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

Introduction to Phenomenology is an outstanding and comprehensive guide to phenomenology. Dermot Moran lucidly examines the contributions of phenomenology's nine seminal thinkers: Brentano, Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida. Written in a

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clear and engaging style, Introduction to Phenomenology charts the course of the phenomenological movement from its origins in Husserl to its transformation by Derrida. It describes the thought of Heidegger and Sartre, phenomenology's most famous thinkers, and introduces and assesses the distinctive use of phenomenology by some of its lesser known exponents, such as Levinas, Arendt and Gadamer. Throughout the book, the enormous influence of phenomenology on the course of twentieth-century philosophy is thoroughly explored. This is an indispensable introduction for all unfamiliar with this much talked about but little understood school of thought. Technical terms are

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explained throughout and jargon is avoided. Introduction to Phenomenology will be of interest to all students seeking a reliable introduction to a key movement in European thought.

The most complete collection of essays on Hegel's Phenomenology of Spirit available in any language, with essays by distinguished international Hegel scholars.

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The central task of phenomenology is to investigate the nature of consciousness and its relations to objects of various types. The present book introduces students and other readers to several foundational topics of phenomenological inquiry, and illustrates phenomenology ' s contemporary relevance. The main topics include consciousness, intentionality, perception, meaning, and knowledge. The book also contains critical assessments of Edmund Husserl ' s phenomenological method. It argues that knowledge is the most fundamental mode of consciousness, and that the central theses constitutive of Husserl ' s "transcendental idealism" are compatible with metaphysical

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realism regarding the objects of thought, perception, and knowledge. Helpful tools include introductions that help the reader segue from the previous chapter to the new one, chapter conclusions, and suggested reading lists of primary and some key secondary sources. Key Features: Elucidates and engages with contemporary work in analytic epistemology and philosophy of mind Provides clear prose explanations of the necessary distinctions and arguments required for understanding the subject Places knowledge at the center of phenomenological inquiry

"Understanding Phenomenology" provides a guide to one of the most important schools of thought

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in modern philosophy. The book traces phenomenology's historical development, beginning with its founder, Edmund Husserl and his "pure" or "transcendental" phenomenology, and continuing with the later, "existential" phenomenology of Martin Heidegger, Jean-Paul Sartre, and Maurice Merleau-Ponty. The book also assesses later, critical responses to phenomenology - from Derrida to Dennett - as well as the continued significance of phenomenology for philosophy today. Written for anyone coming to phenomenology for the first time, the book guides the reader through the often bewildering array of technical concepts and jargon associated with phenomenology and provides clear

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explanations and helpful examples to encourage and enhance engagement with the primary texts.

Brings together and interprets previously hard-to-find texts, new translations and passages detailing the interplay between philosophy and psychopathology.

A phenomenological conception of language, drawing on Heidegger, Merleau-Ponty, and Wittgenstein, with implications for both the philosophy of language and current cognitive science. In this book, Andrew Inkpin considers the disclosive function of language—what language does in revealing or disclosing the world. His approach to this question is a

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phenomenological one, centering on the need to accord with the various experiences speakers can have of language. With this aim in mind, he develops a phenomenological conception of language with important implications for both the philosophy of language and recent work in the embodied-embedded-enactive-extended (4e) tradition of cognitive science. Inkipin draws extensively on the work of Martin Heidegger, Maurice Merleau-Ponty, and Ludwig Wittgenstein, showing how their respective conceptions of language can be combined to complement each other within a unified view. From the early Heidegger, Inkipin extracts a basic framework for a phenomenological conception of

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language, comprising both a general picture of the role of language and a specific model of the function of words. Merleau-Ponty's views are used to explicate the generic “pointing out” —or presentational—function of linguistic signs in more detail, while the late Wittgenstein is interpreted as providing versatile means to describe their many pragmatic uses. Having developed this unified phenomenological view, Inkipin explores its broader significance. He argues that it goes beyond the conventional realism/idealism opposition, that it challenges standard assumptions in mainstream post-Fregean philosophy of language, and that it makes a significant contribution not only to the philosophical

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understanding of language but also to 4e cognitive science.

A concise and accessible introduction to phenomenology, which investigates the experience of experience. This volume in the MIT Press Essential Knowledge series offers a concise and accessible introduction to phenomenology, a philosophical movement that investigates the experience of experience. Founded by Edmund Husserl (1859 – 1938) and expounded by Max Scheler, Martin Heidegger, Maurice Merleau-Ponty, and others, phenomenology ventures forth into the field of experience so that truth might be met in the flesh. It investigates everything as experienced. It does not study

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mere appearance but the true appearances of things, holding that the unfolding of experience allows us to sort true appearances from mere appearance. The book unpacks a series of terms—world, flesh, speech, life, truth, love, and wonder—all of which are bound up with each other in experience. For example, world is where experience takes place; flesh names the way our experiential exploration is inscribed into the bearings of our bodily being; speech is instituted in bodily presence; truth concerns the way our claims about things are confirmed by our experience. A chapter on the phenomenological method describes it as a means of clarifying the modality of experience that is written into its

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very fabric; and a chapter on the phenomenological movement bridges its divisions while responding to criticisms from analytic philosophy and postmodernism.

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