

# Paul Laffoley The Phenomenology Of Revelation

The Phenomenology of Everyday Life Phenomenology of Perception Hegel The Phenomenology of Internal Time-Consciousness On the Phenomenology of the Consciousness of Internal Time (1893–1917) The Phenomenology of Religious Life The Phenomenology of Merleau-Ponty The Phenomenology of Mind The Phenomenology of Edmund Husserl The Phenomenology of Aesthetic Experience The Phenomenology of Henry James The Phenomenology of Mind The Phenomenology of Love and Reading The Phenomenology of Spirit (The Phenomenology of Mind) (Hardcover) A Guide to the Phenomenology of Religion Hegel, Husserl and the Phenomenology of Historical Worlds The Phenomenology of Aesthetic Consciousness and Phantasy The Phenomenology of Mind The Phenomenology of Pain The Phenomenology of Questioning Howard R. Pollio Maurice Merleau-Ponty Georg Wilhelm Friedrich Hegel Edmund Husserl Edmund Husserl Martin Heidegger Gary Brent Madison G. W. F. Hegel Ludwig Landgrebe Mikel Dufrenne Paul B. Armstrong Georg Wilhelm Friedrich Hegel Cassandra Falke Georg W. F. Hegel James Cox Tanja Staehler Paul Crowther G W F Hegel Saulius Geniusas Joel Hubick The Phenomenology of Everyday Life Phenomenology of Perception Hegel The Phenomenology of Internal Time-Consciousness On the Phenomenology of the Consciousness of Internal Time (1893–1917) The Phenomenology of Religious Life The Phenomenology of Merleau-Ponty The Phenomenology of Mind The Phenomenology of Edmund Husserl The Phenomenology of Aesthetic Experience The Phenomenology of Henry James The Phenomenology of Mind The Phenomenology of Love and Reading The Phenomenology of Spirit (The Phenomenology of Mind) (Hardcover) A Guide to the Phenomenology of Religion Hegel, Husserl and the Phenomenology of Historical Worlds The Phenomenology of Aesthetic Consciousness and Phantasy The Phenomenology of Mind The Phenomenology of Pain The Phenomenology of Questioning *Howard R. Pollio Maurice Merleau-Ponty Georg Wilhelm Friedrich Hegel Edmund Husserl Edmund Husserl Martin Heidegger Gary Brent Madison G. W. F. Hegel Ludwig Landgrebe Mikel Dufrenne Paul B. Armstrong Georg Wilhelm Friedrich Hegel Cassandra Falke Georg W. F. Hegel James Cox Tanja Staehler Paul Crowther G W F Hegel Saulius Geniusas Joel Hubick*

presents results from a qualitative approach to the psychological study of everyday human experiences

challenging and rewarding in equal measure phenomenology of perception is merleau ponty s most famous work impressive in both scope and imagination it uses the example of perception to return the body to the forefront of philosophy for the first time since plato drawing on case studies such as brain damaged patients from the first world war merleau ponty brilliantly shows how the body plays a crucial role not only in perception but in speech sexuality and our relation to others

hegel s phenomenology of spirit is one of the great works of philosophy it remains however one of the most challenging and mysterious books ever written michael inwood presents this work in an intelligible and accurate new translation alongside a detailed commentary that explains hegel s arguments and the philosophical issues they raise

an exploration of the terrain of consciousness in the light of its temporality from the father of phenomenology the phenomenology of internal time consciousness is a translation of edmund husserl s vorlesungen zur phänomenologie des inneren zeitbewußtseins the first part of the book was originally presented as a lecture course at the university of göttingen in the winter semester of 1904 1905 while the second part is based on additional supplementary lectures that he gave between 1905 and 1910 the pervading theme of these essays and lectures is the temporal constitution of a pure datum of sensation and the self constitution of phenomenological time which underlies such a constitution husserl identifies two categories of temporality retention and protention and outlines how temporality provides the form for perception phantasy imagination memory and recollection he demonstrates a distinction between cosmic and phenomenological time and explores the relevance of phenomenological time for the constitution of temporal objects the ideas husserl developed here are explored further in his ideas and were pursued until the end of his philosophical career as an addition to the small body of husserl s writings now available in english ideas 1931 meditations 1960 this book is essential to even a small collection of source works on contemporary philosophy choice

one of heidegger s most important early lecture texts

the first study of its kind to appear in english the phenomenology of merleau ponty is a sustained ontological reading of merleau ponty which traces the evolution of his philosophy of being from his early work to his late unfinished manuscripts and working notes merleau ponty who contributed greatly to the theoretical foundations of hermeneutics is here approached hermeneutically most commentators are agreed that towards the end merleau ponty s philosophy underwent a strange and interesting mutation the exact nature of this mutation or conceptual shift is what this study seeks to disclose thus although madison proceeds in a generally progressive chronological fashion examining merleau ponty s major works in the order of their composition his reading is ultimately regressive in that merleau ponty s earlier works are viewed in the light of the new and enigmatic ontological orientation which makes its appearance in his later work the merit of this approach is that as paul ricoeur has remarked it enables the author to expose the anticipatory hollowed out presence of merleau ponty s late philosophy in the difficulties of his early phenomenology such that the unifying intention between his first philosophy of meaning and the body and the late more ontological philosophy is made manifest this book begins with a detailed study of merleau ponty s two major early works the structure of behavior the phenomenology of perception in the following three chapters madison traces the development of merleau ponty s thought from the beginning to the end of his philosophical career in regard to three topics of special concern to the french phenomenologist painting language philosophy in the final chapter he is concerned to articulate as much as the unfinished state of merleau ponty s final work allows the unspoken thought of this work and of the visible and invisible in particular merleau ponty s notion of wild being and his attempt to work out an indirect or negative ontology are thoroughly analyzed in the end the reader will see that through his self criticism and the development in his own phenomenology merleau ponty has brought phenomenology itself to its limits and to the point where it must transcend itself as a philosophy of consciousness in the husserlian sense if it is to remain faithful to husserl s own goal of bringing experience to the full expression of its own meaning because

madison submits merleau ponty to the same kind of interpretive retrieval as the latter did with husserl roger caillou has said of this clear and very complete book that it goes well beyond a simple exposition and merits being read as an original work

remarkable for its breadth and profundity this influential survey of the evolution of consciousness defied the traditional epistemological distinction of objective from subjective

the phenomenology of aesthetic experience french phenomenologie de l'expérience esthétique was first published in 1953 in the first of four parts dufrenne distinguishes the aesthetic object from the work of art in the second he elucidates types of works of art especially music and painting he devotes his third section to aesthetic perception in the fourth he describes a kantian critique of aesthetic experience a perennial classic in the spep series the work is rounded out by a detailed translator's foreword especially helpful to readers in aesthetics interested in the context and circumstances around which the original was published as well as the phenomenological background of the book

armstrong suggests that james's perspective is essentially phenomenological that his understanding of the process of knowing the art of fiction and experience as a whole coincides in important ways with the ideas of the leading phenomenologists he examines the connections between phenomenology's theory of consciousness and existentialism's analyses of the lived world in relation to james's fascination with consciousness and what is commonly called his originally published in 1983 a unc press enduring edition unc press enduring editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print these editions are published unaltered from the original and are presented in affordable paperback formats bringing readers both historical and cultural value

georg wilhelm friedrich hegel's the phenomenology of mind is a seminal text that charts the evolution of consciousness as it journeys from sense perception to absolute knowledge written in 1807 hegel employs a dialectical method weaving together abstract thought and empirical observation to demonstrate how consciousness develops through stages of self awareness ethical life and ultimately towards the realization of universal spirit the literary style is dense yet rich with philosophical insight allowing readers to explore profound themes of self society and reality itself within the framework of german idealism making it a cornerstone of modern philosophy hegel born in stuttgart in 1770 was deeply influenced by the tumult of the enlightenment the french revolution and the philosophical inquiries of his predecessors like kant his academic background in theology combined with his engagement in the socio political changes of his time propelled him to examine the nature of consciousness as a phenomenon not only of the individual but as a collective historical unfolding this contextual backdrop informed hegel's insistence on the interrelation between the individual and the universal for readers interested in the intricate dialogue between self consciousness and society the phenomenology of mind offers invaluable insights it is recommended for anyone seeking a deeper understanding of philosophical thought as it not only elucidates the development of consciousness but also lays the groundwork for modern existential and political theory

the current revival of interest in ethics in literary criticism coincides fortuitously with a revival of interest in love in philosophy the literary return to ethics also coincides with a

spate of neuroscientific discoveries about cognition and emotion but without a philosophical grounding this new work cannot speak convincingly about literature's relationship to our ethical lives. Jean-Luc Marion's articulation of a phenomenology of love provides this philosophical grounding. The phenomenology of love and reading accepts Jean-Luc Marion's argument that love matters for who we are more than anything more than cognition and more than being itself. Cassandra Falke shows how reading can strengthen our capacity to love by giving us practice in love's habits: attention, empathy, and a willingness to be overwhelmed, confounding our expectations. Literature equips us for the confounding events of love which Falke suggests are not rare and fleeting but rather constitute the most meaningful and durable part of our everyday life.

This hardcover edition of Hegel's landmark work of philosophy contains the authoritative and respected translation of J. B. Baillie. *The Phenomenology of Spirit*, also known as *The Phenomenology of Mind*, contains methodical discussions of Hegelian examination of mind and mental functioning. In Hegelianist philosophy, the notion of the spirit or mind commences with a consideration of the subjective, i.e. individual mind. After some contemplation, however, it is realised that this individual sort of mind is but the initial stage of the process, the so-called 'in-itself' stage. The stage which follows this is that of the objective mind; it is this type of mind that finds itself object of law, morals, and government. This frames the condition of the mind when it is out of itself, the final stage of the Hegelianist posit. Upon the mind is that of the absolute mind. At this point, the mind ascends above the constraints of the natural world and of mankind's institutions and laws.

This book provides an introduction and overview to the phenomenology of religion through describing, analysing, and evaluating the ideas of key thinkers in the phenomenology of religion. This book also examines the thinking of scholars within the Dutch, British, and North American schools of religious phenomenology.

G.W.F. Hegel famously described philosophy as its own time apprehended in thoughts reflecting a desire that we increasingly experience, namely the desire to understand our complex and fast-changing world. But how can we philosophically describe the world we live in when Hegel attempted his systematic account of the historical world? He needed to conceive of history as rational progress to allow for such description. After the events of the twentieth century, we are rightfully doubtful about such progress. However, in the twentieth century, another German philosopher, Edmund Husserl, attempted a similar project when he realised that a philosophical account of our human experience requires attending to the historical world we live in. According to Husserl, the Western world is a world in crisis. In this book, Tanja Staehler explores how Husserl thus radicalises Hegel's philosophy by providing an account of historical movement as open. Husserl's phenomenology allows thinking of historical worlds in the plural without hierarchy determined by ethics and aesthetics. Staehler argues that through his radicalization of Hegel's philosophy, Husserl provides us with a historical phenomenology and a coherent concept of a culture that points to the future for phenomenology as a philosophy that provides the methodological grounding for a variety of qualitative approaches in the humanities and social sciences.

This is the first book dedicated to Husserl's aesthetics. Paul Crowther pieces together Husserl's ideas of phantasy and image and presents them as a unified and innovative

account of aesthetic consciousness he also shows how husserl's ideas can be developed to solve problems in aesthetics especially those related to visual art literature theatre and nature after outlining the major components of husserl's phenomenological method crowther addresses the scope and structure of husserl's notion of aesthetic consciousness for husserl aesthetic consciousness in all its forms involves phantasy where items or states of affairs are represented as if actually perceived or experienced even though they are not in fact given in the present perceptual field husserl also makes some extraordinarily interesting links between aesthetic consciousness and nature showing how natural things and environments become instigators of such consciousness when apprehended in the appropriate terms this unreality of the object of aesthetic consciousness anticipates contemporary debates about pictorial representation and is also relevant to husserl's accounts of literature and theatre the phenomenology of aesthetic consciousness and phantasy will appeal to scholars and advanced students interested in aesthetics philosophy of art phenomenological aesthetics and husserl's philosophy

first published in 2002 written in 1910 this book is volume ii of hegel's the phenomenology of mind the vi of a series of seven volumes on his work a continuation from volume i it contains the topics of spirit ethical action spirit objective and the spirit n self estrangement then develops into the area of enlightenment and superstition freedom and terror and then religion and absolute knowledge

the phenomenology of pain is the first book length investigation of its topic to appear in english groundbreaking systematic and illuminating it opens a dialogue between phenomenology and such disciplines as cognitive science and cultural anthropology to argue that science alone cannot clarify the nature of pain experience without incorporating a phenomenological approach building on this premise saulius geniusas develops a novel conception of pain grounded in phenomenological principles pain is an aversive bodily feeling with a distinct experiential quality which can only be given in original first hand experience either as a feeling sensation or as an emotion geniusas crystallizes the fundamental methodological principles that underlie phenomenological research on the basis of those principles he offers a phenomenological clarification of the fundamental structures of pain experience and contests the common conflation of phenomenology with introspectionism geniusas analyzes numerous pain dissociation syndromes brings into focus the de personalizing and re personalizing nature of chronic pain experience and demonstrates what role somatization and psychologization play in pain experience in the process he advances husserlian phenomenology in a direction that is not explicitly worked out in husserl's own writings

bringing together edmund husserl martin heidegger and jan patocka this book provides a comprehensive examination of the central role that questioning plays in phenomenology joel hubick not only offers a phenomenological analysis of the activity of asking questions but further traces the development of this form of questioning in the early stages of the phenomenology movement starting with husserl's motto to the matters themselves hubick examines how the phenomenological method utilizes questioning as a means to both return to and to preserve the phenomena in order to re experience them anew he then demonstrates how heidegger takes up husserl's phenomenology as presented in the logical investigations and in doing so develops phenomenology into a philosophy of

possibility one that seeks in equal measure to preserve questions while also answering them continuing this questioning philosophy this volume showcases how patocka explicitly advances what had remained implicit in both husserl and heidegger s works namely phenomenology understood as a set of questions from what is history to who am i all of which elicit original experiences for future generations of thinkers with a close focus on the primary material of these three fundamental figures the phenomenology of questioning affords a crucial insight into the history of phenomenological reasoning as well as a reminder to today s phenomenologists to continue asking questions

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