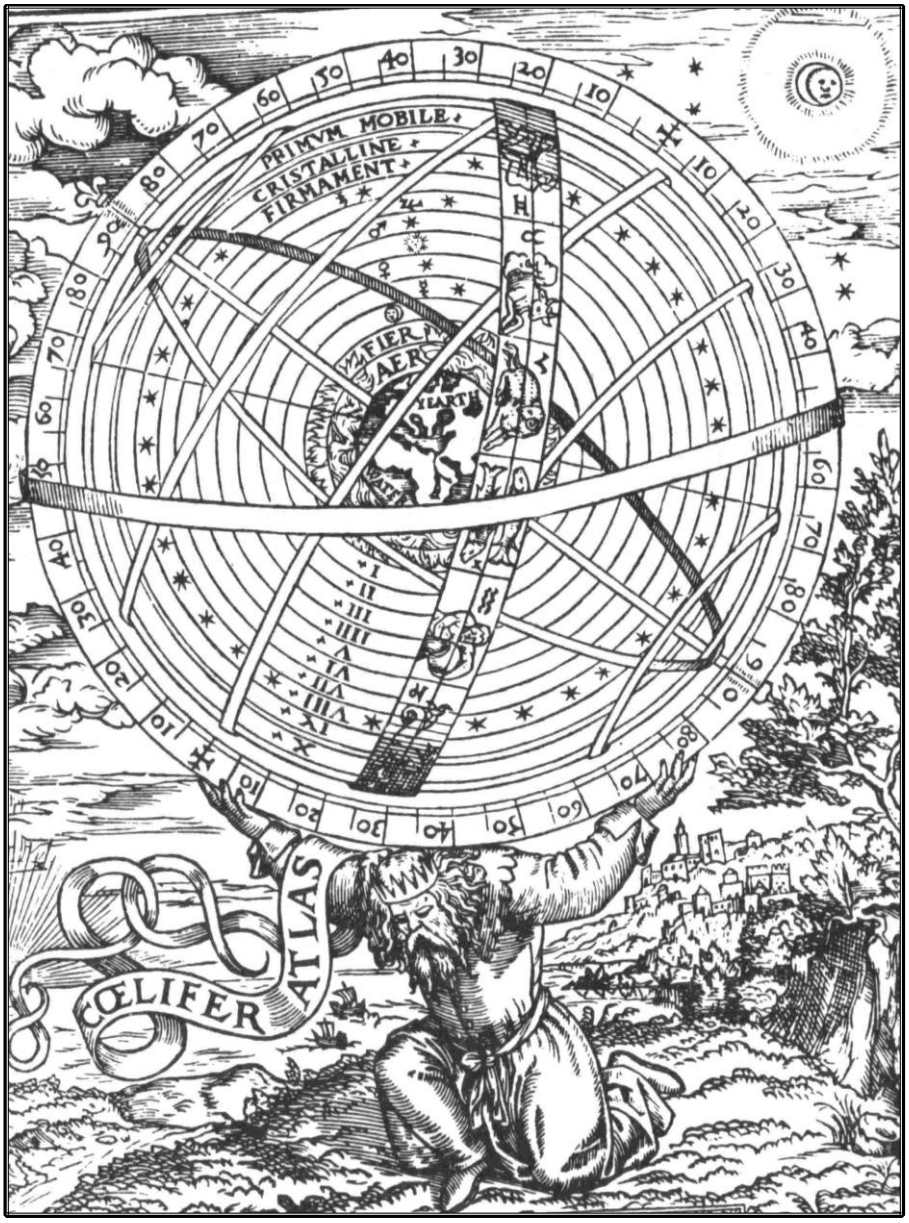
Das Sein der Welt.

Husserl and Heidegger on the Concept of World



Thesis Philosophy of Humanities
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Introduction

> "Von vornherein lebt der Phänomenologe in der Paradoxie, das Selbstverständliche als fraglich, als rätselhaft ansehen zu müssen und hinfort kein anderes wissenschaftliches Thema haben zu können als dieses: die universale Selbstverständlichkeit des Seins der Welt – für ihn das größte aller Rätsel- in eine Verständlichkeit zu verwandeln."[1] (Edmund Husserl, 1936)

Starting with the publication of the first volume of the *Logische Untersuchungen* in 1900, Edmund Husserl (1859-1938) set off on a course that would radically alter European philosophy. Over the course of the following decades, Husserl further developed his phenomenological method as the study of the structures of consciousness, which he intended not just to serve as the metaphysical foundation of philosophy, but of all the sciences. Central to Husserl's method is the phenomenological reduction or *épochè,* through which the phenomenologist shakes off the uncritical modes in which we normally view and describe the world in the *natürliche Einstellung*. After turning off the traditional modes of viewing things, the phenomenologist is able to adopt the *phänomenologische Einstellung*, allowing him or her to study things as they present themselves in consciousness, without preconceptions and presuppositions.[2] For Husserl, the execution of the *épochè* problematizes the way in which we think of and relate to the world in the natural attitude, which he calls "*das natürliche Weltbegriff."*[3] The search for a more authentic concept of world would remain a central theme for Husserl and many of the phenomenologists following in his footsteps.

One of these phenomenologists was Husserl's assistant Martin Heidegger (1889-1976). Although Heidegger worked with Husserl as his assistant, he soon started to develop phenomenology in very novel directions. In his first major work *Sein und Zeit* (henceforth; *SuZ*), published in 1927, Heidegger accuses the tradition of Western philosophy of having lost touch with the question of Being, an accusation which also applies to the phenomenology of Husserl. Instead of studying consciousness in Husserlian terms, Heidegger analyzes human existence or *Dasein* as being within an always and already pre-given world; a phenomenon he calls *In-der-Welt-Sein.*[4] Husserl was critical of Heidegger's

[1] Husserl, Edmund. *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie: Eine Einleitung in die phänomenologische Philosophie,* (Tübingen: Max Niemeyer Verlag, 2012), 183-184.
[2] Husserl, Edmund. *Ideen zu einer reinen Phänomenologie und phänomenologische Philosophie.* (Tübingen: Max Niemeyer Verlag, 2002), 59-60.
[3] Husserl, Edmund. *Grundprobleme der Phänomenologie 1910/11*. (Den Haag: Martinus Nijhof, 1977), 35.
[4] Heidegger, Martin. *Sein und Zeit.* (Tübingen: Max Niemeyer Verlag, 2006), 52-54.

work, claiming that it was philosophical anthropology, not phenomenology.[5] He even went as far as to refer to his former assistant as his philosophical antipode.[6]

Despite the fact that Heidegger studied phenomenology under Husserl, very few studies have compared the work of both thinkers. This situation has only recently started to change. In 2012 the *Heidegger Jahrbuch* dedicated an issue on the relationship between Husserl and Heidegger,[7] and the Heidegger Forum published a volume of comparative studies in 2010.[8] Even so, in these publications the concept of world has all but been ignored. That such a comparative study on the concept of world has not been written yet is especially surprising, considering that Husserl's concept of world has exerted tremendous influence on many of the twentieth century's most influential philosophers, including Jean Paul Sartre, Maurice Merleau-Ponty, Jacques Derrida, Hannah Arendt, and Hans-Georg Gadamer. The fact that this influence is often mediated through the work of Heidegger makes the need for a comparative study of the concept of world in Husserl and Heidegger all the more pressing.

Husserl reworked his concept of world in his last major work, *Die Krisis der europäischen Wissenschaften* (henceforth; *Krisis*). It is in *Krisis* that he introduces his concept of the *Lebenswelt* as the ontological horizon within which human life takes place, and which is shaped through human activity. Husserl claims that the worldview of the natural sciences and their tendency to objectify all the constituent parts of the *Lebenswelt* into a coherent system have become the almost exclusive mode of relating to the *Lebenswelt*. As a result, Western society threatens to lose touch with life's most pressing questions; those pertaining to the meaning or meaninglessness of human existence.[9] Husserl believes his phenomenology can provide the method for reflecting on the *Lebenswelt*, helping to gain a more authentic understanding of human existence, and in this way to alleviate the crisis caused by the worldview of the modern sciences. Ironically, although the third part of *Krisis* containing Husserl's treatment of the *Lebenswelt* was not published during Husserl's lifetime, it is widely considered to be Husserl's most influential concept.[10]

There is contention among Husserl scholars whether or not *Krisis* and the *Lebenswelt* constitute a shift in Husserl's philosophy. David Carr claims that the *Krisis* must indeed be seen as a

[5] Crowell, Steven Galt. Does the Husserl/Heidegger Feud Rest on a Mistake? An Essay on Psychological and Transcendental Phenomenology. *Husserl Studies,* Vol. 18, No. 2 (2002), 125.
[6] Spiegelberg, Herbert. *The Phenomenological Movement: A Historical Introduction* (Vol. I). (New York: Springer, 1960), 228-230.
[7] Bernet, Rudolf, Denker, Alfred, and Zaborowski, Holger (eds.). *Heidegger Jahrbuch 6. Heidegger und Husserl* (Freiburg and München: Verlag Karl Alber, 2012).
[8] Rese, Frederik (ed.). *Heidegger und Husserl im Vergleich*. (Frankfurt am Main: Vittorio Klostermann, 2010).
[9] Husserl, *Krisis,* 6.
[10] Janssen, Paul. *Geschichte und Lebenswelt. Ein Beitrag zur Diskussion von Husserls Spätwerk*. (Den Haag: Martinus Nijhoff, 1970).

new turn in Husserl's thought, as it introduces some novel concepts to his phenomenology.[11] More recent scholarship has tried to downplay this novelty. Dagfinn Føllesdal for example has gone to great lengths to show how the *Lebenswelt* ties in with philosophical questions with which Husserl had concerned himself for over thirty years.[12] David Woodruff Smith likewise stresses the continuity in Husserl's thought, and the intricate way in which various aspects of it link together.[13] What most of these studies have in common is that they take Husserl's philosophy as a complete system, within which they then situate the *Lebenswelt*. Although such approaches are legitimate and can be insightful, they tend to downplay the constant developments in Husserl's philosophy. Husserl always considered himself as an eternal beginner (*ewige Anfänger),* constantly reworking his positions while at the same time looking for ways to expand his phenomenology.[14] Nowhere is Husserl's constant commitment to rethink his philosophy more apparent than in his concept of world. It is the development of the concept of world that I will trace in this paper. As this investigation will show, Husserl's concept of world changed considerably, from being a relatively unimportant and seemingly self-evident concept, to becoming the central concern of his later phenomenology, culminating with the introduction of the *Lebenswelt*.

The concept of world has been largely ignored in the study of the history of phenomenology in general. Sean Gaston's book *The Concept of World from Kant to Derrida* is one of the few interpretive studies to have come out on this topic in recent years. Although it includes chapters on Husserl and Heidegger, Gaston's work does not analyze the mutual influences between Husserl and Heidegger in great detail.[15] Nonetheless, Gaston's work may contribute to a resurgence of interest in the concept of world in the study of phenomenology. Such an increased discussion of the concept of world in phenomenology is much warranted, since it is perhaps the single most influential concept of phenomenology. Ever since the pioneering work of Husserl, phenomenological approaches to the concept of world have inspired research in such diverse field as sociology, architecture, history, and psychology.[16]

Needless to say, the concept of world is highly complicated and multi-layered, and untangling and unraveling the various layers in the work of Husserl and Heidegger will prove challenging. On the most general level, we may consider the world as physical reality, encompassing the totality of things

[11] Carr, David. *Interpreting Husserl.* (The Hague: Martinus Nijhoff Publishers, 1987), 232-34.
[12] Føllesdal, Dagfinn. The Lebenswelt in Husserl. *Language, knowledge, and intentionality. Acta Philosophica Fennica,* Vol. 49 (1990), 123-134.
[13] Smith, David Woodruff. *Husserl.* (London and New York: Routledge, 2007), 33-38.
[14] Safranski, Rüdiger. *Ein Meister aus Deutschland. Heidegger und seine Zeit.* (Frankfurt a.M.; Fischer Taschenbuch, 2001), 91-92.
[15] Gaston, Sean. *The Concept of World from Kant to Derrida*. (London: Rowman & Littlefield Group, 2013).
[16] See, for example: Seaman, David, and Mugerauer, Robert (eds.). *Dwelling, Place and Environment: Towards a Phenomenology of Person and World.* (Dordrecht: Martinus Nijhoff, 1985).

that exist. In a limited sense, this includes the world in which we live our daily lives. Both Husserl and Heidegger challenge the unquestioning relation we have to this world, and examine the ways in which we build our conception of this world. Our conception of the world is thoroughly informed by metaphysics and the natural sciences. As a result, challenging the traditional conception of the world for Husserl and Heidegger automatically entails a critique and rethinking of traditional metaphysics and the natural sciences. For both philosophers, this critique also calls for the search for new foundations. In their search, both Husserl and Heidegger take their starting point in the subject and experience, albeit with radically transformed concepts of subject. The turn to the subject raises the question how we, as beings *in* the world, can gain a viewpoint from which to consider the world *as a whole*.[17] Additionally, we may ask how the world is created by and for the subject, which touches on concepts such as consciousness, perception, and world constitution. These concepts in turn are related to questions about subjectivity and objectivity, and the possibility of knowledge of the objective world and the objects in it. Questions about the world can also be extended to see how individual worlds are influenced by other subjects, and the intersubjective character of the world that we share with other subjects. Finally, we can consider the world as the ontological foundation within which human life takes place and to which all human acts relate. As we will see, all these different layers of the concept of world are intricately related and are difficult to untangle, often for the authors themselves as well.

In my treatment I will focus primarily on the concept of object and its relation to the concept of world in Husserl and Heidegger. Such a restriction is necessary, since a full discussion of the concept of world goes well beyond the scope of my present investigation. Several reasons make the concept of object an excellent starting point from which to analyze the concept of world in both thinkers. First of all, Husserl considered phenomenology as the study of objects as they are in themselves; i.e., as they present themselves in consciousness. With his concept of object Husserl breaks with traditional metaphysics, which has great implications for his concept of world. Secondly, Heidegger adopts Husserl's adage "auf die 'Sachen Selbst' zurückgehen" in SuZ as fundamental to the phenomenological method, and likewise turns his analysis of the concept of object into a critique of traditional metaphysics.[18] However, Heidegger's approach is quite different from that of Husserl, and his critique also implicates the work of Husserl, making it one of the central points on which the two differ. Finally, for both Husserl as well as Heidegger, the analysis of the concept of object has great implications for their concept of subject, and the relation between subject and object. In turn, the concepts of object, subject, and how the two relate brings both thinkers to reflect on the concept of world.

My paper will have the following structure. In the first chapter I will give an overview of

[17] Gaston, *The Concept of World,* ix.
[18] Heidegger, *SuZ,* §7.

Husserl's early phenomenology, focusing on the second volume of the *Logische Untersuchungen* and the first volume of *Ideen zu einer reinen Phänomnologie und phänomenologische Philosophie*. Central to my discussion will be Husserl's conception of consciousness as intentionality, and his concept of object. As we will see, Husserl believes that consciousness is always consciousness of *something*. For Husserl, this means that consciousness is always in an intentional relation to objects in a world. I will also discuss the *épochè* as Husserl's method for studying intentional consciousness. Husserl's *épochè* aims at nothing less than turning off our natural attitude to the world. As such, one of the explicit aims of the *épochè* is to problematize the concept of world of the natural sciences.

In the second chapter, I will discuss Heidegger's analysis of object and world in *SuZ*. Contrary to Husserl, Heidegger's analysis of *Dasein* is not aimed at understanding how we reflect rationally on objects. One of the central characteristics of *Dasein* is to always and already have a world, within which it can encounter things. Heidegger's analysis focusses on the ontological preconditions of the ways in which Dasein relates to the objects in its world, in order to come to a better understanding of being. In his analysis, Heidegger privileges Dasein's pre-reflective relations to objects over the way they show themselves in theoretical reflection. As such, Heidegger's analysis goes against the rationalism of the western metaphysical tradition and the natural sciences, including the phenomenology of Husserl.

In the final chapter, I will look at the late phenomenology of Husserl and his concept of the *Lebenswelt.* In order to find more secure foundations for his phenomenology than his transcendental subject would allow, Husserl introduces the concept of *Lebenswelt* to analyze the ontological structures of the world within which we live. The introduction of the *Lebenswelt* shows the increased sophistication with which Husserl came to reflect on the concept of world in his later philosophy. Ironically, it also moves Husserl's philosophy into the direction of the Heidegger's analysis of *Dasein,* of which he had such misgivings. As I will argue, the reason for the shift in Husserl's conception of world is intrinsic to the project of phenomenology as both Husserl and Heidegger understand it. I hope my investigation will help show the importance of the concept of world to phenomenology and philosophy. As the critical and unbiased examination of phenomena, phenomenology cannot pass over the source of all phenomena; the world itself.

Chapter I: The Early Phenomenology of Husserl

I.1 Life and Times of Husserl

Before we discus Husserl's phenomenology, we do well to situate his work in the intellectual currents of his time. Following the work of Immanuel Kant (1724-1804), German academic philosophy blossomed during the opening decades of the eighteenth century in a movement known as German Idealism. However, following Hegel's death in 1831, the methods of idealist philosophy and speculative idealism in particular were highly criticized, leading to its near demise midcentury.[19] The stagnation of academic philosophy stood in great contrast with the progress of the empirically operating natural sciences. Physics, chemistry, and biology were making great advancements, rapidly transforming society and intellectual life in Germany. By the 1850's, the natural sciences had managed to instill an ever-growing believe in progress and the ability of mankind to shape its world.[20] The success of the natural sciences led to a serious crisis for academic philosophy; what role could philosophy possibly fulfill in our understanding of the world, now that the methods of Idealist philosophy had been discredited, and the empirical sciences were rapidly conquering the world?[21]

By the 1860's, a growing number of German philosophers believed the answer to lay in formulating an epistemology based on the work of Kant. These so-called neo-Kantians believed philosophy could provide the empirical sciences with a theory of knowledge or *Erkenntnislehre,* examining their methods and presuppositions.[22] The works of the neo-Kantians saw direct application in one of the greatest intellectual controversies of nineteenth century Europe, the so-called 'materialism controversy'. The central question of the controversy is whether the natural sciences inevitably lead to materialism, as some materialists claimed it did. The neo-Kantians were effective in blocking the materialist advance by pointing at the dogmatic and naïve way in which the materialists posited the existence of physical reality. Additionally, the neo-Kantians pointed at the divide between consciousness and matter, which they claimed the materialists would never be able to overcome.[23]

Partly due to their success in combatting the materialists, the neo-Kantianism were successful

[19] Gregory, Frederick. *Scientific Materialism in Nineteenth Century Germany*. (Dordrecht and Boston: D. Reidel Publishing Company, 1977), 9.
[20] Ibidem, 2.
[21] Beiser, Frederick Charles. *The Genesis of Neo-Kantianism, 1796-1880.* (Oxford: Oxford University Press, 2014), 6.
[22] Ibidem.
[23] Ibidem, 6-7.

in securing the position of philosophy among the sciences. Over the following decades, neo-Kantianism grew out to become the dominant philosophical current in German universities; a position it would retain until the outbreak of the First World War. By the 1880's, the neo-Kantian movement had condensed in three influential schools; the Marburg School under the leadership of Hermann Cohen, the Southwestern School of which Wilhelm Windelband and Heinrich Rickert were the most notable exponents, and the neo-Frisian School in Göttingen led by Leonard Nelson.[24] In the neo-Kantian schools, the original conception of philosophy as epistemology was gradually expanded to also include ethics, aesthetics, and political philosophy.[25]

It was in these times of great scientific progress that Husserl was born in 1838 in Prossnitz, Austria-Hungary, son to a family of converted Jews. At the age of nine he was sent to school in Vienna, and completed his high school education in Olmütz in 1876. Upon his graduation Husserl moved to Leipzig to study mathematics, astronomy, and physics. It was during his years in Leipzig that he became acquainted with the work of Franz Brentano, who would come to play a central role in his philosophical development.[26] Over the following years, Husserl would combine the study of mathematics with philosophy, first in Berlin, and later in Vienna, where he obtained his doctorate in pure mathematics in 1882. He subsequently went to Berlin to work as the assistant of Karl Weierstrass, at the time one of Germany's most renowned mathematicians. Although he was working as a mathematician, Husserl remained fascinated by philosophical questions. His interest would be reignited after moving back to Vienna, where he attended the lectures of Brentano between 1884 and 1886. Brentano introduced him to the works of David Hume and his own work on intentionality. Over the following years, these influences would play a pivotal role in the development of Husserl's phenomenology.[27]

By the 1880's, Husserl had become a respected member of the vibrant Germanophone academic- and scientific community. Many of the people Husserl now worked with were concerned with the methods and scope of their relatively new disciplines. Men like Hermann von Helmholtz in physiology, Wilhelm Wundt in experimental psychology, Weierstrass in mathematics, and Brentano in psychology, all attempted to formulate the epistemological and methodological foundations of their respective disciplines, with the aim of establishing them as strict, rigorous sciences.[28] As we will see shortly, Husserl's work would also be strongly motivated by a search for foundations. The central aim of his phenomenology would be to provide philosophy with the method that would allow it to be a

[24] Ibidem, 1-2.
[25] Ibidem, 9.
[26] Smith, *Husserl,* 15.
[27] Ibidem, 16.
[28] Ibidem, 10-11.

strict and rigorous science.[29]

Husserl started working on his *Habilitationsschrift* in Vienna, but after Brentano was forced to resign his professorship, Husserl moved to Halle to work under Brentano's former student Carl Stumpf (1848-1936). He completed his *Habilitationsschrift* in 1887.[30] Over the following decade and a half, Husserl continued to work on logic and intentionality, which would eventually evolve into phenomenology. He published his first book in 1891, titled *Philosophie der Arithmetik. Psychologische und logische Untersuchungen.* The book failed to make a great impression, and received sharp criticisms from Gottlob Frege (1848-1925). Frege charged Husserl's work with psychologism by reducing logics and mathematics to psychological acts. The planned second part of *Philosophie der Arithmetik* would never be published. Instead, Husserl took Frege's criticisms to heart, and spend the following decade refining his positions and writing the work that would mean his breakthrough as a philosopher; the *Logische Untersuchungen* (henceforth: *LU*).[31]

I. 2 Consciousness as Intentionality

The *LU* were published in two volumes in 1900 and 1901. In the first volume, titled *Prolegomena zur reinen Logik,* Husserl claims that logic is a practical-normative discipline or *Kunstlehre* that should evaluate the methods of the sciences, and the conditions under which these can be employed successfully. As such, logic should serve as the *Wissenschaftslehre* of the individual scientific disciplines.[32] Husserl believes that the logic of his time had been led astray by psychologism; the view that logic can be reduced to psychology. Husserl spends the larger part of the *Prolegomena* refuting psychologism, before elaborating on his own proposal for a pure logic in the final chapter.[33] Although the first volume of the *LU* was highly influential in debates on psychologism, it is the second volume *Untersuchungen zur Phänomenologie und Theorie der Erkenntnis* that has had the more lasting influence. It is in the second volume that Husserl first expounds his phenomenological method as the study of consciousness. According to Husserl, all scientific knowledge is formulated in propositions, which are expressed in language.[34] Even though these propositions follow the rules of logic, the validity of which do not depend on human thought, they are also the result of mental acts or *Akte*. Therefore, Husserl claims that the study of these mental acts should be an essential part of any *Wissenschaftslehre*.

[29] Husserl, *Ideen I*, 1-6.
[30] Smith, *Husserl*, 16.
[31] Ibidem, 18.
[32] Husserl, Edmund. *Die Logische Untersuchungen.* (Hamburg: Felix Meiner Verlag, 2009), Vol. I, 25-37.
[33] Ibidem, 230-258.
[34] Husserl, *LU Vol. II,* 8.

Considering the fact that Husserl refuted psychologism in the previous volume, it may appear strange that Husserl attributes such a central role to the study of consciousness. However, Husserl's conception of consciousness differs strongly from traditional conceptions.

Husserl starts his analysis of consciousness by examining the traditional distinction between the object that appears in consciousness, which is typically thought of as belonging to the domain of physics, and the consciousness within which the object appears, which is taken to belong to psychology.[35] According to Husserl, this distinction between subject and object lies at the basis of the two most common conceptions of consciousness. First of all, psychology takes consciousness as the unity of separate experiences and contents of a psychological individual at any given time. These experiences are seen as a relation between an experiencing subject and an external object, in which the subject has an experience of this external object. Husserl claims that this conception of experience does not hold up to phenomenological inspection. Phenomenological analysis shows that the appearing object is present *in* the experience of appearing. This appearing itself does not appear; it is experienced.[36] Consequently, subject and object cannot be separated as easily as psychology assumes. This is also Husserl's criticism of the second conception of consciousness, which takes consciousness as inner perception, which can take actual experiences as its object. This view has been dominant in idealist philosophy ever since Descartes. Husserl does not dispute that the existence of Descartes' *ego cogito* is self-evident and indisputable. However, he claims it is equally self-evident that the 'I' is always thinking of *something.*[37]

So what does Husserl mean when he states that consciousness always contains its object, and what is the relation between the two? It is at this point that Husserl's conception of consciousness as intentional experience or *intentionales Erlebnis* comes into play. Husserl claims that cognitive acts of the conscious I are always directed at some object. As such, consciousness is always consciousness of *something.* For example, the cognitive act of judging has something which is judged as its object, just as remembering has something that is remembered as its intentional object. It is this "reaching out" of consciousness to intentional objects to which Husserl refers when he talks of intentional acts.[38] It is important to note here that Husserl's concept of object differs radically from traditional conceptions of object. To Husserl, anything that can appear as the content of an intentional experience classifies as an object. Therefore, these objects do not necessarily have to be of a physical nature, nor is it even necessary that they are "objectively real." The legendary winged horse Pegasus can just as well be present in my consciousness as a living horse I see grazing in a meadow. In other words, intentional

[35] Ibidem, 355.
[36] Ibidem, 359.
[37] Ibidem, 368.
[38] Ibidem, 380.

acts can have intentional contents that do not correspond to an actual object. In such cases, Husserl speaks of *intentional content* as opposed to *intentional object*.[39] Consciousness is the continuous flow or *Bewußtseinsfluss* of intentional acts, uniting the diverse experiences into a singular unity through time. The phenomenological content of the I is that, which in this continual flow of experiences, forms "[…] ein all seinen Inhalt übergreifende Form, die kontinuierlich identisch bleibt, während ihr Inhalt beständig wechselt."[40] Although every intentional act is an experience, Husserl claims that not every experience is intentional. For example, when we perceive music, it is the song that is played that is the intentional object, not musical tones. Nonetheless, non-intentional experiences are necessary for intentional experiences, as the latter are built on the former.[41]

I. 3 Intentional Acts and the World

Now that we have examined Husserl's conception of consciousness as intentionality, we can understand phenomenology as the study of the structures of consciousness. Phenomenological analysis requires shifting from the attitude of the empirical sciences to the phenomenological attitude, an alteration Husserl would elaborate in his later works as the *épochè*. Already in the *LU* Husserl forwards what I call a proto-reduction. In the proto-reduction, the phenomenologist "switches off" the concepts and assumptions of the empirical sciences, including assumption as to the reality or non-reality of things (*Daseinssetzungen*), and studies the structures of inner experiences as they present themselves in consciousness. According to Husserl, this yields knowledge that is not only universally valid, but also valid *a priori*.[42] For Husserl, this is what elevates his phenomenology over descriptive psychology. In the following sections, we will see how Husserl further developed the phenomenological reduction in his later work. For now, we must examine in closer detail at Husserl's understanding of intentional acts.

As we have seen, Husserl criticizes traditional conceptions of the relation between subject and object, and the distinction between the two. So how does he see the relation between intentional acts and objects? In some sense, both are distinct, as the same intentional acts can be directed at different objects. Inversely, the same object can be represented by different intentional acts; I can perceive the Eiffel tower as I stand in front of it, or I can represent it in the act of remembering. Because intentional act and intentional object can be thought of separately, they can be studied separately by the

[39] Ibidem, 386-387.
[40] Ibidem, 369.
[41] Ibidem, 383.
[42] Ibidem, 412.

phenomenologist. On the other hand, it makes no sense to speak of an intentional experience without a content, or to say that an object is represented in consciousness without a corresponding intentional act. In this sense, intentional act and object are mutually implicative, and are what inextricably bind subject and object together. Among intentional acts, Husserl deals priority to representation or *Vorstellung*. According to Husserl, it is an a priori, essential law or *Wesensgesetz* that every act is founded on a representation. As such, only representations can be singular, non-composed acts, and inversely every composed act is founded on one or more founding representations. This makes representations crucial in the representation of objects in consciousness. According to Husserl, an intentional experience "gewinnt überhaupt seine Beziehung auf ein Gegenständliches nur dadurch, dass in ihm ein Akterlebnis des Vorstellens präsent ist, welches ihm den Gegenstand v o r s t e l l i g macht."[43] What implications does this have for the conscious perception of physical objects? In the case an object presents itself in our perception as bodily present, for example when we see a tree, we make a representation of this tree. Subsequently, in another act this representation is judged *to be*. It is in this manner that physical objects move from sensory experience to presence in consciousness.[44]

At this point in our investigation we can ask ourselves where the concept of world comes into play in Husserl's phenomenology. Because intentionality binds subject and object together, much of the traditional distance between consciousness and the outside world is reduced. Whereas for Descartes his existence *qua* cogitatio was an irrefutable truth, resistant of even the most radical of doubt, he could not be equally sure of the existence of the outside world. By pointing out the intentionality of consciousness, Husserl shows how absurd such doubts are to the phenomenologist. Because consciousness always has intentional relations to intentional objects, it is always and already in a relationship to the outside world. As Husserl notes passingly in the *LU,* "[d]ie Welt […] ist nimmermehr Erlebnis des Denkenden. Erlebnis ist das Die-Welt-Meinen, die Welt selbst ist der intendierte Gegenstand." [45] For Husserl, the world is always co-intended (*Mitgemeint)* in any intentional act. As a result, Husserl claims that it makes no sense to question the "reality" or "objective being" of the world. Unfortunately, this may also be why Husserl devotes little attention in the *LU* to how the world is constituted for individual consciousness. However, as we will see in the following section, the elaboration of his phenomenology would soon require Husserl to consider the concept of world in greater detail.

[43] Ibidem*,* 443.
[44] Ibidem*,* 461-462.
[45] Ibidem*,* 400-401.

I.4 *Épochè* and the World Thesis

Following the success of *LU,* Husserl was offered a professorship at the University of Göttingen in 1901, where he would remain for the next fifteen years. During his time in Göttingen, Husserl greatly elaborated his method for phenomenology, while his phenomenology was rapidly gaining in influence. The *LU* contained a refutation of the work of the Munich psychologist Theodor Lipps. Lipps unsuccessfully tried to defend his position in front of his students in 1903, which ironically resulted in his students starting a phenomenological circle known as the Munich Circle. Although it took considerably longer for Husserl to build up a following in Göttingen, by 1910 an identifiable phenomenological circle of gifted students had formed known as the Göttingen Circle, many members of which had transferred from Munich.[46]

Despite the growing interest in phenomenological research, Husserl continued to publish his ideas sparingly, publishing only one essay in the decade following *LU.* It would take until 1913 for him to present his next major work on phenomenology, the first volume of *Ideen zu einen reinen Phänomenologie und phänomenologischen Philosophie* (Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy; henceforth, Ideen I). The main methodological innovation of *Ideen I* is the phenomenological reduction or *épochè*. Recall that in the *LU* Husserl claimed that phenomenological analysis requires the phenomenologist to "turn off" the assumptions of the empirical sciences. Already in the *LU* Husserl recognized one of the central difficulties of his method; the unnatural way of thinking that it requires of the phenomenologist.[47] In order to address this difficulty Husserl elaborates his reduction in *Ideen I,* making it the most important methodological tool for the phenomenologist. According to Husserl, people live their lives almost exclusively in the natural attitude or *natürliche Einstellung.* The *épochè* aims at nothing less than turning the natural attitude off, and adopting the phenomenological attitude. It is through the épochè that Husserl comes to reconsider the concept of world.

In the natural attitude, we are aware of a spatio-temporal world, filled with physical objects and other beings. Husserl claims that these things are not just present in consciousness; they are more properly given with greater or lesser clarity within a horizon, which is always present, and has an infinity of obscure possible perceptions. In this manner, we as conscious beings always find ourselves in a relation to the world, even though this world constantly changes in content and degree of clarity. Contrary to for example the "world of arithmetic", which is only present when I am thinking

[46] Spiegelberg, *The Phenomenological Movement,* 169-172.
[47] Husserl, *LU Vol. II,* 13-16.

arithmetically, the natural world is always present in the natural attitude, and it is within and to this world that all the acts of our consciousness relate. Although the world of the natural attitude for Husserl is primarily spatio-temporal, it also includes the world of values and the world of practical things, among others.[48] We share the conception of the world of the natural attitude with the people around us, who also live and belong to this world. It is the aim of the empirical sciences to gain a more complete and encompassing understanding of this world. The shared general thesis of the natural attitude is that *this world is always really present*.[49]

Inspired by Descartes' radical doubt, Husserl's *épochè* requires "turning off" the world thesis of the natural attitude. Contrary to Descartes, the *épochè* does not question the existence or reality of the world. Instead, it entails refraining from judging about the world thesis. Husserl calls this "bracketing" or *Einklammerung*.[50] In the *épochè*, the phenomenologist puts the natural world and all that pertains to it between brackets. It is the aim of the phenomenologist to continuously reduce the natural world through stepwise reductions, allowing transcendental consciousness to be viewed ever more purely.[51] It is not the aim to throw the bracketed "things" away, but to study their *Gegebenheit,* i.e., the way they are given in consciousness. For Husserl, judging scientifically means "von den Reden und Meinungen auf die Sachen selbst zurückgehen, sie in ihrer Selbstgegebenheit befragen und die alle sachfremden Vorurteile beiseite tun."[52] We may ask ourselves what the status of the world is after Husserl's *épochè.* According to Sean Gaston, "it is important to note that the phenomenological *épochè* is not a suspension of the world itself but of a natural attitude toward that world."[53] Gaston's assertion is correct only to a certain extent. It is true that the aim of the *épochè* is shaking of the natural attitude. However, shaking this requires abstracting practically all what we normally call world, leaving only transcendental consciousness and its intentional objects. As such, it Husserl's *épochè* in *Ideen* suspends as much of the world as it possibly can.

What reveals itself to the phenomenologist after these reductions is the realm of essences. This is why Husserl calls his pure phenomenology a science of essences (*Wesenswissenschaft*) or 'eidetic' science, after the Greek word for essence.[54] According to Husserl, everything has a corresponding essence, which makes that thing what it is, and which is subject to essential laws. It is the aim of phenomenology to reduce consciousness to its essences in order to examine its essential

[48] Ibidem, 48-50.
[49] Ibidem, 53.
[50] Ibidem, 54-55.
[51] Ibidem, 59.
[52] Ibidem, 35.
[53] Gaston, *The Concept of World,* 47.
[54] Husserl, *Ideen I*, 4.

laws, which Husserl calls the eidetic reduction.[55]

From the previous it should be clear that Husserl's conception of phenomenology has evolved since the *LU.* In *Ideen I,* Husserl's phenomenology takes a transcendental turn by dealing primacy to the study of essences, starting from what he calls the pure and transcendental I. The reason to take the transcendental I as a starting point is that it is more secure than the world. Husserl claims that the world thesis is contingent, as it can always be put in doubt.[56] By contrast, the immanent experience of the pure I cannot be doubted, meaning that the I *is* of necessity. The transcendental I does not depend on the natural world for its existence, and cannot be reduced phenomenologically like the natural world.[57] However, because the transcendental I is always in a relation to *a* transcendent world, it makes no sense to doubt that there is *a* world, even though the existence of any *specific* world can be put in doubt.[58]

I.5 Perception: *Noema* & *Noese*

Our investigation so far still leaves it open how the world is constructed in transcendental consciousness. Although Husserl at no point in *Ideen I* deals with this question explicitly, we can answer this question if we look at Husserl's treatment of perception and time consciousness in *Ideen I.* Husserl warns us that phenomenological time must not be understood as the time of the natural world, and cannot be measured as such. According to Husserl, consciousness and our stream of experiences (*Erlebnisstrom*) have three temporal dimensions and horizons, which are related to one another. In the stream of experiences a horizon of actual now or *aktuelle Jetzt* is formed, in which different experiences are related by being present simultaneously. Although the content of the actual now constantly changes, it is always present and ready to take in new content, and is what constitutes the present for the pure I. The actual now is also related to a horizon of past experiences, which is likewise always present and changing in content as it takes in experiences that have passed from the actual now. Finally, the actual now is also related to a future horizon, in which the actual now finds its fulfillment.[59] Related to time-consciousness is an act of great interest to phenomenology; that of reflection. Reflection can take experiences of the stream of experiences, and keep them present as objects of reflection. Likewise, reflection can recall previous experiences in acts of *retention*, or reflect

[55] Ibidem, 9.
[56] Ibidem, 87.
[57] Ibidem, 96.
[58] Ibidem, 92.
[59] Ibidem, 163-165.

on those that will come in acts of *protention*.[60] Every act of reflection is a modification of experience. It is the task of phenomenology to analyze all the different types and forms of modification, and how they relate to the original experience. Husserl claims that object perceptions are the most original experiences possible, and therefore are of special interest to the phenomenologist.[61] That is why we will now turn to his treatment of object perception.

Inspired by the Aristotelean doctrine of hylemorphism, Husserl introduces the Greek term *hyle* to designate the sensory data that offers the matter for sense-providing acts. The acts that gives sensory data their sense or *morphe* are *noetic moments* or *noeses*, after the Greek word for thought *nous*.[62] Every intentional experience has its corresponding *noese*. Husserl calls anything that can serve as the object of *noese* a *noema* (plural *noemata*)*,* which corresponds to Husserl's concept of intentional content or object in the *LU.* Athough all physical objects have corresponding *noemata*, these *noemata* themselves are of an ideal nature. As Husserls points out, a physical tree may burn down or decompose, but its corresponding *noema* is unchanging.[63] The same noema can be the object of many different *noeses*, and the complete *noema* of any object consists of many *noemata* and *noematic layers*, which center on what Husserl calls a *noematic core*. It is this core which allows the noemata to refer to one central concept.[64] For example, the direct perception of a tree refers to the same noetic core as my memory of the same tree. According to Husserl, it is the noetic core of objects that in the natural attitude is understood as the *objectivity* of objects, but which after the *épochè* reveals itself as the irreducible correlation between *noema* and *noese*.[65]

Armed with the concept of *noema* and *noese*, we can reconstruct how Husserl analyzes object perception (*Dingwahrnemung*). According to Husserl, sensory perception is by necessity inadequate, as every physical object can inspire an infinite number of possible perceptions. By consequence, objects can never be given completely to consciousness. Instead, perception offers adumbrations or *Abschattungen* of objects, which continually show different aspects of the perceived object. Adumbrations form noetic chains, through which the same noematic object can be continually given in consciousness in varying ways. This allows us to perceive the same tree from different angles and distances, while still linking these separate perceptions to the same physical object. Only physical objects offer adumbrations; experience by contrast is given as absolute.[66] In this way, adumbration demarcates physical- from non-physical objects. Ideal content can be added to the noematic structure,

[60] Ibidem, 145-146.
[61] Ibidem, 149.
[62] Ibidem, 167-175.
[63] Ibidem, 184.
[64] Ibidem, 189.
[65] Ibidem, 193.
[66] Ibidem, 80-81.

allowing us to relate non-physical properties to the physical objects we perceive. It is through this process that we always perceive physical objects as sense-carrying objects.

For Husserl, adumbration is not a neutral process, merely linking together individual perceptions. Adumbrations anticipate future adumbrations, and lead to certain expectations about perceived objects. The various noetic acts which constitute a perceived object in consciousness all relate to an "identical X", which is thought to have "real" existence.[67] The noetic expectation can subsequently find its confirmation by being presented with the proper *hyletic content*. For example, the noetic expectation that the tree I perceive is real is fulfilled by the hyletic perception of this tree.

I.6 The Transcendental Subject and the World

Let us turn once more to the concept of world. Husserl 's phenomenology in *Ideen I* does not concern itself with the spatio-temporal world of the natural attitude, which his *épochè* puts out of play. What the *épochè* reveals is an ideal world of essences over and beyond the natural world, to which transcendental consciousness is related and whose essential structures are examined by the phenomenologist. The turn to transcendental consciousness brings Husserl to the construction of the world in individual consciousness. As we have seen, according to Husserl perception is always surrounded by an undetermined and obscure horizon. Objects can come to the foreground as attentional acts "shed light" on them, but the obscure and undetermined horizon always remains present on the background, influencing our perceptions.[68] The image that Husserl evokes of consciousness is that of a flashlight in a dark forest. Consciousness can direct its light to illuminate part of its obscure environment, but will never be able to fully eradicate the darkness. Nonetheless, Husserl believes that phenomenological analysis over time can shed a light on all the essential structures of perception, consciousness, and horizon. The concept of horizon seems to act like the ontological ground on which consciousness and object meet, and thus to be of central importance in the constitution of world in consciousness. Yet in *Ideen I* Husserl does not elaborate his concept of horizon in this direction to a large extent. As we will see in the following chapter, it was Heidegger who would take up the concept of horizon and deal it a central importance in his concept of world.

Although Husserl's transcendental phenomenology greatly elaborates his earlier work, it also entails a partial return to traditional metaphysics. Husserl's concept of intentional consciousness in the *LU* placed the subject in the world by removing much of the distance separating subject and object. By

[67] Ibidem, 278-281.
[68] Ibidem, 191.

adopting the transcendental ego, Husserl returns to the Idealist tradition, finding inspiration in Plato's theory of ideas, the Aristotelean doctrine of hylemorphism, Descartes ego, and Kant's transcendental idealism. This return to a transcendental idealism in a way increases the distance between subject and object that his earlier phenomenology had reduced to a large extent, and retracts his transcendental subject from the world. As Rüdinger Safranski puts it, "Husserls transzendentales Ego hat die Welt im Kopf, aber dieser Kopf ist nicht mehr recht in der Welt."[69] It would be Heidegger who took it upon him to bring the subject back into the world.

[69] Safranski, *Ein Meister aus Deutschland*, 99.

Chapter II: *Dasein* & *Welt* in Heidegger

II.1 The Young Heidegger & Husserl

Martin Heidegger was born in 1889 in Meßkirch, a provincial town in the south of Germany. After graduating from the gymnasium of Freiburg in 1909, Heidegger enrolled at the University of Freiburg as a student of theology and philosophy. It was during this time that he discovered the philosophy of Husserl, for which he immediately felt a strong fascination. For over two years, Heidegger kept a copy of the *Logische Untersuchungen* on loan from the university library, which he studied closely.[70] The opportunity to work with Husserl presented itself when Husserl transferred to Freiburg in 1916. Heidegger expressed his desire to work with Husserl early on, but Husserl remained indifferent at first because of Heidegger's ties to catholic philosophy. Husserl first opened up to Heidegger after his personal assistant Edith Stein resigned in 1917, and the two quickly became friends. They maintained a cordial correspondence during Heidegger's military service at a meteorological station. Upon his return to Freiburg in the winter of 1918, Heidegger was appointed *Privatdozent*, and became Husserl's private assistant.[71]

Despite his proximity to Husserl, Heidegger quickly developed a philosophy that differed significantly from that of his master. In part, this was due to the different intellectual influences to which Heidegger had been exposed. Through his catholic background he was well versed in scholasticism, and like Husserl he was also intimately familiar with the works of Brentano and the neo-Kantians. Contrary to Husserl, Heidegger had also familiarized himself with recent developments in the philosophy of life. With Friedrich Nietzsche, he shared a deep resentment for modernism and *bourgeois* society. From Nietzsche, Heidegger learned about the danger of a society dominated by science and technology.[72] Heidegger was also deeply influenced by the work of the life philosopher Wilhelm Dilthey. Dilthey had demarcated the domain of the natural sciences, which attempt to explain (*erklären*) occurrences in nature, from that of the G*eisteswissenschaften*, which attempt to understand (*verstehen*) expressions of experience. His life project was to formulate a hermeneutical theory that could help understand all expressions of human experience.[73]

[70] Safranski, *Ein Meister aus Deutschland,* 40.
[71] Ibidem, 102-107.
[72] Ibidem, 65.
[73] Dilthey, Wilhelm. *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften*. (Berlin: Suhrkamp Verlag, 1981).

Above all else, Heidegger was affected by the needs of his time. German defeat in the First World War reverberated throughout German society, plunging the country in great crisis. Needless to say, this crisis was intellectual as well. German defeat was seen as a defeat of German *Kultur,* and neo-Kantianism declined almost overnight. Traditional theories and worldviews could no longer suffice, and never before in German history was the need for a new philosophy and worldview felt more pressingly. In the attempts to formulate a new worldview, cultural pessimism abounded, as in Oswald Spengler's highly influential *Der Untergang des Abendlandes*, the first volume of which was published in 1918.[74]

II.2 Philosophy as the *Urwissenschaft* of the *Umwelt*

The search for a new beginning is the main theme of Heidegger's first lecture series after the First World War, titled *Die Idee der Philosophie und das Weltanschauungsproblem.* Students expecting to be offered a philosophical worldview were soon to be disappointed. According to Heidegger, his conception of philosophy cannot be reconciled with the search for a *Weltanschauung*, for they have incompatible aims. Worldviews are always built on a theoretical understanding of the world, through which they attempt to explain occurrences in this world. What Heidegger attempts to uncover is a domain *prior* to all theorizing, and to subsequently formulate the method for investigating this domain. The science which deals with this domain is not an epistemology like those of the Neo-Kantians, nor a *Wissenschaftslehre* like that of his master Husserl. Instead, such a science is "*Philosophie als Urwissenschaft*."[75] Heidegger warns us not to underestimate the stakes of his investigation. As he states with a penchant for the dramatic that would come to characterize his style of philosophizing;

> Wir stehen an der methodischen Wegkreuzung, die über Leben oder Tod der Philosophie überhaupt entscheidet, an einem Abgrund: entweder ins Nichts, d.h. der absoluten Sachlichkeit, oder es gelingt der Sprung in eine *andere Welt,* oder genauer: überhaupt erst in die Welt.[76]

What Heidegger means with this coming into the world becomes apparent when he discusses *Umwelterlebnisse*, of which he takes his experience of the lectern in the auditorium as an example. What is it that he sees when he sees the lectern? According to Heidegger, it are not perpendicular

[74] Safranski, *Ein Meister aus Deutschland,* 111.
[75] Heidegger, Martin. *Die Idee der Philosophie und das Weltanschauungsproblem.* Gesamtausgabe (henceforth: GA), II. Abteilung, Band 56/57. (Frankfurt am Main: Vittorio Klostermann, 1999), 15.
[76] Ibidem, 63.

brown surfaces that he perceives, but the lectern itself. It is also not true that he first perceives brown surfaces, which are subsequently perceived as a chest, and finally as the lectern. Instead, "ich sehe das Katheder gleichsam in einem Schlag; ich sehe es nicht nur isoliert, ich sehe das Pult als für mich zu hoch gestellt."[77] The object lectern has a definite significance *as lectern* to Heidegger and to all those present in the lecture hall, which presents itself immediately. Heidegger asks rhetorically if that significance would be the same for a farmer from the Black Forest.[78] It is characteristic of the objects in our *Umwelt* to immediately present themselves in the significance they have to us:

> In dem Erlebnis des Kathedersehens gibt sich *mir* etwas aus einer unmittelbaren Umwelt. Dieses Umweltliche […] sind nicht Sachen mit einem bestimmten Bedeutungscharakter, Gegenstände, und dazu noch aufgefaβt als das bedeutend, sondern das Bedeutsame ist das Primäre, gibt sich mir unmittelbar, ohne jeden gedanklichen Umweg über ein Sacherfassen. In einer Umwelt lebend, bedeutet es mir überall und immer, es ist alles welthaft, *»es weltet«*[…].[79]

It are the experiences in the Umwelt themselves that create a world full of objects that have a significance that is directly given. These experiences are not simple processions of singular experiences, strung together. For Heidegger, experiences are *Ereignisse* or occurrences, which take on significance in the situation in which they occur, in correspondence with their nature.[80] The analysis of the lectern as an example of an *Umwelterlebnis* has brought Heidegger to the constitution of world for the subject. It is the lectern itself that *weltet*; it collects an entire world of meaning around it. This "es weltet" always involves an I; It is only in relation to this I that something *umweltliches* takes on its full significance. Heidegger claims that when the I reflects theoretically on an object, it does not involve the complete I. As a result, the theorizing I does not *live* in relation to the worldly object it reflects upon.[81] What has started as an analysis of *Umwelterlebnisse* is now turning into a critique of theorizing.

Heidegger's analysis becomes truly radical when he turns to the question of the reality of the outside world. According to Heidegger, arguments in this question have either sided with a realist position, inspired by Aristotle, or that of transcendental idealism, championed by Kant. What both positions have in common is that they absolutize theorizing, making them blind to the Umwelt. By focusing exclusively on the question what type of a thing something is, traditional metaphysics abstracts things out of the lifeworld and their significance to the I, and objectify them. In this manner, "[d]as Umwelt-erleben ist ent-lebt bis auf den Rest: ein Reales als solches erkennen."[82] In such a

[77] Ibidem, 71.
[78] Ibidem, 72.
[79] Ibidem, 72-73.
[80] Ibidem, 75.
[81] Ibidem, 76.
[82] Ibidem, 89.

context, the question about the reality of these things may become poignant. However, the question about the reality of the outside world is nonsensical in light of the umwelt; it is only a problem in theorizing. For the same reason it also not true that the Umwelt *presupposes* the existence of the outside world, because presupposing pertains to the realm of theorizing, not to that of the Umwelt. Heidegger claims that we live our lives primarily through *Umwelterlebnisse*, while we only theorize on occasion. Even so, the philosophical tradition has focused almost exclusively on theorizing, neglecting the *Umwelt*.[83] With the *Umwelt*, Heidegger believes to have found the primordial realm that he set out to uncover.

It is here that the true challenge starts for Heidegger. For what can the method of philosophy as the *Urwissenschaft* of the *Umwelt* be, now that theorizing in the traditional sense has been ruled out? For Heidegger, it is that clear it cannot be a phenomenology in line with that of Husserl. Husserl's phenomenology deals a central role to reflection, which is also theorizing. What Heidegger proposes instead is to adopt a fundamental attitude, in which we refrain from theorizing in the traditional way, and study events as they present themselves.[84] At first sight, Heidegger's method may seem analogous to adopting the phenomenological attitude through the *épochè*. However, Heidegger's attitude differs in two fundamental ways. First of all, Heidegger has defined experience as occurrence. Therefore, his method aims to study *events,* not *things,* as they present themselves. Secondly, and related to the first point, this also excludes the possibility of taking the transcendental I of Husserl as a starting point, as the conscious I is already taken out of the situation and theorized.

Heidegger's philosophy is evolving rapidly at this time. In the lecture series *Grundprobleme der Phänomenologie* of the following semester, he continues to develop phenomenology as *Urwissenschaft*. The central orientation of his phenomenology is now turning to what Heidegger calls factual life or *Faktischen Leben*. Phenomenology has to make insightful, how we live our daily lives in the world, which he calls factual living. He distinguishes not only between the *Umwelt* that we have discussed, but also between an internal *Selbstwelt,* and an intersubjective *Mitwelt.* These worlds together form what Heidegger at this point calls the *Lebenswelt*; a term he would subsequently drop from his philosophical vocabulary.[85] Towards the end of the lecture series, he raises a question that would become central not just to his concept of world, but to his philosophy as a whole. "Was ich da erfahre, ist faktisch wirklich – existiert. Welches ist der Sinn dieser »Existenz«?"[86] According to Heidegger, it is that all experience is always characterized as having a significance or *Bedeutsamkeit.* Just as the lectern had a significance to Heidegger, every experience has a significance in the totality

[83] Ibidem, 91-94.
[84] Ibidem, 110.
[85] Heidegger, Martin. *Grundprobleme der Phänomenologie (1919/20).* GA, II. Abteilung, Band 58. (Frankfurt am Main: Vittorio Klostermann, 1997), 64.
[86] Ibidem, 104.

of experience. This significance is immediate, and has no barriers. Heidegger has placed his phenomenological subject firmly back into the world.

II.3 *Fundamentalontologie* as the Method for Phenomenology

Heidegger's fame spread quickly, and by 1920 he was considered for a professorate at the University of Marburg. His reputation at this point was mostly based on his skills as teacher, as he had published very little, which is why in the end he was passed over. Heidegger was once again considered when the faculty had to fill another professorate in 1922. Paul Natorp asked Heidegger whether he was working on a publication that could help better his chances. Heidegger quickly pieced together a book from his studies on Aristotle, and sent these to Marburg. The work made such an impression that Heidegger was appointed professor in the summer of 1923.[87] Heidegger spend the following years elaborating his philosophy, spending much time in his secluded cabin in Todtnauberg and publishing little. By 1925 the faculty of Marburg grew uneasy, and threatened to strip Heidegger of some of his privileges if he did not publish something soon. Nicolai Hartmann pleaded on Heidegger's behalf, which appeased the faculty. However, by 1926 the minister of culture sent a letter to the faculty in Marburg, stating that he could not confirm Heidegger's nomination as professor due to his lack of significant publications. Heidegger intensified his efforts in order to finish the manuscript of *Sein und Zeit* quickly. When the work finally came out in 1927, it made a tremendous impact and secured Heidegger's confirmation by the ministry.[88]

SuZ was part of a larger project Heidegger envisaged, but never completed. The central aim of *SuZ* is to investigate the question of the meaning of being, interpreted from the perspective of time. Heidegger claims such an investigation is necessary because Western philosophy has lost touch with the question of being. According to Heidegger, metaphysics has long confused things that are (*Seienden*) with being itself (*Sein*). However, "[d]as Sein des Seienden »ist« nicht selbst ein Seiendes."[89] Heidegger calls the difference between *beings* and *being* the ontological difference (*ontologische Differenz*). By neglecting the ontological difference, traditional metaphysics suffers from what Heidegger calls the oblivion of being or *Seinsvergessenheit.* Nonetheless, as human beings we already have a relation to our own being, and a certain understanding of being or *Seinsverständnis*. Heidegger uses the term *Dasein* to refer to those beings that are and can be concerned with their own being, and that have an understanding of being. This understanding is what makes *Dasein* an ontological being;

[87] Safranski, *Ein Meister aus Deutschland,* 148-149.
[88] Safranski, *Ein Meister aus Deutschland*, 166-167.
[89] Heidegger, *SuZ*, 6.

i.e., a being that has a relation to being. For this reason, *Dasein* is both interested in the question of the meaning of being, as well as forming the best starting point for the investigation of this question. Heidegger uses the term *Existenz* for all the ways and modes in which *Dasein* can relate to being. This *Existenz* is characterized by being both *ontological* as well as what Heidegger calls *ontic*. The ontic relates to the realm of beings. In daily life, *Dasein* answers questions of its own being through existing ontically, which leads to an *existenzielle* understanding of the beings around it. On the other hand, questioning the ontological structure of what constitutes *Existenz* aims at understanding the *existenzialen* of *Dasein*, the complete structure of which Heidegger calls *Existenzialität*. It is the aim of Heidegger's fundamental ontology to analyze the existential structure of *Dasein*, which in turn will help gain a better understanding of being.[90] For Heidegger there can be no doubt that phenomenology offers the only viable method for his fundamental ontology. To him, phenomenology is not so much a set of doctrines as a method, allowing things to be examined as they show themselves, free of any theoretical assumptions and arbitrary constructs.[91] What is it that phenomenology allows to show itself? Something which tends to remain obscure; "das *Sein* des Seienden."[92] In the lecture series *Die grundprobleme der Phänomenologie* of 1927, Heidegger formulates the implication this has for his conception of Husserl's *épochè*:

> *Für Husserl* ist die phänomenologische Reduktion […] die Methode der Rückführung des phänomenologischen Blickes von der natürliches Einstellung des in die Welt der Dinge und Personen hineinlebenden Menschen auf das transzendentale Bewuβtseinsleben und dessen noetisch-noematiche Erlebnisse, in denen sich die Objekte als Bewuβtseinskorrelate konstituieren. *Für uns* bedeutet die phänomenologische Reduktion die Rückführung des phänomenologischen Blickes von der wie immer bestimmten Erfassung des Seienden auf das Verstehen des Seins (Entwerfen auf die Weise seiner Unverborgenheit) dieses Seienden.[93]

Where for Husserl the phenomenological reduction reveals the domain of transcendental consciousness, for Heidegger the reduction allows for the examination and understanding of being itself. In other words, for Heidegger the phenomenological reduction entails shifting our view from *beings* to *being* itself, in order to describe its ontological structures.

Heidegger calls the method he uses for this phenomenological construction. Phenomenological construction takes its point of departure in beings, the understanding of which is

[90] Ibidem, 12-13.
[91] Ibidem, 27.
[92] Ibidem, 35.
[93] Heidegger, Martin. *Die Grundprobleme der Phänomenologie.* GA, II. Abteilung, Band 24. (Frankfurt am Main: Vittorio Klostermann, 1993), 29.

always tainted by traditional modes of viewing things. Therefore, the reduction entailed in phenomenological construction by necessity entails *a passage through* and *destruction of* traditional concepts, before a more adequate understanding can be constructed. [94] The difficulty in phenomenological construction is that many phenomena are obscured. Phenomena can be undiscovered, or discovered only to have been covered up again, or previously discovered but misrepresented. Therefore, phenomenological analysis requires securing the right point of departure, which is closely related to securing the right access to phenomena.[95]

According to Heidegger, the aim of phenomenology is to reveal things as they are in themselves. For Husserl, such revealing entails the description of the essential structures of things. To Heidegger, the phenomenology of *Dasein* means revealing of the modes in which *Dasein* relates and understands being. Such revealing must move beyond description, and take on the character of an explanation, for which the Greeks used the term *hermeneuon*. This is why Heidegger also refers to his fundamental ontology as hermeneutical phenomenology.[96]

Like his teacher Husserl, Heidegger also reflects on the relationship between his philosophy and the empirical sciences. According to Heidegger, the individual positive sciences describe beings, naively presupposing being itself to be self-evident. In doing so, they pass over the ontological structures of their fields of inquiry, which are given in the prescientific experience of our daily lives. The sciences may be highly successful with their ontic descriptions of being, Heidegger claims that the true advancements of the sciences are made through the revision of their fundamental concepts. Therefore, ontological investigations like his own have priority over the ontic investigations of the positive sciences.[97]

II.4 Dasein as *In-der-Welt-sein*

So what is Heidegger's point of access in his analysis of *Dasein*? It is the insight that *Dasein* is always characterized by *In-der-Welt-sein*. The connecting dashes indicate that for Heidegger this is a unitary phenomenon. To Heidegger, it means more than acknowledging that *Dasein* is always spatially located within a physical world, which is an ontic observation of modest profundity. Rather, it is to say that *Dasein* is always ontologically characterized by *In-Sein*; by being situated within and relating to a world

[94] Ibidem, 30-32.
[95] Heidegger, *SuZ*, 36-37.
[96] Ibidem, 38-39.
[97] Ibidem, 9-11.

with which it is familiar, and within which it can come across objects. It is only on condition of its *In-der-Welt-sein* that things can have spatiality for *Dasein*. In-der-Welt-sein is an existential of *Dasein*, which cannot be attributed to other beings such as rocks.[98] Over the course of his analysis, Heidegger will come to define *Dasein* as a *gewurfene Entwurf*; i.e, a being that is thrown into the world and its own existence, from which it constructs itself out of the possibilities that it encounters. *Dasein* can only do so by possessing a certain openness to being and the possibilities it encounters. Because these possibilities show *Dasein* a potential future, the future is the most important temporal modality for Heidegger in understanding how *Dasein* relates to being. Discussing all these themes in *SuZ* will take us well beyond the scope of this paper. Let us therefore once more turn our attention to the concepts of world and object.

Heidegger points out that his concept of *In-der-Welt-Sein* differs sharply from the metaphysical tradition. This is especially the case for the subject-object relation, and the way in which the subject can have knowledge of the outside world. Traditional metaphysics has always conceived of this knowing of the world in terms of the subject-object relation, in which a knowing subject has knowledge of an object in an external world. This in turn raises the question, how the subject can transcend itself, and come into a relation to the outside world. However, this view passes over the fact that *Dasein* can only take on such a relation because it is already characterized ontologically by its *In-der-Welt-sein*.[99] What is also ignored in traditional metaphysics is that knowing or theorizing is itself a distinct mode in which *Dasein* can relate to beings in the world. Theorizing aims its sight exclusively to the appearance or *eidos* of beings, and defines these beings according to their appearance. It is not true that *Dasein* first reaches out into the outside world when viewing things theoretically, "sondern es ist seiner primären Seinsart nach immer schon »drauβen« bei einem begegnenden Seienden der je schon entdeckten Welt."[100] In other words, *Dasein* can only reflect theoretically on beings because it is already in a pre-reflective relation to these beings within an already familiar and discovered world. It are these pre-reflective relations to beings and being that define *Dasein* in its daily life, and which Heidegger wants to explore. Traditional metaphysics, by focusing exclusively on the theoretical way of viewing and relating to objects, has not been able to adequately grasp these pre-reflective relations. This is also why Heidegger cannot adopt Husserl's phenomenology without modification. As an eidetic science, Husserl's phenomenology is equally oriented on theorizing, making it blind to other ways in which *Dasein* can relate to being and beings in the world.

Because traditional metaphysics has been blind to the *In-der-Welt-sein* of *Dasein*, Heidegger

[98] Ibidem, 52-56.
[99] Ibidem, 57.
[100] Ibidem, 62.

claims that it has been unable to adequately describe the phenomenon world. With the recognition of *Dasein* as *In-der-Welt-sein*, the challenge presents itself to find the ontological structure of world, and to define the concept of worldliness (*Weltlichkeit*), which Heidegger sets out to do in chapter three of *SuZ*.[101] In line with his method, Heidegger starts by examining some traditional conceptions of world. Traditional metaphysics, tracing back to Greek ontology, has often equated world with nature. However, according to Heidegger, nature is itself a being that is encountered in the world, and as such cannot show the full ontological content of world. Nor is the traditional conception of world as the collection of all things that ontically *are* adequate to understand world and worldliness. Neither the ontic analysis of beings in the world, nor the ontological interpretation of the *being* of these beings can show the phenomenon world. Instead, Heidegger takes world "als das, »*worin*« ein faktisch Dasein als dieses »lebt«."[102] This conception of world can be understood ontologically as worldliness, and is what Heidegger is ultimately after in his analysis. However, he chooses to analyze this conception *ontically*, which will later help him understand the phenomenon world in its ontological meaning. Heidegger warns us not to interpret his definition in line with traditional ontology, which would interpret his concept of worldliness as belonging to things present "within" the world. Worldliness is a part of *In-der-Welt-sein*, and thus belongs exclusively to the existential structure of *Dasein*.

The point of access that Heidegger chooses for his analysis of worldliness is that of the "alltäglichen In-der-Welt-seins, das wir auch den *Umgang in* der Welt und *mit* dem innerweltlichen Seienden nennen."[103] The world that is nearest in daily life is the previously discussed *Umwelt*. Heidegger uses the term *Besorgen* for all these ways in which *Dasein* can relate to things in its *Umwelt* that are not *Dasein*. *Besorgen* is related to *Sorge*, which is the complete structure of ways in which *Dasein* can relate to beings in its *In-der-Welt-sein*. The phenomenological question of worldliness is understanding how *Dasein* can encounter beings in its *Umwelt*, and understand the *being* of the beings that it encounters. So what is it that *Dasein* encounters in daily life? Once again, Heidegger takes his starting point in the common answer to this question; "things." The word the ancient Greeks used for things is *pragmata*; "das, womit man es im besorgenden Umgang (praxis) zu tun hat."[104] Central to the Greek understanding of pragmatic things was the object as the product of fabrication or as mere object, which shows itself as its *eidos* to the theoretic gaze. However, this way of viewing things fails to bring their pragmatic character to light.[105]

[101] Ibidem, 53.
[102] Ibidem, 65.
[103] Ibidem, 67.
[104] Ibidem, 68.
[105] Ibidem, 69.

II.5 *Zeug* & Signs

Pragmatic objects are characterized by being related to a totality of useful objects. Heidegger uses the word *Zeug* for pragmatic objects, which in German has no singular, and therefore implies a multitude. *One Zeug* strictly speaking does not exist; it is always related to a *Zeugganzes,* which allows it to be what it is. *Zeug* has the structure of *Um-zu*, just as a hammer is "to hammer." The structure of *Um-zu* is that of a reference of something to something. When we use an object, we have an intuitive knowledge of these references. For example, when we use a hammer to hammer, we have an intuitive understanding of the references of the hammer. When we hammer with the hammer, the hammer reveals itself to us and we relate to it more originally than when we merely stare at it theoretically. Heidegger calls this way of relating to things *Zuhandenheit.* By contrast, when we reflect theoretically on things, things reveal themselves in their *Vorhandenheit*. This way of viewing isolates *Zeug* from their references, and represents them as mere objects.[106] With his differentiation between *Zuhandenheit* and *Vorhandenheit*, Heidegger breaks with traditional ontology, which has always tried to understand the concepts of world, subject, and object by studying them theoretically in their *Vorhandenheit*. *Zuhandenheit* is ontologically prior to *Vorhandenheit*. It is only because *Dasein* is already ontologically defined by being familiar to a world, to which it is related and within which it can encounter things, that it can study things in their *Vorhandenheit*. This is why Heidegger's position cannot be called subjective or anti-rationalist in the traditional sense; rather, his analysis is ontologically prior to any such differentiations.

Zuhandenheit has its own way of seeing which differs from the theoretical gaze; that of the *Umsicht,* which is open to the references of things within the Umwelt, and makes these accessible to *Dasein*. Heidegger claims that in our daily interactions with things, we are not focused on them in the mode of *Vorhandenheit*, but on the work in which we use them. In this way, the hammer recedes in our hammering, all the while remaining within the reference structure of the work in which we use it. Traditional metaphysics has mistakenly attempted to find the "an sich" of things in some aspect of their *Vorhandenheit*. Heidegger claims that the true *an-sich-sein* of a *Zeug* is the manner in which it recedes when it is used and nothing distorts this use.[107] We may think that the *Zuhandenheit* only refers to pragmatic things we find in the workplace, but according to Heidegger it applies to all things in the world of *Dasein*. Nature is discovered with and in light of the references of the *Umwelt* as

[106] Ibidem, 68-71.
[107] Ibidem, 68-74.

Umweltnatur. For example, a stream is discovered as a potential supplier of hydraulic energy.[108] This conception of nature would become central to Heidegger's later study of the essence of technology.[109]

We may well ask how the foregoing relates to the phenomenon world. We have seen that the structure of being of the Zuhandene as *Zeug* is that of a reference. It is only when a *Zuhandene* has a distortion in its references that we become aware of the role that it plays and the use that it has in the totality of references. For example, when we want to hammer but we find that the hammerhead is broken, the hammer is no longer in the mode of *Zuhandenheit*, but we become aware of it in the mode of *Vorhandenheit* through the failure of its references. According to Heidegger, this failure lights up the totality of structures, and it is with this lighting up that the world reveals itself.[110] The world can only reveal itself if it has already been disclosed in some way. And indeed, in daily life *Dasein* is already familiar with the world. The question now turns to understanding this familiarity, and how it can reveal the worldliness of the beings that *Dasein* encounters within the world.

In order to answer this question, Heidegger turns to the phenomenon of reference. In his analysis, he takes signs as an example, which are *Zeug* with the *Um-zu* "to refer." The function of signs is to bring something to our attention, which usually remains unnoticed. According to Heidegger, the referring of signs must not be understood primarily as the ontic relation between two things. Rather, because signs are *Zeug*, they are part of the totality of references. Signs can only refer because they are *ontologically* part of this totality, and it is with this referring within the totality that the worldliness of *Zuhandenes* reveals itself. In this way, signs can make the totality of references light up in a positive sense. Signs reveal *Dasein* "»worin« man lebt, wobei das Besorgen sich aufhält, welche Bewandtnis es damit hat",[111] allowing *Dasein* an orientation within the world. The full meaning of the term *Bewandtnis* is almost impossible to translate into English, and is further complicated by the fact that Heidegger uses the term in the various different meanings it can have in German. The translation that perhaps comes closest to Heidegger's intention is the word "involvement." Which specific *Bewandtnis Dasein* has with a *Zuhandenes* is always derived from the totality of involvements or the *Bewandtnisganzheit.* The *Bewandtnisganzheit* itself does not have a *Bewandtnis*, but is a part of *Dasein*.[112]

[108] Ibidem, 70-71.
[109] Heidegger, Martin. *Die Technik und die Kehre.* (Kempten: Klett-Cotta, 1962).
[110] Heidegger, *SuZ*, 75.
[111] Ibidem, 80.
[112] Ibidem, 80-84.

II.6 Die Weltlichkeit der Welt

Having clarified the concept of reference, Heidegger can now turn to the question how *Dasein* can encounter *Zuhandenes*. As we have seen, it is part of *Dasein* as *In-der-Welt-sein* to have a world in which it can encounter things. The question Heidegger now raises is "wie kann Welt zuhandenes Begegnen lassen?"[113] Because world is a part of *Dasein*, this question amounts to asking what the ontological conditions are for *Dasein* to be able to encounter *Zuhandenes*. According to Heidegger, *Dasein* can only encounter and have a *Bewandtnis* with *Zuhandenes* when the *Bewandtnisganzheit* itself has already been disclosed. This uncovering requires *Dasein* to let things be as they are, which Heidegger calls *bewenden lassen.* It is only when *Dasein* allows things to be as they are that it can have a *Bewandtnis* with them and to them, allowing them to be encountered within the world in their *Zuhandenheit*.

Dasein is capable of disclosing the world, because its capacity to understand being allows it to understand its own *In-der-Welt-sein*, which includes understanding the world. What does this understanding of *In-der-Welt-sein* amount to? It is that *Dasein* lets itself be referred to the *Bewandtnis* of the things that it encounters. The "where" within which *Dasein* lets itself be referred is what Heidegger calls the phenomenon world. The structure "to which" *Dasein* is referred, is what Heidegger calls the *worldliness* of the world. *Dasein* is always already familiar with the structure of worldliness, which relates and refers *Dasein* to beings, and which always has a significance to it. This is why Heidegger calls the totality of *Dasein's* relations within and to the world *Bedeutsamkeit*, which is equivalent to the structure of the phenomenon world itself.[114]

Let us briefly summarize Heidegger's analysis. Heidegger started his analysis of world and worldliness by looking at the way in which *Dasein* interacts with beings in the world in daily life. This led him to redefine 'things' as *Zeug*, which are used in praxis in the mode of *Zuhandenheit*, and are characterized by being part of a structure of references. The ontological condition allowing *Dasein* to discover and use things in their *Zuhandenheit* is that these references are disclosed and accessible to *Dasein* in the *Umsicht*. The total structure of references and significations is what constitutes the phenomenon world; the fact that *Dasein* can understand the references of beings within the world is what constitutes worldliness. World and worldliness are part of the structure of *Dasein*; without *Dasein* there can be no world.

There is one aspect of world in Heidegger that we have not discussed so far; the intersubjective world. Heidegger analyzes intersubjectivity in the fourth chapter of *SuZ.* According to Heidegger, it is

[113] Ibidem, 83.
[114] Ibidem, 86-87.

an existential of *Dasein* to be among other *Dasein*; a phenomenon he calls *Mitdasein.* In daily life, these others dominate *Dasein*, and dictate the ways in which *Dasein* relates to being and beings. What this shows for Heidegger is that *Dasein* has the unique capacity to not be itself. So who is *Dasein* in daily life? Husserl claims that it is *der Man,* the anonymous mass into which *Dasein* dissolves. *Der Man* dictates mediocrity, and dominates *Dasein's* self-understanding and its relation to and interpretation of the world. As such, *der Man* is the primary reason why *Dasein* has an inauthentic relation to itself and being.[115] Heidegger's negative view of intersubjectivity has often been taken to explain the political views he developed during the 1930's.[116] I argue that it is also crucial in understanding Heidegger's view of the empirical sciences. Since the empirical sciences inform the way in which *der Man* views the world and things in it, they cannot help *Dasein* reach a more authentic understanding of being.

Heidegger's analysis of the concept of world differs sharply from the one of Husserl that we discussed in the previous chapter. For one, this is due to Heidegger's rejection of the transcendental ego and Husserl's conception of intentional consciousness. For Heidegger, our experience of things and the world is not primarily intentional. It is characteristic of *Dasein* to possess an openness to being, which allows it to encounter beings within its world. Furthermore, unlike Husserl, Heidegger is not interested in the question how we can obtain objective knowledge of things and the world. It is the desire of the sciences for objective knowledge that has contributed above all else to the oblivion of being and *Dasein's* inauthentic relation to itself. Gaining a better understanding of being requires remaining open to being, and can never result in a definitive system of scientific truths about being and beings. As a result, it is hard to see how Heidegger's fundamental ontology could inform the epistemology of the objective sciences.

[115] Ibidem, 126-130.
[116] Thomä, Dieter. Schwerpunkt: Kontroversen um Heideggers Weltlichkeit. *Deutsche Zeitschrift für Philosophie*, Vol. 45, No. 4 (1997), 529-530.

Chapter III: Husserl, *der Ewige Anfänger*

III.1 Husserl, Heidegger, & the Phenomenological Movement

Immediately after submitting the manuscript for the first volume of the *Ideen* in 1912, Husserl continued writing out the second and third volumes.[117] Despite working on these volumes for the better part of two decades, they would never be published during his lifetime. Husserl had a habit of constantly revising his drafts, clearing very little for publication, which was part of the reason why Edith Stein resigned as Husserl's assistant in 1917. Despite Husserl's reluctance in publishing his works, the phenomenological circles of Göttingen and Munich were thriving during these years, and were gaining influence in German universities. In 1912 Husserl and some of his compatriots from the Göttingen and Munich Circles founded the *Jahrbuch für Philosophie und Phänomenologische Forschung*, the first edition of which featured *Ideen I.* The journal helped phenomenologists to disseminate their work, and between 1913 and 1930 the journal featured many important publications, including *Sein und Zeit.*[118]

Notwithstanding these advances in the phenomenology, Husserl's philosophy had started to fall from grace within the phenomenological circles. Few phenomenologists of the Göttingen Circle were willing to follow the transcendental turn his phenomenology had taken in *Ideen I.* Many of them were shocked to see Husserl abandon the realist stance of the *LU* for the transcendental idealism of *Ideen I.* Husserl for his part did not approve of the work of the Circle, as they seemed to prefer the piecemeal study of physical objects over the systematic study of the essential structures of transcendental consciousness. If there is one philosopher who can be considered to represent the Göttingen Circle during these years, it is not Husserl but his former student Adolf Reinach. Some of the Circles most notable members, including Alexandre Koyé and Edith Stein, credited Reinach over Husserl as their teacher in phenomenology. [119]

Even so, *Ideen I* further cemented Husserl's reputation as a philosopher, and in 1916 he was appointed as the successor of Rickert in Freiburg. The war years proved difficult for Husserl and the phenomenological movement. Academic life was severely disrupted as many students were called to the front, and many faculties closed down altogether. Adolf Reinach perished at the front in 1917 at the young age of thirty-four, which according to Hans Spiegelberg caused the Göttingen Circle to

[117] Gaston, *The concept of World,* 53.
[118] Smith, *Husserl*, 18- 19.
[119] Spiegelberg, *The Phenomenological Movement,* 195-196.

demise over the following years.[120] One of Husserl's sons shared Reinach's fate, while his other son was severely injured. It was in these difficult times that Husserl became acquainted with Heidegger, with whom he quickly developed an intimate bond. Regardless of the differences in age and stature, Husserl considered Heidegger as his philosophical peer, and felt stimulated by their cooperation. Inversely, Heidegger benefited greatly from his proximity to Husserl in the development of his own philosophy. Not only did it give Heidegger access to the many unpublished manuscripts Husserl was working on during this time, Husserl also actively commended Heidegger in Marburg, which no doubt helped Heidegger obtain a position there in 1923.[121]

Nonetheless, by this time Heidegger had already started to secretly rebel against his master. During the same period in which Heidegger was considered for his position in Marburg, Husserl was offered a prestigious professorship in Berlin. In a letter to their mutual friend Karl Jaspers, Heidegger mocked Husserl for zealously preaching his transcendental phenomenology, which nobody seemed to understand. He voiced his amazement at the fact that Husserl was being considered in Berlin, while Husserl's students in Freiburg were bored by the trivialities he was constantly uttering.[122] Heidegger was smart enough not to voice such contemptuous remarks openly. But there can be no doubt that during these years, Husserl's transcendental phenomenology was no longer in vogue. By the mid-twenties, Husserl's former student Max Scheler was the shining star of phenomenology, succeeded by Heidegger after the publication of *SuZ*. The thorough and cautious Husserl had little respect for the immense output of the flamboyant Scheler, and likewise had misgivings about the direction in which Heidegger's philosophy had developed. In a letter in 1931 Husserl referred to both men as his two philosophical antipodes.[123] Even so, Husserl continued his support for Heidegger. When he was asked to suggest a successor for his professorship upon his retirement, he did not hesitate to unequivocally commend his former assistant. It was thus that Heidegger returned to Freiburg in 1928 to succeed his former master. [124]

Despite his emeritus, Husserl continued to work fervently on his phenomenology. For much of 1928, he worked with Heidegger on an encyclopedia entry on phenomenology for the *Encyclopedia Britannica,* while at the same time studying *SuZ.* The cooperation proved very difficult, and over the course of many drafts and discussions Husserl began to realize just how much he and his disciple had drifted in different philosophical directions.[125] Husserl would never again touch the manuscripts of the

[120] Ibidem.
[121] Cristin, Renato. Phänomenologische Ontologie. Heideggers Auseinandersetzung mit Husserl (1916-1928). *Heidegger-Jahrbuch 6* (2012), 44-45.
[122] Safranski, *Ein Meister aus Deutschland,* 150.
[123] Spiegelberg, *The Phenomenological Movement,* 228-230.
[124] Safranski, *Ein Meister aus Deutschland,* 202.
[125] Renato, *Phänomenologische Ontologie*, 44-48.

second and third volumes of *Ideen,* but published a book on logic in 1929. That he was still considered a philosopher of great stature is attested to by the fact that the Académie Française invited him to present his philosophy in a series of lectures. Husserl accepted the invitation, and in February 1929 he held two lectures at the Sorbonne in Paris under the title *Einleitung in die Phenomenologie.*[126] The Sorbonne lectures resulted in the book the *Cartesianische Meditationen*, first published in French in 1931. The work would only be published in German in 1950, long after Husserl's death. Although Husserl intended the lectures as an introduction to his transcendental phenomenology, they show the novel directions in which his phenomenology had been developing since *Ideen I.*

III.2 Ontology and Self-constitution in the *Cartesianische Meditationen*

As the title of the book indicates, Husserl reengages with the philosophy of René Descartes in offering an introduction to his own transcendental phenomenology. Husserl credits Descartes' *Meditations* for inspiring the transcendental turn in his own phenomenology, going so far as to say that that his transcendental phenomenology may also be called a neo-Cartesianism. At the same time, Husserl points out that transcendental phenomenology, precisely because it radically investigates Cartesian themes, is forced to reject almost all doctrines of Cartesian philosophy.[127] Husserl's interpretation of Descartes has been widely debated, and will not be discussed here in greater detail. Instead, I will focus on new developments in Husserl's phenomenology, especially with regards to his conception of world and world constitution.[128]

The first four of the five meditations that make up the *Cartesianische Meditationen* offer an introduction to Husserl's phenomenology in line with *Ideen I.* One thing that immediately becomes clear to the reader of the *Cartesianische Meditationen* is that Husserl is unwilling to give up the transcendental ego as the foundation of his transcendental phenomenology.[129] Even so, it is clear that Husserl's thought has evolved on some points since *Ideen I*. One of the questions that Husserl considers in greater detail is that of the self-constitution of the transcendental subject to itself, which Husserl now recognizes as the central question of phenomenology.[130] As we will see, the consideration of this question shifts Husserl's phenomenology from an epistemological approach to a more ontological

[126] Carr, David. The" Fifth Meditation" and Husserl's Cartesianism. *Philosophy and Phenomenological Research,* Vol. 34, No. 1 (1973), 14.
[127] Husserl, Edmund. *Cartesianische Meditationen.* (Hamburg: Felix Meiner Verlag, 2012), 3.
[128] For a discussion of Husserl's Cartesianism, see: Soffer, Walter. Husserl's Neo-Cartesianism. *Research in Phenomenology,* Vol. 11 (1981), 141-158.
[129] Husserl, *Cartesianische Meditationen,* § 8.
[130] Ibidem, 69.

approach. For the early Husserl, the main purpose of phenomenology is to describe the structures of intentional consciousness. The aim of this description is to establish phenomenology as a strict science among the sciences, for which it could serve as an epistemology. This aim remained unchanged despite Husserl's transcendental turn in *Ideen I*. By contrast, Heidegger's interest from the start had been to understand the ontological structures of human existence, which he aimed to elucidate with his analysis of *Dasein*. The fact that Husserl now acknowledges an ontological question as central to phenomenology is indicative of the transformation his phenomenology is undergoing during these years; a transformation that brings Husserl closer to Heidegger's phenomenology.

By considering the ontological structures of the transcendental ego and the question of its self-constitution, Husserl becomes more perceptive to the question of world constitution for the ego. According to Husserl, the ego is always surrounded by an *Umwelt*, in which it is aware of things that are and that have a meaning to it, or of things that it may come to know. It is through acts of positing and sense-giving of things in the *Umwelt* that the ego comes to have a world. According to Husserl, it is part of the ontological structure of the ego to always have a world, within which it can encounter objects. As such, Husserl's analysis has strong similarities with Heidegger's concept of *In-Sein*. In the way in which the ego encounters objects, Husserl differentiates between active and passive genesis. When we encounter things in daily life, they are primarily given to us passively as what they are in themselves. However, even in passive genesis things are always given with a corresponding sense. Objects are subsequently actively modified, and presented as the meaning carrying objects of which we become aware. It is through these acts of genesis that the ego continuously constitutes itself. Husserl introduces the Leibnizian term *Monade* to refer to the totality of the ego. Husserl borrows the term *Monade* from Leibniz, and uses it to designate a unity, that is itself nonetheless composed of several separate unities. In this way Husserl accounts for the paradoxical way in which the ego remains itself as an indivisible subject, while being composed out of the constantly changing experiences it derives from the Umwelt.[131]

Passive and active Genesis show an essential law of the transcendental ego; thanks to passive genesis, the ego is always surrounded by "things" with which it can acquaint itself, and which always carry a sense for it. Husserl therefore concludes that even things we do not yet know nonetheless have the structural form of familiarity; be it as a spatial object, a cultural object, or a tool.[132] It may be tempting to see parallels between Husserl's active and passive genesis, and Heidegger's distinction between *Zuhandenheit* and *Vorhandenheit*. However, such a comparison is not warranted. Although it is true that passive genesis is a pre-reflective mode of perceiving objects in which these nonetheless

[131] Ibidem, 68.
[132] Ibidem, 79-80.

carry sense, Husserl does not want to imply objects are ever entirely perceived passively. Moreover, Husserl's concept does not allow for objects to switch back and forth between active and passive genesis, whereas for Heidegger things can move from *Zuhandenheit* to *Vorhandenheit* and vice versa.

III.3 World and Intersubjectivity

Husserl saves the true innovations for the fifth and final meditation. Central to the fifth meditation is an examination of the intersubjective structure of the transcendental ego. Husserl believes such an investigation is necessary in order to overcome the criticism that transcendental idealism leads to solipsism by reducing everything to the transcendental ego. It is understandable that solipsism is a real threat to Cartesian metaphysics. Descartes sought an unshakeable foundation from which he could find true knowledge, which he believed to have found in his ego as a thinking entity. Even if one accepts Descartes' *ego* qua cogito as indubitable, it is still a serious challenge for Descartes to show that this allows for any certainty outside of the realm of the ego. As a result, Descartes's ego runs the risk of becoming a *solo ipse*, severed from the outside world. It is remarkable for Husserl to take up the glove for the Cartesian ego, as his intentional consciousness already puts his ego in a relation to the outside world. Moreover, recall that in *Ideen I*, Husserl claims that the question of the existence of the outside world shows itself to be a non-problem after the *épochè*. The fact that Husserl now considers solipsism real threat to his phenomenology is one of the first indications that Husserl's concept of world has evolved strongly since *Ideen I.*

According to Husserl, other egos or *alter egos* are by necessity implicated in the structure of the transcendental ego. His aim in the fifth meditation is therefore to make insightful how other egos are part of the structure of the ego.[133] According to Husserl, we perceive the other egos we encounter in our experience-world both as objects in the world, as well as subjects to the world in which we encounter them. These other egos have their own representation of the world that is common to all, and which is accessible through experience. Therefore, investigating the intersubjective structure of the ego automatically entails reflecting on world constitution in individual egos, the relation of these individual worlds to that of other egos, and the intersubjective world that provides the experiences that are at the basis of these individual worlds.[134]

To aid his investigation Husserl introduces a new type of *épochè*. In the new *épochè*, the phenomenologist aims to delimit the my-own or *Mir-Eigene* within the complete horizon of his or her

[133] Ibidem, 84-88.
[134] Ibidem, 91-92.

transcendental experience. This requires abstracting all that is foreign or other, including other egos, and things that refer to other egos, like cultural objects. Contrary to the *épochè* of *Ideen I*, Husserl claims that the new *épochè* cannot entirely reduce the phenomenon world. An irreducible part of the ego is its physical body, which is embodied in a world. Moreover, it is the only object in this world through which the ego experiences the world. In this way, the *épochè* reveals a primordial and irreducible natural world, in which the ego experiences objects over time as spatially separated. Husserl seems to side with Kant, who in the *Kritik der reinen Vernunft* claims that space and time are irreducible *Anschauungsformen* of any experience.[135] The reduced ego also perceives itself as a part of the primordial world, which it experiences as exterior. At the same time, it carries itself intentionally inside its body, which gives rise to the traditional distinction between an outside and an inside world.[136] It is one of the innovations of the *Cartesianische Meditationen* that Husserl deals a greater role to the body. The recognition of the body as the mediator between the transcendental ego and its experience-world likewise marks a partial return of his ego to the world, undoing much of the distance between subject and world he introduced in *Ideen I*.

The question remains to be answered how the reduced ego moves from the primordial world to the experience of other egos in an intersubjective world. Husserl claims that the ego, within his own sphere of being, constructs an objective world as the totality of foreign beings. The first layer of this objective world are other egos. As an ego in a body in a world, the ego encounters other bodies, which it takes to be analogous to itself as alter egos. Although the bodies of other egos are not given like its own body, of which it is constantly aware through perception, the ego does perceive alter egos as having such a relation to their bodies. This recognition leads to a world-constituting perception; by recognizing that alter egos have perceptions of the same world, an intersubjective world can be constituted. In this manner, other egos allow for an endless domain of foreign beings, including the objective world and objective nature as we know them in the natural attitude. According to Husserl it is in the essence of egos that they never remain solitary. Instead, they always form a community of monads or *Monadengemeinschaft*, in which all egos appear as "human beings"; i.e., as psychophysical objects in the world.[137] The community of monads has its own sphere of being, in which the objective world is constructed. This construction requires what Husserl calls a "Harmonie der Monaden."[138] The community of monads objectifies itself in various stages, the first of which constitutes intersubjective nature as the world in which monads encounter physical objects, including their own body and that of others. Because this by requires a shared temporality, the constitution of the world as nature by

[135] See: Kant, Immanuel. *Kritik der reinen Vernunft,* (Köln, Anaconda Verlag, 2011), 79-106.
[136] Husserl, *Cartesianische Meditationen,* 98.
[137] Ibidem, 106.
[138] Ibidem, 107.

necessity entails the institution of world-time.[139] It is more difficult for Husserl to convincingly show how "higher" stages of the intersubjective world are constituted, such as the cultural world. According to Husserl, the constitution of any type of world out of experience takes a certain orientation within the horizon of its specific being. The primordial world takes its constitutive orientation to the stream of experiences, just like "nature" takes its orientation to experiences from the body. The cultural world is given in reference to what Husserl calls personality. In personality, "me and my culture" are always given in opposition to "foreign" culture.[140] Sadly, Husserl fails to elaborate further on the constitution of higher aspects of the cultural world, and cuts his discussion short at this crucial point.

In all, the *Cartesianische Meditationen* will leave its reader with mixed feelings. On the one hand, the *Cartesianische Meditationen* demonstrate Husserl's commitment to continuously improve his phenomenology. Innovations such as considering the embodied character of the transcendental ego attest to Husserl's innovative capacity. In *Cartesianische Meditationen,* Husserl also shows himself to be more sensitive to the ontological implications of his phenomenology. He is consequently more aware of the various different layers of the phenomenon world, and is able to offer his most acute analysis of the phenomenon world yet. More than in *Ideen I,* Husserl is able to show how his ego constitutes its world, and how his conception of the world relates to the external world of which it finds itself a part. On the other hand however, the *Cartesianische Meditationen* fail to convincingly show the intersubjective nature of the transcendental ego, and to make insightful how the intersubjective world is created. In order to achieve this, Husserl would have to rework his phenomenology once again.

III.4 The European Crisis

Following his emeritus Husserl was able to work on his phenomenology in relative peace and quiet. However, the rise of National Socialism in in the early 1930's would severely disrupt Husserl's work, who was born to converted Jewish parents. When anti-Semitic laws barred Jews from working in the public sector in 1933, Husserl was forced to take his permanent leave from the university. Husserl viewed his forced leave from the university as the worst affront of his life and an insult to his patriotism. By contrast, Heidegger believed that the rise of the National Socialism in Germany marked a decisive moment in European history, and sought active political involvement in the movement. In April 1934

[139] Ibidem, 129.
[140] Ibidem, 133-34.

Heidegger was elected as the rector of the University of Freiburg; two months later he joined the National-Socialist movement. In his position as rector, Heidegger took an active role in promoting National Socialism. Ironically, although the decision to bar Husserl from the university had been made before Heidegger had been appointed rector, it still fell upon him to reinforce the decision. In order to appease Husserl, Heidegger sent him flowers accompanied by a personal message. But by then, the damage was done. Husserl considered Heidegger's entry into the National Socialist movement as their end as philosophical soulmates.[141]

The events in Germany inspired Husserl to once again rethink his phenomenology. Despite being barred from German universities, Husserl received the opportunity to communicate the new developments in his new philosophy during a series of lectures in Prague and Vienna in 1935. These lectures would be published in 1936 as *Die Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie,* Husserl's final major work. One of the first things that will strike any reader is the different style Husserl employs in *Krisis*. Husserl uses far less technical language, making the work more accessible than his previous works. In *Krisis*, Husserl comments on a crisis, prompted by the scientific worldview that has come to dominate European society. According to Husserl, modern science and its tendency to objectify and factually describe the world has increasingly moved it away from the questions that concern us as human beings, namely, "die Fragen nach Sinn oder Sinnlosigkeit dieses ganzen menschlichen Daseins."[142]

Husserl claims that ever since Descartes, the leading ideal of science has been to create a unitary theoretical system that comprises all scientifically relevant questions, and to offer the normative method to investigate these question with increasing rigor. This scientific-theoretical system has been elaborated by subsequent generations into an ever-greater system of questions with true answers.[143] From the start, the unifying principle of this endeavor has been reason. The new method likewise informed metaphysics, and led to the ideal of a universal philosophy, encompassing reason and all being. But where the scientific method has yielded great successes in the sciences, Husserl claims that it has plunged philosophy into a crisis. Modern metaphysics has failed to make both reason and being insightful, because it proved impossible to differentiate beings from reason, when this same reason is used to determine what beings are. Consequently,

> Immer mehr wird die Vernunft selbst und ihr "Seiendes" rätselhaft, oder wird die Vernunft- als die der seienden Welt von sich aus Sinngebende- und von der Gegenseite gesehen- Welt als aus der Vernunft her seiende-, bis schließlich das *bewußt* zutage gekommene Weltproblem der

[141] Safranski, *Ein Meister aus Deutschland,* 287.
[142] Husserl, *Krisis,* 6.
[143] Ibidem, 8.

> tiefsten Wesensverbundenheit von Vernunft und Seiendem überhaupt, das *Rätsel aller Rätsel,* zum eigentlichen Thema werden muβte.[144]

The crisis not only affects modern science and metaphysics, but modern European humanity as a whole. European humanity had sought to break radically with its past, and reinvent itself through modern philosophy and science. The failure of modern metaphysics to make mankind's being transparent to itself therefore affects European humanity as a whole, "in der gesamten Sinnhaftigkeit seines kulturellen Lebens, in seiner gesamten 'Existenz'."[145] Overcoming the crisis thus requires coming to a new understanding of our own existence.

Husserl's conception of the crisis marks a new direction in his thinking. Throughout his career, Husserl had been critical of the sciences, but had never attacked them on their fundamental shortcomings in making sense of human existence. To claim that the sciences have lost touch with questions pertaining to the sense or nonsense human existence, as well as his emphatic claim that the crisis of the European sciences is an existential crisis of European mankind as a whole, show a new sensitivity of Husserl for existential questions. Strikingly, Husserl's implicit claim that philosophy should concern itself with such questions moves his thought in the direction of Heidegger's fundamental ontology.

In order to overcome the crisis, Husserl believes it is first necessary to investigate the history of modern science and philosophy, and to trace its inherent tendencies to the present day. According to Husserl, this will help gain a better understanding of our present times and the crisis we now face. Husserl executes this investigation in the second part of *Krisis,* focusing on Galileo Galilei, Descartes, Kant, and Hume. It is the first time that Husserl engages so elaborately with the history of philosophy, and it is often interpreted as a reappraisal by Husserl of the role of history and its value to philosophy. David Carr even claims that the new role of history is the most important innovation in *Krisis.*[146] Be that as it may, Husserl's ultimate aim in *Krisis* is to offer a way out of the crisis through phenomenology. He believes to have found this way in his concept of the *Lebenswelt*, which he elaborates in the third and final part of *Krisis.*

[144] Ibidem, 14.
[145] Ibidem, 8.
[146] Carr, *Interpreting Husserl*, 71.

III.5 Ontology and *Lebenswelt*

Husserl starts his treatment of the *Lebenswelt* with the observation that all the positive sciences and metaphysics presuppose the *Lebenswelt* in an unquestioning and naïve way. The *Lebenswelt* is the realm in which we all live, and which is also the foundation for all the sciences, as well as culture. As Husserl already noted in the *Cartesianische Meditationen*, we as human beings find ourselves both as objects among objects in the *Lebenswelt*, as well subjects to the *Lebenswelt*, to whom this *Lebenswelt* only has sense in relation to our experience of it. Although our experiences are constantly changing, *the* world maintains a constant unity through all our different experiences within it.[147] As subjects in the world, we are also aware of other subjects that likewise have an awareness of the world. So far Husserl's analysis is in line with the *Cartesianische Meditationen.* However, in *Krisis,* other subjects play a more central role in the constitution of world. As Husserl sees it, "wir im Miteinanderleben haben Welt im Miteinander vorgegeben, als die für uns seiend-geltende, zu der wir im Miteinander auch, zur Welt als Welt für uns alle, als der in diesem Seinssinn vorgegebenen, gehören."[148] In this way, the world is always presupposed in all our actions as the shared horizon of indubitable and valid beings. Inversely, it is through our actions that the *Lebenswelt* as this horizon is shaped as the self-evident world we experience in daily life.

It is at this point that Husserl comments on a relatively new form of praxis within the *Lebenswelt*; theoretical praxis. The pre-scientific horizon of the *Lebenswelt* is likewise presupposed by the objective sciences, and all their activities take place within this horizon. It is the aim of the objective sciences to find universal truths within and about the *Lebenswelt*. For Husserl, what is of primary concern here is not how the sciences formulate these truths about the *Lebenswelt*. Physicists often claim that they describe the world we experience, but according to Husserl this view is not entirely accurate. Physicists derive the justifications for their assertions from the *Lebenswelt*, which is also the source of their objectifications. However, the objectifications of the sciences are not the same as our objectifications of these things in experience. As such, the objective world that is described by the sciences is no more than an abstraction from the *Lebenswelt*, which cannot reach its essence, and cannot do justice to our full experience within the *Lebenswelt*. The central question to Husserl is how objects that are primarily given pre-scientifically, and are subsequently given scientifically, relate to the world constituted by the subject. The objective sciences cannot answer this question adequately, for they are exterior to the subject, and can only capture the world in exteriorities. By contrast, "[d]ie

[147] Husserl, *Krisis*, 112-113.
[148] Ibidem, 117.

radikale Weltbetrachtung ist systematische und reine Innenbetrachtung der sich selbst im Auβen "auβernden" Subjektivität."[149] In order to conduct such a radical investigation of the world, the world of the objective sciences must first be turned off. As we may have come to expect of Husserl, he proposes to do so through a new *épochè*.

By and large, the *épochè* Husserl proposes in *Krisis* is similar to that of his earlier works, as it again requires the phenomenologist to refrain from judging about the being or non-being, truth or falsehood of the world of the natural attitude. What is novel however is what remains after the *épochè*. As we have seen in the *Cartesianische Meditationen*, Husserl in his later works no longer claims that the *épochè* can entirely reduce the world. Husserl now expands on this idea, and gives it a specifically intersubjective interpretation. According to Husserl, we have a world-horizon as the horizon of possible experiences of things. These things include stones, plants, other human beings, and cultural objects. In our daily lives we live in general agreement about the sense these objects have. However, this sense is not universal; once we encounter people of different cultures, we become aware of the fact that many of these objects have a different sense to others. Even so, Husserl claims that if we take it as our aim to find general truths about objects in the *Lebenswelt*, we will be able to reach consensus about certain aspects of things that make them accessible to us. Examples of such generalities are movement and form. What these generalities show is that the *Lebenswelt* has a general structure, to which all relative beings are bound, but which is itself not relative. All human activity is related to this a priori structure. The objective sciences likewise take the a priori structure of the *Lebenswelt* as its subject. However, the a priori of the objective sciences is secondary to the a priori structure of the *Lebenswelt* itself. For this reason, Husserl claims that we must differentiate between the a priori of the *Lebenswelt* and the objective a priori of the sciences, which derive from the former.[150]

The most fundamental structures of the *Lebenswelt* are those between objects and world. According to Husserl, our most common conception of the world in daily life is that of the world as the collection of all things that are, or *onta.* Objects are given to us within the world horizon. We as subjects within the *Lebenswelt* are aware of the world as the horizon of all possible praxis and experience, which is itself not a thing. The investigation of the *Lebenswelt* requires the phenomenologists to remain awake for this world (*wachbleiben*), which entails maintaining a constant interest in

> das *Wie* der gegebenheitsweisen und für die Onta selbst, aber nicht geradehin, sondern als Objekte in ihrem *Wie*, eben in der ausschlieβlichen und ständigen Interessenrichtung darauf, *wie* im Wandel relativer Geltungen, […] *die* Welt für uns zustande kommt.[151]

[149] Ibidem, 122.
[150] Ibidem, 150-152.
[151] Ibidem, 156-157.

With the *épochè* of the *Lebenswelt*, Husserl claims to have found a vantage point over and beyond subjective and intersubjective consciousness, from which the ontological structures of the world around us can be examined. In this sense, the *épochè* of the *Lebenswelt* differs from that of *Ideen I*. As Michael Friedman has aptly put it, the *Ideen* begin by "simultaneously bracketing […] *both* what Husserl later calls the life-world and all objective sciences that emerge from it, whereas *Crisis* begins by contrasting the life-world with the objective sciences that emerge from it and then bracketing the latter on behalf of the former."[152]

One contentious question remains to be addressed at this point. The *Lebenswelt* seems to propose a very different approach to phenomenology than Husserl's previous work. So what is the relation between the *Lebenswelt* and Husserl's transcendental ego? The first thing we must establish is that for Husserl, the *Lebenswelt* is not meant to negate or replace the study of intentional consciousness, for in the second half of the third part of *Krisis,* Husserl offers an exposition of his study of intentional consciousness. Instead, it seems that Husserl viewed the *Lebenswelt* as an addition to the study of intentional consciousness, aimed to expand the scope of phenomenological inquiry, allowing it to investigate new questions. The most important of all these questions; how *the* world comes to be for us.

[152] Friedman, Michael. Science, History, and Transcendental Subjectivity. In: Hyder, David, and Rheinberger, Hans-Jörg (eds.). *Science and the Life-World. Essays on Husserl's 'Crisis of the European Sciences.'* (Stanford, Stanford University Press, 2010), 100-115.

Conclusion

Krisis would be Husserl's philosophical swansong. Shortly after the publication of the first two parts, Husserl fell ill, to die of lung disease in 1938. Because of the rising anti-Semitism of the late thirties, relatively few people attended his funeral. Heidegger likewise did not attend the ceremony due to illness.[153] We have the Belgian priest Hermann Van Breda to thank that so much of Husserl's manuscripts have survived the Nazi era, including the final part of *Krisis* containing Husserl's discussion of the *Lebenswelt*. Van Breda smuggled some 40.000 unpublished manuscript pages to the University of Leuven, Belgium, where they are still kept today in the Husserl archives. Although it would take the Husserl archives many years to publish the most important parts of Husserl's manuscriopts, these nonetheless managed to exert great influence on the development of postwar phenomenology, particularly in France. Maurice Merleau-Ponty for example visited the archives in 1939 to study Husserl's manuscripts, especially those pertaining to the *Lebenswelt*. Through this remarkable chain of events, the *Lebenswelt* has managed to become the most influential concept of Husserl's oeuvre.[154]

Over the past few chapters, I have traced the development of the concept of world in the works of Husserl and Heidegger. As my treatment has shown, the concept world underwent significant development over the course of Husserl's impressive philosophical career. From being a concept of relatively minor importance, Husserl is forced to admit its import after his transcendental turn in *Ideen I*. By contrast, the concept of world had been at the center of Heidegger's search for a new metaphysics that could do justice to our pre-scientific experience of the world, culminating with his analysis of *Dasein* as *In-der-Welt-sein* in *SuZ.* We can credit Heidegger for sensing the true radicalism of Husserl's phenomenology, and to follow through with the dismantling and destruction of traditional metaphysics to an extent that Husserl himself at first proved unwilling or unable to do. In the final chapter we have seen how Husserl once again reinvents his phenomenology with the *Lebenswelt*. In an attempt to find even more secure foundations for his phenomenology, Husserl turns to the world as the foundation of all possible experience and human activity, including science. Although the novelty of the *Lebenswelt* has at times been questioned, my investigation has shown that the *Lebenswelt* does differ fundamentally from Husserl's earlier phenomenology. With the *Lebenswelt,* Husserl for the first time reflects on a pre-scientific realm of experience, in order to make sense of human existence. There has been much speculation among Husserl scholars as to why Husserl came to rethink his phenomenology with the *Lebenswelt*. As I argue, the reason why Husserl came to rethink

[153] Safranski, *Ein Meister aus Deutschland,* 291-292.
[154] Føllesdal, *The Lebenswelt in Husserl,* 123.

and deal more attention to the concept of world in his later work is inherent to phenomenology itself. If, as Husserl and Heidegger see it, phenomenology is about the radical and unprejudiced investigation of experience, it seems that this must inevitably lead to investigating the ultimate foundation of all experience; the world in which we live, and to which all thought, action, and knowledge relate.

The change in orientation with the *Lebenswelt* ironically moves Husserl's phenomenology in the direction of Heidegger's fundamental ontology, of which he had had such misgivings. Even so, there remain significant differences between the philosophies of Husserl and Heidegger. Throughout his career, Husserl had sought to provide philosophy with the method that could elevate it to a strict science, capable of providing the empirical sciences with its epistemology. Strict scientificity remained the ideal for the *Lebenswelt*, even though the scope of his phenomenology had moved far beyond epistemology to include existential questions. Heidegger on the other hand was far less concerned with scientific norms or building bridges between his metaphysics and the empirical sciences. Furthermore, Heidegger's abstract and often esoteric style makes it more difficult to see how his philosophy could be adopted by the empirical scientist. Consequently, Husserl's philosophy and concept of world is of greater utility to empirical scientists and philosophers of science than that of Heidegger. Perhaps the most import difference between Husserl and Heidegger are their fundamentally different conceptions of what it means to be human. For Husserl, human beings are primarily related to the world through the intentional acts that relate their consciousness to the objects around it. Heidegger on the other hand stresses the openness of human beings to being, which allows it to encounter beings within its world. When it comes to intersubjectivity, there are likewise profound differences. For Heidegger, the intersubjective sphere dictates mediocrity and threatens *Dasein's* capacity for a good and authentic understanding of itself and being. Husserl has a more positive view of intersubjectivity, as it can help human beings reach freedom and knowledge.

Nonetheless, these differences cannot hide the similarities between Husserl and Heidegger. Both were intimately familiar with the tradition of metaphysics from Plato and Aristotle to Kant and the Neo-Kantians, and both thinkers based their critique of traditional metaphysics on an acute understanding of its method and suppositions. For Husserl, the only way to overcome the problems of metaphysics and to find secure foundations for philosophy is by turning off all previous knowledge and assumptions through successive *épochès*, and to describe phenomena unprejudiced as they present themselves in experience. Even though Heidegger uses phenomenology for different ends, his method of reduction and destruction by and large stays true to the spirit of Husserl's *épochè*. Finally, both Husserl and Heidegger place experience central to their philosophies, trying to make insightful how we interact and make sense of the world around us and the things in it.

My present investigation of the concept of world in Husserl in Heidegger opens many paths for future research. There are many aspects of both philosophers that I have not been able to discuss in

great detail. These include the concept of time and time-consciousness, which also relate to the concepts of world and to the conception of world constitution of Husserl and Heidegger. Another theme that I have also not been able to discuss exhaustively is that of intersubjectivity, especially in the philosophy of Heidegger. The intersubjective world is a layer of the concept of world that has traditionally posed great difficulties for phenomenology, and deserves further investigation. Finally, the possibility of knowledge of the world is closely related to the concept of truth, and forms another interesting point of comparison between both philosophers.

Ultimately, I hope my work might provide an impetus to investigations of the concept of world in phenomenology and philosophy as in general. My research has demonstrated the central importance of the concept of world to phenomenology. If the aim of phenomenology is to make sense of our experience, it cannot pass over the world within which we live, however self-evident this world may appear at first sight. Indeed, on closer inspection, we find ourselves forced to agree with Husserl, and consider the world as the mystery of all mysteries.

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