

CHRISTOPHER MACANN

Presence and Coincidence

The Transformation of
Transcendental into Ontological Phenomenology



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Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology

Chr Macann



Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology:

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Presence and Coincidence Chr Macann, 2012-12-06 For some twenty years now I have been working on a philosophical programme which falls into two parts a systematic metaphysics to be entitled Being and Becoming conceived in the general framework of ontological phenomenology but employing what I call a genetic methodology and an historical interpretation designed to support and confirm the ontological philosophy in question The historical part of the overall programme was originally conceived in the form of an Epochal Interpretation of the history of modern philosophy from Descartes on Part of the material accumulated towards such an Epochal Interpretation has however been deployed rather differently First the Kant material has already been turned into an interpretive transformation of Kant's Critical Philosophy Second the material on Husserl's Phenomenological Philosophy now forms the basis of the present study The interpretive transformation of Kant's Critical philosophy was published by Winter Verlag in the context of a Humboldt fellowship In that work I took Heidegger's Kant and the Problem of Metaphysics as my model Like Heidegger I subjected the Critical Philosophy to an interpretive procedure as a result of which I finished up with structures matching and reflecting the basic structures of my own genetic ontology But I sought to overcome certain limitations inherent in the Heideggerian project

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Four Phenomenological

Philosophers Christopher Macann,2005-07-26 Macann guides the student through the major texts of the four great thinkers of the phenomenological movement The Ontology of Time A. Chernyakov,2002-08-31 To understand the role of time within the scope of 20th century ontology after the fundamental works of E Husserl M Heidegger P Ricoeur and E Levinas means to develop simultaneously the ontology of time My aim is to demonstrate that in a definite sense the postmodern ontology is chronology The argument proceeds and this constitutes its essential novelty within the multidimensional space involving not only the synchronic stratum of current conceptuality in its internal logical relationships but also the diachronic axis of conceptual genesis I apply different strategies of analysis in order to emphasize that the concept of the human Self the concept of being and the concept of time are inseparably linked with one another To this triad I add one more link of a theological nature viz the relationship between God and the human mind as it has been developed in Orthodox apophatic theology and during the Scholastic controversies concerning the problem of visio Dei **Historical Dictionary of**

Husserl's Philosophy John J. Drummond,2022-03-14 Edmund Husserl is generally regarded as the founding figure of the philosophical movement of phenomenology by which he understands 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 S ren Kierkegaard Friedrich Nietzsche and Karl Marx Historical Dictionary of Husserl's Philosophy Second Edition contains a chronology an introduction and an extensive bibliography The dictionary section has more than 600 cross referenced entries on his key concepts and major writings as well as entries on his most important predecessors contemporaries and successors This book is an excellent resource for students researchers and anyone wanting to know more about Edmund Husserl **From**

Phenomenology to Thought, Errancy, and Desire B.E. Babich,2013-04-17 For both continental and analytic styles of philosophy the thought of Martin Heidegger must be counted as one of the most important influences in contemporary philosophy In this book essays by internationally noted scholars ranging from David B Allison to Slavoj Zizek honour the interpretive contributions of William J Richardson's pathbreaking Heidegger Through Phenomenology to Thought The essays move from traditional phenomenology to the idea of essential another thinking the questions of translation and existential expressions of the turn of Heidegger's thought the intersection of politics and language the philosophic significance of Jacques Lacan and several essays on science and technology All show the influence of Richardson's first study A valuable emphasis appears in Richardson's interpretation of Heidegger's conception of die Irre interpreted as Errancy set in its current locus in a discussion of Heidegger's debacle with the political in his involvement with National Socialism

Rediscovering Phenomenology Luciano Boi,Pierre Kerszberg,Frédéric Patras,2007-07-18 This book proposes a new phenomenological analysis of the questions of perception and cognition which are of paramount importance for a better

understanding of those processes which underlies the formation of knowledge and consciousness It presents many clear arguments showing how a phenomenological perspective helps to deeply interpret most fundamental findings of current research in neurosciences and also in mathematical and physical sciences **One Hundred Years of Phenomenology** D. Zahavi, Frederik Stjernfelt, 2013-04-17 This volume commemorates the centenary of Logical Investigations by subjecting the work to a comprehensive critical analysis It contains new contributions by leading scholars addressing some of the most central analyses to be found in the book **Phenomenology of Time** Toine Kortooms, 2012-12-06 Edmund Husserl occupied himself with the analysis of time consciousness throughout his life In this book the three stages that may be distinguished in Husserl's occupation with this theme are discussed in their interrelationship The first stage consists of a lecture manuscript from 1905 the second stage consists of the so called Bernau manuscripts research manuscripts that were written in 1917 and 1918 and the final stage consists of the so called C manuscripts research manuscripts that were written in the late 1920s and the early 1930s Central themes in the discussion of Husserl's phenomenology of time in this book are the connection between the analysis of time consciousness and the analysis of phantasy consciousness and image consciousness Husserl's position in the debate between A Meinong and W Stern concerning the possibility of the perception of time the self constitution of absolute time consciousness the influence of Husserl's development of genetic phenomenology on his analysis of time consciousness and the question of the intentional character of time consciousness *Historical Dictionary of Heidegger's Philosophy* Frank Schalow, 2019-11-29 Martin Heidegger's thinking is a complex and his terminology is as nuanced as any thinker in the history of philosophy As the historian of philosophy par excellence he also exhibits both a greater appreciation and mastery of previous thinkers than any almost any other philosopher before or since The Historical Dictionary of Heidegger's Philosophy Third Edition addresses this dual challenge of reading understanding and interpreting Heidegger's vast writings The book provides a comprehensive and detailed account of the key terms shaping Heidegger's philosophy as well as outlining the development of his thought spanning the entirety of his career spanning almost sixty years The Dictionary also includes a discussion of Heidegger's seminal writings the spanning his entire Gesamtausgabe Complete Edition up through volume 99 of the projected 102 volumes This third edition of Historical Dictionary of Heidegger's Philosophy Third Edition contains a chronology an introduction appendixes and an extensive bibliography The dictionary section has over 800 cross referenced entries that provides a clear and comprehensive exposition of the key developments in his life and his thought This book is an excellent resource for students researchers and anyone wanting to know more about Martin Heidegger Husserl's Position in the School of Brentano Robin D. Rollinger, 2013-06-29 Phenomenology according to Husserl is meant to be philosophy as rigorous science It was Franz Brentano who inspired him to pursue the ideal of scientific philosophy Though Husserl began his philosophical career as an orthodox disciple of Brentano he eventually began to have doubts about this orientation The Logische Untersuchungen is the

result of such doubts Especially after the publication of that work he became increasingly convinced that in the interests of scientific philosophy he had to go in a direction which diverged from Brentano and other members of this school Brentanists who believed in the same ideal An attempt is made here to ascertain Husserl's philosophical relation to Brentano and certain other Brentanists Carl Stumpf Benno Kerry Kasimir Twardowski Alexius Meinong and Anton Marty The crucial turning point in the development of these relations is to be found in the essay which Husserl wrote in 1894 particularly in response to Twardowski under the title *Intentional Objects* which is translated as an appendix in this volume This study will be of interest to historians of philosophy and phenomenology in particular but also to anyone concerned with the ideal of scientific philosophy

Husserl and Heidegger on Being in the World Søren Overgaard, 2004-04-30 It is a study of the phenomenological philosophies of Husserl and Heidegger Through a critical discussion including practically all previously published English and German literature on the subject the aim is to present a thorough and evenhanded account of the relation between the two The book provides a detailed presentation of their respective projects and methods and examines several of their key phenomenological analyses centering on the phenomenon of being in the world It offers new perspectives on Husserlian and Heideggerian phenomenology e.g. concerning the importance of Husserl's phenomenology of the body the relationship between the Husserlian concept of constitution and Heidegger's notion of transcendence as well as in its argument that being designates the central phenomenon for both phenomenologists Though the study sacrifices nothing in terms of argumentative rigor or interpretative detail it is written in such a way as to be accessible and rewarding to non specialists and specialists alike

Body, Text, and Science M. Sawicki, 2013-12-01 What is scientific about the natural and human sciences Precisely this the legibility of our worlds and the distinctive reading strategies that they provoke That account of the essence of science comes from Edith Stein who as Husserl's assistant 1916-1918 labored in vain to bring his massive *Ideen* to publication and then went on to propose her own solution to the problem of finding a unified foundation for the social and physical sciences Stein argued that human bodily life itself affords direct access to the interplay of natural causality cultural motivation and personal initiative in history and technology She developed this line of approach to the sciences in her early scholarly publications which too soon were overshadowed by her religious lectures and writings and eventually were obscured by National Socialism's ideological attack on philosophies of empathy Today as her church prepares to declare Stein a saint her secular philosophical achievements deserve another look

Eros and Eris P. van Tongeren, Paul Sars, Chris Bremmers, Koen Boey, 2013-04-17 The articles in this book display the originality and creativity of Eros and Eris and their important role in the history of our culture particularly in the history of philosophy and its role in today's systematic philosophy Although these contributions to a hermeneutical phenomenology in this compilation are organized in a linear chronological order treating Homer Hesiod Plato Aristotle Augustine Bonaventure Thomas Aquinas Cusanus Kant Hegel Schelling Nietzsche Husserl Heidegger and Levinas they all carry out their own hermeneutical

movement in the history of philosophy on the basis of a commitment with our life here and now and a thematic professional interest Among the contributors are R Bernasconi J Colette J F Courtine L Dupré K D Singh J Greisch J Kockelmans P J Labarrie and G Jarczyk E Levinas Al Lingis J L Marion O Poggeler W Richardson P Ricoeur J Sallis M Theunissen and S IJsseling

Idealism and Corporeity J. Dodd, 2012-12-06 In a way the problem of the body in Husserl's writings is relatively straightforward it is an exercise in faithful description and elaboration of a sense or meaning that of the lived body using the tools and methods of intentional analysis What is to be described is nothing exotic but a recognizable familiar element of experience further it is not something limited to any special type of experience but is ever present whether it is in the background or the center of attention Thus the lived body is in a way the most mundane of topics in phenomenology to be duly noted as a matter of course of course we should include the body in the analysis of lived space of course the body is an element in the consciousness of other persons Along with the obviousness of the task is the impression that at least at the outset the problem of the body does not appear to tax the resources of intentional analysis forcing us to raise critical questions about the scope and limits of phenomenological philosophy There is nothing extreme about the problem of the body it demands neither that we discern structures of the end most interior of consciousness as does the study of internal time consciousness nor does it call on us to fix the sense of the normativity that constitutes the logic of the world by grounding it in an absolute foundation

Structure and Diversity E. Kelly, 2013-03-14 FOUNDATIONALISM IN PHILOSOPHY In his autobiographical work *The Education of Henry Adams* this I brooding and disillusioned offspring of American presidents confronted at age sixty his own perplexity concerning the new scientific world view that was emerging at the end of the century He noted that the unity of things long guaranteed morally by the teachings of Christianity and scientifically by the Newtonian world view was being challenged by a newer vision of things that found only incomprehensible multiplicity at the root of the world What happened if one dropped the sounder into the abyss let it go frankly gave up Unity altogether What was Unity Why was one to be forced to affirm it Here every body flatly refused help Adams got out his Descartes again dipped into his Hume and Berkeley wrestled anew with his Kant pondered solemnly over his Hegel and Schopenhauer and Hartmann strayed gaily away with his Greeks all merely to ask what Unity meant and what happened when one denied it Apparently one never denied it Every philosopher whether sane or insane naturally affirmed it I Adams then approaching with heavy pessimism a new century felt instinctively that were one to attack the notion of unity the entire edifice of human knowledge would quickly collapse For understanding requires the unification of apparently different phenomena

Truth and Singularity
Rudi Visker, 2013-12-01 THE PART OF THE SUBJECT At the origin of these essays an increasing weariness produced by all those attempts to oppose what came to be known as Foucault's post structuralism to phenomenology as if the two were incompatible and as if one could only proceed with thought after having chosen sides And an equal reluctance to join those who pretended they could carry on as they had before since quite obviously there were no sides to choose Foucault being but

the latest example of a relativism that one could easily ignore since it had like all relativism already refuted itself by daring to speak. And finally behind that weariness and that reluctance a suspicion that what these two reactions to Foucault had in common was a refusal to go toward the things themselves and thus a refusal to approach the texts that we refer to by that proper name as we would approach other phenomena not as the body object of a thought that we would have to locate as coming either before or after phenomenology but as a series of statements that appear to us in a certain way and whose appearing reveals to us something about our own finite being.

Crisis and Reflection J. Dodd, 2006-01-12

In his last work *Crisis of the European Sciences and Transcendental Phenomenology* Edmund Husserl formulated a radical new approach to phenomenological philosophy. Unlike his previous works in the *Crisis* Husserl embedded this formulation in an ambitious reflection on the essence and value of the idea of rational thought and culture a reflection that he considered to be an urgent necessity in light of the political social and intellectual crisis of the interwar period. In this book James Dodd pursues an interpretation of Husserl's text that emphasizes the importance of the problem of the origin of philosophy as well as advances the thesis that for Husserl the crisis of reason is not a contingent historical event but a permanent feature of a life in reason generally.

Seeing the Self Einar Øverenget, 2013-12-01

die Augen hat mir Husserl eingesetzt 1

he aim of Twentieth century phenomenology is to provide a non-teleological psychological interpretation of subjectivity. Husserl agrees with Frege to adopt psychologism is to give up truth. But this should not prevent us from investigating the subjective perspective. On the contrary Husserl thinks that an appropriate rejection of psychologism must be able to show how propositions are correlated to and grounded in subjective intuitions without thereby reducing them to psychological phenomena. Obviously this calls for an interpretation of subjectivity that makes a sharp distinction between the subjective perspective and the psychological realm. Phenomenology is devoted to the development of a notion of subjectivity that is in accordance with our experience of the world. A fundamental tenet of phenomenology is that philosophy should not dispute this experience but rather account for it. Hence phenomenology must avoid a notion of subjectivity in which it becomes a problem to account for how a subject can ever hook up with the world. In other words a phenomenological interpretation of subjectivity must radically disassociate itself from what is often referred to as a worldless Cartesian subject a *res cogitans*. But neither can an interpretation of Subjectivity consistently advocate a position according to which the human order is described only in the categories appropriate to the physical order. Such an interpretation is obviously not compatible with the phenomenal basis for undertaking this very interpretation that is our experience of the world.

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Table of Contents Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology

1. Understanding the eBook Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - The Rise of Digital Reading Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Advantages of eBooks Over Traditional Books
2. Identifying Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Presence And Coincidence The Transformation Of Transcendental Into Ontological

Phenomenology

- User-Friendly Interface

4. Exploring eBook Recommendations from Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology

- Personalized Recommendations
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology User Reviews and Ratings
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology and Bestseller Lists

5. Accessing Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology Free and Paid eBooks

- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology Public Domain eBooks
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology eBook Subscription Services
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology Budget-Friendly Options

6. Navigating Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology eBook Formats

- ePub, PDF, MOBI, and More
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology Compatibility with Devices
- Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
- Highlighting and Note-Taking Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
- Interactive Elements Presence And Coincidence The Transformation Of Transcendental Into Ontological

Phenomenology

8. Staying Engaged with Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
9. Balancing eBooks and Physical Books Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Setting Reading Goals Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Fact-Checking eBook Content of Presence And Coincidence The Transformation Of Transcendental Into Ontological Phenomenology
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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