



Review

Reviewed Work(s): Edmund Husserl. *Founder of Phenomenology (Key Contemporary Thinkers)* by Dermot Moran

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Source: *Tijdschrift voor Filosofie*, 68ste Jaarg., Nr. 4 (VIERDE KWARTAAL 2006), pp. 813-814

Published by: Peeters Publishers/Tijdschrift voor Filosofie

Stable URL: <https://www.jstor.org/stable/40890103>

Accessed: 26-10-2018 15:47 UTC

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dat in het deel over 'Die Sittlichkeit' de familie aan de burgerlijke maatschappij voorafgaat. Hij doet een beroep op wat hij de goedheid van het begrip noemt om, tegen Hegel in, de burgerlijke maatschappij voor te stellen als een altijd optredend gevolg van de familie, terwijl volgens Hegel die maatschappij op zichzelf het eigene van de moderne geschiedenis uitmaakt. Men kan aannemen dat de logica van Hegel weleens vreemde redeneringen toestaat, maar zij is zeker geen willekeurig of eclectisch samenspel of mengsel. Als ze een logica van het recht wordt, dan verwacht men van de commentator daarvoor ook argumenten. Die argumenten vindt men hier niet, en dat maakt de door Soual gevolgde gedachtelijn vreemd en problematisch. Diens schema 'identiteit — dualiteit — complete ontvouwing' brengt geen begripvoortgang met zich mee. Ten slotte verraadt het te pas en vooral te onpas inroepen van de absolute idee (bijvoorbeeld bij § 267) een gebrek aan precieze argumentatie. Elke verwijzing naar een deductie wordt wel mooi geparafraseerd maar nergens op haar relevantie getoetst of uitgewerkt.

Hoe dan ook wint dit boek het afgetekend van elke tot nog toe gepubliceerde Franse (of ook Engelse) commentaar. Alleen maakt de typisch Franse retorische stijl het soms ongemakkelijk om tussen de argumenten voor Hegels standpunten het zinvolle van het minder zinvolle te onderscheiden.

Lu DE VOS

Dermot MORAN, *Edmund Husserl. Founder of Phenomenology* (Key Contemporary Thinkers). Cambridge, Polity Press, 2005. 22,8 x 15, XIII-297 p., € 20,83, £ 25,99, \$ 24,95 (Pb.), £ 55,-, \$ 59,95 (Hb.).

The endeavor to introduce Edmund Husserl's *Phenomenology* to contemporary readers may not be a novel one. In fact, one may believe that this task has been already accomplished in an exhaustive manner, not only by contemporary commentators but also by Husserl himself, who, during his life, published mostly introductions to his *Phenomenology*. However, one should turn to *Edmund Husserl: Founder of Phenomenology* with the expectation of finding this introductory task executed with scholarly brio and elegance. Moran has put together a comprehensive — but not tiresome — presentation of Husserl, boasting a vast and updated array of sources deftly employed in exploring the thought and the person behind *Phenomenology*. More specifically, Moran is concerned with revisiting a figure and a project to which post-Heideggerian criticism has not done enough justice. Moran is of the opinion that Husserl can still offer much to researchers both in the Continental and in the Analytic camps, notwithstanding the simplifying characterization of his philosophy as 'metaphysics of presence.'

To this avail, Moran commands Husserl's *oeuvre* convincingly, using archival material, published *Nachlass*, and epistolary sources for the sake of making the reader well acquainted with this "man of infinite tasks." One will not find here a languid

repetition of famous passages and formulas, but rather an intelligent, systematic recast of Husserl's thought, exhibiting many a precious jewel not found in the more popular, translated works. Moran also does the reader a favor by presenting Husserl in relation to his contemporaries and his followers, as well as in dialogue with our contemporaries, for whom Husserlian Phenomenology still has much to offer.

The text has a number of layers that structurally work neatly enough. In the first of seven chapters we are presented with a *vita* of Husserl, followed by a first, general presentation of the founder's conception of philosophy — a presentation that has the benefit of introducing key definitions and strategies. The next two full chapters present the first two great works of Husserl — the *Philosophy of Arithmetic* (1891) and the *Logical Investigations* (1900-1901). Both texts are dealt with sufficient breath so as to give the reader a feel for the problems and the groundbreaking solutions that Husserl proposes therein. In themselves, too, these chapters are good companions for an initial reading of these demanding works. Soon after these introductory textual analyses are in place, Moran switches gears and presents us with a thematic, superb discussion of Husserl's Eidetic Phenomenology and of Husserl's turn to Transcendental Idealism. In the opinion of this reader, this expository switch from texts to themes works quite nicely, especially since a summary of *Ideas I* alone would not have been sufficient to understand the motives, comprehending a new model of time-consciousness and a new theory of intuitional presentification, which led Husserl in the first decade of the 20th C. to reformulate Phenomenology as Transcendental philosophy. The final chapter in Moran's text dwells extensively on the problems of subjectivity and intersubjectivity, which are the part and parcel of Transcendental Phenomenology.

The book ends by offering both an appraisal and a critique of Husserl, together with an acknowledgement of his legacy in contemporary Phenomenology. This short, critical section is a rather curious one, given Moran's otherwise supportive and enthusiastic stance throughout the text to Husserl's turn to Transcendental Idealism. Pertinent objections to Husserl's conception of philosophy are recapitulated, and these criticisms are both fair and helpful, but they also cast long shadows on Husserl's idealist project. Fortunately, though, Moran's straightforward telling of the story of Husserl's thought, both early and late, invites the reader to profit from the founder's rich insights and methodical descriptions without them being made redundant by metaphysical discrepancies.

Javier CARREÑO

Ruud WELTEN, *Zinvol geweld*. Sartre, Camus en Merleau-Ponty over terreur en terrorisme. Kampen, Uitgeverij Klement, 2006, 22 x 14, 176 p., € 18,95.

Temidden van alle publicaties over geweld is er nu één verschenen die de lezer doet opkijken. De titel provoceert reeds, de afbeelding van een sluipschutter op de voor-