

Martin Heidegger

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[*Editor's Note: The following new entry by Mark Wrathall replaces the [former entry](#) on this topic by the previous author.*]

Martin Heidegger (1889–1976) is a central figure in the development of twentieth-century European Philosophy. His *magnum opus*, *Being and Time* (1927), and his many essays and lectures, profoundly influenced subsequent movements in European philosophy, including Hannah Arendt's political philosophy, Jean-Paul Sartre's existentialism, Simone de Beauvoir's feminism, Maurice Merleau-Ponty's phenomenology of perception, Hans-Georg Gadamer's hermeneutics, Jacques Derrida's deconstruction, Michel Foucault's post-structuralism, Gilles Deleuze's metaphysics, the Frankfurt School, and critical theorists like Theodor Adorno, Herbert Marcuse, Jürgen Habermas, and Georg Lukács. Beyond Europe, *Being and Time* has influenced movements like the Kyoto School in Japan, and North American philosophers like Hubert Dreyfus, Richard Rorty, and Charles Taylor. His influence has extended far beyond the bounds of academic philosophy, and his existential analysis of human existence has inspired theorists in fields as diverse as theology, anthropology, sociology, psychology, aesthetics, literary criticism, political science, strategic management, and cognitive science.

The driving question in Heidegger's work is "the question of being"—the question of the meaning or sense of being—and he argued that our understanding of being is temporally structured. In *Being and Time*, Heidegger pursued the question of being by means of a phenomenological exploration of the way that time structures our engagement with the world. Heidegger was an ontological pluralist: he held that there are multiple distinct *ways* of being. Human beings or "Dasein", Heidegger argued, must be understood as beings-in-the-world, and thus as constituted by our relationships to the practical and social contexts that give meaning to our actions. The analytic of Dasein underpinned his critique of post-Cartesian accounts of human beings as subjects in an objective world. In his later work, Heidegger argued that being is historical in a profound sense—that there has been a sequence of distinct "epochs" of being, culminating in the contemporary technological age. Heidegger argued that language and works of art play a constitutive role in structuring these "being-historical worlds".

1. Life and Work

Martin Heidegger was born on 26 September 1889 in Messkirch Germany—a small, rural town in southwest Germany. His father, Friedrich Heidegger, was a skilled craftsman (a master cooper) and a sexton in the Catholic Church. Heidegger's thought was profoundly influenced by the provincial environs of his youth, his conservative upbringing, and his intimate familiarity with craftwork and the rhythms of agricultural life. In 1909, he entered the University of Freiburg where he studied Catholic theology, the natural sciences, and mathematics, before settling on philosophy as his course of study. In 1913, he defended a dissertation on "The Doctrine of Judgment in Psychologism: A Critical and Positive Contribution to Logic", and was awarded a doctorate in philosophy, *summa cum laude* (GA1: 59–188). He continued with advanced studies at the University of Freiburg, and was granted his license to teach upon completion in 1915 of a habilitation dissertation on "The Doctrine of Categories and Meaning in Duns Scotus", written under the direction of the Neo-Kantian philosopher Heinrich Rickert (GA1: 189–411).

Between 1915 and 1923, Heidegger taught as a docent at the University of Freiburg. He became Edmund Husserl's assistant in 1919, with whom he held "phenomenological exercises of seminars in common" (BH 108). Heidegger's personal and intellectual relationship with Husserl was complicated and occasionally strained (see Crowell 2005). Despite harshly criticizing Husserl in private, Heidegger dedicated *Being and Time* to Husserl "in friendship and admiration" (SZ vi).

In 1923, Heidegger accepted an associate professorship at the University of Marburg, where he taught until 1928. During his Marburg years, Heidegger lectured on ontology, truth, logic, and offered phenomenological interpretations of key figures in the history of philosophy.^[1] His lectures

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