

Andrii Vakhtel

**The article by Aaron Gurwitsch “*On the Intentionality of Consciousness*”:
Theoretical context and language peculiarities**

A. Vakhtel’s article is a foreword to the translation of A. Gurwitsch’s essay entitled “*On the Intentionality of Consciousness*” that was initially published in 1940 in the collection of articles called *Philosophical Essays in Memory of Edmund Husserl*. In his essay, A. Gurwitsch analyzes the notion of intentionality chiefly on the basis of Husserl’s noesis-noema doctrine and Hume’s theory of perception. The main questions the author of essay seeks to answer are the following: Can we make a clear statement of the intrinsic identity, and, if yes, how can identical object exist for consciousness whose life consists in perpetual variations? According to A. Gurwitsch, these problems can be resolved only by means of the notion of intentionality, which implies the correlation between temporality and identity. The life and oeuvre of A. Gurwitsch, as well as the main prerequisites of the essay appearance are described in the beginning of the A. Vakhtel’s foreword. The review is also dedicated to nuances of the translated work and, to a certain extent, of the English-speaking philosophical tradition in general, with respect to the difficulties and suggestions in the translation of some key notions of epistemology.

Keywords: Aron Gurwitsch, phenomenology, intentionality, consciousness, awareness, mind, psyche, impression, sensation, mental process, experience

Taras Fostyak

**Criticism of empirical epistemology and principles of interpretation in the article
“*Sensation and Thought*” by R.G. Collingwood**

The article “*Sensation and Thought*” by R.G. Collingwood, a prominent British philosopher of the 20th century, is an original effort to criticize grounds of empirical epistemology. Collingwood’s investigation field contains basic notions used by empiricism to solve the problem of relation between sensation and thought, such as: “sense-data”, “universals”, “immediacy”, “mediation”, “interpretation”. Collingwood points out the inconsistency of both sensationalism and intellectualism that absolutize one of the elements of knowledge (sense or intellect), and demonstrates the futility of empiricist approach that combines both of the mentioned doctrines. To avoid defects and distortions of empiricist approach, Collingwood proposes to reject the so called faculty-psychology that differentiates between the sensuous and intellectual components in the cognition. For a description of the authentic nature of knowledge, he uses categories of immediacy and mediation that express correlative aspects of knowledge and emphasize its oneness.

Keywords: knowledge, sensation, sense-data, thought, interpretation, immediacy, mediation, empiricism

Andrii Leonov

David Chalmers' zombie argument: the introduction paper of the translator

The author of the paper considers the main notions which are met in the translated excerpt *Argument 1: The logical possibility of zombies* from “*The Conscious Mind*” (1996), such as *mind, perceiving, be awake, there is nothing it is like to be a zombie, supervenience, conceivability, completed physics*. Here the author explains in brief the very meaning of the analyzed notions, makes the justification of why he has translated them this way and not another. Also, the author makes a comparative analysis of his translation's version of the notions mentioned above with the Ukrainian as well as Russian translational traditions.

Keywords: mind, perceiving, be awake, there is nothing it is like to be a zombie, supervenience, conceivability, completed physics

Maria Kultaieva

The difficulties produced through terminology translation in philosophy: violence of linguistics, manic syndrome of precision, freedom ecstasy in subjective hermeneutics and its cultural and historical bounds

The article regards some difficulties accompanying hermeneutical export from German philosophical tradition into Ukrainian cultural space. The concepts *life world* and *co-world* as a shared one (*Lebenswelt* und *Mitwelt*) are analyzed as well as the possibilities of their translation into Ukrainian as related word compounds used in languages with a developed case system. The linguistic obligation makes bounds for translation through the grammatical and lexicological rules of the original text and their compatibilities with the language of translations. The consensual base which is necessary for the coexisting of the original version and its translations is constituted by methodology of the general linguistics that opens the perspective for the intercultural communication in philosophy.

Keywords: philosophical terminology, methodology, translation, German language, linguistic claim, compound nouns, relation, genitive case, compatibility, intercultural communication

Vakhtang Kebuladze

“Lebenswelt” by Husserl and “Dasein” by Heidegger: problems of translation

In the first part of the article the author substantiates translation of one of the basic notions of phenomenologic philosophy of Edmund Husserl «*Lebenswelt*» (lifeworld) by Ukrainian neologism «життєсвіт». In so doing the author responds to criticism of such a decision and points to erroneous and awkwardness of this term translation from nonadequate Russian translation using a word group «життєвий світ».

The second part of the article deals with difficulties in translation of the central term of fundamental ontology by Martin Heidegger «*Dasein*». Resting on the tradition of this term translation into English, Russian and Ukrainian, the author proposes either to leave the German word «*Dasein*» in Ukrainian texts or translate it as «ось-буття».

Keywords: being, Dasein, ecstaticity, intersubjectivity, Lebenswelt, presence, spatiality, temporality