

1. Record Nr.	UNINA9910820466603321
Autore	Rosenthal Sandra B
Titolo	Pragmatism and phenomenology : a philosophic encounter // by Sandra B. Rosenthal & Patrick L. Bourgeois
Pubbl/distr/stampa	Amsterdam, : Grner, 1980
ISBN	1-283-90338-5 90-272-7260-3
Descrizione fisica	1 online resource (207 p.)
Altri autori (Persone)	BourgeoisPatrick L
Disciplina	142.7
Soggetti	Pragmatism Phenomenology Experience A priori
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	PRAGMATISM AND PHENOMENOLOGY: A PHILOSOPHIC ENCOUNTER; Title page; ACKNOWLEDGMENTS; TABLE OF CONTENTS; INTRODUCTION; BOOK I. AMERICAN PRAGMATISM; CHAPTER I. BASIC ORIENTATIONS OF PRAGMATISM; A. INTRODUCTION; 1. The need for dialogue; 2. The classical pragmatists; 3. Towards philosophic encounter; B. THE REACTION AGAINST ESTABLISHED TRENDS; 1. The significance of the Principles; 2. Empiricism and empirical psychology; 3. Beyond ""dualism or reductionism""; 4. The rejection of the spectator; C. METHOD; 1. The significance of scientific method; 2. Scientific method and lived experience 3. A look at terminology 4. Beyond ""realism or idealism""; 5. Scientific method and philosophy; D. EXPERIENCE; 1. Converging aspects; 2. A fundamental difference; CHAPTER II. THE CONTENT OF EXPERIENCE; A. GENERAL CONTEXT; B. SENSATION AND PERCEPTION; 1. Convergent perspectives; 2. Belief, doubt and ""felt datum""; 3. Behavior and the perceived world; 4. Temporality; 5. Beyond ""realism, idealism, or phenomenalism""; C. SENSATION, PERCEPTION AND IMMEDIACY; 1. A methodological difference; 2. Pre-analytic and post-analytic data; 3. Experience and its conten; 4. Beyond assimilation

D. THE POSITIVIST ALTERNATIVE CHAPTER III. THE A PRIORI; A. PRAGMATISM AND THE TESTABLE A PRIORI; 1. FROM JAMES TO LEWIS; B. BEYOND RATIONALISM AND EMPIRICISM; 1. The diversity of "empiricisms"; 2. A unique "empiricism"; 3. James and Lewis - another perspective; 4. Dewey - a related problem; 5. Dewey and Lewis - an alternative synthesis; 6. The "pragmatic a priori"; C. THE A PRIORI AND OBJECTIVITY; 1. The a priori and lived experience; 2. A triadic relationship; 3. Appearance and object; 4. The unifying factor; 5. A structural reciprocity; 6. The inadequacy of reductive analyses D. THE A PRIORI AND ANALYTICITY 1. From synthetic to analytic; 2. The role of creativity; E. THE EXISTENTIAL A PRIORI; 1. A terminological problem; 2. Fundamental issues; F. THE A PRIORI AND THE INDEPENDENTLY REAL; 1. The "pragmatic a priori" - a second coerciveness; 2. The Kantian interpretation; 3. The coerciveness of the independent; 4. The path to metaphysics; CHAPTER IV. THE DRIVE TOWARDS METAPHYSICS; A. THE POINT OF DEPARTURE; 1. Metaphysics as description; 2. Descriptive vs. oracular metaphysics; 3. The unique pragmatic path; 4. The three-fold distinction B. PEIRCE'S PHENOMENOLOGY - THE ANTI-PHENOMENOLOGICAL TWIST 1. The function of the phaneron; 2. The nature of the metaphysical categories; 3. An attempt at the impossible*; C. TOWARDS A DISTINCTIVE METAPHYSICS OF PRAGMATISM; 1. The pervasive features of the independently real; 2. Pragmatism and "process realism"; 3. A reciprocal unity; BOOK II. PHENOMENOLOGY; CHAPTER I. BASIC ORIENTATION INTO PHENOMENOLOGY; A. INTRODUCTION; B. REACTIONS AGAINST ESTABLISHED TRENDS; 1. Husserl's rejection of psychologism and naturalism; 2. Merleau-Ponty: Reactions against certain trends 3. Naturalism and reductionism

Sommario/riassunto

In the philosophic world today, pragmatism and phenomenology can be found standing at a crossroad. Though each has arrived there via divergent paths and for very different reasons, the direction that each takes in the future may be significantly influenced by the suggestions the other has to offer. The intention of this book is to parallel the two positions in such a way that basic points of convergence and divergence are noted and accounted for in terms of their systematic significance. Each position is presented in such a manner that philosophers engrossed in one movement can enter into the