

PHILOSOPHISCHES SEMINAR

DER GEORG-AUGUST-UNIVERSITÄT GÖTTINGEN

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G A S T V O R T R A G

im Rahmen des Oberseminars von Prof. Beyer

**Donnerstag, den 16.05.2019
16 Uhr c.t.**

**Prof. Dr. Jason Bell
(New Brunswick)**

Raum PH 0.133

spricht über das Thema:

„Husserl’s Pragmatism“

Hierzu ergeht herzliche Einladung an alle Interessierten.

Prof. Dr. Holmer Steinfath, Direktor des Philosophischen Seminars

Abstract:

Edmund Husserl is well-known as the principal founder of the phenomenological movement. But is he a founding pragmatist, too?

This talk suggests several reasons to think so. Husserl was, from early in his career, a careful and appreciative reader of all three major figures of the first generation of American pragmatism: Peirce, Royce, and James (and sometimes a critical reader, as in the case of James - a criticism which helps to point out a controversy that raged within pragmatism itself: between what Rescher has termed Peirce’s and Royce’s pragmatic objectivism, and James’ subjectivism - with Husserl siding with the objectivists, and Royce siding with Husserl). Strangely, despite the monumental importance of the pragmatic and phenomenological traditions, this set of relations has not yet been thoroughly mapped. And here we also consider that the pragmatists were phenomenologists, working on a similar arc that included figures known to both traditions, such as Kant, Hegel, Lotze, Hume, and Mill. The basic historical problem: how could the idealists Kant and Hegel fit together with the empiricists Hume and Mill? Pragmatism and phenomenology sought for a third way, and this seeking continues to exert a profound influence on philosophy today, as it considers the reciprocal relation between what is constructed and what is given. Then we will consider some key points within this “third way” shared by pragmatism and phenomenology: beginning with Edith Stein’s thesis that Royce and Husserl co-discovered the centrality of empathy (Einfühlung) for modern epistemology; the concept of intersubjective interpretation in quest of the “same” meant objectivities; the insistence upon two modes of logic, the pure and the empirical, against attempts by earlier idealism and empiricism to reduce to the one or the other, respectively; the meaning of error as marking the partial possession and the partial absence of the meant; the study of the meaningful intention to know before knowledge is gained; and the notion of frustration and fulfilment in the quest for knowledge. Finally, we will consider the special role played by Georg-August-Universität in this dialogue between pragmatism and phenomenology, given that Husserl, Royce, and Lotze were all scholarly residents there.