

**Intellectual Genealogy of  
Heidegger: From Husserl and  
Nietzsche to Sartre**

# Philosophical Crisis of the 19th Century

---

- Kant's limits on knowledge → void of metaphysical foundations
- Newtonian success → science as sole truth model
- Historicism (Dilthey) → ideas as time-bound
- Industrial, educational, political upheavals demand lived relevance
- Set stage for Nietzsche's genealogy and Husserl's phenomenology

Let's examine how Kant, scientific triumphs, and historicism created a philosophical vacuum that prompted new approaches

# Nietzsche: Death of Metaphysics

---

- "God is dead" – collapse of transcendent foundations
- Truth as mobile army of metaphors, a social construct
- Genealogy exposes moral terms as hidden power tools
- Will to power: creative, historic re-valuation of values
- Sets stage for phenomenology's grounding of experience

Here we see how Nietzsche's proclamation of God's death uproots absolute metaphysics and recasts truth and morality as h

# Husserl's Break from Psychologism

---

- Rejects logic as mere psychology
- Epoché: suspends natural world assumptions
- Intentionality: consciousness always about something
- Lifeworld: pre-theoretical horizon of meaning
- Provides transparent base for all disciplines

Let's see how Husserl abandoned psychologism and built phenomenology as a pure foundation for philosophy.

# Heidegger: From Phenomenology to Ontology

---

- Reinterprets intentionality as Dasein's world-disclosure
- Being-toward-death as fundamental existential structure
- Temporality (past-present-future) as horizon of meaning
- Critique of metaphysics: forgetting Being via static substances
- Shift sets stage for genealogical link to Nietzsche

Now we'll see how Heidegger moves from Husserl's phenomenology to an ontological analysis centered on Dasein, death, and

# Genealogy as Ontology

---

- Eternal return as temporal structure of Being
- Will to power reinterpreted as Being's self-disclosure
- Genealogy uncovers ontological conditions of truth
- History of Being tracks shifts from presence to substance
- Past actively shapes the meaning of existence

Now let's see how Heidegger transforms Nietzsche's genealogical critique into a method that reveals the ontological hori

# Husserlian Roots of Heidegger's Method

---

- Reduction brackets natural attitude
- Shift from transcendental ego to Dasein
- Both prioritize description before explanation
- Rupture: Dasein as historic, mortal possibility
- Foundations for existential phenomenology

We'll explore how Heidegger retains Husserl's reduction yet transforms its focus from a detached subject to a historic,

# Sartre's Existential Freedom

---

- Heidegger's Dasein → human subject of choice
- Radical freedom: existence precedes essence
- Nothingness enables responsibility
- Ethics of authentic action over abstract ontology
- Links phenomenology to political/social praxis

Now let's see how Sartre re-interpreted Heidegger's ideas, turning existential analysis into a radical claim of human fr

# Beyond Sartre: Embodiment, History, Power

---

- Merleau-Ponty: body-subject, perception grounded in flesh
- Derrida: différance defers meaning, ground of presence unstable
- Foucault: genealogy of power, disciplinary tech shapes bodies
- Historicist view: history as dynamic, not static backdrop
- Three pillars – embodiment, historicity, power – extend  
Husserl-Nietzsche-Heidegger

Next we see how post-Sartre thinkers expand existential freedom into embodied perception, deferred meaning, and discipli

# Genealogy Maps Philosophy's Trajectory

---

- Progression: consciousness → historic being → embodied freedom
- Lantern metaphor: reveals hidden assumptions in each era
- Shift from abstract metaphysics to situated, political ethics
- Contemporary stakes: AI consciousness, climate justice, digital subjectivity
- Thinkers as travelers at crossroads, re-orienting the map

Let's see how the genealogical lantern traces philosophy's move from pure abstraction toward lived, political existence.