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IN HUSSERL AND HEIDEGGER

Steven Crowell has been for many years a leading voice in debates on twentieth-century European philosophy. This volume presents thirteen recent essays that together provide a systematic account of the relation between meaningful experience (intentionality) and responsiveness to norms. They argue for a new understanding of the philosophical importance of phenomenology, taking the work of Husserl and Heidegger as exemplary, and introducing a conception of phenomenology broad enough to encompass the practices of both philosophers. Crowell discusses Husserl's analyses of first-person authority, the semantics of conscious experience, the structure of perceptual content, and the embodied subject, and shows how Heidegger's interpretation of the self addresses problems in Husserl's approach to the normative structure of meaning. His volume will be valuable for upper-level students and scholars interested in phenomenological approaches to philosophical questions in both the European and the analytic traditions.

STEVEN CROWELL is Joseph and Joanna Nazro Mullen Professor of Philosophy at Rice University. He is the author of *Husserl, Heidegger, and the Space of Meaning* (2001), and editor of *The Prism of the Self: Philosophical Essays in Honor of Maurice Natanson* (1995), *Transcendental Heidegger* (with Jeff Malpas, 2007), and *The Cambridge Companion to Existentialism* (Cambridge, 2012).

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STEVEN CROWELL

*Rice University*



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*In memoriam*

John Haugeland (1945–2010)  
philosopher and friend

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Chapter 2 appeared in *A Companion to Phenomenology and Existentialism*, ed. Hubert Dreyfus and Mark Wrathall (Oxford: Blackwell, 2006, pp. 9–30); Chapter 3 appeared as “Heidegger and Husserl: The Matter and Method of Philosophy,” in *A Companion to Heidegger*, ed. Hubert Dreyfus and Mark Wrathall (Oxford: Blackwell, 2005, pp. 49–64); Chapter 4 was originally titled “Phenomenology and the First-Person Character of Philosophical Knowledge,” and was published in *Modern Schoolman* 84 (January and March 2007), pp. 131–48; Chapter 5 appeared in *Synthese* 160 (2008), pp. 335–54; Chapter 6 was originally published in *Contemporary Kantian Metaphysics: New Essays on Space and Time*, ed. Roxana Baiasu, Graham Bird, and A. W. Moore (Houndmills: Palgrave Macmillan, 2012, pp. 81–106), and is reproduced with permission of Palgrave Macmillan; Chapter 7 appeared as “Husserl’s Subjectivism: The ‘ganz einzigen “Formen” of Consciousness and the Philosophy of Mind,” in *Philosophy, Phenomenology, Sciences: Essays in Commemoration of Edmund Husserl*, ed. Carlo Ierna, Hanne Jacobs, and Filip Mattens (Dordrecht: Springer, 2010, pp. 363–89); Chapter 8 was originally published in *Inquiry: An Interdisciplinary Journal of Philosophy* 44(4) (December 1, 2001), pp. 433–54, and is reprinted here with permission of the publisher, Taylor & Francis Ltd.; Chapter 9 appeared as “Conscience and Reason: Heidegger and the Grounds of Intentionality,” in *Transcendental Heidegger*, ed. Steven Crowell and Jeff Malpas (Stanford University Press, 2007, pp. 43–62), © 2007 by the Board of Trustees of the Leland Stanford Jr. University and is used with permission of Stanford University Press; Chapter 11 appeared as “Sorge or Selbstbewußtsein? Heidegger and Korsgaard on the Sources of Normativity,” in *European Journal of Philosophy* 15(3) (2007), pp. 315–33, and is reprinted here with permission of Blackwell Publishing; Chapter 12 originally appeared under

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the title “Reason and Will: Husserl and Heidegger on the Intentionality of Action,” in *Heidegger und Husserl. Heidegger-Jahrbuch* 6 (2012, pp. 249–68), ed. Alfred Denker and Holger Zabrowski, and is reprinted here with kind permission of Verlag Karl Alber, part of Verlag Herder GmbH, Freiburg im Breisgau; and Chapter 13 was published as “Heidegger on Practical Reasoning: Morality and Agency,” in *Practical Rationality: Scope and Structures of Human Agency*, ed. Ana Marta González and Alejandro G. Vigo (Hildesheim: Georg Olms Verlag, 2010, pp. 49–74).

Beyond these formal acknowledgments, I have benefitted immensely, in a variety of ways, from a large number of individuals and institutions during the decade or so in which I was working on these papers. My greatest debt of gratitude, however, is to John Haugeland, to whom this book is dedicated. It was reading his work that got me thinking in a new way about what the “topic” of phenomenology is, and his friendship over many years sustained my efforts to work within the horizon that his thinking opened up. His writings are exemplary of what truly independent philosophical reflection can accomplish, and his voice is sorely missed.

I am very fortunate to have been the beneficiary of Rice University’s enlightened policy on research leave and its generous support of the kind of travel that allowed me to present these chapters to audiences in many countries. I would especially like to thank former Dean of Humanities, Gary Wihl, and the current Dean, Nick Shumway, who encouraged and sustained this project. I would also like to acknowledge my colleagues in the Department of Philosophy. It is a blessing to work in a department where the standard of judgment is not whether something is “analytic” or “continental” but whether it is engaging philosophy.

I have learned much from my friends in other departments as well, in conversation with whom I have been able to say things in less formal (and so, more revealing) ways. In particular, John Zammito and I have engaged in a long-standing discussion over normativity and naturalism that has led me again and again to re-think my position. I do not expect this book to settle the matter. Christian Emden, Uwe Steiner, Cary Wolfe, and Harvey Yunis have been welcome intellectual interlocutors and sanity-maintaining friends. Finally, I am grateful to my students: Matthew Burch, Irene McMullin, Matthew Schunke, and William Smith. We worked together on these issues in seminar for some years, and I learned a tremendous amount from each of them.

The idea for the book emerged in a series of lectures on “Reason in Heidegger” that I delivered at the Chinese University of Hong Kong in 2007 as part of the inaugural *Symposia Phaenomenologica Asiatica*

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Master Class in Phenomenology for Asian Scholars. I am deeply grateful to the Edward Cheng Foundation Asian Centre for Phenomenology, and its director, my friend Cheung Chan-fai, for providing me this opportunity, and to the participants in the Master Class for the insights they shared with me.

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The papers published here, almost without exception, were delivered as conference papers, often several times, and they went through changes each time based on the valuable feedback I received from those in the audience. Though these fellow contributors are too numerous to mention, I am grateful for the serious criticisms that came my way. Beyond that, ongoing exchanges with Dan Dahlstrom, John Drummond, Burt Hopkins, Thomas Sheehan, Charles Siewert, Laszlo Tengelyi, Alejandro Vigo, and Dan Zahavi have been particularly important. Their voices will be heard throughout this volume, and I thank each of them for their generosity. More recently, conversations with Denis McManus have opened some new horizons of the project, which I hope to follow up in the future.

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had an exchange that rivals in length my *Auseinandersetzung* with Jack Zammito, and each time we take up our common themes anew I come away deeply enriched. I have also appropriated shamelessly from conversations with, and writings of, Taylor Carman, Dave Cerbone, Charles Guignon, Alastair Hannay, Stephan Käufer, Sean Kelly, Rebecca Kukla, Cristina Lafont, Mark Lance, Jonathan Lear, Leslie MacAvoy, Jeff Malpas, Wayne Martin, Robert Pippin, John Richardson, Joe Rouse, Ted Schatzki, Joe Shear, Iain Thomson, Joan Wellman, and Kate Withy.

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WORKS OF HUSSERL AND HEIDEGGER

References to the works of Husserl and Heidegger are found in the text according to the following abbreviations, which refer to the *Husserliana* series and the *Gesamtausgabe*, respectively. In the text, the German pagination is given first, followed by the English pagination (when I have consulted a translation). In the case of *Sein und Zeit* (GA 2), I have first given the *Gesamtausgabe* pagination, followed by the pagination to the seventh German edition published by Max Niemeyer Verlag (found in the margins both of the *Gesamtausgabe* edition and the English translation), and finally the pagination to the English translation by Macquarrie and Robinson. I have, however, altered all translations as I see fit, without comment. In cases where the texts in question are not yet found in a volume of the respective collected works, the reference will be found in the list of references.

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- Hua 2 *Die Idee der Phänomenologie. Fünf Vorlesungen*, ed. W. Biemel. The Hague: Martinus Nijhoff, 1958; *The Idea of Phenomenology*, trans. W. P. Alston and G. Nakhnikian. The Hague: Martinus Nijhoff, 1964.
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- Hua 4 *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, Zweites Buch: Phänomenologische Untersuchungen zur Konstitution*, ed. M. Biemel. The Hague: Martinus Nijhoff, 1952; *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book*, trans. R. Rojcewicz and A. Schuwer. The Hague: Martinus Nijhoff, 1989.
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- Hua 17 *Formale und transzendente Logik: Versuch einer Kritik der logischen Vernunft*, ed. P. Janssen. The Hague: Martinus Nijhoff, 1974; *Formal and Transcendental Logic*, trans. D. Cairns. The Hague: Martinus Nijhoff, 1969.
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- GA 14 *Zur Sache des Denkens*, ed. F.-W. von Herrmann. Frankfurt: Klostermann, 2007; *On Time and Being*, trans. J. Stambaugh. New York: Harper & Row, 1972.
- GA 17 *Einführung in die phänomenologische Forschung*, ed. F.-W. von Herrmann. Frankfurt: Klostermann, 1994; *Introduction*



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