Theory of Intentionality in Historical Perspective," 1967). Gurwitsch's view was criticized by Hubert Dreyfus ("The Perceptual Noema," 1972), but his criticism simply assumed the interpretation of the *noema* forwarded by Dagfinn Føllesdal ("Husserl's Notion of Noema," 1969) and developed (in a slightly different direction) by Ronald McIntyre and David Woodruff Smith (*Husserl*

and Intentionality, 1982). That interpretation, in turn, was criticized—and the Gurwitsch interpretation defended—by Richard Holmes ("An Explication of Husserl's Theory of the Noema," 1975), Robert Sokolowski ("Intentional Analysis and the Noema," 1984), and Lenore Langsdorf ("The Noema as Intentional Entity," 1984). There have been attempts to reconcile the varying interpretations; chief among the irenic interpreters are J. N. Mohanty (*Husserl and Frege*, 1982), Donn Welton (*The Origins of Meaning*, 1983), and Mary Jeanne Larrabee ("The Noema in Husserl's Phenomenology," 1986). John Drummond (*Husserlian Intentionality and Non-Foundational Realism*, 1990) has questioned whether the interpretations can be reconciled and, although coming closer to the Gurwitsch interpretation, has criticized both views.

Treatments of intentionality lead to discussions of the temporality of consciousness and of inner-time consciousness. On these topics, pioneering work has been done by Rudolf Boehm (in the introduction to Husserliana 10), Klaus Held (*Lebendige Gegenwart*, 1966), John Brough ("The Emergence of an Absolute Consciousness in Husserl's Early Writings on Time-Consciousness," 1972), and Rudolf Bernet (introduction to *Texte zur Phänomenologie des inneren Zeitbewusstseins (1893–1917)*, 1985).

On the related topics of self-awareness, the self, the ego, and intersubjectivity, noteworthy are Michael Theunissen's *Der Andere* (1965), Bernhard Waldenfels's *Das Zwischenreich des Dialogs* (1971), Eduard Marbach's *Das Problem des Ich in der Phänomenologie Husserls* (1974), Rudolf Bernet's *La vie du sujet* (1994), Dan Zahavi's *Husserl und die transzendentale Intersubjektivität* (1996), the same author's *Self-Awareness and Alterity* (1999), and David Carr's (1999) *The Paradox of Subjectivity*. Carr has also written illuminating work on history (*Phenomenology and the Problem of History: A Study of Husserl's Transcendental Phenomenology*, 1974; *Experience and History: Phenomenological Perspectives on the Historical World*, 2014; and *Historical Experience: Essays on the Phenomenology of History*, 2021).

The most recent (albeit not very recent), most comprehensive, and most user-friendly bibliography is Stephen Spileers's (1999) *Edmund Husserl: Bibliography*.

I. PRIMARY MATERIALS

A. Husserliana

1. Husserliana: Edmund Husserl—Gesammelte Werke

Critical editions of Husserl's major works and lecture courses; in progress.

Vol. 1: *Cartesianische Meditationen und Pariser Vorträge*. 2nd ed. Edited by Stephan Strasser. The Hague: Martinus Nijhoff, 1963.

Vol. 2: *Die Idee der Phänomenologie. Fünf Vorlesungen*. 2nd ed. Edited by Walter Biemel. The Hague: Martinus Nijhoff, 1973.

Vol. 3/1: *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie*. Rev. ed. Edited by Karl Schuhmann. The Hague: Martinus Nijhoff, 1976.

Vol. 3/2: *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie*. Rev. ed. Edited by Karl Schuhmann. The Hague: Martinus Nijhoff, 1976.

Vol. 4–5: *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Zweites Buch: Phänomenologische Untersuchungen zur Konstitution und Wissenschaftstheorie (Die drei Teilentwürfe und thematische Ausarbeitungen sowie das "Nachwort zu meinen* Ideen*" [1908–1930])*. Edited by Dirk Fonfara. Dordrecht: Springer, forthcoming. N.B.: This volume replaces the previous volumes 4 and 5: *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Zweites Buch: Phänomenologische Untersuchungen zur Konstitution*, edited by Marly Biemel (The Hague: Martinus Nijhoff, 1952), and *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Drittes Buch: Die Phänomenologie und die Fundamente der Wissenschaften*, edited by Marly Biemel (The Hague: Martinus Nijhoff, 1952).

Vol. 6: *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie*. 2nd ed. Edited by Walter Biemel. The Hague: Martinus Nijhoff, 1962.

Vol. 7: *Erste Philosophie (1923/24). Erster Teil: Kritische Ideengeschichte*. Edited by Rudolf Boehm. The Hague: Martinus Nijhoff, 1956.

Vol. 8: *Erste Philosophie (1923/24). Zweiter Teil: Theorie der phänomenologischen Reduktion*. Edited by Rudolf Boehm. The Hague: Martinus Nijhoff, 1959.

Vol. 9: *Phänomenologische Psychologie. Vorlesungen Sommersemester 1925*. 2nd ed. Edited by Walter Biemel. The Hague: Martinus Nijhoff, 1968.

Vol. 10: *Zur Phänomenologie des inneren Zeitbewusstseins (1893–1917)*. Edited by Rudolf Boehm. The Hague: Martinus Nijhoff, 1966.

Vol. 11: *Analysen zur passiven Synthesis. Aus Vorlesungs- und Forschungsmanuskripten 1918–1926*. Edited by Margot Fleischer. The Hague: Martinus Nijhoff, 1966.

Vol. 12: *Philosophie der Arithmetik. Mit ergänzenden Texten (1890–1901)*. Edited by Lothar Eley. The Hague: Martinus Nijhoff, 1970.

Vol. 13: *Zur Phänomenologie der Intersubjektivität. Texte aus dem Nachlass. Erster Teil: 1905–1920*. Edited by Iso Kern. The Hague: Martinus Nijhoff, 1973.

Vol. 14: *Zur Phänomenologie der Intersubjektivität. Texte aus dem Nachlass. Zweiter Teil: 1921–1928*. Edited by Iso Kern. The Hague: Martinus Nijhoff, 1973.

Vol. 15: *Zur Phänomenologie der Intersubjektivität. Texte aus dem Nachlass. Dritter Teil: 1929–1935*. Edited by Iso Kern. The Hague: Martinus Nijhoff, 1973.

Vol. 16: *Ding und Raum. Vorlesungen 1907*. Edited by Ulrich Claesges. The Hague: Martinus Nijhoff, 1973.

Vol. 17: *Formale und transzendentale Logik. Versuch einer Kritik der logischen Vernunft*. Edited by Paul Janssen. The Hague: Martinus Nijhoff, 1974.

Vol. 18: *Logische Untersuchungen. Erster Band: Prolegomena zur reinen Logik*. Edited by Elmar Holenstein. The Hague: Martinus Nijhoff, 1975.

Vol. 19/1: *Logische Untersuchungen. Zweiter Band. Erster Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis*. Edited by Ursula Panzer. The Hague: Martinus Nijhoff, 1984.

Vol 19/2: *Logische Untersuchungen. Zweiter Band. Zweiter Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis*. Edited by Ursula Panzer. The Hague: Martinus Nijhoff, 1984.

Vol. 20/1: *Logische Untersuchungen. Ergänzungsband. Erster Teil: Entwürfe zur Umarbeitung der VI. Untersuchung und zur Vorrede für die Neuauflage der Logischen Untersuchungen (Sommer 1913)*. Edited by Ullrich Melle. Dordrecht: Kluwer Academic, 2002.

Vol. 20/2: *Logische Untersuchungen Ergänzungsband, Zweiter Teil: Texte für die Neufassung der VI. Untersuchung. Zur Phänomenologie des Ausdrucks und der Erkenntnis (1893/94–1921)*. Edited by Ullrich Melle. Dordrecht: Springer, 2005.

Vol. 21: *Studien zur Arithmetik und Geometrie. Texte aus dem Nachlass (1886–1901)*. Edited by Ingeborg Strohmeyer. The Hague: Martinus Nijhoff, 1983.

Vol. 22: *Aufsätze und Rezensionen (1890–1910)*. Edited by Bernhard Rang. The Hague: Martinus Nijhoff, 1979.

Vol. 23: *Phantasie, Bildbewusstsein, Erinnerung. Zur Phänomenologie der anschaulichen Vergegenwärtigungen. Texte aus dem Nachlass (1898–1925)*. Edited by Eduard Marbach. The Hague: Martinus Nijhoff, 1980.

Vol. 24: *Einleitung in die Logik und Erkenntnistheorie. Vorlesungen 1906/07*. Edited by Ullrich Melle. Dordrecht: Martinus Nijhoff, 1984.

Vol. 25: *Aufsätze und Vorträge (1911–1921)*. Edited by Thomas Nenon and Hans Rainer Sepp. Dordrecht: Martinus Nijhoff, 1987.

Vol. 26: *Vorlesungen über Bedeutungslehre. Sommersemester 1908*. Edited by Ursula Panzer. Dordrecht: Martinus Nijhoff, 1987.

Vol. 27: *Aufsätze und Vorträge (1922–1937)*. Edited by Thomas Nenon and Hans Rainer Sepp. Dordrecht: Kluwer Academic, 1989.

Vol. 28: *Vorlesungen über Ethik und Wertlehre 1908–1914*. Edited by Ullrich Melle. Dordrecht: Kluwer Academic, 1988.

Vol. 29: *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Ergänzungsband. Texte aus dem Nachlass, 1934–1937*. Edited by Reinhold N. Smid. Dordrecht: Kluwer Academic, 1993.

Vol. 30: *Logik und allgemeine Wissenschaftstheorie. Vorlesungen 1917/18, mit ergänzenden Texten aus des ersten Fassung von 1910/11*. Edited by Ursula Panzer. Dordrecht: Kluwer Academic, 1996.

Vol. 31: *Active Synthesen: Aus der Vorlesung "Transzendentale Logik" 1920/21. Ergänzungsband zu "Analysen zur passive Synthesis."* Edited by Roland Breeur. Dordrecht: Kluwer Academic, 2000.

Vol. 32: *Natur und Geist. Vorlesungen, Sommersemester 1927*. Edited by Michael Weiler. Dordrecht: Kluwer Academic, 2001.

Vol. 33: *Die Bernauer Manuskripte über das Zeitbewusstsein (1917/18)*. Edited by Rudolf Bernet and Dieter Lohmar. Dordrecht: Kluwer Academic, 2001.

Vol. 34: *Zur phänomenologischen Reduktion. Texte aus dem Nachlass (1926–1935)*. Edited by Sebastian Luft. Dordrecht: Kluwer Academic, 2002.

Vol. 35: *Einleitung in die Philosophie. Vorlesungen 1922/23*. Edited by Berndt Goossens. Dordrecht: Kluwer Academic, 2002

Vol. 36: *Transzendentaler Idealismus. Texte aus dem Nachlass (1908– 1921)*. Edited by Robin D. Rollinger with Rochus Sowa. Dordrecht: Kluwer Academic, 2003.

Vol. 37: *Einleitung in die Ethik. Vorlesungen Sommersemester 1920/1924*. Edited by Henning Peucker. Dordrecht: Kluwer Academic, 2004.

Vol. 38: *Wahrnehmung und Aufmerksamkeit. Texte aus dem Nachlass (1893–1912)*. Edited by Thomas Vongehr and Regula Giuliani. Dordrecht: Springer, 2004.

Vol. 39: *Die Lebenswelt: Auglegungen der Vorgegebenen Welt und ihrer Konstitution. Texte aus dem Nachlass (1916–1937)*. Edited by Rochus Sowa. Dordrecht: Springer, 2008.

Vol. 40: *Untersuchungen zur Urteilstheorie. Texte aus dem Nachlass (1893–1918)*. Edited by Robin D. Rollinger. Dordrecht: Springer, 2009.

Vol. 41: *Zur Lehre vom Wesen und zur Methode der eidetischen Variation. Texte aus dem Nachlass (1891–1935)*. Edited by Dirk Fonfara. Dordrecht: Springer, 2012.

Vol. 42: *Grenzprobleme der Phänomenologie: Analysen des Unbewusstseins und der Instinkte. Metaphysik. Späte Ethik. Texte aus dem Nachlass (1908–1937)*. Edited by Rochus Sowa and Thomas Vongehr. Dordrecht: Springer, 2014.

Vol. 43/1: *Studien zur Struktur des Bewusstseins. Teilband I: Verstand und Gegenstand. Texte aus dem Nachlass (1909–1927)*. Edited by Ullrich Melle and Thomas Vongehr. Dordrecht: Springer, 2020.

Vol. 43/2: *Studien zur Struktur des Bewusstseins. Teilband II: Gefühl und Wert. Texte aus dem Nachlass (1896–1925)*. Edited by Ullrich Melle and Thomas Vongehr. Dordrecht: Springer, 2020.

Vol. 43/3: *Studien zur Struktur des Bewusstseins. Teilband III: Wille und Handlung. Texte aus dem Nachlass (1902–1934)*. Edited by Ullrich Melle and Thomas Vongehr. Dordrecht: Springer, 2020.

Vol. 43/4: *Studien zur Struktur des Bewusstseins. Teilband IV: Textkritischer Anhang*. Edited by Ullrich Melle and Thomas Vongehr. Dordrecht: Springer, 2020.

2. Husserliana: Edmund Husserl—Dokumente

Documents related to Husserl's career and work; in progress.

Vol. 1: Schuhmann, Karl, comp. *Husserl-Chronik. Denk- und Lebensweg Edmund Husserls*. The Hague: Martinus Nijhoff, 1977.

Vol. 2/1: Fink, Eugen. *VI. Cartesianische Meditation. Teil 1: Die Idee einer transzendentalen Methodenlehre. Texte aus dem Nachlass Eugen Finks (1932) mit Anmerkungen und Beilagen aus dem Nachlass Edmund Husserls (1933/34)*. Edited by Hans Ebeling, Jann Holl, and Guy Van Kerckhoven. Dordrecht: Kluwer Academic, 1988.

Vol. 2/2: Fink, Eugen. *VI. Cartesianische Meditation. Teil 2: Ergänzungsband. Texte aus dem Nachlass Eugen Finks (1932) mit Anmerkungen und Beilagen aus dem Nachlass Edmund Husserls (1933/34)*. Edited by Guy Van Kerckhoven. Dordrecht: Kluwer Academic, 1988.

Vol. 3: *Briefwechsel*. Edited by Karl Schuhmann and Elisabeth Schumann. 10 volumes. Dordrecht: Kluwer Academic, 1994.

Band I: Die Brentanoschule.
Band II: Die Münchener Phänomenologen.
Band III: Die Göttinger Schule.
Band IV: Die Freiburger Schüler.
Band V: Die Neukantianer.
Band VI: Philosophenbriefe.
Band VII: Wissenschaftlerkorrespondenz.
Band VIII: Institutionelle Schreiben.

Band IX: Familienbriefe.
Band X: Einführung und Register.

Vol. 4: Spileers, Steven, comp. *Edmund Husserl: Bibliography.* Dordrecht: Kluwer Academic, 1999.

Vol. 5: Bell, Winthrop. *Eine kritische Untersuchung der Erkenntnistheorie Josiah Royces Mit Kommentaren und Änderungsvorschlägen von Edmund Husserl. Texte aus dem Nachlass von Winthrop P. Bell (1914/22).* Edited by Jason Bell and Thomas Vongehr. Dordrecht: Springer, 2018.

3. Husserliana: Edmund Husserl—Materialen

Noncritical editions of Husserl's lecture courses; in progress.

Vol. 1: *Logik. Vorlesung 1896.* Edited by Elisabeth Schuhmann. Dordrecht: Kluwer Academic, 2001.

Vol. 2: *Logik. Vorlesung 1902/03.* Edited by Elisabeth Schuhmann. Dordrecht: Kluwer Academic, 2001.

Vol. 3: *Allgemeine Erkenntnistheorie. Vorlesung 1902/03.* Edited by Elisabeth Schuhmann. Dordrecht: Kluwer Academic, 2001.

Vol. 4: *Natur und Geist. Vorlesungen Sommersemester 1919.* Edited by Michael Weiler. Dordrecht: Kluwer Academic, 2002.

Vol. 5: *Urteilstheorie. Vorlesung 1905.* Edited by Elisabeth Schuhmann. Dordrecht: Kluwer Academic, 2002.

Vol. 6: *Alte und neue Logik. Vorlesung 1908/09.* Edited by Elisabeth Schuhmann. Dordrecht: Kluwer Academic, 2003.

Vol. 7: *Einführung in die Phänomenologie der Erkenntnis. Vorlesung 1909.* Edited by Elisabeth Schuhmann. Dordrecht: Springer, 2005.

Vol. 8: *Späte Texte über Zeitkonstitution (1929-1934). Die C-Manuskripte.* Edited by Dieter Lohmar. Dordrecht: Springer, 2006.

Vol. 9: *Einleitung in die Philosophie. Vorlesungen 1916–1920.* Edited by Hanne Jacobs. Dordrecht: Springer, 2012.

4. Edmund Husserl—Collected Works

English translations of Husserl supervised by the Husserl Archives; in progress.

Vol. 1: *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: Third Book: Phenomenology and the Foundations of the Sciences.* Translated by Ted E. Klein and William E. Pohl. The Hague: Martinus Nijhoff, 1980.

Vol. 2: *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book: General Introduction to a Pure Phenomenology*. Translated by F. Kersten. The Hague: Martinus Nijhoff, 1983.

Vol. 3: *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: Second Book: Studies in the Phenomenology of Constitution*. Translated by Richard Rojcewicz and André Schuwer. Dordrecht: Kluwer Academic, 1989.

Vol 4: *On the Phenomenology of the Consciousness of Internal Time (1893–1917)*. Translated by John B. Brough. Dordrecht: Kluwer Academic, 1991.

Vol. 5: *Early Writings in the Philosophy of Logic and Mathematics*. Translated by Dallas Willard. Dordrecht: Kluwer Academic, 1994.

Vol. 6: *Psychological and Transcendental Phenomenology, and the Confrontation with Heidegger (1927–1931)*. Edited and translated by Thomas Sheehan and Richard E. Palmer. Dordrecht: Kluwer Academic, 1997.

Vol. 7: *Thing and Space: Lectures of 1907*. Translated by Richard Rojcewicz. Dordrecht: Kluwer Academic, 1997.

Vol. 8: *The Idea of Phenomenology*. Translated by Lee Hardy. Dordrecht: Kluwer Academic, 1999.

Vol. 9: *Analyses Concerning Passive and Active Synthesis: Lectures on Transcendental Logic*. Translated by Anthony J. Steinbock. Dordrecht: Kluwer Academic, 2001.

Vol. 10: *Philosophy of Arithmetic: Psychological and Logical Investigations, with Supplementary Texts from 1887–1901*. Translated by Dallas Willard. Dordrecht: Kluwer Academic, 2003.

Vol. 11: *Phantasy, Image Consciousness, and Memory (1898–1925)*. Translated by John B. Brough. Dordrecht: Springer, 2005.

Vol 12: *The Basic Problems of Phenomenology: From the Lectures, Winter Semester, 1910–1911*. Translated by Ingo Farin and James G. Hart. Dordrecht: Springer, 2006.

Vol. 13: *Introduction to Logic and Theory of Knowledge: Lectures 1906/07*. Translated by Claire Ortiz Hill. Dordrecht: Springer, 2008.

Vol. 14: *First Philosophy: Lectures 1923/24 and Related Texts from the Manuscripts (1920–1925)*. Translated by Sebastian Luft and Thane Naberhaus. Dordrecht: Springer, 2019.

Vol. 15: *Logic and General Theory of Science*. Translated by Claire Ortiz Hill. Dordrecht: Springer, 2019.

B. Other Works by Husserl

In order of publication.

Beiträge zur Variationsrechnung. Dissertation. Wien: Universität Wien, 1882.

Über den Begriff der Zahl. Psychologische Analysen. Habilitationsschrift. Halle a.d. Saale: Heynemann'sche Buckdruckerei, 1887.

Philosophie der Arithmetik. Psychologische und logische Untersuchungen. Erster Band. Halle: C. E. M. Pfeffer, 1891.

"Ernst Schröder, Vorlesungen über die Algebra der Logik (Exakte Logik). I. Band." *Göttingische gelehrte Anzeigen* (1891): 243–78.

"Der Folgerungscalcül und die Inhaltslogik." *Vierteljahrsschrift für wissenschaftliche Philosophie* 15 (1891): 168–69.

"Der Folgerungscalcül und die Inhaltslogik. Nachträge zur gleichnamigen Abhandlung S. 168 ff. dieses Bandes." *Vierteljahrsschrift für wissenschaftliche Philosophie* 15 (1891): 351–56.

"A. Voigt's 'elementare Logik' und meine Darlegungen zur Logik des logischen Calcüls." *Vierteljahrsschrift für wissenschaftliche Philosophie* 17 (1893): 111–20.

"Antwort auf die vorstehende 'Erwiderung' des Herrn Voigt." *Vierteljahrsschrift für wissenschaftliche Philosophie* 17 (1893): 508–11.

"Psychologische Studien zur elementaren Logik. I: Über die Unterscheidung von abstrakt und konkret. II: Anschauungen und Repräsentationen." *Philosophische Monatshefte* 30 (1894): 159–91.

"Bericht über deutsche Schriften zur Logik aus dem Jahre 1894." *Archiv für systematische Philosophie* 3 (1897): 216–44.

"Bericht über deutsche Schriften zur Logik in den Jahren 1895–1899 (I)." *Archiv für systematische Philosophie* 9 (1903): 113–32.

"Bericht über deutsche Schriften zur Logik in den Jahren 1895–1899 (II)." *Archiv für systematische Philosophie* 9 (1903): 237–59.

"Bericht über deutsche Schriften zur Logik in den Jahren 1895–1899 (III)." *Archiv für systematische Philosophie* 9 (1903): 393–408.

"Bericht über deutsche Schriften zur Logik in den Jahren 1895–1899 (IV)." *Archiv für systematische Philosophie* 9 (1903): 523–43.

"Bericht über deutsche Schriften zur Logik aus den Jahren 1895–1899 (V)." *Archiv für systematische Philosophie* 10 (1904): 101–25.

"Philosophie als strenge Wissenschaft." *Logos* 1 (1910–1911): 289–341.

"Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie." *Jahrbuch für Philosophie und phänomenologische Forschung* 1 (1913): 1–323.

"Beitrag zur Diskussion zum Vortrag von H. Maier: Philosophie und Psychologie." In *Bericht über den VI. Kongress für experimentelle Psychologie in Göttingen vom 15. bis 18. April 1914*, edited by F. Schumann, 144–45. Leipzig: J. A. Barth, 1914.

"Empfehlungsschreiben für Dietrich Mahnke." In *Der Wille zur Ewigkeit. Gedanken eines deutschen Kriegers über den Sinn des Geisteslebens*, by Dietrich Mahnke, iv–v. Halle a.d. Saale: M. Niemeyer, 1917.

"Erinnerungen an Franz Brentano." In *Franz Brentano. Zur Kenntnis seines Lebens und seiner Lehre. Mit Beiträgen von Carl Stumpf und Edmund Husserl*, by Oskar Kraus, 153–67. Munich: C.H. Beck, 1919.

"Die Idee einer philosophischen Kultur." *Kaizo* 1 (1923): 45–51.

"Erneuerung. Ihr Problem und ihre Methode." *Kaizo* 5 (1923): 84–92.

"Über die Reden Gotamo Buddhos." *Der Piperbote* 2 (1925): 18–19.

"Die Phänomenologie und Rudolf Eucken." *Die Tatwelt* 3 (1927): 10–11.

"Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins." Edited by Martin Heidegger. *Jahrbuch für Philosophie und phänomenologische Forschung* 9 (1928): viii–ix, 367–498.

"Formale und transzendentale Logik. Versuch einer Kritik der logischen Vernunft." *Jahrbuch für Philosophie und phänomenologische Forschung* 10 (1929): v–xiii, 1–298.

"Nachwort zu meinen 'Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie.'" *Jahrbuch für Philosophie und phänomenologische Forschung* 11 (1930): 549–70.

Méditations cartésiennes. Introduction à la phénoménologie. Translated by G. Peiffer and E. Levinas. Paris: A Colin, 1931.

"Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie. Eine Einleitung in die phänomenologische Philosophie." *Philosophia (Beograd)* 1 (1936): 77–176.

"Lettre de M. le professeur Husserl: An den Präsidenten des VIII. internationalen Philosophiekongresses, Herrn Prof. Rädl in Prag." In *Actes du huitième congrès international de philosophie à Prague, 2–7 septembre 1934,* xli–xlv. Prague: n.p., 1936.

"Edmund Husserl (Selbstdarstellung)." In *Philosophenlexikon.* Edited by Eugen Hauer, Werner Ziegenfuss, et al., 447–52. Berlin: E. S. Mittler & Sohn, 1937.

Erfahrung und Urteil. Untersuchungen zur Genealogie der Logik. Ausgearbeitet und herausgegeben von Ludwig Landgrebe. Prague: Academia Verlagsbuchhandlung, 1939.

"Entwurf einer 'Vorrede' zu den *Logischen Untersuchungen*." Edited by Eugen Fink. *Tijdschrift voor philosophie* 1 (1939): 106–33, 319–39.

"Die Frage nach dem Ursprung der Geometrie als intentionalhistorisches Problem." *Revue internationale de philosophie* 1 (1939): 203–25.

"Grundlegende Untersuchungen zum phänomenologischen Ursprung der Räumlichkeit der Natur." In *Philosophical Essays in Memory of Edmund Husserl*, edited by Marvin Farber, 307–25. Cambridge, MA: Harvard University Press, 1940.

"Notizen zur Raumkonstitution." Edited by Alfred Schütz. *Philosophy and Phenomenological Research* 1 (1940–1941): 21–37, 217–26.

"Phänomenologie und Anthropologie." *Philosophy and Phenomenological Research* 2 (1941–1942): 1–14.

"Die Welt der lebendigen Gegenwart und die Konstitution der ausserleiblichen Umwelt." Edited by Alfred Schütz. *Philosophy and Phenomenological Research* 6 (1945–1946): 323–43.

"Empfehlungsschreiben für Edith Stein (6.II.1919)." In *E. Stein. Schwester Teresia Benedicta a Cruce. Philosophin und Karmelitin*, edited by Teresia Renata di Spiritu Sancto, 78. Nuremberg: Glock und Lutz, 1948.

"Shaw und die Lebenskraft des Abendlandes." Edited by Walter Biemel. *Hamburger akademische Rundschau* 3 (1950): 743–44.

"Persönliche Aufzeichnungen vom 25. September 1906." Edited by Walter Biemel. *Philosophische Studien* 2 (1951): 306–12.

"Drei Briefe an Georg Misch (7.VI.1930, 16.XI.1930, 27.XI.1930)." In *Edmund Husserl. Versuch einer systematischen Darstellung seiner Phänomenologie*, by Alwin Diemer, 393–94. Meisenheim am Glan: A. Hain, 1956.

"Persönliche Aufzeichnungen (25.IX.1906, 4.XI.1907, and 6.III.1908)." Edited by Walter Biemel. *Philosophy and Phenomenological Research* 16 (1956): 293–302.

"Drei unveröffentlichte Briefe von Husserl an Ingarden." *Zeitschrift für philosophische Forschung* 13 (1959): 349–51.

"Universale Teleologie. Ms. E III 5." In *Tempo e intenzionalità*, 9–12. Padua: Cedam, 1960.

"Empfehlungsschreiben für Ammann, Die menschliche Rede (ca. 1924)." In *Nachgelassene Schriften zur vergleichenden und allgemeinen Sprachwissenschaft*, by Hermann Ammann, 10. Innsbruck: Amoe, 1961.

"Anmerkungen zu G. Freges 'Begriffsschrift.'" In *Begriffsschrift und andere Aufsätze*, by Gottlob Frege, 117–18. Hildesheim: Olms, 1964.

"5 Briefe an Meinong (22.V.1891, 22.XI.1894, 27.VIII.1900, 29.XI.1901, 5.IV.1902)." In *Philosophenbriefe. Aus der wissenschaftlichen Korrespondenz von Alexius Meinong*, by Alexius Meinong, 96–108. Graz, Austria: Akademische Druckund Verlagsanstalt, 1965.

"Randbemerkungen zu G. Frege: Funktion und Begriff." In *Kleine Schriften*, by Gottlob Frege, 433–34. Darmstadt: Wissenschaftliche Buchgesellschaft, 1967.

Briefe an Ingarden. Edited by Roman Ingarden. The Hague: Martinus Nijhoff, 1968.

"Die reine Phänomenologie, ihr Forschungsgebiet und ihre Methode. Freiburger Antrittsvorlesung." Edited by Samuel IJsseling. *Tijdschrift voor Filosofie* 38 (1976): 363–78.

"Zwei Briefe von Edmund Husserl an Franz Brentano über Logik." Edited by Herbert Spiegelberg. *Grazer philosophische Studien* 6 (1978): 1–12.

"Empfehlungsschreiben für M. Scheler (18.VII.1910)." In *Max Scheler in Bildzeugnissen und Dokumenten dargestellt*, by Wilhelm Mader, 40–41. Reinbek bei Hamburg: Rowohlt, 1980.

"Aus dem Briefwechsel Husserl-Pfänder [Briefe von Husserl vom 6.XII.1930 und 6.I.1931]." In *PfänderStudien*, edited by Herbert Spiegelberg and Eberhard Avé-Lallemant, 341–51. The Hague: Martinus Nijhoff, 1982.

Die Konstitution der geistigen Welt. Edited by Manfred Sommer. Hamburg: Felix Meiner, 1984.

Texte zur Phänomenologie des inneren Zeitbewusstseins (1893–1917). Edited by Rudolf Bernet. Hamburg: Felix Meiner, 1985.

Die Phänomenologie und die Fundamente der Wissenschaften. Ed. Karl-Heinz Lembeck. Hamburg: F. Meiner, 1986.

"Gutachten über Reinachs Habilitationsschrift (Husserl und Reinach)." In *Speech Act and Sachverhalt. Reinach and the Foundations of Realist Phenomenology*, edited by Kevin Mulligan, 253–57. Dordrecht: Martinus Nijhoff, 1987.

"Urschöpferische Akte." Edited by Mario Sancipriano. *Aut Aut* 86 (1965): 21–23.

"Intentionale Gegenstände." Edited by Karl Schuhmann. *Brentano-Studien* 3 (1990–1991): 137–76.

"Randbemerkungen zu Schelers Formalismus." Edited by Heinz Leonardy. *Études phénoménologiques* 7 (1991): 3–57.

"Die Akten zu Husserls Habilitation an der Universität Halle." In *Husserl in Halle. Spurensuche im Anfang der Phänomenologie*, edited by Hans-Martin Gerlach and Hans Rainer Sepp, 161–94. Frankfurt a. M.: P. Lang, 1994.

"Randbemerkungen zu Heideggers *Kant und das Problem der Metaphysik*." Edited by Roland Breeur. *Husserl Studies* 11 (1994–1995): 49–63.

"Randbemerkungen zu Heideggers *Sein und Zeit*." Edited by Roland Breeur. *Husserl Studies* 11 (1994–1995): 3–48.

"Naturwissenschaftliche Psychologie, Geisteswissenschaft und Metaphysik (1919)." In *Issues in Husserl's Ideas II*, edited by Thomas Nenon and Lester E. Embree, 1–7. Dordrecht: Kluwer Academic, 1996.

"Phänomenologische Methode und phänomenologische Philosophie (Londoner Vorträge 1922)." Edited by Berndt Goossens. *Husserl Studies* 16 (1999): 183–254.

C. Other English Translations of Husserl's Works

In order of publication.

Ideas: General Introduction to Pure Phenomenology. Translated by W. R. Boyce Gibson. London: Macmillan, 1931.

"*Lebenslauf* Submitted to the University of Halle in 1887." In *The Philosophy of Edmund Husserl in Its Development from His Mathematical Interests to His First Conception of Phenomenology in the* Logical Investigations, edited by Andrew D. Osborn, 110. New York: International Press, 1934.

"*Selbstanzeige* of 1900." In *The Foundations of Phenomenology: Edmund Husserl and the Quest for a Rigorous Science of Philosophy*, edited by Marvin Farber, 101–2. Cambridge, MA: Harvard University Press, 1943.

"Expression and Signification." In *Contemporary Philosophic Problems: Selected Readings*, edited by Y. H. Krikonan and A. Edel, 36–44. New York: Macmillan, 1959.

"Phenomenology and Anthropology." In *Realism and the Background of Phenomenology*, edited by Roderick M. Chisholm, 129–42. New York: Collier Macmillan, 1960.

"Phenomenology and the Crisis of Philosophy." In *The Search of Being: Essays from Kierkegaard to Sartre on the Problem of Existence*, edited by J. T. Wilde and W. Kimmel, 378–413. New York: Twayne, 1962.

The Idea of Phenomenology. Translated by William P. Alston and George Nakhnikian. The Hague: Martinus Nijhoff, 1964.

The Paris Lectures. Translated by Peter Koestenbaum. The Hague: Martinus Nijhoff, 1964.

The Phenomenology of Internal Time-Consciousness. Translated by James S. Churchill. The Hague: Martinus Nijhoff, 1964.

Phenomenology and the Crisis of Philosophy: Philosophy as Rigorous Science and Philosophy and the Crisis of European Man. Translated by Quentin Lauer. New York: Harper & Row, 1965.

Formal and Transcendental Logic. Translated by Dorion Cairns. The Hague: Martinus Nijhoff, 1969.

"Universal Teleology." Translated by Severin Schruger. *Telos* 4 (1969): 176–80.

Cartesian Meditations: An Introduction to Phenomenology. Translated by Dorion Cairns. The Hague: Martinus Nijhoff, 1970.

The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy. Translated by David Carr. Evanston, IL: Northwestern University Press, 1970.

Logical Investigations. Translated by John N. Findlay. 2 vols. London: Routledge and Kegan Paul, 1970.

"Syllabus of a Course of Four Lectures on 'Phenomenological Method and Phenomenological Philosophy.'" Edited by Herbert Spiegelberg. Translated by G. Dawes Hicks. *Journal of the British Society for Phenomenology* 1 (1970): 18–23.

"Phenomenology: Edmund Husserl's Article for the *Encyclopaedia Britannica* (1927)." Translated by Richard E. Palmer. *Journal of the British Society for Phenomenology* 2 (1971): 77–90.

"Inaugural Lecture at Freiburg im Breisgau (1917)." In *Lifeworld and Consciousness: Essays for Aron Gurwitsch*, edited by Lester E. Embree, 3–18. Evanston, IL: Northwestern University Press, 1972.

"A Reply to a Critic of My Refutation of Logical Psychologism." Translated by Dallas Willard. *Personalist* 53 (1972): 5–13.

"On the Concept of Number: Psychological Analysis (I)." Translated by Dallas Willard. *Philosophia Mathematica* 9 (1972): 40–52.

"On the Concept of Number: Psychological Analysis (II)." Translated by Dallas Willard. *Philosophia Mathematica* 10 (1973): 37–87.

Experience and Judgment: Investigations in a Genealogy of Logic. Translated by James S. Churchill and Karl Ameriks. Evanston, IL: Northwestern University Press, 1973.

"The Frege-Husserl Correspondence." Translated by J. N. Mohanty. *Southwestern Journal of Philosophy* 5 (1974): 83–95.

"Kant and the Idea of Transcendental Philosophy." Translated by Theodor Klein and William E. Pohl. *Southwestern Journal of Philosophy* 5 (1974): 9–56.

"The Method of Clarification." Translated by Theodor Klein and William E. Pohl. *Southwestern Journal of Philosophy* 5 (1974): 57–67.

"Adolf Reinach." Translated by Lucinda V. Brettler. *Philosophy and Phenomenological Research* 35 (1974–1975): 571–74.

Introduction to the Logical Investigations*: A Draft of a Preface to the* Logical Investigations *(1913)*. Edited by Eugen Fink. Translated by Philip J. Bossert and Curtis H. Peters. The Hague: Martinus Nijhoff, 1975.

"Reminiscences of Franz Brentano." In *The Philosophy of Brentano*, edited by Linda L. McAlister, 47–55. London: Duckworth, 1976.

"Syllabus for the Paris Lectures on 'Introduction to Transcendental Phenomenology.'" Translated by Herbert Spiegelberg. *Journal of the British Society for Phenomenology* 7 (1976): 20–23.

Phenomenological Psychology. Lectures, Summer Semester 1925. Trans. John Scanlon. The Hague: Martinus Nijhoff, 1977.

"Psychological Studies in the Elements of Logic." Translated by Dallas Willard. *Personalist* 58 (1977): 297–320.

"The Task and Significance of the *Logical Investigations*." In *Readings on Edmund Husserl's* Logical Investigations, edited by J. N. Mohanty, 197–215. The Hague: Martinus Nijhoff, 1977.

"Review of Ernst Schroder's *Vorlesungen über die Algebra der Logik*." Translated by Dallas Willard. *Personalist* 59 (1978): 115–43.

"A. Voigt's 'Elemental Logic' in Relation to My Statements on the Logic of the Logical Calculus." Translated by Dallas Willard. *Personalist* 60 (1979): 26–35.

"The Deductive Calculus and the Logic of Contents." Translated by Dallas Willard. *Personalist* 60 (1979): 7–25.

"Phenomenology and Rudolf Eucken." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 353–54. Notre Dame, IN: University of Notre Dame Press, 1981.

"Recollections of Franz Brentano." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 342–48. Notre Dame, IN: University of Notre Dame Press, 1981.

"Psychological Studies for Elementary Logic." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 126–42. Notre Dame, IN: University of Notre Dame Press, 1981.

"On the Psychological Grounding of Logic." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 146–47. Notre Dame, IN: University of Notre Dame Press, 1981.

"Foundational Investigations of the Phenomenological Origin of the Spatiality of Nature." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 222–33. Notre Dame, IN: University of Notre Dame Press, 1981.

"The World of the Living Present and the Constitution of the Surrounding World External to the Organism." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 238–50. Notre Dame, IN: University of Notre Dame Press, 1981.

"Adolf Reinach: In Memoriam." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 354–56. Notre Dame, IN: University of Notre Dame Press, 1981.

"Shaw and the Vitality of the West." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 356–57. Notre Dame, IN: University of Notre Dame Press, 1981.

"The Dilthey-Husserl Correspondence." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 203–9. Notre Dame, IN: University of Notre Dame Press, 1981.

"Renewal: Its Problem and Method." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 326–31. Notre Dame, IN: University of Notre Dame Press, 1981.

"Universal Teleology." In *Husserl: Shorter Works*, edited by Peter McCormick and Frederick A. Elliston, 335–37. Notre Dame, IN: University of Notre Dame Press, 1981.

"Reinach as a Philosophical Personality." Translated by John F. Crosby. *Aletheia* 3 (1983): xi–xiv.

"The Apodicticity of Recollection." Translated by Deborah Chaffin. *Husserl Studies* 2 (1985): 3–32.

"The Unconscious I—Sleep—Impotence (On Falling Asleep)." In *Phenomenological Psychology: The Dutch School*, edited by Joseph J. Kockelmans, 79–117. Dordrecht: Martinus Nijhoff, 1987.

"Fichte's Ideal of Humanity [Three Lectures]." Translated by James G. Hart. *Husserl Studies* 12 (1995–1996): 111–33.

"Intentional Objects." In *Husserl's Position in the School of Brentano*, edited by Robin D. Rollinger, 195–222. Utrecht: Department of Philosophy, Utrecht University, 1996.

"Natural Scientific Psychology, Human Sciences and Metaphysics (1919)." In *Issues in Husserl's Ideas II*, edited by Thomas Nenon and Lester E. Embree, 8–13. Dordrecht: Kluwer Academic, 1996.

"Phenomenology and Anthropology." In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, edited by Thomas Sheehan and Richard E. Palmer, 495–512. Dordrecht: Kluwer Academic, 1997.

"The Amsterdam Lectures on Phenomenological Psychology." In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, edited by Thomas Sheehan and Richard E. Palmer, 221–61. Dordrecht: Kluwer Academic, 1997.

"The Marginal Remarks on *Being and Time*." In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, edited by Thomas Sheehan and Richard E. Palmer, 271–433. Dordrecht: Kluwer Academic, 1997.

"The Marginal Notes on *Kant and the Problem of Metaphysics*." In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, edited by Thomas Sheehan and Richard E. Palmer, 447–82. Dordrecht: Kluwer Academic, 1997.

"Static and Genetic Phenomenological Method." Translated by Anthony J. Steinbock. *Continental Philosophy Review* 31 (1998): 135–42.

"The Phenomenology of Monadic Individuality and the Phenomenology of the General Possibilities and Compossibilities of Lived-Experiences: Static and Genetic Phenomenology." Translated by Anthony J. Steinbock. *Continental Philosophy Review* 31 (1998): 143–52.

Logical Investigations: Volume 1. Edited by Dermot Moran. Translated by J. N. Findlay. New York: Routledge, 2001.

Logical Investigations: Volume 2. Edited by Dermot Moran. Translated by J. N. Findlay. New York: Routledge, 2001.

The Shorter Logical Investigations. Edited by Dermot Moran. Translated by J. N. Findlay. New York: Routledge, 2001.

"On the Psychological Justification of Logic." Edited by Karl Schuhmann. Translated by Marcus Brainard. *New Yearbook for Phenomenology and Phenomenological Philosophy* 2 (2002): 302–33.

"Philosophy as a Rigorous Science." Translated by Marcus Brainard. *New Yearbook for Phenomenology and Phenomenological Philosophy* 2 (2002): 249–95.

"The Idea of a Philosophical Culture: Its First Germination in Greek Philosophy." Translated by Marcus Brainard. *New Yearbook for Phenomenology and Phenomenological Philosophy* 3 (2003): 285–93.

"Lecture On the Concept of Number." Translated by Carlo Ierna. *New Yearbook for Phenomenology and Phenomenological Philosophy* 5 (2005): 279–309.

"Nr. 11: Radical Reduction to the Streaming Living-Present Is Equivalent to the Transcendental-Phenomenological Reduction." Translated by Sebastian Luft. *New Yearbook for Phenomenology and Phenomenological Philosophy* 5 (2005): 358–63.

"On the Task and Historical Position of the *Logical Investigations*." Translated by Catharina Bonnemann and Jason Bell. *Journal of Speculative Philosophy* 25 (2011): 266–305.

"Three Texts on Language: Revisions to the Sixth Logical Investigation." Translated by James Dodd. *Graduate Faculty Philosophy Journal* 33 (2012): 27–38.

Ideas for a Pure Phenomenology and Phenomenological Philosophy: First Book: General Introduction to Pure Phenomenology. Translated by Daniel O. Dahlstrom. Indianapolis: Hackett, 2014.

Ierna, Carlo. "A Letter from Edmund Husserl to Franz Brentano from 29 XII 1889." Translated by Carlo Ierna. *Husserl Studies* 31 (2015): 65–72.

"Evaluation of Dietrich von Hildebrand's Doctoral Dissertation, '*Die Idee der sittlichen Handlung*.'" Translated by John F. Crosby. *American Catholic Philosophical Quarterly* 91 (2017): 517–18.

II. SECONDARY MATERIALS

A. General—Phenomenology

Boehm, Rudolf. *Vom Gesichtspunkt der Phänomenologie I. Husserl-Studien*. The Hague: Martinus Nijhoff, 1968.

———. *Vom Gesichtspunkt der Phänomenologie II. Studien zur Phänomenologie der Epochē*. The Hague: Martinus Nijhoff, 1981.

Bruzina, Ronald. *Logos and Eidos: The Concept in Phenomenology*. The Hague: Mouton, 1970.

———. *Edmund Husserl and Eugen Fink: Beginnings and Ends in Phenomenology, 1928–1938*. New Haven, CT: Yale University Press, 2004.

Crowell, Steven Galt. *Husserl, Heidegger, and the Space of Meaning: Paths toward Transcendental Phenomenology*. Evanston, IL: Northwestern University Press, 2001.

———. "Does the Husserl/Heidegger Feud Rest on a Mistake? An Essay on Psychological and Transcendental Phenomenology." *Husserl Studies* 18 (2002): 123–40.

———. *Normativity and Phenomenology in Husserl and Heidegger*. New York: Cambridge University Press, 2013.

Dreyfus, Hubert L. "The Priority of the World to My World: Heidegger's Answer to Husserl (and Sartre)." *Man and World* 8 (1975): 121–30.

Drummond, John J. "Frege and Husserl: Another Look at the Issue of Influence." *Husserl Studies* 2 (1985): 245–65.

Embree, Lester, et al., eds. *The Encyclopedia of Phenomenology*. Dordrecht: Kluwer, 1997.

Evans, J. Claude. *Strategies of Deconstruction: Derrida and the Myth of the Voice*. Minneapolis: University of Minnesota Press, 1991.

Fink, Eugen. *Sein, Wahrheit, Welt. Vor-Fragen zum Problem des Phänomen-Begriffs*. The Hague: Martinus Nijhoff, 1958.

———. *Studien zur Phänomenologie (1930–1939)*. The Hague: Martinus Nijhoff, 1966.

———. *Nähe und Distanz. Phänomenologische Vorträge*. Edited by Franz-Anton Schwarz. Freiburg: K. Alber, 1976.

Fisette, Denis. *Lecture frégéenne de la phénoménologie*. Combas, France: Éd. de l'Éclat, 1994.

Føllesdal, Dagfinn. *Husserl und Frege: ein Beitrag zur Beleuchtung der Entstehung der phänomenologischen Philosophie*. Oslo: Aschehoug & Co., 1958

———. "An Introduction to Phenomenology for Analytic Philosophers." In *Contemporary Philosophy in Scandinavia*, edited by Raymond E. Olson and Anthony M. Paul, 417–30. Baltimore, MD: Johns Hopkins University Press, 1972.

———. "Husserl and Frege: A Contribution to Elucidating the Origins of Phenomenological Philosophy." In *Mind, Meaning and Mathematics*, edited by Leila Haaparanta, 3–47. Dordrecht: Kluwer Academic, 1994.

Fréchette, Guillaume. "The Origins of Phenomenology in Austro-German Philosophy: Brentano, Husserl." In *A Companion to Nineteenth-Century Philosophy*, edited by John Shand, 418–53. Hoboken, NJ: Wiley-Blackwell, 2019.

Fuchs, Wolfgang W. *Phenomenology and the Metaphysics of Presence*. The Hague: Martinus Nijhoff, 1976.

Funke, Gerhard. *Zur transzendentalen Phänomenologie*. Bonn: Bouvier, 1957.

———. *Phänomenologie—Metaphysik oder Methode*. Bonn: Bouvier, 1966.

———. *Phenomenology: Metaphysics or Method*. Translated by D. Parent. Athens: Ohio University Press, 1987.

Gadamer, Hans-Georg. "Die phänomenologische Bewegung." *Philosophische Rundschau* 11 (1963–1964): 1–45.

———. "Phänomenologie und Ontologie: Edmund Husserl—Martin Heidegger." In *Philosophisches Lesebuch 3*, edited by Hans-Georg Gadamer, 289–92. Frankfurt a. M.: Fischer Bücherei, 1970.

Holenstein, Elmar. *Menschliches Selbstverständnis. Ichbewusstsein, intersubjektive Verantwortung, interkulturelle Verständigung*. Frankfurt a. M.: Suhrkamp, 1985.

Hopkins, Burt C. *Intentionality in Husserl and Heidegger: The Problem of the Original Method and Phenomenon of Phenomenology*. Dordrecht: Kluwer Academic, 1993.

Hopp, Walter. *Phenomenology: A Contemporary Introduction*. London: Routledge, 2020.

Jacobs, Hanne. "Die Idee der Phänomenologie." In *Husserl-Handbuch, Leben—Werk—Wirkung*, edited by Sebastian Luft and Maren Wehrle, 125–34. Stuttgart: J. B. Metzger, 2017.

Janicaud, Dominique. *Le tournant théologique de la phénoménologie française*. Combas, France: Éd. de l'Éclat, 1991.

Janssen, Paul, and Elisabeth Ströker. *Phänomenologische Philosophie*. Freiburg: K. Alber, 1989.

Kern, Iso. *Idee und Methode der Philosophie. Leitgedanken für eine Theorie der Vernunft*. Berlin: W. de Gruyter, 1975.

Landgrebe, Ludwig. *Phänomenologie und Metaphysik*. Hamburg: M. von Schröder, 1949.

———. *Der Weg der Phänomenologie. Das Problem einer ursprünglichen Erfahrung*. Gütersloh: G. Mohn, 1963.

———. *Faktizität und Individuation. Studien zu den Grundfragen der Phänomenologie*. Hamburg: F. Meiner, 1982.

Lawlor, Leonard. *Derrida and Husserl: The Basic Problem of Phenomenology*. Bloomington: Indiana University Press, 2002.

Levinas, Emmanuel. *En découvrant l'existence avec Husserl et Heidegger*. Paris: J. Vrin, 1967.

———. *Discovering Existence with Husserl*. Translated by Richard A. Cohen and Michael B. Smith. Evanston, IL: Northwestern University Press, 1998.

Lyotard, Jean-François. *La phénoménologie*. Paris: Presses Universitaires de France, 1954.

———. *Phenomenology*. Translated by Brian Beakley. Albany: State University of New York Press, 1991.

Macann, Christopher. *Presence and Coincidence: The Transformation of Transcendental into Ontological Phenomenology*. Dordrecht: Kluwer Academic, 1991.

———. *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre, Merleau-Ponty*. London: Routledge, 1993.

Marion, Jean-Luc. *Réduction et donation. Recherches sur Husserl, Heidegger et la phénoménologie*. Paris: Presses Universitaires de France, 1989.

———. *Reduction and Givenness: Investigations of Husserl, Heidegger, and Phenomenology*. Evanston, IL: Northwestern University Press, 1998.

Marx, Werner. *Vernunft und Welt. Zwischen Tradition und anderem Anfang*. The Hague: Martinus Nijhoff, 1970

———. *Reason and World: Between Tradition and Another Beginning*. Translated by Thomas Yates. The Hague: Martinus Nijhoff, 1971.

Melle, Ullrich. "Erscheinung und Ding-an-sich. Das Problem der Transzendenz bei Kant und Husserl." *Tijdschrift voor de Studie van de Verlichting en het vrije denken* 11 (1983): 35–48.

Mohanty, J. N. *Phenomenology and Ontology*. The Hague: Martinus Nijhoff, 1970.

———. *Husserl and Frege*. Bloomington: Indiana University Press, 1982.

———. *The Possibility of Transcendental Philosophy*. Dordrecht: Martinus Nijhoff, 1985.

———. *Transcendental Phenomenology: An Analytical Account*. Oxford: Blackwell, 1989.

———. *Phenomenology: Between Essentialism and Transcendental Philosophy*. Evanston, IL: Northwestern University Press, 1997.

Moran, Dermot. *Introduction to Phenomenology*. New York: Routledge, 2000.

———. "Husserl and Brentano." In *The Routledge Handbook of Franz Brentano and the Brentano School*, edited by Uriah Kriegel, 293–304. London: Routledge, 2017.

Moran, Dermot, and Lester Embree, eds. *Phenomenology: Critical Concepts in Philosophy*. 5 vols. New York: Routledge, 2004.

Orth, Ernst Wolfgang, ed. *Dialektik und Genesis in der Phänomenologie*. Freiburg: K. Alber, 1980.

Patočka, Jan. "Was ist Phänomenologie?" *Tijdschrift voor Filosofie* 44 (1982): 643–76.

———. *Papiers phénoménologiques*. Grenoble: J. Millon, 1995.

Petit, Jean-Luc. "Sciences cognitives et phénoménologie." *Archives de philosophie* 58 (1995): 529–32.

Petitot, Jean. "La réorientation naturaliste de la phénoménologie." *Archives de philosophie* 58 (1995): 631–58.

Pietersma, Henry. *Phenomenological Epistemology*. New York: Oxford University Press, 2000.

Reinach, Adolf. "Was ist Phänomenologie?" In *Gesammelte Schriften*, 379–405. Halle a. d. Saale: M. Niemeyer, 1921.

———. "What Is Phenomenology?" Translated by D. Kelly. *Philosophical Forum* 1 (1968): 234–56.

Ricoeur, Paul. *A l'école de la phénoménologie*. Paris: J. Vrin, 1986.

Romano, Claude. *At the Heart of Reason*. Translated by Michael B. Smith. Evanston, IL: Northwestern University Press, 2015.

Rosado Haddock, Guillermo E., ed. *Husserl and Analytic Philosophy*. Berlin: De Gruyter, 2016.

Ryle, Gilbert. "Phenomenology." *Proceedings of the Aristotelian Society* 11, suppl. (1932): 68–83.

———. "Phenomenology and Linguistic Analysis." *Neue Hefte für Philosophie* 1 (1971): 3–11.

Sallis, John, ed. *Husserl and Contemporary Thought*. Atlantic Highlands, NJ: Humanities Press, 1983.

Schuhmann, Karl. *Die Fundamentalbetrachtung der Phänomenologie. Zum Weltproblem in der Philosophie Edmund Husserls*. The Hague: Martinus Nijhoff, 1971.

———. *Die Dialektik der Phänomenologie. I: Husserl über Pfänder. II: Reine Phänomenologie und phänomenologische Philosophie*. The Hague: Martinus Nijhoff, 1973.

Schuhmann, Karl, and Barry Smith. "Two Idealisms: Lask and Husserl." *Kant-Studien* 84 (1993): 448–66.

Schutz, Alfred. *Collected Papers III: Studies in Phenomenological Philosophy*. Edited by Ilse Schütz. Translated by Alexander von Baeyer. The Hague: Martinus Nijhoff, 1966.

———. *Gesammelte Aufsätze III: Studien zur phänomenologischen Philosophie*. Edited by Ilse Schütz. The Hague: Martinus Nijhoff, 1972.

Seebohm, Thomas M. *Die Bedingungen der Möglichkeit der Transzendentalphilosophie. Edmund Husserls transzendental-phänomenologischer Ansatz, dargestellt im Anschluss an seine Kant-Kritik*. Bonn: Bouvier, 1962.

Smith, Barry. "Phänomenologie und angelsächsische Philosophie." *Philosophischer Literaturanzeiger* 37 (1984): 387–405.

Smith, David W. "Ontological Phenomenology." In *The Proceedings of the Twentieth World Congress of Philosophy, Volume 7: Modern Philosophy*, 243–51. Bowling Green, OH: Philosophy Documentation Center, 2000.

Sokolowski, Robert. *Presence and Absence: A Philosophical Investigation of Language and Being*. Bloomington: Indiana University Press, 1978.

———. *Introduction to Phenomenology*. New York: Cambridge University Press, 1999.

Spiegelberg, Herbert. *Doing Phenomenology: Essays On and In Phenomenology*. The Hague: Martinus Nijhoff, 1975.

———. *The Context of the Phenomenological Movement*. The Hague: Martinus Nijhoff, 1981.

———. *The Phenomenological Movement: A Historical Introduction*. 3rd rev. and enlarged ed. With the collaboration of Karl Schuhmann. The Hague: Martinus Nijhoff, 1982.

Srubar, Ilja. "Asubjektive Phänomenologie, Lebenswelt und Humanismus. Zur Verortung des Denkens Jan Patočkas zwischen Husserl und Heidegger." *Mesotes* 1 (1991): 5–13.

Staiti, Andrea, and Nicolas de Warren, eds. *New Approaches to Neo-Kantianism*. Cambridge: Cambridge University Press, 2015.

Stapleton, Timothy J. *Husserl and Heidegger: The Question of a Phenomenological Beginning*. Albany: State University of New York Press, 1983.

Stein, Edith. "Was ist Phänomenologie?" *Theologie und Philosophie* 66 (1991): 570–73.

Steinbock, Anthony J. *Home and Beyond: Generative Phenomenology after Husserl*. Evanston, IL: Northwestern University Press, 1995.

Street Fulton, James. "The Cartesianism of Phenomenology." *Philosophical Review* 49 (1940): 285–308.

Ströker, Elisabeth. *Phänomenologische Studien*. Frankfurt a. M.: V. Klostermann, 1987.

Taminiaux, Jacques. "Heidegger and Husserl's *Logical Investigations*: In Remembrance of Heidegger's Last Seminar (Zahringen, 1973)." *Research in Phenomenology* 7 (1977): 58–83.

———. "Le regard et l'excédent. Remarques sur Heidegger et les 'Recherches logiques' de Husserl." *Revue philosophique de Louvain* 75 (1977): 74–100.

Theunissen, Michael. "Intentionaler Gegenstand und ontologische Differenz. Ansätze zur Fragestellung Heideggers in der Phänomenologie Husserls." *Philosophisches Jahrbuch der Görres-Gesellschaft* 70 (1962–1963): 344–62.

Tran-Duc-Thao. *Phénoménologie et matérialisme dialectique*. Paris: Minh-Tan, 1951.

———. *Phenomenology and Dialectical Materialism*. Translated by Robert S. Cohen and Daniel J. Herman. Dordrecht: D. Reidel, 1986.

Tugendhat, Ernst. *Der Wahrheitsbegriff bei Husserl und Heidegger*. Berlin: W. de Gruyter, 1967.

Waldenfels, Bernhard. *Phänomenologie in Frankreich*. Frankfurt a. M.: Suhrkamp, 1983.

———. "Phänomenologie in Deutschland: Geschichte und Aktualität." *Husserl Studies* 5 (1988): 143–67.

———. *Einführung in die Phänomenologie*. Munich: W. Fink, 1992.

———. *Deutsch-Französische Gedankengänge*. Frankfurt a. M.: Suhrkamp, 1995.

———. "Phänomenologie zwischen Deutschland und Frankreich." *Rubin (Ruhr-Universität Bochum)* 7 (1997): 13–16.

Zahavi, Dan, ed. *The Oxford Handbook of Contemporary Phenomenology*. Oxford: Oxford University Press, 2012.

———, ed. *The Oxford Handbook of the History of Phenomenology*. Oxford: Oxford University Press, 2018.

B. General—Husserl

Adorno, Theodor W. *Zur Metakritik der Erkenntnistheorie. Studien über Husserl und die phänomenologischen Antinomien*. Stuttgart: Kohlhammer, 1956.

———. *Against Epistemology, a Metacritique: Studies in Husserl and the Phenomenological Antinomies*. Translated by Willis Domingo. Cambridge, MA: MIT Press, 1983.

Aguirre, Antonio. *Die Phänomenologie Edmund Husserls im Lichte ihrer gegenwärtigen Interpretation und Kritik*. Darmstadt: Wissenschaftliche Buch, 1982.

Bell, David. *Husserl*. London: Routledge, 1990.

Bernet, Rudolf. "Logik und Phänomenologie in Husserls Lehre von der Wahrheit." *Tijdschrift voor Filosofie* 43 (1981): 35–89.

———. "Differenz und Abwesenheit. Derridas und Husserls Phänomenologie der Sprache, der Zeit, der Geschichte, der wissenschaftlichen Rationalität." In *Studien zur neueren französischen Phänomenologie*, edited by Ernst Wolfgang Orth, 51–112. Freiburg: K. Alber, 1986.

———. "Presence and Absence of Meaning: Husserl and Derrida on the Crisis of (the) Present Time." In *Phenomenology of Temporality: Time and Language*, 33–64. Pittsburgh: Simon Silverman Phenomenology Center, 1987.

———. "Desirer connâitre par intuition." *Revue philosophique de Louvain* 99 (2001): 613–29.

———. "Husserl's Transcendental Idealism Revisited." *New Yearbook for Phenomenology and Phenomenological Philosophy* 4 (2004): 1–20.

———. "Transcendental Phenomenology?" In *Phenomenology in a New Key: Between Analysis and History*, edited by Jeffrey Bloechl and Nicolas de Warren, 115–33. Dordrecht: Springer, 2015.

Bernet, Rudolf, Iso Kern, and Eduard Marbach. *Edmund Husserl. Darstellung seines Denkens*. Hamburg: F. Meiner, 1989.

———. *An Introduction to Husserlian Phenomenology*. Evanston, IL: Northwestern University Press, 1993.

Bernet, Rudolf, Donn Welton, and Gina Zavota, eds. *Edmund Husserl: Critical Assessments of Leading Philosophers*. 5 vols. New York: Routledge, 2005.

Blumenberg, Hans. *Die ontologische Distanz. Eine Untersuchung über die Krisis der Phänomenologie Husserls*. Kiel: Universität Kiel, 1950.

Brainard, Marcus. *Belief and Its Neutralization: Husserl's System of Phenomenology in Ideas I*. Albany: State University of New York Press, 2002.

Brand, Gerd. *Welt, Ich und Zeit. Nach unveröffentlichten Manuskripten Edmund Husserls*. The Hague: Martinus Nijhoff, 1955.

———. *Die Lebenswelt. Eine Philosophie des konkreten Apriori*. Berlin: W. de Gruyter, 1971.

Buckley, R. Philip. "Edmund Husserl." In *Encyclopedia of Phenomenology*, edited by Lester E. Embree et al., 326–33. Dordrecht: Kluwer Academic, 1997.

Cairns, Dorion. *Guide for Translating Husserl*. The Hague: Martinus Nijhoff, 1973.

Carr, David. *Interpreting Husserl: Critical and Comparative Studies*. The Hague: Martinus Nijhoff, 1987.

Cobb-Stevens, Richard. *James and Husserl: The Foundations of Meaning*. The Hague: Martinus Nijhoff, 1974.

———. *Husserl and Analytic Philosophy*. Dordrecht: Kluwer Academic, 1990.

Dastur, Françoise. *Husserl. Des mathématiques à l'histoire*. Paris: Presses Universitaires de France, 1995.

de Almeida, Guido Antonio. *Sinn und Inhalt in der genetischen Phänomenologie Edmund Husserls*. The Hague: Martinus Nijhoff, 1972.

de Boer, Theodor. *The Development of Husserl's Thought*. Translated by Theodor Plantinga. The Hague: Martinus Nijhoff, 1978.

Derrida, Jacques. *Le problème de la genèse dans la philosophie de Husserl*. Paris: Presses Universitaires de France, 1990.

———. *The Problem of Genesis in Husserl's Philosophy*. Translated by Marian Hobson. Chicago: University of Chicago Press, 2003.

Diemer, Alwin. *Edmund Husserl. Versuch einer systematischen Darstellung seiner Phänomenologie*. 2nd ed. Meisenheim am Glan: A. Hain, 1965.

Drüe, Hermann. *Edmund Husserls System der phänomenologischen Psychologie*. Berlin: W. de Gruyter, 1963.

Drummond, John J. "Edmund Husserl's Reformulation of Philosophy: Premodern, Modern, Postmodern?" *American Catholic Philosophical Quarterly* 66 (1992): 135–54.

———. "Synthesis, Identity and the Apriori." *Recherches Husserliennes* 2 (1995): 27–51.

———. "Husserl, Edmund." In *The Encyclopedia of Philosophy*, edited by Donald Borchert, 4:521–27. 2nd ed. Farmington Hills, MI: Macmillan Reference USA, 2005.

Drummond, John J., and Otfried Höffe, eds. *Husserl: German Perspectives*. New York: Fordham University Press, 2019.

Edie, James M. *Husserl's Phenomenology: A Critical Commentary*. Bloomington: Indiana University Press, 1987.

Eley, Lothar. *Die Krise des Apriori in der transzendentalen Phänomenologie Edmund Husserls*. The Hague: Martinus Nijhoff, 1962.

Elliston, Frederick A., and Peter McCormick, eds. *Husserl: Expositions and Appraisals*. Notre Dame, IN: University of Notre Dame Press, 1977.

Elveton, R. O., ed. *The Phenomenology of Husserl: Selected Critical Readings*. Chicago: Quadrangle Books, 1970.

Farber, Marvin, ed. *Philosophical Essays in Memory of Edmund Husserl*. Cambridge, MA: Harvard University Press, 1940.

———. *The Foundations of Phenomenology: Edmund Husserl and the Quest for a Rigorous Science of Philosophy*. 2nd ed. New York: Paine-Whitman, 1962.

———. *The Aims of Phenomenology: The Motives, Methods and Impact of Husserl's Thought*. New York: Harper & Row, 1966.

Føllesdal, Dagfinn. "Rationalität in Husserls Phänomenologie." In *Vernunft und Kontingenz. Rationalität und Ethos in der Phänomenologie*, edited by Ernst Wolfgang Orth, 36–52. Freiburg: K. Alber, 1986.

Hall, Harrison. "Was Husserl a Realist or an Idealist?" In *Husserl, Intentionality and Cognitive Science*, edited by Hubert L. Dreyfus and Harrison Hall, 169–90. Cambridge, MA: MIT Press, 1982.

———. "The Epistemological Significance of Husserl's Theory of Intentionality." In *Phenomenology and Skepticism: Essays in Honor of James M. Edie*, edited by Brice R. Wachterhauser, 52–62. Evanston, IL: Northwestern University Press, 1996.

Held, Klaus. "Edmund Husserl (1859–1938)." In *Klassiker der Philosophie. Band 2: Von Immanuel Kant bis Jean-Paul Sartre*, edited by Otfried Höffe, 274–97. Munich: C. H. Beck, 1981.

Holenstein, Elmar. *Phänomenologie der Assoziation. Zu Struktur und Funktion eines Grundprinzips der passiven Genesis bei Edmund Husserl*. The Hague: Martinus Nijhoff, 1972.

Hopkins, Burt. *The Philosophy of Husserl*. London: Routledge, 2014.

IJsseling, Samuel, ed. *Husserl-Ausgabe und Husserl-Forschung*. Dordrecht: Kluwer Academic, 1990.

Ingarden, Roman. *On the Motives Which Led Husserl to Transcendental Idealism*. Translated by Arnór Hannibalsson. The Hague: Martinus Nijhoff, 1975.

———. *Einführung in die Phänomenologie Edmund Husserls. Osloer Vorlesungen 1967*. Edited by Gregor Haefliger. Tübingen: M. Niemeyer, 1992.

Janssen, Paul. *Edmund Husserl. Einführung in seine Phänomenologie*. Freiburg: K. Alber, 1976.

Kern, Iso. *Husserl und Kant. Eine Untersuchung über Husserls Verhältnis zu Kant und zum Neukantianismus*. The Hague: Martinus Nijhoff, 1964.

Kockelmans, Joseph J. *A First Introduction to Husserl's Phenomenology*. Pittsburgh: Duquesne University Press, 1967.

———. *Edmund Husserl's Phenomenology*. West Lafayette, IN: Purdue University Press, 1994.

Kohák, Erazim. *Idea and Experience. Edmund Husserl's Project of Phenomenology in Ideas I*. Chicago: University of Chicago Press, 1978.

Kolakowski, Leszek. *Husserl and the Search for Certitude*. New Haven, CT: Yale University Press, 1975.

Lampert, Jay. *Synthesis and Backward Reference in Husserl's* Logical Investigations. Dordrecht: Kluwer Academic, 1995.

Lauer, Quentin. *La phénoménologie de Husserl. Essai sur la genèse de l'intentionnalité*. Paris: Presses Universitaires de France, 1955.

———. *The Triumph of Subjectivity: An Introduction to Transcendental Phenomenology*. New York: Fordham University Press, 1958.

Lee, Nam-In. *Edmund Husserls Phänomenologie der Instinkte*. Dordrecht: Kluwer Academic, 1993.

———. "Practical Intentionality and Transcendental Phenomenology as a Practical Philosophy." *Husserl Studies* 17 (2000): 49–63.

Levin, David M. *Reason and Evidence in Husserl's Phenomenology*. Evanston, IL: Northwestern University Press, 1970.

Levinas, Emmanuel. *La théorie de l'intuition dans la phénoménologie de Husserl*. Paris: F. Alcan, 1930.

———. *The Theory of Intuition in Husserl's Phenomenology*. Translated by André P. Orianne. Evanston, IL: Northwestern University Press, 1973.

Lohmar, Dieter. *Erfahrung und kategoriales Denken: Hume, Kant and Husserl über vorprädikative Erfahrung und prädikative Erkenntnis*. Dordrecht: Kluwer Academic, 1998.

Luft, Sebastian. *"Phänomenologie der Phänomenologie": Systematik und Methodologie der Phänomenologie in der Auseinandersetzung zwischen Husserl und Fink*. Dordrecht: Kluwer Academic, 2002.

Luft, Sebastian, and Søren Overgaard, eds. *The Routledge Companion to Phenomenology*. New York: Routledge, 2011.

Luft, Sebastian, and Maren Wehrle, eds. *Husserl-Handbuch, Leben—Werk—Wirkung*. Stuttgart: J. B. Metzger, 2017

Marx, Werner. *Die Phänomenologie Edmund Husserls. Eine Einführung*. Munich: W. Fink, 1987.

McKenna, William R. *Husserl's "Introductions to Phenomenology": Interpretation and Critique*. The Hague: Martinus Nijhoff, 1982.

Melle, Ullrich. *Das Wahrnehmungsproblem und seine Verwandlung in phänomenologischer Einstellung. Untersuchungen zu den Untersuchungen zu den phänomenologischen Wahrnehmungstheorien von Husserl, Gurwitsch und Merleau-Ponty*. The Hague: Martinus Nijhoff, 1983.

———. "Die Phänomenologie Edmund Husserls als Philosophie der Letztbegründung und radikalen Selbstverantwortung." In *Edmund Husserl und die phänomenologische Bewegung*, edited by Hans Rainer Sepp, 45–59. Freiburg: K. Alber, 1988.

Mensch, James R. *The Question of Being in Husserl's* Logical Investigations. The Hague: Martinus Nijhoff, 1981.

———. *After Modernity: Husserlian Reflections on a Philosophical Tradition*. Albany: State University of New York Press, 1996.

Mohanty, J. N., and William R. McKenna, eds. *Husserl's Phenomenology: A Textbook*. Lanham, MD: University Press of America, 1989.

———. *The Philosophy of Edmund Husserl: A Historical Development*. New Haven, CT: Yale University Press, 2008.

———. *Edmund Husserl: The Freiburg Years, 1916–1938*. New Haven, CT: Yale University Press, 2011.

Moneta, Giuseppina C. *On Identity: A Study in Genetic Phenomenology*. The Hague: Martinus Nijhoff, 1976.

Moran, Dermot. *Edmund Husserl: Founder of Phenomenology*. Cambridge: Polity Press, 2005.

Natanson, Maurice. *Edmund Husserl: Philosopher of Infinite Tasks*. Evanston, IL: Northwestern University Press, 1973.

Natorp, Paul. "Edmund Husserls 'Ideen zu einer reinen Phänomenologie.'" *Logos* (Tübingen) 7 (1917–1918): 224–46.

Patočka, Jan. "Der Subjektivismus der Husserlschen und die Möglichkeit einer 'asubjektiven' Phänomenologie." *Philosophische Perspektiven* 2 (1970): 317–34.

———. "Der Subjektivismus der Husserlschen und die Forderung einer asubjektiven Phänomenologie." *Sborník prací filosofické fakulty brnenské university* 19–20 (1971): 11–26.

———. *Introduction à la phénoménologie de Husserl*. Grenoble: J. Millon, 1992.

———. *An Introduction to Husserl's Phenomenology*. Edited by James Dodd. Translated by Erazim Kohák. Chicago: Open Court, 1996.

Pivčević, Edo, ed. *Phenomenology and Philosophical Understanding*. Cambridge: Cambridge University Press, 1975.

Rang, Bernhard. *Kausalität und Motivation. Untersuchungen zum Verhältnis von Perspektivität und Objektivität in der Phänomenologie Edmund Husserls*. The Hague: Martinus Nijhoff, 1973.

———. *Husserls Phänomenologie der materiellen Natur*. Frankfurt a. M.: V. Klostermann, 1990.

Ricoeur, Paul. *Husserl: An Analysis of His Phenomenology*. Translated by Edward G. Ballard and Lester E. Embree. Evanston, IL: Northwestern University Press, 1967.

———. *A Key to Husserl's Ideas I*. Edited by Pol Vandevelde. Milwaukee: Marquette University Press, 1996.

Schuhmann, Karl, and Barry Smith. "Against Idealism: Johannes Daubert vs. Husserl's Ideas I." *Review of Metaphysics* 38 (1985): 763–93.

Simons, Peter. "The Formalisation of Husserl's Theory of Wholes and Parts." In *Parts and Moments: Studies in Logic and Formal Ontology*, edited by Barry Smith, 113–59. Munich: Philosophia Verlag, 1982.

Smid, Reinhold N. "An Early Interpretation of Husserl's Phenomenology: Johannes Daubert and the *Logical Investigations*." *Husserl Studies* 2 (1985): 267–90.

Smith, Barry. "Acta cum Fundamentis in Re." *Dialectica* 38 (1984): 157–78.

———. "Ontologische Aspekte der Husserlschen Phänomenologie." *Husserl Studies* 3 (1986): 115–30.

———. "Husserl, Language and the Ontology of the Act." In *Speculative Grammar, Universal Grammar and Philosophical Analysis of Language*, edited by D. Buzzetti and M. Ferriani, 205–27. Amsterdam: J. Benjamins, 1987.

———. "Husserl's Theory of Meaning and Reference." In *Mind, Meaning and Mathematics*, edited by Leila Haaparanta, 163–83. Dordrecht: Kluwer Academic, 1994.

Smith, Barry, and David Woodruff Smith, eds. *The Cambridge Companion to Husserl*. Cambridge: Cambridge University Press, 1995.

Soffer, Gail. *Husserl and the Question of Relativism*. Dordrecht: Kluwer Academic, 1991.

Sokolowski, Robert. *The Formation of Husserl's Concept of Constitution*. The Hague: Martinus Nijhoff, 1964.

———. *Husserlian Meditations: How Words Present Things*. Evanston, IL: Northwestern University Press, 1974.

———, ed. *Edmund Husserl and the Phenomenological Tradition: Essays in Phenomenology*. Washington, DC: Catholic University of America Press, 1988.

Sommer, Manfred. *Husserl und der frühe Positivismus*. Frankfurt a. M.: V. Klostermann, 1985.

———. *Evidenz im Augenblick. Eine Phänomenologie der reinen Empfindung*. Frankfurt a. M.: Suhrkamp, 1987.

Staiti, Andrea. *Husserl's Transcendental Phenomenology: Nature, Spirit, and Life*. Cambridge: Cambridge University Press, 2014.

———, ed. *Commentary on Husserl's Ideas I*. Berlin: De Gruyter, 2015.

Staiti, Andrea, and Evan Clarke, eds. *The Sources of Husserl's Ideas I*. Berlin: De Gruyter, 2019.

Steinbock, Anthony J. *Limit-Phenomena and Phenomenology in Husserl*. London: Rowman & Littlefield International, 2017.

Ströker, Elisabeth. *Husserls transzendentale Phänomenologie*. Frankfurt a. M.: V. Klostermann, 1987.

———. *Husserl's Transcendental Phenomenology*. Translated by Lee Hardy. Stanford, CA: Stanford University Press, 1993.

Szilasi, Wilhelm. *Einführung in die Phänomenologie Edmund Husserls*. Tübingen: M. Niemeyer, 1959.

Van Breda, Herman Leo, and Jacques Taminiaux, eds. *Edmund Husserl 1859–1959*. The Hague: Martinus Nijhoff, 1959.

Welch, E. Parl. *Edmund Husserl's Phenomenology*. Los Angeles: University of Southern California Press, 1939.

———. *The Philosophy of Edmund Husserl: The Origin and Development of His Phenomenology*. New York: Octagon Books, 1965.

Welton, Donn. *The Origins of Meaning: A Critical Study of the Thresholds of Husserlian Phenomenology*. The Hague: Martinus Nijhoff, 1983.

———. *The Other Husserl: The Horizons of Transcendental Phenomenology*. Bloomington: Indiana University Press, 2000.

———, ed. *The New Husserl: A Critical Reader*. Bloomington: Indiana University Press, 2003.

Zahavi, Dan. *Husserl's Phenomenology*. Stanford, CA: Stanford University Press, 2003.

———. *Husserl's Legacy: Phenomenology, Metaphysics, and Transcendental Philosophy*. Oxford: Oxford University Press, 2017.

Zaner, Richard M. *The Way of Phenomenology: Criticism as a Philosophical Discipline*. New York: Pegasus, 1970.

C. Logic, Mathematics, and Science

Bachelard, Suzanne. *La logique de Husserl. Étude sur "Logique formelle et transcendantale."* Paris: Presses Universitaires de France, 1957.

———. *A Study of Husserl's* Formal and Transcendental Logic. Translated by Lester E. Embree. Evanston, IL: Northwestern University Press, 1968.

Benoist, Jocelyn. *Phénoménologie, sémantique, ontologie: Husserl et la tradition logique autrichienne*. Paris: Presses Universitaires de France, 1997.

———. "Sense and Reference, Again." In *Phenomenology in a New Key: Between Analysis and History*, edited by Jeffrey Bloechl and Nicolas de Warren, 93–113. New York: Springer, 2015.

Beyer, Christian. *Von Bolzano zu Husserl. Eine Untersuchung über den Ursprung der phänomenologischen Bedeutungslehre*. Dordrecht: Kluwer Academic, 1996.

———. "Husserl and Frege on Sense." In *Essays on Husserl's Logic and Philosophy of Mathematics*, edited by Stefania Centrone, 197–227. Dordrecht: Springer, 2017.

Cavaillès, Jean. *Sur la logique et la théorie de la science*. Paris: Presses Universitaires de France, 1947.

———. "On Logic and the Theory of Science." In *Phenomenology and the Natural Sciences: Essays and Translations*, edited by Theodor Kisiel and Joseph J. Kockelmans, 353–409. Evanston, IL: Northwestern University Press, 1970.

Cavallin, Jens. *Content and Object: Husserl, Twardowski and Psychologism*. Dordrecht: Kluwer Academic, 1997.

Centrone, Stefania. *Logic and Philosophy of Mathematics in the Early Husserl*. Dordrecht: Springer, 2009.

———, ed. *Essays on Husserl's Logic and Philosophy of Mathematics*. Dordrecht: Springer, 2017.

Crosson, Frederick J. "Formal Logic and Formal Ontology in Husserl's Phenomenology." *Notre Dame Journal of Formal Logic* 3 (1962): 259–69.

Dahlstrom, Daniel O., ed. *Husserl's* Logical Investigations. Dordrecht: Kluwer Academic, 2005.

de Boer, Theodor. "Das Verhältnis zwischen dem ersten und dem zweiten Teil der 'Logischen Untersuchungen' Edmund Husserls." *Filosofia* (Torino) 18, suppl. (1967): 837–59.

de Muralt, André. "Logique transcendantale et phénoménologie eidétique." *Studia philosophica* 17 (1957): 140–49.

Derrida, Jacques. *La voix et le phénomène. Introduction au problème du signe dans la phénoménologie de Husserl*. Paris: Presses Universitaires de France, 1967.

———. *Speech and Phenomena, and Other Essays on Husserl's Theory of Signs*. Translated by D. Allison. Evanston, IL: Northwestern University Press, 1973.

———. *Husserl's "Origin of Geometry": An Introduction*. Edited by David B. Allison. Translated by John P. Leavey Jr. Stony Brook, NY: Hays, 1978.

Drummond, John J. "Review of *Studien zur Arithmetik und Geometrie* by Edmund Husserl." *Man and World* 17 (1984): 217–27.

———. "Pure Logical Grammar: Anticipatory Categoriality and Articulated Categoriality." *International Journal of Philosophical Studies* 11 (2003): 125–39.

Edie, James M. *Speaking and Meaning: The Phenomenology of Language*. Bloomington: Indiana University Press, 1976.

Eley, Lothar. *Metakritik der formalen Logik. Sinnliche Gewissheit als Horizont der Aussagenlogik und elementaren Prädikatenlogik*. The Hague: Martinus Nijhoff, 1969.

Fisette, Denis, ed. *Husserl's* Logical Investigations *Reconsidered*. Dordrecht: Kluwer Academic, 2003.

Føllesdal, Dagfinn. "The Justification of Logic and Mathematics in Husserl's Phenomenology." In *Phenomenology and the Formal Sciences*., edited by Thomas M. Seebohm et al., 25–34. Dordrecht: Kluwer Academic, 1991.

Gurwitsch, Aron. *Phenomenology and the Theory of Science*. Edited by Lester E. Embree. Evanston, IL: Northwestern University Press, 1974.

Gutting, Gary. "Husserl and Scientific Realism." *Philosophy and Phenomenological Research* 39 (1978–1979): 42–56.

Hanna, Robert M. "The Relation of Form and Stuff in Husserl's Grammar of Pure Logic." *Philosophy and Phenomenological Research* 44 (1984): 323–41.

———. "Logical Cognition: Husserl's 'Prolegomena' and the Truth in Psychologism." *Philosophy and Phenomenological Research* 53 (1993): 251–75.

Hartimo, Mirja. *Husserl and Mathematics*. Cambridge: Cambridge University Press, 2021.

———, ed. *Phenomenology and Mathematics*. Dordrecht: Springer, 2010.

Harvey, Charles W. *Husserl's Phenomenology and the Foundations of Natural Science*. Athens: Ohio University Press, 1989.

Heelan, Patrick A. "Husserl's Later Philosophy of Natural Science." *Philosophy of Science* 54 (1987): 368–90.

Heffernan, George. *Isagoge in die phänomenologische Apophantik. Eine Einführung in die phänomenologische Urteilslogik durch die Auslegung des Textes der* Formalen und transzendentalen Logik *von Edmund Husserl*. Dordrecht: Kluwer Academic, 1989.

Hill, Claire O. *Word and Object in Husserl, Frege and Russell: The Roots of Twentieth-Century Philosophy*. Athens: Ohio University Press, 1991.

Hill, Claire O., and Guillermo E. Rosado-Haddock. *Husserl or Frege? Meaning, Objectivity, and Mathematics*. Chicago: Open Court, 2000.

Hopkins, Burt. *The Origin of the Logic of Symbolic Mathematics: Edmund Husserl and Jacob Klein*. Bloomington: Indiana University Press, 2011.

Kockelmans, Joseph J. *Ideas for a Hermeneutic Phenomenology of the Natural Sciences*. Dordrecht: Kluwer Academic, 1993.

———. *Ideas for a Hermeneutic Phenomenology of the Natural Sciences: Volume 2: On the Importance of the Methodical Hermeneutics for a Hermeneutic Phenomenology of the Natural Sciences*. Dordrecht: Kluwer Academic, 2002.

Lohmar, Dieter. *Phänomenologie der Mathematik. Elemente einer phänomenologischen Aufklärung der mathematischen Erkenntnis nach Husserl*. Dordrecht: Kluwer Academic, 1989.

———. *Edmund Husserls* "Formale und transzendentale Logik." Darmstadt: Wissenschaftliche Buchgesellschaft, 2000.

Melle, Ullrich. "Husserls Philosophie der Mathematik." *Tijdschrift voor Filosofie* 45 (1983): 475–82.

———. "Signitive und Signifikative Intentionen." *Husserl Studies* 15 (1998–1999): 167–81.

Miller, J. Philip. *Numbers in Presence and Absence: A Study in Husserl's Philosophy of Mathematics*. The Hague: Martinus Nijhoff, 1982.

Mohanty, J. N. *Edmund Husserl's Theory of Meaning*. The Hague: Martinus Nijhoff, 1964.

———, ed. *Readings on Edmund Husserl's* Logical Investigations. The Hague: Martinus Nijhoff, 1977.

———. *Logic, Truth, and the Modalities: From a Phenomenological Perspective*. Dordrecht: Kluwer, 1999.

Mulligan, Kevin. "Husserl on States of Affairs in the *Logical Investigations*." *Epistemologia* 12 (1989): 207–34.

Mulligan, Kevin, and Barry Smith. "A Husserlian Theory of Indexicality." *Grazer Philosophische Studien* 28 (1986): 133–63.

Osborn, Andrew D. *The Philosophy of Edmund Husserl in Its Development from His Mathematical Interests to His First Conception of Phenomenology*. New York: International Press, 1934.

———. *Edmund Husserl and His* Logical Investigations. Cambridge, MA: Harvard University Press, 1942.

Paci, Enzo. *The Function of the Sciences and the Meaning of Man*. Translated by P. Piccone and J. Hanson. Evanston, IL: Northwestern University Press, 1972.

Smith, Barry. "An Essay in Formal Ontology." *Grazer Philosophische Studien* 6 (1978): 39–62.

———. "Logic and Formal Ontology." *Manuscrito* 23 (2000): 275–323.

Soldati, Gianfranco. *Bedeutung und psychischer Gehalt. Eine Untersuchung zur sprachanalytischen Kritik von Husserls früher Phänomenologie*. Munich: F. Schöningh, 1994.

Ströker, Elisabeth. *The Husserlian Foundations of Science*. 2nd ed. Dordrecht: Kluwer Academic, 1997.

Tieszen, Richard. *Mathematical Intuition: Phenomenology and Mathematical Knowledge*. Dordrecht: Kluwer Academic, 1989.

Tito, Johanna M. *Logic in the Husserlian Context*. Evanston, IL: Northwestern University Press, 1990.

Tragesser, Robert S. *Phenomenology and Logic*. Ithaca, NY: Cornell University Press, 1977.

———. *Husserl and Realism in Logic and Mathematics*. Cambridge: Cambridge University Press, 1984.

van Atten, Mark. "Why Husserl Should Have Been a Strong Revisionist in Mathematics." *Husserl Studies* 18 (2002): 1–18.

———. *Essays on Gödel's Reception of Leibniz, Husserl, and Brouwer*. Dordrecht: Springer, 2015.

Willard, Dallas. *Logic and the Objectivity of Knowledge: A Study in Husserl's Early Philosophy*. Athens: Ohio University Press, 1984.

Zahavi, Dan. *Intentionalität und Konstitution. Eine Einführung in Husserls* Logischen Untersuchungen. Copenhagen: Museum Tusculanum Press, 1992.

Zahavi, Dan, and Frederik Stjernfelt, eds. *One Hundred Years of Phenomenology: Husserl's* Logical Investigations *Revisited*. Dordrecht: Kluwer Academic, 2003.

D. Phenomenological Method

Aguirre, Antonio. *Genetische Phänomenologie und Reduktion. Zur Letztbegründung der Wissenschaft aus der radikalen Skepsis im Denken E. Husserls*. The Hague: Martinus Nijhoff, 1970.

Cobb-Stevens, Richard. "Husserl on Eidetic Intuition and Historical Interpretation." *American Catholic Philosophical Quarterly* 66 (1992): 261–75.

Cunningham, Suzanne. *Language and the Phenomenological Reductions of Edmund Husserl*. The Hague: Martinus Nijhoff, 1976.

Drummond, John J. "Husserl on the Ways to the Performance of the Reduction." *Man and World* 8 (1975): 47–69.

Hopkins, Burt C. "Phenomenological Self-Critique of Its Descriptive Method." *Husserl Studies* 8 (1991): 129–50.

———. "Phenomenological Cognition of the A Priori: Husserl's Method of 'Seeing Essences.'" In *Husserl in Contemporary Context: Prospects and Projects for Phenomenology*, edited by Burt C. Hopkins, 151–77. Dordrecht: Kluwer Academic, 1997.

Kern, Iso. "Die drei Wege zur transzendentalphänomenologischen Reduktion in der Philosophie Edmund Husserls." *Tijdschrift voor Filosofie* 24 (1962): 303–49.

Kersten, Frederick I. *Phenomenological Method: Theory and Practice*. Dordrecht: Kluwer Academic, 1989.

Spiegelberg, Herbert. *The Essentials of the Phenomenological Method*. The Hague: Martinus Nijhoff, 1965.

Stapleton, Timothy J. "The 'Logic' of Husserl's Transcendental Reduction." *Man and World* 15 (1982): 369–82.

Zaner, Richard M. "Examples and Possibles: A Criticism of Husserl's Theory of Free-Phantasy Variation." *Research in Phenomenology* 3 (1973): 29–43.

E. Intentionality

Aquila, Richard E. *Intentionality: A Study of Mental Acts*. University Park: Pennsylvania State University Press, 1977.

Beck, Maximilian. "Der Begriff der Intentionalität in der Scholastik, bei Brentano und bei Husserl." *Philosophische Hefte* 5 (1936): 72–91.

Benoist, Jocelyn. *Intentionalité et langage dans les* Recherches logiques *de Husserl*. Paris: Presses Universitaires de Paris, 2001.

———. *Les limites de l'intentionalité. Recherches phénoménologiques et analytiques*. Paris: J. Vrin, 2005.

Dreyfus, Hubert L. "The Perceptual Noema: Gurwitsch's Crucial Contribution." In *Lifeworld and Consciousness: Essays for Aron Gurwitsch*, edited by Lester E. Embree, 135–70. Evanston, IL: Northwestern University Press, 1972.

Drummond, John J. *Husserlian Intentionality and Non-Foundational Realism: Noema and Object*. Dordrecht: Kluwer Academic, 1990.

———. "An Abstract Consideration: De-ontologizing the Noema." In *The Phenomenology of the Noema*, edited by John J. Drummond and Lester E. Embree, 89–109. Dordrecht: Kluwer Academic, 1992.

———. "From Intentionality to Intensionality and Back." *Études phénoménologiques* 27–28 (1998): 89–126.

———. "The Structure of Intentionality." In *The New Husserl: A Critical Reader*, edited by Donn Welton, 65–92. Bloomington: Indiana University Press, 2003.

———. "Intentionality." In *The Routledge Companion to Phenomenology*, edited by S. Luft and S. Overgaard, 125–34. New York: Routledge, 2011.

———. "Intentionality without Representationalism." In *The Oxford Handbook of Contemporary Phenomenology*, edited by D. Zahavi, 115–33. Oxford: Oxford University Press, 2012.

———. "Intentionality, Phenomenological Perspectives." In *Routledge Encyclopedia of Philosophy Online*, edited by T. Crane, 2015. https://www.rep.routledge.com/articles/intentionality-phenomenologicalperspectives/.

———. "Husserl and the Problem of Consciousness." In *Consciousness and the Great Philosophers: What Would They Have Said about Our Mind-Body Problem?* London: Routledge, 2016.

Føllesdal, Dagfinn. "Husserl's Notion of Noema." *Journal of Philosophy* 66 (1969): 680–87.

———. "Noema and Meaning in Husserl." *Philosophy and Phenomenological Research* 50, suppl. (1990): 263–71.

Gurwitsch, Aron. "Husserl's Theory of the Intentionality of Consciousness in Historical Perspective." In *Phenomenology and Existentialism*, edited by N. Lee and M. Mandelbaum, 25–57. Baltimore, MD: Johns Hopkins University Press, 1967.

———. "Towards a Theory of Intentionality." *Philosophy and Phenomenological Research* 30 (1969–1970): 354–67.

Hall, Harrison. "The Philosophical Significance of Husserl's Theory of Intentionality." *Journal of the British Society for Phenomenology* 13 (1982): 79–84.

Hintikka, Jaakko. *The Intentions of Intentionality and Other New Models for Modalities*. Dordrecht: D. Reidel, 1975.

Holmes, Richard. "An Explication of Husserl's Theory of the Noema." *Research in Phenomenology* 5 (1975): 143–53.

Hopp, Walter. *Perception and Knowledge: A Phenomenological Account*. New York: Cambridge University Press, 2011.

Hoyos-Vásquez, Guillermo. *Intentionalität als Verantwortung. Geschichtsteleologie und Teleologie der Intentionalität bei Husserl*. The Hague: Martinus Nijhoff, 1976.

Kneale, William, and A. N. Prior. "Intentionality and Intensionality." *Proceedings of the Aristotelian Society* 42 (1968): 73–100.

Küng, Guido. "Noema und Gegenstand." In *Jenseits von Sein und Nichtsein*, edited by Rudolf Haller, 55–62. Graz, Austria: Akademische Druckund Verlagsanstalt, 1972.

———. "The World as Noema and as Referent." *Journal of the British Society for Phenomenology* 3 (1972): 15–26.

———. "The Intentional and the Real Object." *Dialectica* 38 (1984): 143–56.

Langsdorf, Lenore. "The Noema as Intentional Entity: A Critique of Føllesdal." *Review of Metaphysics* 37 (1983–1984): 757–84.

Larrabee, Mary J. "The Noema in Husserl's Phenomenology." *Husserl Studies* 3 (1986): 209–30.

McIntyre, Ronald, and David W. Smith. *Husserl and Intentionality: A Study of Mind, Meaning and Language*. Dordrecht: D. Reidel, 1982.

Meixner, Uwe. "Husserl's Classical Conception of Intentionality—and Its Enemies." In *Husserl and Analytic Philosophy*, edited by Guillermo E. Rosado Haddock, 55–86. Berlin: De Gruyter, 2016.

Mohanty, J. N. *The Concept of Intentionality*. St. Louis: Warren H. Green, 1972.

Olafson, Frederick A. "Husserl's Theory of Intentionality in Contemporary Perspective." *Noûs* 9 (1975): 73–83.

Patočka, Jan. "Der Geist und die zwei Grundschichten der Intentionalität." *Philosophia* (Beograd) 1 (1936): 67–76.

Petit, Jean-Luc. "Intentionnalité." In *Les notions philosophiques*, edited by Sylvain Auroux, 1346–50. Paris: Presses Universitaires de France, 1990.

Philipse, Herman. "The Concept of Intentionality: Husserl's Development from the Brentano-Period to the *Logical Investigations*." *Philosophy Research Archives* 12 (1986–1987): 293–328.

Prechtl, Peter. "Die Struktur der Intentionalität bei Brentano und Husserl." *Brentano-Studien* 2 (1989): 117–30.

Rabanaque, Luis Román. "Passives Noema und die analytische Interpretation." *Husserl Studies* 10 (1993–1994): 65–80.

Schuhmann, Karl. "Husserl's Concept of the Noema: A Daubertian Critique." *Topoi* 8 (1989): 53–61.

———. "Intentionalität und intentionaler Gegenstand beim frühen Husserl." In *Perspektiven und Probleme der Husserlschen Phänomenologie*, edited by Ernst Wolfgang Orth, 46–75. Freiburg: K. Alber, 1991.

Sokolowski, Robert. "Intentional Analysis and the Noema." *Dialectica* 38 (1984): 113–29.

Souche-Dagues, Denise. *Le développement de l'intentionnalité dans la phénoménologie husserlienne*. The Hague: Martinus Nijhoff, 1972.

Spiegelberg, Herbert. "Der Begriff der Intentionalität in der Hochscholastik, bei Brentano und Husserl." *Philosophische Hefte* 5 (1936): 75–91.

———. "'Intentio' und 'Intentionalität' bei Brentano und Husserl." *Studia Philosophica* 29 (1969): 189–216.

———. "'Intention' and 'Intentionality' in the Scholastics, Brentano and Husserl." In *The Philosophy of Brentano*, edited by Linda L. McAlister, 108–27. London: Duckworth, 1976.

Süssbauer, Alfons. *Intentionalität, Sachverhalt, Noema. Eine Studie zu Edmund Husserl*. Freiburg: K. Alber, 1995.

Vongehr, Thomas. *Die Vorstellung des Sinns im kategorialen Vollzug des Aktes. Husserl und das Noema*. Munich: Gertner, 1995.

F. The Transcendental Ego, Subjectivity, and Intersubjectivity

Benoist, Jocelyn. *Autour de Husserl. L'ego et la raison*. Paris: J. Vrin, 1994.

Berger, Gaston. *Le cogito de Husserl*. Paris: Aubier, 1941.

———. *The Cogito in Husserl's Philosophy*. Translated by Kathleen McLaughlin. Evanston, IL: Northwestern University Press, 1972.

Bergmann, Werner, and Gisbert Hoffmann. "Habitualität als Potentialität: zur Konkretisierung des Ich bei Husserl." *Husserl Studies* 1 (1984): 281–305.

Bernet, Rudolf. *La vie du sujet. Recherches sur l'interprétation de Husserl dans la phénoménologie*. Paris: Presses Universitaires de France, 1994.

Broekman, Jan M. *Phänomenologie und Egologie. Faktisches und transzendentales Ego bei Edmund Husserl*. The Hague: Martinus Nijhoff, 1963.

Carr, David. *The Paradox of Subjectivity: The Self in the Transcendental Tradition*. New York: Oxford University Press, 1999.

Courtine, Jean-François. "L'être et l'autre. Analogie et intersubjectivité chez Husserl." *Les études philosophiques* 44 (1989): 497–516.

———. "Intersubjektivität und Analogie." In *Perspektiven und Probleme der Husserlschen Phänomenologie*, edited by Ernst Wolfgang Orth, 232–64. Freiburg: K. Alber, 1991.

Cristin, Renato. "Zur Intersubjektivität in der VI. Cartesianischen Meditation." In *Grundfragen der phänomenologischen Methode und Wissenschaft*, edited by Susanne Fink et al., 134–44. Freiburg: E. Fink-Archiv, 1990.

Depraz, Natalie. *Transcendance et incarnation: le statut de l'intersubjectivité comme altérité à soi chez Husserl*. Paris: J. Vrin, 1995.

Drummond, John J. "The Case(s) of (Self-)Awareness." In *Self-Representational Approaches to Consciousness*, edited by Uriah Kriegel and Kenneth Williford, 199–220. Cambridge, MA: MIT Press, 2006.

Earle, William. "The Life of the Transcendental Ego." *Review of Metaphysics* 13 (1959–1960): 3–28.

Edie, James M. "The Question of the Transcendental Ego: Sartre's Critique of Husserl." In *The Question of Hermeneutics: Essays in Honor of Joseph J. Kockelmans*, edited by Timothy J. Stapleton, 127–51. Dordrecht: Kluwer Academic, 1994.

Funke, Gerhard. "Das Ich als Substrat von Habitualitäten (Husserl)." *Archiv für Begriffsgeschichte* 3 (1958): 518–40.

Gurwitsch, Aron. "Phänomenologie der Thematik und des reinen Ich." *Psychologische Forschung* 12 (1929): 279–381.

———. "A Non-Egological Conception of Consciousness." *Philosophy and Phenomenological Research* 1 (1940–1941): 325–38.

———. "The Phenomenological and the Psychological Approach to Consciousness." *Philosophy and Phenomenological Research* 15 (1954–1955): 303–19.

———. "Phenomenology of Thematics and the Pure Ego: Studies of the Relation between Gestalt Theory and Phenomenology." In *Studies in Phenomenology and Psychology*, 175–286. Evanston, IL: Northwestern University Press, 1966.

Haney, Kathleen M. *Intersubjectivity Revisited: Phenomenology and the Other*. Athens: Ohio University Press, 1994.

Held, Klaus. "Das Problem der Intersubjektivität und die Idee einer phänomenologischen Transzendentalphilosophie." In *Perspektiven transzendentalphänomenologischer Forschung*, edited by Ulrich Claesges and Klaus Held, 3–60. The Hague: Martinus Nijhoff, 1972.

Iribarne, Julia V. *Husserls Theorie der Intersubjektivität*. Freiburg: K. Alber, 1994.

Jardine, James. "Wahrnehmung und Explikation. Husserl und Stein über die Phänomenologie der Einfühlung." *Deutsche Zeitschrift für Philosophie* 64 (2016): 352–74.

Jordan, Robert W. "Das transzendentale Ich als Seiendes in der Welt." *Perspektiven der Philosophie* 5 (1979): 189–205.

Kern, Iso. "Selbstbewusstsein und Ich bei Husserl." In *Husserl-Symposion Mainz, 25.6./4.7.1988*, edited by Gerhard Funke, 51–63. Wiesbaden: Steiner, 1989.

Kern, Iso, and Eduard Marbach. "Understanding the Representational Mind: A Prerequisite for Intersubjectivity Proper." *Journal of Consciousness Studies* 8 (2001): 69–82.

Lotz, Christian. "Mitmachende Spiegelleiber: Anmerkungen zur Phänomenologie der konkreten Intersubjektivität bei Husserl." *Zeitschrift für philosophische Forschung* 56 (2002): 72–95.

Luft, Sebastian. *Subjectivity and Lifeworld in Transcendental Phenomenology*. Evanston, IL: Northwestern University Press, 2021.

Marbach, Eduard. *Das Problem des Ich in der Phänomenologie Husserls*. The Hague: Martinus Nijhoff, 1974.

———. "Understanding the Representational Mind: A Phenomenological Perspective." *Human Studies* 19 (1996): 137–52.

———. "The Place for an Ego in Current Research." In *Exploring the Self*, edited by Dan Zahavi, 75–94. Amsterdam: J. Benjamins, 2000.

Mensch, James R. *Intersubjectivity and Transcendental Idealism*. Albany, NY: State University of New York Press, 1988.

Parnas, Josef, and Dan Zahavi. "Phenomenal Consciousness and Self-Awareness: A Phenomenological Critique of Representational Theory." *Journal of Consciousness Studies* 5 (1998): 687–705.

Schutz, Alfred. "Das Problem der transzendentalen Intersubjektivität bei Husserl." *Philosophische Rundschau* 5 (1957): 82–107.

———. "The Problem of Transcendental Intersubjectivity in Husserl." In *Collected Papers III: Studies in Phenomenological Philosophy*, edited by Ilse Schütz, 51–84. The Hague: Martinus Nijhoff, 1966.

Sheets-Johnstone, Maxine. "Re-Thinking Husserl's Fifth Meditation." *Philosophy Today* 43, suppl. (1999): 99–106.

Soffer, Gail. "The Other as Alter Ego: A Genetic Approach." *Husserl Studies* 15 (1998–1999): 151–66.

Sokolowski, Robert. *Phenomenology of the Human Person*. New York: Cambridge University Press, 2008.

Sommer, Manfred. "Fremderfahrung und Zeitbewusstsein: zur Phänomenologie der Intersubjektivität." *Zeitschrift für philosophische Forschung* 38 (1984): 3–18.

Tengelyi, László. "Das Eigene, das Fremde und das Wilde. Zur Phänomenologie der Intersubjektivität und der Interkulturalität." *Mesotes* 4 (1994): 423–32.

Theunissen, Michael. *Der Andere. Studien zur Sozialontologie der Gegenwart*. Berlin: W. de Gruyter, 1965.

———. *The Other: Studies in the Social Ontology of Husserl, Heidegger, Sartre and Buber*. Translated by Christopher Macann. Cambridge, MA: MIT Press, 1984.

Waldenfels, Bernhard. *Das Zwischenreich des Dialogs. Sozialphilosophische Untersuchungen im Anschluss an Edmund Husserl*. The Hague: Martinus Nijhoff, 1971.

———. *Der Spielraum des Verhaltens*. Frankfurt a. M.: Suhrkamp, 1980.

———. *In den Netzen der Lebenswelt*. Frankfurt a. M.: Suhrkamp, 1985.

———. *Topographie des Fremden*. Frankfurt a. M.: Suhrkamp, 1997.

Yamaguchi, Ichiro. *Passive Synthesis und Intersubjektivität bei Husserl*. The Hague: Martinus Nijhoff, 1982.

Zahavi, Dan. *Husserl und die transzendentale Intersubjektivität. Eine Antwort auf die sprachpragmatische Kritik*. Dordrecht: Kluwer Academic, 1996.

———. *Husserl and Transcendental Intersubjectivity: A Response to the Linguistic-Pragmatic Critique*. Translated by Elizabeth A. Behnke. Athens: Ohio University Press, 2001.

———. *Self-Awareness and Alterity: A Phenomenological Investigation*. Evanston, IL: Northwestern University Press, 1999.

———. "Thinking about (Self-)Consciousness: Phenomenological Perspectives." In *Self-Representational Approaches to Consciousness*, edited by Uriah Kriegel and Kenneth Williford, 273–95. Cambridge, MA: MIT Press, 2006.

G. Temporality and History

Brough, John B. "The Emergence of an Absolute Consciousness in Husserl's Early Writings on Time-Consciousness." *Man and World* 5 (1972): 298–326.

———. "Husserl on Memory." *Monist* 59 (1975): 40–62.

———. "Translator's Introduction." In *On the Phenomenology of the Consciousness of Internal Time (1893–1917)*, by Edmund Husserl, xi–lvii. Dordrecht: Kluwer Academic, 1991.

———. "Some Reflections on Time and the Ego in Husserl's Late Texts on Time-Consciousness." *Quaestiones Disputatae* 7 (2016): 89–108.

Buckley, R. Philip. "Geschichte der Philosophie und Philosophie der Geschichte." In *Annäherungen an Martin Heidegger*, edited by Hermann Schäfer, 185–208. Frankfurt a. M.: Campus Verlag, 1996.

Carr, David. *Phenomenology and the Problem of History: A Study of Husserl's Transcendental Phenomenology*. Evanston, IL: Northwestern University Press, 1974.

———. *Experience and History: Phenomenological Perspectives on the Historical World*. New York: Oxford University Press, 2014.

———. *Historical Experience: Essays on the Phenomenology of History*. London: Routledge, 2021.

Crowell, Steven. "Husserl's Existentialism: Ideality, Traditions, and the Historical A Priori." *Continental Philosophy Review* 49 (March 2016): 67–83.

De Warren, Nicolas. "Husserl and the Promise of Time: Subjectivity in Transcendental Phenomenology." *Horizon: Studies in Phenomenology* 6 (2017): 272–80.

Drummond, John J. "Time, History, and Tradition." In *The Many Faces of Time*, edited by John B. Brough and Lester Embree, 127–47. Dordrecht: Kluwer Academic, 2000.

Franck, Didier. "La chair et le problème de la constitution temporelle." In *Phénoménologie et métaphysique*, edited by Jean-Luc Marion and Guy Planty-Bonjour, 125–56. Paris: Presses Universitaires de France, 1984.

Gallagher, Shaun. "Suggestions towards a Revision of Husserl's Phenomenology of Time-Consciousness." *Man and World* 12 (1979): 445–64.

Held, Klaus. *Lebendige Gegenwart. Die Frage nach der Seinsweise des transzendentalen Ich bei Edmund Husserl, entwickelt am Leitfaden der Zeitproblematik*. The Hague: Martinus Nijhoff, 1966.

Hohl, Hubert. *Lebenswelt und Geschichte. Grundzüge der Spätphilosophie E. Husserls*. Freiburg: K. Alber, 1962.

Janssen, Paul. *Geschichte und Lebenswelt. Ein Beitrag zur Diskussion von Husserls Spätwerk*. The Hague: Martinus Nijhoff, 1970.

Landgrebe, Ludwig. *Phänomenologie und Geschichte*. Gütersloh: G. Mohn, 1968.

Miller, Izchak. *Husserl, Perception and Temporal Awareness*. Cambridge, MA: MIT Press, 1984.

Moran, Dermot. "Everydayness, Historicity and the World of Science: Husserl's Lifeworld Reconsidered." In *The Phenomenological Critique of Mathematisation and the Question of Responsibility: Formalisation and the Lifeworld*. Dordrecht: Springer, 2015.

Soffer, Gail. "Philosophy and the Disdain for History: Reflections on Husserl's *Ergänzungsband* to the Crisis." *Journal of the History of Philosophy* 34 (1996): 95–116.

Sommer, Manfred. *Lebenswelt und Zeitbewusstsein*. Frankfurt a. M.: Suhrkamp, 1990.

Steinbock, Anthony J. "The New 'Crisis' Contribution. A Supplementary Edition of Edmund Husserl's Crisis Texts." *Review of Metaphysics* 47 (1993–1994): 557–84.

Wood, David. *The Deconstruction of Time*. Atlantic Highlands, NJ: Humanities Press, 1989.

H. Space and the Body

Bernet, Rudolf. "La motivation kinesthésique de la constitution de la chose et de l'espace." In *Espace et imagination*, 469–79. Fontenay-aux-Roses, France: Éd. Alter, 1996.

Claesges, Ulrich. *Edmund Husserls Theorie der Raumkonstitution*. The Hague: Martinus Nijhoff, 1964.

Dodd, James. *Idealism and Corporeity: An Essay on the Problem of the Body in Husserl's Phenomenology*. Dordrecht: Kluwer Academic, 1997.

Drummond, John J. "On Seeing a Material Thing in Space: The Role of Kinaesthesis in Visual Perception." *Philosophy and Phenomenological Research* 40 (1979–1980): 19–32.

———. "Objects' Optimal Appearances and the Immediate Awareness of Space in Vision." *Man and World* 16 (1983): 177–205.

Franck, Didier. *Chairs et corps. Sur la phénoménologie de Husserl*. Paris: Minuit, 1981.

———. *Flesh and Body: On the Phenomenology of Husserl*. Translated by Joseph Rivera and Scott Davidson. London: Bloomsbury Academic, 2014.

Gallagher, Shaun. "Hyletic Experience and the Lived Body." *Husserl Studies* 3 (1986): 131–66.

———. "Body Schema and Intentionality." In *The Body and the Self*, edited by José Luis Bermúdez et al., 225–44. Cambridge, MA: MIT Press, 1995.

Hedwig, Klaus. "Zur Phänomenologie des Leibes bei Husserl." *Concordia* 3 (1983): 87–99.

Holenstein, Elmar. "Der Nullpunkt der Orientierung. Eine Auseinandersetzung mit der herkömmlichen phänomenologischen These der egozentrischen Raumwahrnehmung." *Tijdschrift voor Filosofie* 34 (1972): 28–78.

Mensch, James R. *Postfoundational Phenomenology: Husserlian Reflections on Presence and Embodiment*. University Park: Pennsylvania State University Press, 2001.

Schrag, Calvin O. "The Lived Body as a Phenomenological Datum." *Modern Schoolman* 39 (1962): 203–18.

Taipale, Joona. *Phenomenology and Embodiment: Husserl and the Constitution of Subjectivity*. Evanston, IL: Northwestern University Press, 2014.

Zahavi, Dan. "Husserl's Phenomenology of the Body." *Etudes phénoménologiques* 10 (1994): 63–84.

Zaner, Richard M. *The Problem of Embodiment: Some Contributions to a Phenomenology of the Body*. The Hague: Martinus Nijhoff, 1964.

I. Social, Moral, and Political Philosophy

Benoist, Jocelyn. "Objet et communauté transcendantale. Autour d'un fragment du dernier Husserl." *Tijdschrift voor Filosofie* 52 (1991): 311–26.

Buckley, R. Philip. *Husserl, Heidegger and the Notion of Philosophical Responsibility*. Dordrecht: Kluwer Academic, 1992.

———. "Husserl's Notion of Authentic Community." *American Catholic Philosophical Quarterly* 66 (1992): 213–27.

———. "Husserl's Rational '*Liebesgemeinschaft*.'" *Research in Phenomenology* 26 (1996): 116–29.

———. "Husserl's Göttingen Years and the Genesis of a Theory of Community." In *Reinterpreting the Political: Continental Philosophy and Political Theory*, edited by Lenore Langsdorf et al., 39–49. Albany: State University of New York Press, 1998.

———. "Phenomenology as Soteriology: Husserl and the Call for 'Erneuerung' in the 1920s." *Modern Theology* 35 (2019): 5–22.

Carr, David. "Personalities of a Higher Order." In *Phenomenology in a Pluralistic Context*, edited by William L. McBride and Calvin O. Schrag, 263–72. Albany: State University of New York Press, 1983.

Crowell, Steven Galt. "Kantianism and Phenomenology." In *Phenomenological Approaches to Moral Philosophy: A Handbook*, edited by John J. Drummond and Lester Embree, 47–67. Dordrecht: Kluwer Academic, 2002.

Depraz, Natalie. "Phenomenological Reduction and the Political." *Husserl Studies* 12 (1995): 1–17.

———. "Die Phänomenologie als Praxis in politisch-ethischer Hinsicht." *Phaenomenologische Forschungen/Phenomenological Studies* 2 (2017): 173–84.

Donohoe, Janet. *Husserl on Ethics and Intersubjectivity: From Static to Genetic Phenomenology*. New York: Humanity Books, 2004.

Drummond, John J. "Moral Objectivity: Husserl's Sentiments of the Understanding." *Husserl Studies* 12 (1995): 165–83.

———. "The 'Spiritual' World: The Personal, the Social and the Communal." In *Issues in Husserl's Ideas II*, edited by Thomas Nenon and Lester E. Embree, 237–54. Dordrecht: Kluwer Academic, 1996.

———. "Political Community." In *Phenomenology of the Political*, edited by Kevin Thompson and Lester Embree, 29–53. Dordrecht: Kluwer Academic, 2000.

———. "Moral Encounters." *Recherches husserliennes* 16 (2001): 39–60.

———. "Aristotelianism and Phenomenology." In *Phenomenological Approaches to Moral Philosophy*, edited by John J. Drummond and Lester Embree, 15–45. Dordrecht: Kluwer Academic, 2002.

———. "Forms of Social Unity: Partnership, Membership, and Citizenship." *Husserl Studies* 18 (2002): 141–56.

———. "Respect as a Moral Emotion: A Phenomenological Approach." *Husserl Studies* 22 (2006): 1–27.

———. "Emotions, Value, and Action." *New Yearbook for Phenomenology and Phenomenological Philosophy* 16 (2018): 1–21.

———. "Husserl's Middle Period and the Development of His Ethics." In *The Oxford Handbook of the History of Phenomenology*, edited by D. Zahavi, 135–54. Oxford: Oxford University Press, 2018.

———. "Acting, Choosing, Deliberating." In *The Routledge Handbook of the Phenomenology of Agency*, edited by Christopher Erhard and Tobias Keiling, 376–87. London: Routledge, 2020.

———. "Ethics." In *The Routledge Handbook of Phenomenology and Phenomenological Philosophy*, edited by Daniele DeSantis, Claudio Majolino, and Burt Hopkins, 187–97. New York: Routledge, 2020.

Drummond, John J., and Sonja Rinofner-Kreidl, eds. *Emotional Experiences: Ethical and Social Significance*. London: Rowman & Littlefield International, 2017.

Ferrarello, Susi. *Husserl's Ethics and Practical Intentionality*. London: Bloomsbury, 2015.

Hart, James G. *The Person and the Common Life: Studies in a Husserlian Social Ethics*. Dordrecht: Kluwer Academic, 1992.

Melle, Ullrich. "Zu Brentanos und Husserls Ethikansatz. Die Analogie zwischen den Vernunftarten." *Brentano-Studien* 1 (1988): 109–20.

———. "The Development of Husserl's Ethics." *Etudes phénoménologiques* 7 (1991): 115–35.

———. "Husserls Phänomenologie des Willens." *Tijdschrift voor Filosofie* 54 (1992): 280–304.

———. "Selbstverwirklichung und Gemeinschaft in Husserls Ethik, Politik und Theologie." *Tijdschrift voor Filosofie* 57 (1995): 111–28.

———. "Edmund Husserl: Wert des Lebens: Wert der Welt: Sittlichkeit (Tugend) und Gluckseligkeit." *Husserl Studies* 13 (1996–1997): 201–35.

———. "Husserl's Phenomenology of Willing." In *Phenomenology of Values and Valuing*, edited by James G. Hart and Lester Embree, 169–92. Dordrecht: Kluwer Academic, 1997.

———. "Edmund Husserl: From Reason to Love." In *Phenomenological Approaches to Moral Philosophy*, edited by John J. Drummond and Lester Embree, 229–48. Dordrecht: Kluwer Academic, 2002.

Nenon, Thomas. "Willing and Acting in Husserl's *Lectures on Ethics and Value-Theory*." *Man and World* 24 (1991): 301–9.

Roth, Alois. *Edmund Husserls ethische Untersuchungen. Dargestellt anhand seiner Vorlesungsmanuskripte*. The Hague: Martinus Nijhoff, 1960.

Salice, Alessandro, and Hans Bernhard Schmid, eds. *The Phenomenological Approach to Social Reality*. Dordrecht: Springer, 2016.

Schuhmann, Karl. *Husserls Staatsphilosophie*. Freiburg: K. Alber, 1988.

Schutz, Alfred. *Collected Papers I: The Problem of Social Reality*. Edited by Maurice Natanson. The Hague: Martinus Nijhoff, 1962.

———. *Gesammelte Aufsätze I: Das Problem der sozialen Wirklichkeit*. The Hague: Martinus Nijhoff, 1971.

Sokolowski, Robert. *Moral Action: A Phenomenological Study*. Bloomington: Indiana University Press, 1985.

Spahn, Christine. *Phänomenologische Handlungstheorie. Edmund Husserls Untersuchungen zur Ethik*. Würzburg: Königshausen & Neumann, 1996.

Strasser, Stephan. "Grundgedanken der Sozialontologie Edmund Husserls." *Zeitschrift für philosophische Forschung* 29 (1975): 3–33.

Szanto, Thomas. "Husserl on Collective Intentionality." In *The Phenomenological Approach to Social Reality*, edited by Alessandro Salice and Hans Bernhard Schmid. Dordrecht: Springer, 2016.

Szanto, Thomas, and Dermot Moran, eds. *Phenomenology of Sociality: Discovering the "We."* London: Routledge, 2015.

Thierry, Yves. *Conscience et humanité selon Husserl. Essai sur le sujet politique*. Paris: Presses Universitaires de France, 1995.

III. BIBLIOGRAPHIES, INDEXES, AND DICTIONARIES

Gander, Hans-Helmut, ed. *Husserl-Lexicon*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2010.

Mickunas, Algis, and David Stewart. *Exploring Phenomenology: A Guide to the Field and Its Literature*. Chicago: American Library Association, 1974.

Moran, Dermot, and Joseph Cohen. *The Husserl Dictionary*. London: Continuum, 2012.

Schuhmann, Karl. *Index nominum zum Nachlass von Edmund Husserl*. Leuven: Husserl-Archief, 1975.

Spileers, Steven, comp. *Edmund Husserl: Bibliography*. Dordrecht: Kluwer Academic, 1999.

Walther, Gerda. *Ausführliches Sachregister zu Edmund Husserls "Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie," Bd. I*. Halle a. d. Saale: M. Niemeyer, 1923.

Zelaniec, Wojciech. "Husserl Bibliography." *Husserl Studies* 13 (1996–1997): 237–40.

About the Author

John J. Drummond (B.A., Ph.D., Georgetown University) is the Robert Southwell, S.J. Distinguished Professor of Philosophy and the Humanities at Fordham University in New York City. He is the author of *Husserlian Intentionality and Non-Foundational Realism: Noema and Object*, and he has edited or coedited seven collections of essays on Husserl and phenomenology: *Phenomenology of the Noema*; *The Truthful and the Good: Essays in Honor of Robert Sokolowski*; *Phenomenological Approaches to Moral Philosophy*; *Husserl's Logical Investigations in the New Century: Western and Chinese Perspectives*; *Emotional Experiences: Their Ethical and Social Significance*; *Husserl: German Perspectives*; and a special edition of the *American Catholic Philosophical Quarterly* devoted to Husserl. His more than 100 articles are devoted to discussions of Husserl, Aristotle, the theories of pure logical grammar and of logic, the general theory of intentionality, the particular theory of moral intentionality (valuation and volition), the emotions, perception, space, the self, and the nature of community, especially moral and political communities. He served as general editor of the book series Contributions to Phenomenology from 1995 to 2006. He is since 2008 coeditor of *The New Yearbook for Phenomenology and Phenomenological Philosophy* and a member of the editorial boards of *Husserl Studies* and *Continental Philosophy Review.* He has served as a member of the board of directors of the Center for Advanced Research in Phenomenology and of the Executive Council and Executive Committee of the American Catholic Philosophical Association.