

10 – Martin Heidegger

Summary

- » Dasein – “being-there”. The human being is first and foremost not an isolated subject, cut off from a realm of objects that it wishes to know about. We are rather beings who are always already in the world, outside and alongside a world from which we do not distinguish ourselves.
- » What it means for a human being to be is to exist temporally in the stretch between birth and death. Authenticity is understood to require a constant projection of our lives onto the horizon of our death, called “being-towards-death”. Some say, we find ourselves through God – Heidegger disregards this.
- » What defines the human being is this capacity to be perplexed by the deepest and most enigmatic of questions: Why is there something rather than nothing?
- » Our existence is not definable by a “what”, like a table or a chair, but by a “who” that is shaped by existence in time. Objects cannot self-question, but we can. If the being of being human is defined by mineness, then my being is not a matter of indifference to me. This is authenticity vs inauthenticity – the choice is whether to be oneself or not to be oneself, to be author of oneself and self-authorising or not. Inauthenticity does not necessarily signify a lower being.
- » The human being must first be presented in its indifferent character, prior to any choice. Philosophy begins with the description – what Heidegger calls “phenomenology” – of human beings in their average everyday existence. It seeks to derive certain common structures from that everydayness.
- » A being-in-the-world entails that the world itself is part of the fundamental constitution of what it means to be human. I am not a free-floating self or ego facing a world of objects that stands over against me – I AM my world. My BEING and that of the world are not distinguished. I am completely fascinated and absorbed by my world, not cut off from it in some sort of “mind” or what Heidegger calls “the cabinet of consciousness”.
- » Averageness – Heidegger insists that we have to “thrust aside our interpretative tendencies” which cover over our everyday experience of the world and attend much more closely to that which shows itself. Heidegger insists that this lived experience of the world is missed or overlooked by scientific inquiry or indeed through a standard philosophy of mind, which presupposes a dualistic distinction between mind and reality.
- » Who we are as human beings is inextricably bound up and bound together with the complex web of social practices that make up my world. If I am fundamentally with my world, then that world is a common world that experienced together with others. This is what Heidegger calls “being-with” (Mitsein).
- » Dasein is not just thrown into the world, it can also throw off that thrown condition in a movement where it seizes hold of its possibilities, where it acts in a concrete situation. Freedom is not an abstract philosophical concept. It is the experience of the human being demonstrating its potential through acting in the world. To act in such a way is to be authentic.
- » Moods are essential ways of disclosing human existence. Anxiety in particular reveals the self in stark profile. Is there an experience where the world as such and as a whole is revealed to us and we see it as something distinct? Being-in-the-world as a whole is disclosed in anxiety.
- » The first thing to grasp is that anxiety does not mean ceaselessly fretting or fitfully worrying about something or other. On the contrary, Heidegger says that anxiety is a rare and subtle mood and in one

Heidegger For Beginners

Samuel Fleischacker



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Heidegger For Beginners Eric Lemay, Jennifer A. Pitts, 2007-08-21 The ideas of the German philosopher Martin Heidegger have been described as an intellectual time bomb as some of the most revolutionary thought in Western history. Despite the enormous amount of secondary scholarships available on Heidegger, it is due to the complexity of his thought and the density of his writing difficult for the curious beginner to gain an insight into Heidegger's philosophy. *Heidegger For Beginners* serves as an entry into the ideas of one of the 20th Century's most important thinkers, situating Heidegger's thought within its philosophical and historical context alongside such thinkers as Plato, Descartes, Kant, Nietzsche, Husserl, and Sartre. *Heidegger For Beginners* explicates many of Heidegger's central ideas, including the Nothing, average everydayness, care, existence, being in the world, the One, the critique of technology, anxiety, and most importantly, being, a notion which may offer us the key to understanding the very mystery of our own existence. Explained here in a way that makes it both accessible and relevant, Heidegger's thought not only challenges an entire intellectual tradition but also challenges our own self-conceptions, the very manner in which we as humans choose to exist. *Heidegger for Beginners* Simon Critchley, **On Heidegger's**

Being and Time Simon Critchley, Reiner Schürmann, 2020-04-15 *On Heidegger's Being and Time* is an outstanding exploration of Heidegger's most important work by two major philosophers. Simon Critchley argues that we must see *Being and Time* as a radicalization of Husserl's phenomenology, particularly his theories of intentionality, categorial intuition, and the phenomenological concept of the a priori. This leads to a reappraisal and defense of Heidegger's conception of phenomenology. In contrast, Reiner Schürmann urges us to read Heidegger backward, arguing that his later work is the key to unravelling *Being and Time*. Through a close reading of *Being and Time*, Schürmann demonstrates that this work is ultimatelyaporetic because the notion of Being elaborated in his later work is already at play within it. This is the first time that Schürmann's renowned lectures on Heidegger have been published. The book concludes with Critchley's reinterpretation of the importance of authenticity in *Being and Time*. Arguing for what he calls an originary inauthenticity, Critchley proposes a relational understanding of the key concepts of the second part of *Being and Time*: death, conscience, and temporality.

Plato for Beginners Robert J. Cavalier, 1990 Contains Plato's classic dialogues: *symposium*, *phaedo*, *the apology*, and *the Republic*. *The Genesis of Heidegger's Being and Time* Theodore Kisiel, 1995-03-24 This book, ten years in the making, is the first factual and conceptual history of Martin Heidegger's *Being and Time* (1927), a key twentieth-century text whose background until now has been conspicuously absent. Through painstaking investigation of European archives and private correspondence, Theodore Kisiel provides an unbroken account of the philosopher's early development and progress toward his masterwork. Beginning with Heidegger's 1915 dissertation, Kisiel explores the philosopher's religious conversion during the bleak war years, the hermeneutic breakthrough in the war emergency semester of 1919, the evolution of attitudes toward his phenomenological mentor Edmund Husserl, and the shifting orientations of the three drafts of *Being and Time*. Discussing

Heidegger's little known reading of Aristotle as well as his last minute turn to Kant and to existentialist terminology Kisiel offers a wealth of narrative detail and documentary evidence that will be an invaluable factual resource for years to come A major event for philosophers and Heidegger specialists the publication of Kisiel's book allows us to jettison the stale view of Being and Time as a great book frozen in time and instead to appreciate the erratic starts finite high points and tentative conclusions of what remains a challenging philosophical path

Zinn for Beginners David Cogswell, 2009 An essential guide to one of the most vital contemporary historians Howard Zinn has led a revolution in writing history by telling the story not from the standpoint of the rulers but of the individual and the masses Zinn tells the story of Columbus from the perspective of the native people who were terrorised for gold of the Civil War from the slaves and civilians who lost their lives at the hands of generals and of the Spanish American war from the perspective of Mark Twain Zinn's fresh bold new take on history has earned him a devoted following

Heidegger's Path to Language Wanda Torres Gregory, 2016-08-19 With the recent publication of works from Heidegger's Collected Edition it has become evident that language occupied a central place in his thought from early on as he claimed in his later years Heidegger's Path to Language takes on the timely task of guiding us through the development of his reflections on language from his younger years as a doctoral student to the later period of being historical thinking Wanda Torres Gregory argues that Heidegger continually pursued the question concerning the essence of language in what he later called his background discussions She proposes that the clue lies in his often implicit use of Aristotle's definition of logos in terms of apophansis synthesis and phone as the guideword for his thoughts on language Torres Gregory uncovers three different stages of this buried path of logos that she correlates with his key philosophical principles at each step the ideal of a pure logic the existential analytic in the project of fundamental ontology and the meditations on the appropriating event Her analysis of the constants and changes in Heidegger's way to language via logos continues with a systematic comparison of his different answers to age old philosophical problems concerning how language relates to reality thought meaning and truth Torres Gregory concludes with a critique that unveils the later Heidegger's dogmas and inconsistencies and challenges his concept of the mysterious language of Ereignis with an alternative bio-linguistic model of its appropriating force Heidegger's Path to Language contributes to the scholarship in Heidegger continental philosophy philosophy of language comparative literature German studies and linguistics It is intended primarily for specialists in those fields and will thus be of interest mainly to college professors and graduate students

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Phenomenological Philosophy Theodore Kiesel, Thomas Sheehan, 2015-03-24 The New Yearbook for Phenomenology and Phenomenological Philosophy provides an annual international forum for phenomenological research in the spirit of Husserl's groundbreaking work and the extension of this work by such figures as Scheler Heidegger Sartre Levinas Merleau Ponty and Gadamer

The Oxford Handbook of Phenomenologies and Organization Studies François-Xavier de Vaujany, Jeremy Aroles, Mar Pérezts, 2023 Phenomenologies are a major stream of philosophy Our aim with this handbook is to explore critically and reflexively the plurality of phenomenologies and their becoming in the context of Management and Organization Studies We detail in the introduction the genealogy of the phenomenological moment and make a distinction between four streams of phenomenologies phenomenology as a phenomenological moment post phenomenologies anti phenomenologies and non phenomenologies Beyond many clichés about phenomenologies we argue that phenomenologies cultivate critical perspectives ontologies and even for some of them metaphysics that make them particularly interwoven with other philosophical traditions We draw implications for Management and Organization Studies as a field

A Companion to Martin Heidegger's "Being and Time" Joseph J. Kockelmans, 1986

Historical Dictionary of Heidegger's Philosophy Alfred Denker, 2000-04-12 The Historical Dictionary of Heidegger's Philosophy is the first encyclopedic dictionary devoted to the life and work of this famous and influential German philosopher It includes explanatory abstracts for his most important writings and critical discussion of his most obscure concepts Also included is information about Heidegger's contemporaries who influenced his work or were influenced by his work A classified bibliography provides not only the most complete listing of Heidegger's writings lectures and courses to date but also information on the most prominent critical and interpretive studies of his work The dictionary is thoroughly cross referenced Both the seasoned scholar and the first time student will find this book an invaluable companion to the works of Heidegger and his contemporaries

The British National Bibliography Arthur James Wells, 2009

Library Journal, 1995

Transcendence and Phenomenology University of Nottingham. Centre of Theology and Philosophy. Conference, 2007 Transcendence and Phenomenology presents a definitive collection of essays discussing the much debated turn to theology in philosophy most evident in phenomenology Arguably the most pressing debate at the interface of philosophy and theology this collection of essays makes a significant intervention in the on going argument gathering together some of the finest phenomenologists writing today It also presents major criticisms of phenomenology in relation to theology especially from John Milbank

Bad Marxism John Hutnyk, 2004-06-20 Critical political analysis of how Cultural Studies has used and abused Marxism offering a close reading of Derrida and Negri

Heidegger's Jewish Followers Samuel Fleischacker, 2008 Given Heidegger's eventual alliance with Nazism these essays examine the questions of how Heidegger's thought affected his most prominent Jewish students Hannah Arendt Leo Strauss and Emmanuel Levinas and how they responded to this influence in the development of their own philosophies Provided by publisher

Nottingham French Studies, 2010

Bookseller, 1998

First-things, First Matthew Clark

Weidenfeld,2007

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