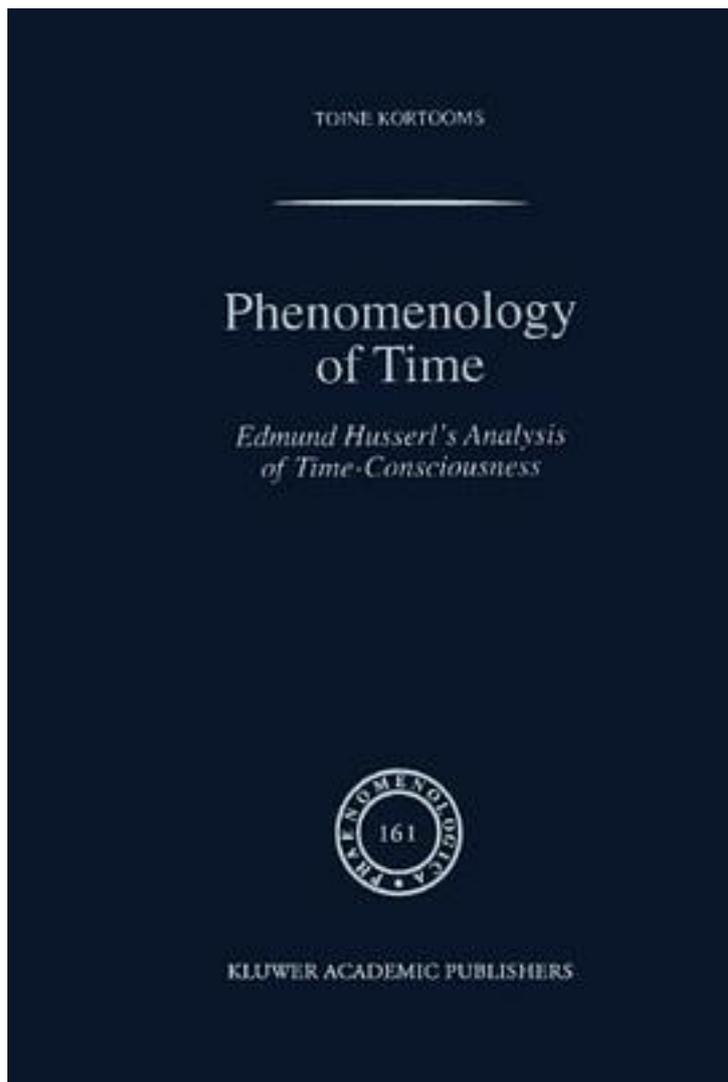


Phenomenology of Time



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著者:Toine Kortooms

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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.

作者介绍:

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标签

现象学

phenomenology

西方现代哲学

时间现象学

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t时间

toc时间意识

aHusserl

评论

P184上关于滞留中是否有被动意向这点，作者理解没到位或至少是表述有问题：胡塞尔说滞留中没有被动意向但能获是指一个已经沉到空无遗忘中的滞留已没了活性，要重新使其获得意向（当然胡塞尔的表述也有点问题，这里其实是重新激发，不是使其获得意向，否则这好像完全成了联想的功劳，是外在地赋予某个滞留以意向，变成一个偶然的关系了），所以它在一定程度上是没被动意向的。第六章里关于C手稿中的“原素”Hyle的新含义被着墨太多，花了3页的篇幅把一个文本外的准备性工作交代了许多，没多大意思。而且我觉得作者理解似乎还是有问题：“前存在”的东西按他的意思仍是原素性的或感觉层面的，但不尽然，它在相当程度上也包括感知层面上的东西（或也包括自我侧的主动性等意识构造的条件，但也仍是以感知为前提的）。C手稿s224上胡塞尔说了在

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书评

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