

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

Paul Matthews



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.

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.

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.

Raising the Question of Being: A Unification and Critique of the Philosophy of Martin

Heidegger Rufus A. Duits, 2009-11-17 The thesis consists of two main divisions The first presents an original interpretation of Martin Heidegger's philosophy The second premised on the first presents a fundamental and internal critique of his philosophy The interpretative division demonstrates the way in which the history of being is structurally grounded in the ontological conformation of Dasein This amounts to evincing the unity of Heidegger's development of his basic philosophical project the raising of the question of being and requires an original account of both the philosophy of the history of being and the existential analysis of Dasein as well as of the so called Kehre The critical division which is founded upon the conclusions of the interpretative division focuses on the structural grounding that Heidegger attempts to provide within the existential analysis of Dasein for his ontological demand for the overcoming of the epoch of metaphysics This grounding is the cornerstone with which Heidegger's philosophy as a whole stands or falls It is shown that for internal reasons Heidegger's grounding fails and that the existential structures of Dasein found an essentially different ontological imperative The most basic consequences of this failure and substitution are subsequently drawn out both for Heidegger's philosophy in particular and more generally

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

Heidegger, Ethics and the Practice of Ontology David Webb, 2009-02-15 Heidegger *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.

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.

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 Heidegger's 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 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.

Jacques Derrida Dr Marian Hobson, Marian Hobson, 2012-09-10 In Jacques Derrida Opening Lines, Marian Hobson gives us a thorough and elegant analysis of this controversial and seminal contemporary thinker. Looking closely at the language and the construction of some of Derrida's philosophy, Hobson suggests the way he writes indeed the fact he writes in another language affects how he can be understood by English speakers. This superb study on the question of language will make illuminating reading for anyone studying or engaged with Derrida's philosophy.

The Question of God in Heidegger's Phenomenology George Kovacs, 1990-06 Several philosophers have developed theological perspectives out of Heidegger's ontology. Yet the question of God in Heidegger's thought itself has never received full elucidation. In this revealing new study, George Kovacs poses the problem of analyzing the idea of God as a process of questioning and thus subjects Heidegger's phenomenological existentialism to a process of exposition. Heidegger himself employed

The Revelation of Nature Paul Matthews, 2017-07-05 This title was first published in 2001. The Revelation of Nature embraces pragmatism, aesthetics, and metaphysics in an effort to narrate a fundamental relationship between the contemporary world and the natural source and site for any world of meaning. Beginning with an exploration of Heidegger's seminal insight into the way we exist, that human existence must be understood in its everydayness, Matthews links these ideas to Heidegger's interpretation of the development of Western history in terms of its grounding metaphysical determinations to do with truth, reality, and the nature of things. Matthews concludes that our everyday lives are informed and shaped by intellectual precepts and normative modes of behaviour that promote the combination and enslavement of both nature and ourselves within a mass technological grid. This book breaks new ground in theology without underpinning the analysis with a particular religious viewpoint.

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 *Martin Heidegger* Stephen Mulhall, 2017-05-15 Although Heidegger's writings are not extensively concerned with the analysis of political concepts or with advocating particular arrangements of political institutions his basic way of understanding the human relation to the world accords a constitutive significance to its social cultural and historical dimensions There is thus a political aspect to his thinking about every philosophical matter to which he turns his attention This collection of essays is designed to identify contextualize and critically evaluate the main phases of his intellectual development from that perspective **Heidegger and the Will** Bret W. Davis, 2007-04-11 The problem of the will has long been viewed as central to Heidegger's later thought Focusing on this problem this book aims to clarify key issues from the philosopher's later period and demonstrates how his so called turn is not a simple turnaround from voluntarism to passivism *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 *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 in 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

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