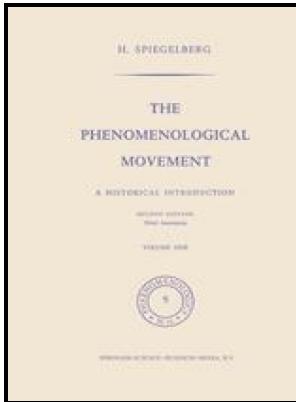


# The foundations of phenomenology - Edmund Husserl and the quest for a rigorous science philosophy

University of New York Press - Phenomenology (Stanford Encyclopedia of Philosophy)



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- Phenomenology

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**The foundation of phenomenology; Edmund Husserl and the quest for a rigorous science of philosophy : Farber, Marvin, 1901**

More generally, we might say, phenomena are whatever we are conscious of: objects and events around us, other people, ourselves, even in reflection our own conscious experiences, as we experience these. Logic studies objective ideas, including propositions, which in turn make up objective theories as in the sciences.

**Edmund Husserl and Philosophy**

If there is no such object, condition 2 will be satisfied—provided that we are dealing with a perceptual experience.

**Phenomenology in Philosophy**

In other words, rather than considering my red pen in real time, I consider my past experiences of my red pen using my imagination. Suppose my pen were a mere hallucination.

**The Foundation of Phenomenology: Edmund Husserl and the Quest for a Rigorous Science of Philosophy by Marvin Farber**

This characterization correctly emphasizes transcendental analysis as a method with which to arrive at not the subjective characters of a phenomenon, but the necessary conditions for a phenomenon. In fact, psychologists may be classified by a taxonomy of relations between the psychological and the physical. Hence, there is no epistemically problematic gap between experience and object in this case, which therefore provides an adequate starting point for the phenomenological reduction, that may now proceed further by using holistic justification strategies.

**Edmund Husserl (Stanford Encyclopedia of Philosophy)**

Since being is a condition for the possibility of being-in-the-world, an analysis of being will yield ontological insights. X, XXXIII; also see Miller 1984. As a first approximation, two experiences of a given subject belong to the same determinable X if and only if the subject believes them to represent the same object.

**Marvin Farber, The Foundation Of Phenomenology: Edmund Husserl and the Quest for a Rigorous Science of Philosophy  
(Cambridge, Mass.: Harvard University Press, 1943; 2nd. ed. (New York: Paine**

Frederick Wilhelmsen 1923-1996 famously described this difference in terms of beings as nouns and be-ing as a participle. Propositions and other meanings are ideal species that can be but do not have to be instantiated by certain particular features, i. Husserl in a later period concentrated more on the ideal, essential structures of consciousness.

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