

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

Question Of Language In Heideggers History Of Being

David Webb



Question Of Language In Heideggers History Of Being:

The Question of Language in Heidegger's History of Being Robert Bernasconi,1985 **Heidegger in Question**

Robert Bernasconi,2022-05-09 Robert Bernasconi explores in the context of Heidegger's thought a number of questions of far reaching concern: what is the role of literary examples within philosophy? Is art dead? What is the relation of art to nature? Is there a place for the idea of a people in art and literary theory and in philosophy? Is the history of philosophy to be written as a narrative? What is the status of ethics within philosophy? What place does philosophy give to praxis? What is the place today of the belief in the nobility of the philosophical life? What is the relation of politics to thought? Reflecting a dominant concern of recent Heidegger scholarship, the focal point of a number of the essays is the relation of Heidegger's own politics to his thought. In addition to this examination of what appears to compromise Heidegger's philosophy, Bernasconi explores its relation to the further possibilities which that thought has opened in the writings of Arendt, Gadamer, Levinas and Derrida.

Heidegger Richard Polt,2013-10-16 Heidegger is a classic introduction to Heidegger's notoriously difficult work. Truly accessible, it combines clarity of exposition with an authoritative handling of the subject matter. Richard Polt has written a work that will become the standard text for students looking to understand one of the century's greatest minds.

Heidegger, Ethics and the Practice of Ontology David Webb,2009-02-15 Heidegger's *Ethics and the Practice of Ontology* presents an important new examination of ethics and ontology in Heidegger. There remains a basic conviction throughout Heidegger's thought that the event by which Being is given or disclosed is somehow prior to our relation to the many beings we meet in our everyday lives. This priority makes it possible to talk about Being as such. It also sanctions the relegation of ethics to a secondary position with respect to ontology. However, Heidegger's acknowledgement that ontology itself must remain intimately bound to concrete existence problematises the priority accorded to the ontological dimension. David Webb takes this bond as a key point of reference and goes on to develop critical perspectives that open up from within Heidegger's own thought, particularly in relation to Heidegger's debt to Aristotelian physics and ethics. Webb examines the theme of continuity and its role in the constitution of the as such in Heidegger's ontology and argues that to address ontology is to engage in an ethical practice and vice versa.

Routledge Philosophy Guidebook to the Later Heidegger George Pattison,2013-01-11 Martin Heidegger is one of the most controversial thinkers of the twentieth century. His writings are notoriously difficult; they both require and reward careful reading. The *Later Heidegger* introduces and accesses Heidegger's life and the background to his later works. The ideas and texts of some of his influential later works, including *The Question concerning Technology*, *The Origin of the Work of Art* and *What is Called Thinking*, are given their continuing importance to philosophy and contemporary thought.

The Political Subject of Violence David Campbell,Michael Dillon,1993 These essays examine various aspects of the violence of the relationship between modern reason and modern political violence, drawing upon Nietzschean and Heideggerian themes and the work of contemporary thinkers such as Foucault, Derrida and Levinas.

Hermeneutics and the Problem of Translating Traditional Arabic Texts Alsayed M. Aly Ismail, 2017-08-21 This book focuses on the problematic issues arising when translating and interpreting classical Arabic texts which represent a challenging business for many scholars especially with regards to religious texts Additionally the reception of these interpretations and translations not only informs the perception of Muslims and their awareness of the outside world but also impacts the vision and perception of non Muslims of Islam and the Muslim world Consequently this book reconsiders the concepts of understanding and interpretation and their nexus in the mechanism of translation and proposes a novel hermeneutic method of translating interpreting and understanding traditional and classical Arab texts Handling the issues of understanding from a hermeneutical perspective is shown here to remove the possibility of translation and interpretation rendering a distorted translated text Drawing on the powerful interpretive theories of Hans Georg Gadamer and Martin Heidegger the hermeneutic method of translation starts from a premise that the meaning of a classical text cannot be deduced solely by linguistic analysis of its words but requires in depth investigation of the invisible contextual elements that control and shape its meaning Traditional texts are seen in this model as travelling texts whose meaning is transformed across time and space The hermeneutic method of translation allows the translator to identify those elements from the real world that informed a classical text at the time of its writing so that it can be adapted and made relevant to its contemporary context Traditional texts can enlighten our minds and cultivate our souls religious texts can elevate our behavior and thinking and help refine our confused contemporary lives When texts become isolated from their world they lose this lofty goal of enlightenment and elevation

Hermeneutics and the Voice of the Other James Risser, 1997-03-06 Dealing extensively with Gadamer's later writings *Hermeneutics and the Voice of the Other* shows neglected and widely misunderstood dimensions of Gadamer's hermeneutics historicity finitude truth the importance of the other and the eminence of the poetic text

[A Companion to Heidegger's Introduction to Metaphysics](#) Richard F. H. Polt, Richard Polt, Gregory Fried, Martin Heidegger, 2001-01-01 Martin Heidegger's *Introduction to Metaphysics* first published in 1953 is a highly significant work by a towering figure in twentieth century philosophy The volume is known for its incisive analysis of the Western understanding of Being its original interpretations of Greek philosophy and poetry and its vehement political statements This new companion to the *Introduction to Metaphysics* presents an overview of Heidegger's text and a variety of perspectives on its interpretation from more than a dozen highly respected contributors In the editors introduction to the book Richard Polt and Gregory Fried alert readers to the important themes and problems of *Introduction to Metaphysics* The contributors then offer original essays on three broad topics the question of Being Heidegger and the Greeks and politics and ethics Both for readers who are approaching Heidegger for the first time and for those who are studying Heidegger on an advanced level this Companion offers a clear guide to one of the philosopher's most difficult yet most influential writings

[Heidegger and the Problem of Phenomena](#) Fredrik Westerlund, 2020-02-20 This book offers a broad critical study of Heidegger's lifelong effort

to come to terms with the problem of phenomena and the nature of phenomenology How do we experience beings as meaningful phenomena What does it mean to phenomenologically describe and explicate our experience of phenomena The book is a chronological investigation of how Heidegger's struggle with the problem of phenomena unfolds during the main stages of his philosophical development from the early Freiburg lecture courses 1919-1923 over the Marburg period and the publication of *Being and Time* in 1927 up to his later thinking stretching from the 1930s to the early 1970s A central theme of the book is the tension between on the one hand Heidegger's effort to elaborate Husserl's phenomenological approach by applying it to our pre-theoretical experience of existentially charged phenomena and on the other hand his drive towards a radically historicist form of thinking Heidegger's main critical engagements with Husserl are examined and assessed along the way Besides offering a new comprehensive interpretation of Heidegger's philosophical development the book critically examines the philosophical power and problems of Heidegger's successive attempts to account for the structure of phenomena and the possibility of phenomenology In particular it develops a critique of Heidegger's radical historicism arguing that it ultimately makes Heidegger unable to account either for the truth of our understanding or for the ethical-existential significance of other persons The book also contains a chapter which probes the philosophical commitments that motivate Heidegger's political engagement in National Socialism

Politics of Security Michael Dillon, 2002-01-31 In this critique of security studies with insights into the thinking of Heidegger, Foucault, Derrida, Levinas, and Arendt, Michael Dillon contributes to the rethinking of some of the fundamentals of international politics, developing what might be called a political philosophy of continental thought Drawing on the work of Martin Heidegger, *Politics of Security* establishes the relationship between Heidegger's radical hermeneutical phenomenology and politics and the fundamental link between politics, the tragic, and the ethical It breaks new ground by providing an etymology of security, tracing the word back to the Greek *asphaleia* (not to trip up or fall down) and a unique political reading of *Oedipus Rex* Michael Dillon traces the roots of desire for security to the metaphysical desire for certitude and points out that our way of seeking that security is embedded in 20th-century technology, thus resulting in a global crisis *Politics of Security* will be invaluable to both political theorists and philosophers and to anyone concerned with international relations, continental philosophy, or the work of Martin Heidegger

Beyond Nihilism Dominic Kelly, 2022-08-25 Martin Heidegger's 1889-1976 criticism of Friedrich Nietzsche's nihilism represented a turn in his thought In this new and perceptive book, Dominic Kelly explores nihilism through the work of two relatively modern and much-studied philosophers, Heidegger and Nietzsche, and shows how Heidegger began to think in a way that was not solely philosophical and instead used poetry to achieve a new relation to being In doing so, Heidegger was able to move past Nietzsche's concepts and thus nihilism itself Through his exploration of Heidegger's journey to a form of thinking beyond the philosophical, then Kelly exposes nihilism's crucial place in Continental philosophy and has written a book that is essential for students and academics working in Heidegger studies Kelly's engagement with Heidegger's more

poetic philosophy also benefits students of metaphysics the philosophy of art and aesthetics and visual culture more widely By putting nihilism into its historical context and examining its Ancient Greek origins Kelly's book will also be of use to those studying early philosophical thought a requirement for all philosophy courses and provides a valuable account of nihilism's historical trajectory

Historical Dictionary of Heidegger's Philosophy Frank Schalow, Alfred Denker, 2010-08-20 By the time Martin Heidegger passed away on May 26th 1976 he had become the most important and controversial philosopher of his age While many of his former students had become important philosophers and thinkers in their own right Heidegger also inspired countless others like Jacques Derrida Michel Foucault and Jean Paul Sartre The second edition of the *Historical Dictionary of Heidegger's Philosophy* is an historical perspective on the development of Heidegger's thought in all its nuances and facets Schalow and Denker cast light on the historical influences that shaped the thinker and his time through a chronology an introductory essay a bibliography appendixes that include German and Greek to English glossaries of terms and a complete listing of Heidegger's writings lectures courses and seminars and a cross referenced dictionary section offering over 600 entries on concepts people works and technical terms This volume is an invaluable resource for student and scholar alike

Critical Heidegger Christopher E. Macann, 1996 *Critical Heidegger* presents a selection of the best works on Martin Heidegger from a number of key commentators These new and classic essays provide an essential guide to current European reception of his work

Dictionary of Existentialism Haim Gordon, 2013-10-31 Existentialism as a philosophy gained prominence after World War II Instead of focusing upon a particular aspect of human existence existentialists argued that our focus must be upon the whole being as he/she exists in the world Rebellious against the rationalism of such philosophers as Descartes and Hegel existentialists reject the emphasis placed on man as primarily a thinking being Freedom is central to human existence and human relations and encounters cannot be reduced simply to thinking This Dictionary provides through alphabetically arranged entries overviews of the various tenets philosophers and writers of existentialism and of those writers philosophers who in retrospect seem to existentialists to espouse their philosophy Nietzsche Kierkegaard Dostoyevski et al

The Philosophy of Heidegger Michael Watts, 2014-09-19 The *Philosophy of Heidegger* is a readable and reliable overview of Heidegger's thought suitable both for beginners and advanced students A striking and refreshing feature of the work is how free it is from the jargon and standard idioms of academic philosophical writing Written in straightforward English with many illustrations and concrete examples this book provides a very accessible introduction to such key Heideggerian notions as authenticity falling thrownness moods temporality earth world enframing etc Organized under clear no nonsense headings Watt's exposition avoids complicated involvement with the secondary literature or with wider philosophical debates which gives his writing a fresh immediate character Ranging widely across Heidegger's numerous writings this book displays an impressively thorough knowledge of his corpus navigating the difficult relationship between earlier and later Heidegger texts and giving the reader a strong sense of the basic motives and overall continuity of

Heidegger's thought *Seeing Through God* John Llewelyn, 2004-01-30 Playing on the various meanings of *Seeing Through God* John Llewelyn explores the act of looking in the wake of the death of the transcendent God of metaphysics Taking up strategies developed by the Western sciences for seeing and observing he finds that the so called tough minded practices of the physical sciences are very much at home with the so called tender minded practices of Eastern religions Instead of opposing East and West Llewelyn thinks that blending these spheres leads to a better understanding of aesthetic experience and imagination In this blending he presents a phenomenological description of the imagination and the ethical and religious dimensions of the act of imagining *Seeing Through God* touches on themes of salvation the preservation of the environment and the role of God in our temptation to dishonor the earth This unique book presents Llewelyn as one of the leading interpreters of the environmental phenomenology movement **Words in Blood, Like Flowers** Babette E.

Babich, 2007-06-01 Why did Nietzsche claim to have written in blood Why did Heidegger remain silent after World War II about his participation in the Nazi Party How did Holderlin's voice and the voices of other more ancient poets come to echo in philosophy *Words in Blood Like Flowers* is a classical expression of continental philosophy that critically engages the intersection of poetry art music politics and the erotic in an exploration of the power they have over us While focusing on three key figures Holderlin Nietzsche and Heidegger this volume covers a wide range of material from the Ancient Greeks to the vicissitudes of the politics of our times and approaches these and other questions within their hermeneutic and historical contexts Working from primary texts and a wide range of scholarly sources in French German and English this book is an important contribution to philosophy's most ancient quarrels not only with poetry but also with music and erotic love

Philosophy of Culture as Theory, Method, and Way of Life, 2022-05-16 The idea of culture comprises almost all human activities from science to art from music to microscopy Does anything important escape the limits of this idea The authors of this collection argue that all philosophy is really the philosophy of culture since in some way each and every discipline and subdiscipline is foremost a manifestation of our collective cultural effort Further they argue that by engaging with philosophy as a cultural activity and as a discipline to meaningful engage with all dimensions of inter cultural life we can live more meaningful flourishing and wisely guided lives Germes of Death Mauro Senatore, 2018-02-20 An analysis of Derrida's early work engaging Plato Hegel and the life sciences *Germes of Death* explores the idea of genesis or dissemination in the early work of Jacques Derrida Looking at Derrida's published and unpublished work from *Force and Signification* in 1963 to *Glas* in 1974 Mauro Senatore traces the development of Derrida's understanding of genesis both linguistically and biologically and argues that this topic is an overlooked thread that draws together Derrida's readings of Plato and Hegel Demonstrating how Derrida's analysis liberates the understanding of genesis from Platonic and Hegelian presupposition Senatore also highlights Derrida's engagement with the biological thought of his day Senatore also shows that the implications of Derrida's insights extend into contemporary ethical and political questions relating to postgenomic conceptions of life Senatore here

demonstrates with stunning insight clarity and economy that Derrida's work of the 1960s and 70s needs to be understood as a radical critique or deconstruction of both the philosophical concept of life from Plato to Hegel and the prevailing biological model of heredity as a genetic program. It will be impossible henceforth to read Derrida on questions of the trace dissemination life and so on without coming to terms with the germs of death. Michael Naas author of *The End of the World and Other Teachable Moments* Jacques Derrida's *Final Seminar* The book represents a major contribution to the field of Derrida studies and phenomenology particularly its attention to the concept of genesis that formed the basis of Derrida's earliest study of Husserl and the origin of his concept of writing. The unique contribution is the inclusion of the works from the periods of the mid 1970s which have been neglected in the mainstream scholarship on Derrida. Gregg Lambert author of *Philosophy after Friendship* Deleuze's *Conceptual Personae*

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Table of Contents Question Of Language In Heideggers History Of Being

1. Understanding the eBook Question Of Language In Heideggers History Of Being
 - The Rise of Digital Reading Question Of Language In Heideggers History Of Being
 - Advantages of eBooks Over Traditional Books
2. Identifying Question Of Language In Heideggers History Of Being
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Question Of Language In Heideggers History Of Being
 - User-Friendly Interface
4. Exploring eBook Recommendations from Question Of Language In Heideggers History Of Being

- Personalized Recommendations
 - Question Of Language In Heideggers History Of Being User Reviews and Ratings
 - Question Of Language In Heideggers History Of Being and Bestseller Lists
5. Accessing Question Of Language In Heideggers History Of Being Free and Paid eBooks
 - Question Of Language In Heideggers History Of Being Public Domain eBooks
 - Question Of Language In Heideggers History Of Being eBook Subscription Services
 - Question Of Language In Heideggers History Of Being Budget-Friendly Options
 6. Navigating Question Of Language In Heideggers History Of Being eBook Formats
 - ePub, PDF, MOBI, and More
 - Question Of Language In Heideggers History Of Being Compatibility with Devices
 - Question Of Language In Heideggers History Of Being Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Question Of Language In Heideggers History Of Being
 - Highlighting and Note-Taking Question Of Language In Heideggers History Of Being
 - Interactive Elements Question Of Language In Heideggers History Of Being
 8. Staying Engaged with Question Of Language In Heideggers History Of Being
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Question Of Language In Heideggers History Of Being
 9. Balancing eBooks and Physical Books Question Of Language In Heideggers History Of Being
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Question Of Language In Heideggers History Of Being
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Question Of Language In Heideggers History Of Being
 - Setting Reading Goals Question Of Language In Heideggers History Of Being
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Question Of Language In Heideggers History Of Being

- Fact-Checking eBook Content of Question Of Language In Heideggers History Of Being
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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