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NATURALIZING PHENOMENOLOGY
ISSUES IN CONTEMPORARY PHENOMENOLOGY
AND COGNITIVE SCIENCE
EDITED BY
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The ambition of this book is to shed new light on the relations between phenomenology of a Husserlian kind or origin and the contemporary efforts toward a scientific theory of cognition, with its complex structure comprising various disciplines, different levels of explanation, and conflicting hypotheses.

The project of a science of cognitive phenomena did not reach full maturity until the middle of the twentieth century, even though its roots go as far back as the emergence of rational knowledge, and several of its component disciplines severed their ties with philosophy or embraced the experimental method at the dawn of the nineteenth century (or even at the end of the eighteenth). It has become commonplace to refer to this shift as the emergence of a Cognitive Revolution that has also revived many fundamental issues of Husserlian phenomenology. The contributions in this volume should first and foremost be understood as attempts to contribute further to these developments.

Accordingly, the book's primary goal is not to engage in a new exegesis of Husserl's writings, although it certainly does not dismiss the importance of interpretive and critical work. It is rather to assess the extent to which the sort of phenomenological investigation he initiated can favor the construction of a scientific theory of cognition and, more particularly, contribute to progress in specific contemporary theories, by complementing them in some crucial aspects and calling them into question in others.

It is clear, however, that Husserlian phenomenology cannot become instrumental for the development of contemporary cognitive science without undergoing substantial transformations itself. Therefore, this book will also be centrally concerned with the reorientation of Husserlian phenomenology. To what extent, for instance, do recent contributions in cognitive neuroscience, as well as in physico-mathematical and computational modeling of perception, throw new light on the most general assumptions underlying this phenomenology and possibly modify them in a radical way?

There is an unavoidable reciprocal movement between the attempt to re-