

ROMAN INGARDEN

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On the Motives  
which led Husserl to  
Transcendental Idealism

Translated from the Polish by  
ARNOR BEN-NERLISON, Ph.D.



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# On The Motives Which Led Husserl To Transcendental Idealism Phaenomenologica

**Emilie Sanchez**



## **On The Motives Which Led Husserl To Transcendental Idealism Phaenomenologica:**

On the Motives which led Husserl to Transcendental Idealism Roman S. Ingarden, 2012-12-06 Roman Ingarden studied under Husserl before and during the first world war. He belonged to the so called Gottingen group of Husserl's pupils. Husserl's doctrine was accepted by them and interpreted in a realist vein. Ingarden defended this view all his life. He opposed the development of phenomenology towards idealism. A considerable part of Ingarden's great creative effort is dedicated to the construction of a realist phenomenology and thus according to him to continuing the erection of the theoretical structure whose foundations were laid by Husserl in his *Logical Investigations*. From Ingarden's standpoint the question of idealism versus realism was a crucial one. Ingarden published several studies on Husserl. The first one was written in 1918 and the last one was published posthumously. The present essay was printed in Ingarden's book *Z badan nad filozofia* t.w. 61 (1963) along with a number of other essays on Husserl and his philosophy. This one is representative for Ingarden's positions. It is a good example of his contribution to an important controversy in the history of phenomenology and it gives the reader an idea of Ingarden's critique of Husserlian idealism against the background of his argument for realism. Thanks and acknowledgements are due to Mr J. E. Llewelyn of Edinburgh University. This translation was undertaken in collaboration with him. Arnór Hannibalsson, Kópavogur, Iceland. 21 II

**On the Motives which Led Husserl to Transcendental Idealism**, 1975

**The Idealism-Realism Debate Among Edmund Husserl's Early Followers and Critics** Rodney K. B. Parker, 2021-08-26 This volume aims to contextualize the development and reception of Husserl's transcendental phenomenological idealism by placing him in dialogue with his most important interlocutors: his mentors, peers, and students. Husserl's turn to idealism and the ensuing reaction to *Ideas I* resulted in a schism between the early members of the phenomenological movement. The division between the realists and the transcendental phenomenologists is often portrayed as a sharp one, with the realists naively and dogmatically rejecting all of Husserl's written work after the *Logical Investigations*. However, this understanding of the trajectory of the phenomenological movement ignores the extensive and intricate contours of the idealism-realism debate. In addition to helping us better interpret Husserl's attempts to defend his idealism, reconsidering the idealism-realism debate elucidates the relationship and differences between Husserl's phenomenology and the broader landscape of early 20th century German philosophy, particularly the Munich phenomenologists and the Neo-Kantians. The contributions to this volume reconsider many of the early interpretations and critiques of Husserl, inviting readers to assess the merits of the arguments put forward by his critics while also shedding new light on their so-called misunderstandings of his idealism. This text should be of interest to researchers working in the history of phenomenology and Husserlian studies.

**Intersubjectivity and Transcendental Idealism** James R.

Mensch, 1988-07-08 The threat of solipsism nagged Husserl. The question of the status of others occupied him during the last years of his life and remained a question that seemed to challenge the foundation of his life's work. This book offers new

answers to this persistent philosophical question by defining the question in specifically Husserlian terms and by means of a careful examination of Husserl's later texts including the unpublished Nachlass

**The Phenomenological Movement** E. Spiegelberg, 2012-12-06 The present attempt to introduce the general philosophical reader to the Phenomenological Movement by way of its history has itself a history which is pertinent to its objective It may suitably be opened by the following excerpts from a review which Herbert W. Schneider of Columbia University the Head of the Division for International Cultural Cooperation Department of Cultural Activities of Unesco from 1953 to 56 wrote in 1950 from France The influence of Husserl has revolutionized continental philosophies not because his philosophy has become dominant but because any philosophy now seeks to accommodate itself to and express itself in phenomenological method It is the sine qua non of critical respectability In America on the contrary phenomenology is in its infancy The average American student of philosophy when he picks up a recent volume of philosophy published on the continent of Europe must first learn the tricks of the phenomenological trade and then translate as best he can the real import of what is said into the kind of analysis with which he is familiar No doubt American education will gradually take account of the spread of phenomenological method and terminology but until it does American readers of European philosophy have a severe handicap and this applies not only to existentialism but to almost all current philosophical literature These sentences clearly implied a challenge if not a mandate to all those who by background and interpretive ability were in a position to meet it

**Studia Phaenomenologica: Vol. XV / 2015 - Early Phenomenology** Dermot Moran, Rodney K.B. Parker, 2016-02-01 *Edmund Husserl Bibliography* Steven Spileers, 2013-03-09 This bibliography contains the publications of Husserl and the main secondary literature on Husserl from Husserl's earliest publication 1887 till today 1997 As the collection of material was concluded in June 1997 the list of publications for the year 1997 is of course incomplete In this bibliography publications in the following languages have been included German English French Italian Spanish Portuguese and Dutch for both primary and secondary literature Since this bibliography has been based primarily on the consultation of the included documents and not restricted to copying already existing bibliographies it was not possible to include publications in languages other than those mentioned The bibliography has been constructed in the following way 1 The list of Husserl's works and secondary literature by individual authors is preceded by a list of all edited volumes in which a text by or on Husserl is published This list is ordered chronologically and runs from 1921 till 1997 inclusive Edited volumes of the same year are classified according to language and this in the order mentioned above German English French etc Edited volumes with a title in more than one language are classified according to the above order of languages this of course concerns only the title of the edited volume not the titles of the individual contributions This order is maintained throughout the other parts of the bibliography

**The New Yearbook for Phenomenology and Phenomenological Philosophy** Daniele De Santis, Emiliano Trizio, 2017-10-12 Edmund Husserl between Platonism and Aristotelianism Aim and Scope The New Yearbook for Phenomenology and

Phenomenological Philosophy provides an annual international forum for phenomenological research in the spirit of Husserl's groundbreaking work and the extension of this work by such figures as Scheler, Heidegger, Sartre, Levinas, Merleau-Ponty and Gadamer. Contributors: Thomas Arnold, Kimberly Baltzer, Jaray Michael, Barber Irene, Breuer Steven, G. Crowell John, Drummond Clevis, Headley George, Heffernan Burt, Hopkins Arun, Iyer Adam, Konopka Carlos, Lobo Claudio, Majolino Danilo, Manca Emanuele, Mariani Ignacio, Quepons Daniele, De Santis Biagio, G. Tassone Emiliano, Trizio William, Tullius Marta, Ubiali and Fotini Vassiliou. Submissions: Manuscripts prepared for blind review should be submitted to the Editors: bhopkins@seattleu.edu and drummond@fordham.edu electronically via e-mail attachments. From Kant to Davidson Jeff Malpas, 2003-09-02

Recent philosophy has seen the idea of the transcendental first introduced in its modern form in the work of Kant take on a new prominence. Bringing together an international range of younger philosophers and established thinkers, this volume opens up the idea of the transcendental, examining it not merely as a mode of argument but as naming a particular problematic and a philosophical style. With contributions engaging with both analytic and continental approaches, this book will be of essential interest to philosophers and philosophy students interested in the idea of the transcendental and the part that it plays in modern and contemporary philosophy. **Lifetime** M.S. Frings, 2013-06-29

In comparison to Husserl and Heidegger, Max Scheler's philosophy of time as first presented here is considerably wider in scope. Using posthumous manuscripts, Frings shows that Scheler conceived the origin of time in the self-activating center of individual and universal life as threefold: absolute time of a four-dimensional expanse. This serves as a basis for establishing the phenomenon of objective time in multiple steps of constitutionality, including the physical field theory and theory of relativity. For Scheler, objective time, even though anchored in absolute time, deserves maximum attention in a technological society. Frings focuses here with Scheler on time-experience of values and among social groups, time-experiences in the mind-set of capitalism, in politics and morals, in population dynamics and time-experiences in the process of aging, all of which were signposts in Scheler's thought before his early demise. **Hedwig Conrad-Martius** Ronny Miron, 2023-04-21

This volume, the first of its kind written in English, interprets the realistic phenomenological philosophy of Hedwig Conrad-Martius (1888-1966). She was a prominent figure in the Munich-Göttingen Circle, the first generation of phenomenology after Edmund Husserl (1859-1938) and was known as the first lady of German philosophy. The articles included in this collection deal with the two main themes constituting her realistic metaphysical phenomenology: Being and the I. The new edition includes an additional chapter opening a new path into the study of Conrad-Martius with Heidegger. In addition, the collection includes a comprehensive Introduction that describes the personal background and the social and philosophical contexts behind Conrad-Martius's thought, with an emphasis on the mutual influence and fertilization of the group of early phenomenologists in the Munich-Göttingen Circle. The book is aimed at scholars of philosophy and educated readers. **Topik** Rudolf Boehm, 2013-06-29. Wahr oder unwahr scheinen. Predikate, die nur einer Aussage zukommen können. Die Frage, auf die eine Aussage antwortet, das

Thema worauf sie sich einl t der Gegenstand ber den sie sich ausspricht scheinen nicht wahr oder verkehrt sondern allenfalls interessant oder uninteressant sein zu k nnen Die Frage der Topik wie sie hier gestellt und er rtert wird ist dahingegen die ob sich nicht auch f r eine Frage ein Thema einen Gegenstand verbunden mit der Frage des Interesses eine Frage der Wahrheit die Frage einer topischen Wahrheit stellt da sonst die Frage nach der mogischen Wahrheit einer Aussage buchst blich gegenstandslos zu werden Gefahr l uft In einem ersten Kapitel soll im Hinblick auf eine Reihe von Ph nomenen vom Betrug bis hin zur Diskussion gezeigt sein da sich eine solche Frage der Topik in der Tat stellt im zweiten Kapitel da sie sich auch l ngst schon sei es auch nicht unter diesem Namen in der modernen Wissenschaftsphilosophie von Kant bis Thomas Kuhn erhoben hat Das dritte Kapitel ist ein Versuch zur Grundlegung einer Antwort auf die Frage der Topik Das vierte Kapitel soll zeigen da die gew hnliche Ausflucht aus der Frage der Topik selber auf einer eigent mlichen Antwort auf die Frage der Topik beruht

The Inhuman Condition Rudi Visker, 2006-01-27 At the origin of this volume a simple question what to make of that surprisingly monotonous series of statements produced by our societies and our philosophers that all converge in one theme the importance of difference To clarify the meaning of the difference at stake here we have tried to rephrase it in terms of the two major and mutually competing paradigms provided by the history of phenomenology only to find both of them equally unable to accommodate this difference without violence Neither the ethical nor the ontological approach can account for a subject that insists on playing a part of its own rather than following the script provided for it by either Being or the Good What appears to be from a Heideggerian or Levinasian perspective an unwillingness to open up to what offers to deliver us from the condition of subjectivity is analysed in these pages as a structure in its own right Far from being the wilful indifferent and irresponsible being its critics have portrayed it to be the so called postmodern subject is essentially finite not even able to assume the transcendence to which it owes its singularity This inability is not a lack it points instead to a certain unthought shared by both Heidegger and Levinas which sets the terms for a discussion no longer our own Instead of blaming Heidegger for underdeveloping being with we should rather stress that his account of mineness may be in the light of contemporary philosophy what stands most in need of revision And instead of hailing Levinas as the critic whose stress on the alterity of the Other corrects Heidegger s existential solipsism the problems into which Levinas runs in defining that alterity call for a different diagnosis and a corresponding change in the course that phenomenology has taken since Instead of preoccupying itself with the invisible we should focus on the structures of visibility that protect us from its terror The result An account of difference that is neither ontological nor ethical but m ontological and that can help us understand some of the problems our societies have come to face racism sexism multiculturalism pluralism And in the wake of this an unexpected defence of what is at stake in postmodernism and in the question it has refused to take lightly who are we Finally an homage to Arendt and Lyotard who if read through each other s lenses give an exact articulation to the question with which our age struggles how to think the human condition once one realizes that there is an inhuman side to it

which instead of being its mere negation turns out to be that without which it would come to lose its humanity      *Founding Community* H.P. Steeves,1998-02-28 The direction of this text is both phenomenological and prescriptive as it attempts to provide a phenomenological foundation for communitarian ethical theory It argues that the Ego and the Other arise together in sense and we are committed to community in a foundational way      **Belief and Its Neutralization** Marcus

Brainard,2012-02-01 Presenting the first step by step commentary on Husserl s Ideas I Marcus Brainard s Belief and Its Neutralization provides an introduction not only to this central work but also to the whole of transcendental phenomenology Brainard offers a clear and lively account of each key element in Ideas I along with a novel reading of Husserl one which may well cause scholars to reconsider many long standing views on his thought especially on the role of belief the effect and scope of the epoch and the significance of the universal neutrality modification      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      *Structure and Diversity* E. Kelly,2013-03-14 FOUNDATIONALISM IN PHILOSOPHY n 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

**Appearance and Sense** Gustav Shpet,2012-12-06 Despite or perhaps better by virtue of its very brevity Appearance and

Sense is a difficult text to read and understand particularly if we make the attempt independently of Husserl's Ideas I. This is certainly at least in part owing to the intent behind Shpet's work. On the one hand it strives to present Husserl's latest views to a Russian philosophical audience not yet conversant with and in all likelihood not even aware of his transcendental idealist turn. With this aim any reading would perforce be exacting. Yet on the other hand Shpet has made scant concession to his public. Indeed his text is even more compressed especially in the crucial areas dealing with the sense-bestowing feature of consciousness than Husserl's own. For all that Shpet has not bequeathed to us simply an abbreviated paraphrase nor a selective commentary on Ideas I although at many points it is just that. Rather the text on the whole is a critical engagement with Husserl's thought where Shpet among other things reformulates or at least presents Husserl's phenomenology from the perspective of hoping to illuminate a traditional philosophical problem in a radical manner. Since Husserl's text was published only in 1913 and Shpet's appeared sometime during 1914 the latter must have been conceived, thought through and written in remarkable haste. Indeed Shpet had already finished a first draft and was busy with a revision of it by the end of 1913.

**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.

**Meaning and Language: Phenomenological Perspectives** Filip Mattens, 2010-02-18 The work aims at presenting new in-depth research on core topics of Husserl's thinking related to language, e.g. meaning, sign, ideality, supplemented with a variety of original phenomenological reflections on pre-linguistic experience, concept formation and the limitations of verbal expression. In doing so it supplies us with the first anthology that focuses on Husserl's thinking in relation to language. Most of the contributions to this volume are based on research originally presented at the Husserl Arbeitstage which took place at the Husserl Archives, Leuven, in November 2006. In addition, two other articles have been added in order to supplement the themes of the presentations.



## Unveiling the Magic of Words: A Review of "**On The Motives Which Led Husserl To Transcendental Idealism Phaenomenologica**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**On The Motives Which Led Husserl To Transcendental Idealism Phaenomenologica**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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