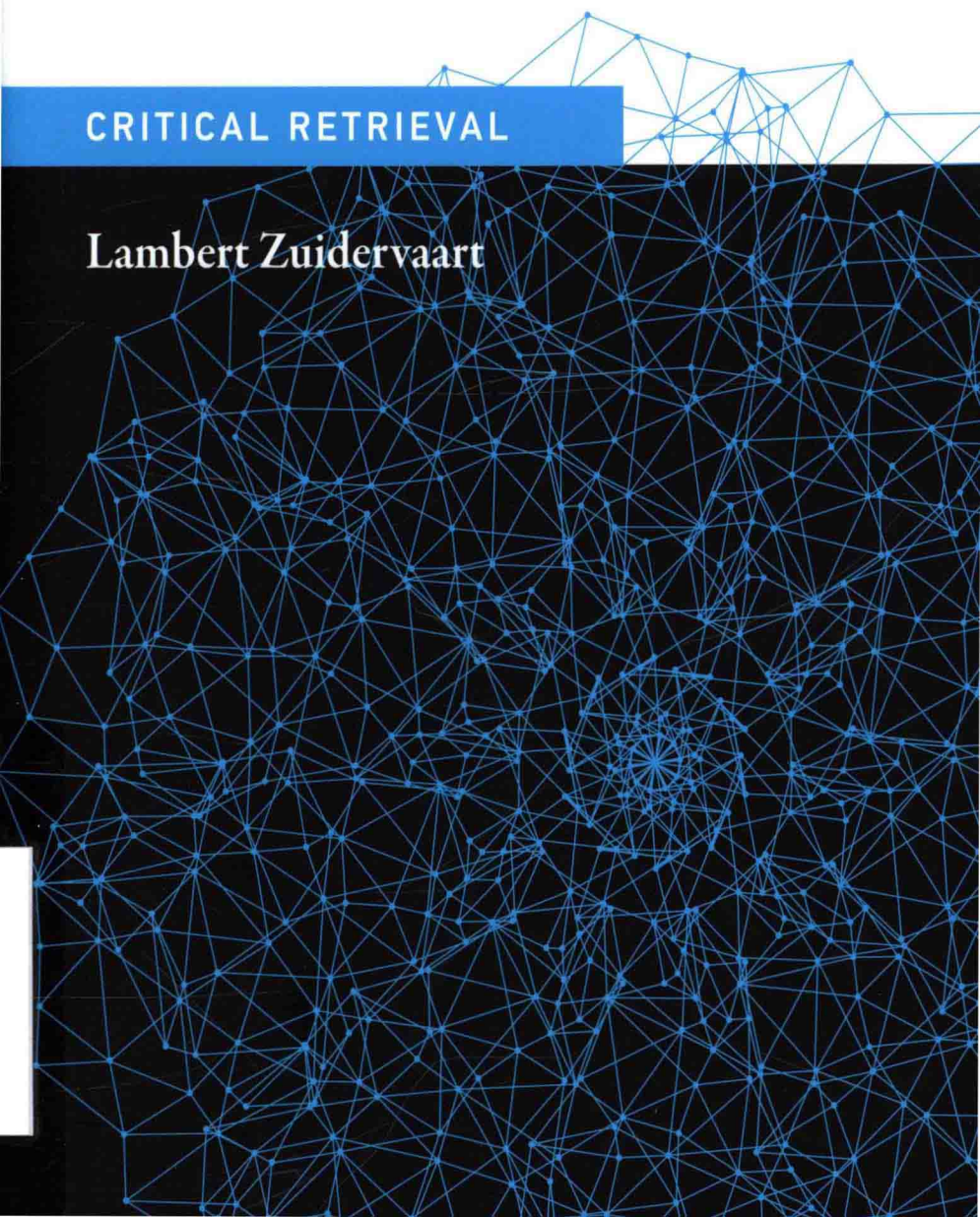


IN HUSSERL, HEIDEGGER, AND THE FRANKFURT SCHOOL

CRITICAL RETRIEVAL

Lambert Zuidervaart



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Lambert Zuidervart

TRUTH IN HUSSERL,
HEIDEGGER, AND
THE FRANKFURT SCHOOL



Truth in Husserl, Heidegger, and the Frankfurt School

Critical Retrieval

Lambert Zuidervaart

The MIT Press
Cambridge, Massachusetts
London, England

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This book was set in ITC Stone Serif by Jen Jackowitz. Printed and bound in the United States of America.

Library of Congress Cataloging-in-Publication Data

Names: Zuidervaart, Lambert, author.

Title: Truth in Husserl, Heidegger, and the Frankfurt school : critical retrieval / Lambert Zuidervaart.

Description: Cambridge, MA : MIT Press, 2017. | Includes bibliographical references and index.

Identifiers: LCCN 2016047139 | ISBN 9780262036283 (hardcover : alk. paper)

Subjects: LCSH: Philosophy, German—19th century. | Philosophy, German—20th century. | Truth. | Husserl, Edmund, 1859–1938. | Heidegger, Martin, 1889–1976 | Frankfurt school of sociology.

Classification: LCC B3181 .Z84 2017 | DDC 121.0943—dc23 LC record available at <https://lcn.loc.gov/2016047139>

10 9 8 7 6 5 4 3 2 1

Truth in Husserl, Heidegger, and the Frankfurt School

For Merold Westphal

In memory of Johan van der Hoeven (1932–2015)

Preface

This book marks an intermediate stage in a decades-long research project on the idea of truth. The project began with a master's thesis on Immanuel Kant's *Critique of Judgment* and a doctoral dissertation on Theodor W. Adorno's *Aesthetic Theory*. In both studies issues concerning nonpropositional truth guided my understanding of philosophical aesthetics, as they did in my subsequent book, *Adorno's Aesthetic Theory* (1991). I then addressed these issues further in *Artistic Truth* (2004). There I indicated that a defensible notion of artistic truth as being nonpropositional requires a more comprehensive conception of truth, one that neither reduces truth to propositional matters nor dismisses the importance of propositional truth. Articulating the details of such a comprehensive conception of truth is the ultimate aim of my decades-long research project. The current book sets the stage for this by uncovering insights from twentieth-century German philosophy. It does so by carrying out a *critical retrieval*—an approach explained in the book's introduction.

From the time of my doctoral research on Adorno in the late 1970s, I have been convinced that one cannot responsibly address questions about truth in art and philosophy without considering questions concerning truth in society as a whole. In a characteristically provocative epigram, Adorno once wrote: "The whole is the false." As I have argued in *Adorno's Aesthetic Theory* and in *Social Philosophy after Adorno*, this negative dialectical inversion of Hegel's "The True is the whole" cannot mean that Adorno's "whole"—late capitalist society—is wholly false. If there were no traces of truth in the whole, including contemporary art and philosophy, then one could not begin to decipher in what ways the whole is false. Conversely, if one wishes to point out the elements of truth in contemporary art and philosophy, then one also needs to suggest how society as a whole could be

true. Moreover, to do any of this, one needs to have an idea of truth that is sufficiently comprehensive to make sense not only of philosophical and artistic truth but also of truth in other areas of social life, including science, politics, and religion. My critical retrieval of Adorno and other German philosophers aims to elicit the contours of such a comprehensive idea.

Several chapters in this book stem from previously published essays that, although originally written for specific occasions, belong to the overarching research project. These occasions span two decades, from a 1994 paper on Martin Heidegger's conception of truth, presented in a lecture series hosted by the Institut für Philosophie at the Freie Universität Berlin, to a keynote lecture on Edmund Husserl's conception of truth, given at the annual conference of Canadian Society for Continental Philosophy in 2013. The notes to various chapters provide details about such occasions and acknowledge key organizers and interlocutors. Here I simply want to express gratitude to everyone who has encouraged and supported my work, especially my students and faculty colleagues at Calvin College, the Institute for Christian Studies (ICS), and the University of Toronto. In particular, I thank Joe Kirby, a PhD candidate at ICS, for preparing the index to this volume.

Chapter 2 appeared previously as "Propositional and Existential Truth in Edmund Husserl's *Logical Investigations*," in *Symposium: Canadian Journal of Continental Philosophy* 20, no. 1 (spring 2016): 150–180. Chapter 3 is a shortened version of chapter 4 ("Truth as Disclosure") in my book *Artistic Truth: Aesthetics, Discourse, and Imaginative Disclosure* (Cambridge University Press, 2004), 77–100, and chapter 4 reproduces (with minor revisions) chapter 3 ("Heidegger and Adorno in Reverse") of Lambert Zuidervaart, *Social Philosophy after Adorno* (Cambridge University Press, 2007), 77–106; both are reprinted with permission. Chapters 5 and 7 were originally published as journal articles and appear here with minor revisions: "How Not to Be an Anti-Realist: Habermas, Truth, and Justification," *Philosophia Reformata* 77 (2012): 1–18, published by Brill; and "Truth Matters: Heidegger and Horkheimer in Dialectical Disclosure," *Telos*, no. 145 (winter 2008): 131–160, respectively. I wish to thank the editors and publishers who have given permission to use these previously published materials.

Two scholars in particular, one of them Dutch and the other American, have encouraged my work on German continental philosophy, providing inspiration through their example. The late Johan van der Hoeven, formerly Professor of Systematic Philosophy at the VU University Amsterdam,

served, together with Calvin Seerveld at ICS, as the supervisor for my dissertation on Adorno's aesthetics. Highly knowledgeable about German philosophy from Kant onward and an expert in phenomenology and post-phenomenology, Johan was a leading figure in the tradition of reformational philosophy to which I belong. His fine-grained analyses of complex texts, and his generosity of spirit when interpreting them, have provided a model for the critical hermeneutics I aim to practice. As a *Doktorvater* who gently and perceptively guided my doctoral dissertation to its completion, Johan showed me how to do rigorous philosophy that is unpretentious and true to life. Both as a philosopher and as a person, he was, as the Dutch title to his festschrift suggests, "levensecht en bescheiden."

Johan's example has received reinforcement from the scholarship and collegial support of Merold Westphal, Distinguished Professor of Philosophy Emeritus at Fordham University in New York. I first met Merold at a gathering of the Society for Phenomenology and Existential Philosophy in the early 1990s, and he has taken a personal interest in my work ever since. A leading figure in continental philosophy of religion who has published seminal studies on Hegel, Kierkegaard, and the "masters of suspicion" (Marx, Nietzsche, and Freud), Merold has demonstrated that the differences between analytic and continental philosophy need not create an unbridgeable divide. He also has shown how adherence to a tradition of faith can sustain spirited philosophical exploration and debate.

Johan and Merold have inspired me to pursue a tradition-crossing inquiry into the idea of truth in the writings of Husserl, Heidegger, and the Frankfurt School. With enduring gratitude I dedicate this book to them, two exemplary and modest masters of charitable critique.

Abbreviations and Citations

Except in the cases of Husserl's *Logical Investigations* and Heidegger's *Being and Time*, citations of works listed in both English and German use abbreviations derived from the English title and give pagination first in the English translation and then in the German original, thus: ND, 153/156. Frequently translations have been modified, including the removal of original italics, as indicated by the letters "tm." Dates immediately after titles indicate when the original German editions were first presented or published. The bibliography contains additional works by Husserl, Heidegger, Horkheimer, Adorno, and Habermas.

ET: Martin Heidegger, "On the Essence of Truth" (1930), trans. John Sallis, in Martin Heidegger, *Pathmarks*, ed. William McNeill (Cambridge: Cambridge University Press, 1998), 136–154. "Vom Wesen der Wahrheit," in Martin Heidegger, *Wegmarken*, 3rd ed. (Frankfurt am Main: Klostermann, 1996), 177–202. I have also consulted, but do not cite, John Sallis's translation of an earlier edition of this essay, in Martin Heidegger, *Basic Writings*, ed. David Farrell Krell (San Francisco: Harper, 1977), 117–141.

GS: Theodor W. Adorno, *Gesammelte Schriften*, 20 vols., ed. Rolf Tiedemann et al. (Frankfurt am Main: Suhrkamp, 1970–86).

LI: Edmund Husserl, *Logical Investigations* (1900–1901), 2 vols., trans. J. N. Findlay, with a new preface by Michael Dummett, ed. Dermot Moran (London: Routledge, 1970, 2001). This is a translation of the revised German edition of 1913/1921. The two English volumes are cited as LI 1 and LI 2, respectively.

LU: Edmund Husserl, *Logische Untersuchungen*, 2 vols., in *Husserliana*, vols. 18 and 19 (The Hague: Martinus Nijhoff, 1975, 1984). *Husserliana* 18 contains

the text to both the first and the second, revised editions of LU volume I and is cited here as LU I. *Husserliana* 19 contains the text to both editions of LU volume II and is divided into two parts. Part 1 of *Husserliana* 19 contains Investigations One through Five and is cited as LU II.1. Part 2 contains Investigation Six and is cited as LU II.2. Volume I of LU originally appeared in 1900. Volume II originally appeared in 1901. The revised edition of volumes I and II.1 appeared in 1913. The “partially revised” edition of volume II.2 appeared in 1921.

ND: Theodor W. Adorno, *Negative Dialectics* (1966, 1967), trans. E. B. Ashton (New York: Seabury Press, 1973). *Negative Dialektik*, in GS 6 (Frankfurt am Main: Suhrkamp, 1973), 7–412.

PT: Max Horkheimer, “On the Problem of Truth” (1935), in Max Horkheimer, *Between Philosophy and Social Science: Selected Early Writings*, trans. G. Frederick Hunter et al. (Cambridge, MA: MIT Press, 1993), 177–215. Max Horkheimer, “Zum Problem der Wahrheit,” *Zeitschrift für Sozialforschung* 4 (1935): 321–364. The translation modifies one by Maurice Goldbloom in *The Essential Frankfurt School Reader*, ed. Andrew Arato and Eike Gebhardt (New York: Urizen Books, 1978), 407–443, which I have consulted but do not cite.

SZ: Martin Heidegger, *Sein und Zeit* (1927), 15th ed. (Tübingen: Max Niemeyer, 1979). Passages in translation are taken from Martin Heidegger, *Being and Time*, trans. Joan Stambaugh (Albany: State University of New York Press, 1996), but the page numbers given are from *Sein und Zeit*, as found in the margins of English translations. I have also consulted *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper & Row, 1962). I give preference to the Macquarrie/Robinson translation in retaining “Being” (capital “B”) for *Sein* and in not hyphenating *Dasein* (which, for the most part, is not hyphenated in *Sein und Zeit* but is always hyphenated in Joan Stambaugh’s translation). These modifications are made without comment in the citations and in my own text. Other relevant modifications to citations from the Stambaugh translation are marked by square brackets.

TJ: Jürgen Habermas, *Truth and Justification*, ed. and trans. Barbara Fultner (Cambridge, MA: MIT Press, 2003). *Wahrheit und Rechtfertigung: Philosophische Aufsätze* (Frankfurt: Suhrkamp, 1999). Chapters 2 and 5 in *Wahrheit and Rechtfertigung* are replaced by two new essays in *Truth and Justification*.

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