**Title:** HUSSERL'S LATER THINKING CONVERGING INTO A PHILOSOPHY OF HISTORY OR THE THEME OF HISTORICAL CONSCIOUSNESS IN HUSSERL'S LATER WRITINGS ESPECIALLY IN THE CRISIS OF EUROPEAN SCIENCES

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**Abstract:** Edmund Husserl (1859-1938) is most well known as a mathematician, or a logician, and then famed a the initiator of a phenomenological movement. He has been accused of promoting transcendental idealism to the point of solipsism. His focus on pure consciousness has been received as a method which operates above its historical context and straight to the 'seeing essences.' This is partly because of his problematic wording in his earlier writings. However, his last published (yet unfinished) work, The Crisis of European Sciences (Belgrade, 1936), is certainly a very different introduction to his phenomenology. In this publication he struggles with the issue of Life-world, the world we live in, before it gets to be described abstractly, in a scientific way. One aspect of our experience in this Life-world is our consciousness of internal time (not the clock-time, not even a simple measuring of duration). This investigation into the consciousness of internal time, impinges his definition of pure consciousness. Consciousness is embedded in internal-time-consciousness. Consciousness cannot operate "outside" time. In this line of thinking Husserl almost "by accident" came to formulate his philosophy of history, for which is so far much less known. Husserl's 'Philosophy of History' is his last contribution as a philosopher who had failed to systematize his teaching, as in his Erste Philosophie mss. of 1923-'24., and again in Cartesianische Meditationen, mss. 1929. which he has kept revising and ultimately dropping. Just as well in the latter case, since tempora mutantur and nos mutamus in illis, and so, as I will contend, his new concerns with history emerged. This is my thesis presented here, and it is my own original research, that Hussel's philosophy of history is not only worthy of reconstruction but a very significant aspect of his mature phenomenology.

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Thus the history of Western philosophy displays profound disagreement between those philosophers who would appeal to the otherworldly and those who would remain unabashedly worldly. If the long history of medieval philosophy kept its eyes fixed on the heavens, the subsequent history of "modern" philosophy has tended to be resolutely worldly and secular, even when religion remained lurking in the background, in awe of science and often taking philosophy itself to be a science – or to be at least "scientific." Buddhist
philosophy, in particular, has a long rich history of logic and brilliant logicians. But the theme of living a good life is pervasive, and it is this, perhaps, that explains the appeal of the generic “East” in the West. Further, he believes that the history of one science is of no use unless it is used for the study of the development of humanity as whole. So in nutshell the social evolution theory presented by Comte is of the opinion that humanity passes through different stages through which it acquires intellectual advancements and the whole process culminates with the positive or the scientific stage. In the first three volumes of The Course on Positive Philosophy, Comte has thoroughly examined the five fundamental sciences – mathematics, astronomy, physics, chemistry and biology and has classified in that sequence. Comte is of the view that each discipline is closely related to the preceding one and the complete development of the former gives birth to the later.