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Chapter 1 : Being and Time - Martin Heidegger - Google Books

*Martin Heidegger and the Question of Literature: Toward a Postmodern Hermeneutics (Studies in Phenomenology and Existential Philosophy) [William V. Spanos] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Messkirch was then a quiet, conservative, religious rural town, and as such was a formative influence on Heidegger and his philosophical thought. In he spent two weeks in the Jesuit order before leaving probably on health grounds to study theology at the University of Freiburg. In he switched subjects, to philosophy. He began teaching at Freiburg in From this platform he proceeded to engage deeply with Kant, Kierkegaard, Nietzsche, and, perhaps most importantly of all for his subsequent thinking in the s, two further figures: Dilthey whose stress on the role of interpretation and history in the study of human activity profoundly influenced Heidegger and Husserl whose understanding of phenomenology as a science of essences he was destined to reject. In Husserl took up a post at Freiburg and in Heidegger became his assistant. Heidegger spent a period of reputedly brilliant teaching at the University of Marburg , but then returned to Freiburg to take up the chair vacated by Husserl on his retirement. Published in , *Being and Time* is standardly hailed as one of the most significant texts in the canon of what has come to be called contemporary European or Continental Philosophy. A cross-section of broadly analytic reactions to Heidegger positive and negative may be found alongside other responses in Murray *Being and Time* is discussed in section 2 of this article. During the short period of his rectorship he resigned in Heidegger gave a number of public speeches including his inaugural rectoral address; see below in which Nazi images plus occasional declarations of support for Hitler are integrated with the philosophical language of *Being and Time*. After Heidegger became increasingly distanced from Nazi politics. After the war, however, a university denazification committee at Freiburg investigated Heidegger and banned him from teaching, a right which he did not get back until One year later he was made professor Emeritus. Exactly when this occurs is a matter of debate, although it is probably safe to say that it is in progress by and largely established by the early s. If dating the turn has its problems, saying exactly what it involves is altogether more challenging. Indeed, Heidegger himself characterized it not as a turn in his own thinking or at least in his thinking alone but as a turn in Being. This uncompromising text was written in 1927, but was not published in German until and not in English translation until Heidegger died in Freiburg on May 26, He was buried in Messkirch. According to this latter gloss, the linguistic constructions concerned which involve hyphenations, unusual prefixes and uncommon suffixes reveal the hidden meanings and resonances of ordinary talk. In any case, for many readers, the initially strange and difficult language of *Being and Time* is fully vindicated by the realization that Heidegger is struggling to say things for which our conventional terms and linguistic constructions are ultimately inadequate. It was meant to have two parts, each of which was supposed to be divided into three divisions. What we have published under the title of *Being and Time* are the first two divisions of the intended part one. The reasons for this incompleteness will be explored later in this article. For the young Heidegger, then, it is already the case that phenomenological analysis starts not with Husserlian intentionality the consciousness of objects , but rather with an interpretation of the pre-theoretical conditions for there to be such intentionality. Thus the unity of the different modes of Being is grounded in a capacity for taking-as making-present-to that Aristotle argues is the essence of human existence. For more on the philosophical relationship between Husserl and Heidegger, see e. Consider some philosophical problems that will be familiar from introductory metaphysics classes: Does the table that I think I see before me exist? Does mind, conceived as an entity distinct from body, exist? These questions have the following form: But Heidegger does, which is why he raises the more fundamental question: This is one way of asking what Heidegger calls the question of the meaning of Being, and *Being and Time* is an investigation into that question. The question of the meaning of Being is concerned with what it is that makes beings intelligible as beings, and whatever that factor Being is, it is seemingly not itself simply another being among beings. But to think of Being in this way would be to commit the very mistake that the capitalization is

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supposed to help us avoid. For while Being is always the Being of some entity, Being is not itself some kind of higher-order being waiting to be discovered. As long as we remain alert to this worry, we can follow the otherwise helpful path of capitalization. Heidegger means by this that the history of Western thought has failed to heed the ontological difference, and so has articulated Being precisely as a kind of ultimate being, as evidenced by a series of namings of Being, for example as idea, energeia, substance, monad or will to power. In this way Being as such has been forgotten. So Heidegger sets himself the task of recovering the question of the meaning of Being. In this context he draws two distinctions between different kinds of inquiry. The first, which is just another way of expressing the ontological difference, is between the ontical and the ontological, where the former is concerned with facts about entities and the latter is concerned with the meaning of Being, with how entities are intelligible as entities. The second distinction between different kinds of inquiry, drawn within the category of the ontological, is between regional ontology and fundamental ontology, where the former is concerned with the ontologies of particular domains, say biology or banking, and the latter is concerned with the a priori, transcendental conditions that make possible particular modes of Being i. For Heidegger, the ontical presupposes the regional-ontological, which in turn presupposes the fundamental-ontological. As he puts it: The question of Being aims at ascertaining the a priori conditions not only for the possibility of the sciences which examine beings as beings of such and such a type, and, in doing so, already operate with an understanding of Being, but also for the possibility of those ontologies themselves which are prior to the ontical sciences and which provide their foundations. Basically, all ontology, no matter how rich and firmly compacted a system of categories it has at its disposal, remains blind and perverted from its ownmost aim, if it has not first adequately clarified the meaning of Being, and conceived this clarification as its fundamental task. Being and Time 3: So how do we carry out fundamental ontology, and thus answer the question of the meaning of Being? It is here that Heidegger introduces the notion of Dasein Da-sein: That said, one needs to be careful about precisely what sort of entity we are talking about here. As Haugeland notes, there is an analogy here, one that Heidegger himself draws, with the way in which we might think of a language existing as an entity, that is, as a communally shared way of speaking. This appeal to the community will assume a distinctive philosophical shape as the argument of Being and Time progresses. The foregoing considerations bring an important question to the fore: Here there are broadly speaking two routes that one might take through the text of Being and Time. The first unfolds as follows. If we look around at beings in general—from particles to planets, ants to apes—it is human beings alone who are able to encounter the question of what it means to be e. More specifically, it is human beings alone who operate in their everyday activities with an understanding of Being although, as we shall see, one which is pre-ontological, in that it is implicit and vague and b are able to reflect upon what it means to be. Mulhall, who tends to pursue this way of characterizing Dasein, develops the idea by explaining that while inanimate objects merely persist through time and while plants and non-human animals have their lives determined entirely by the demands of survival and reproduction, human beings lead their lives Mulhall , This gives us a sense of human freedom, one that will be unpacked more carefully below. The second route to an understanding of Dasein, and thus of what is special about human beings as such, emphasizes the link with the taking-as structure highlighted earlier. Sheehan develops just such a line of exegesis by combining two insights. These dual insights lead to a characterization of Dasein as the having-to-be-open. In other words, Dasein and so human beings as such cannot but be open: The two interpretative paths that we have just walked are not necessarily in conflict: Dasein stands out in two senses, each of which corresponds to one of the two dimensions of our proposed interpretation. Second, Dasein stands out in an openness to and an opening of Being see e. As we have seen, it is an essential characteristic of Dasein that, in its ordinary ways of engaging with other entities, it operates with a preontological understanding of Being, that is, with a distorted or buried grasp of the a priori conditions that, by underpinning the taking-as structure, make possible particular modes of Being. Heidegger puts it like this: This resistance towards any unpalatable anti-realism is an issue to which we shall return. But what sort of philosophical method is appropriate for the ensuing examination? In the

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Heideggerian framework, however, phenomenology is not to be understood as it sometimes is as the study of how things merely appear in experience. Presupposed by ordinary experience, these structures must in some sense be present with that experience, but they are not simply available to be read off from its surface, hence the need for disciplined and careful phenomenological analysis to reveal them as they are. So far so good. But, in a departure from the established Husserlian position, one that demonstrates the influence of Dilthey, Heidegger claims that phenomenology is not just transcendental, it is hermeneutic for discussion, see e. For Heidegger, this hermeneutic structure is not a limitation on understanding, but a precondition of it, and philosophical understanding conceived as fundamental ontology is no exception. Thus Being and Time itself has a spiral structure in which a sequence of reinterpretations produces an ever more illuminating comprehension of Being. As Heidegger puts it later in the text: What is decisive is not to get out of the circle but to come into it the right way. In the circle is hidden a positive possibility of the most primordial kind of knowing. To be sure, we genuinely take hold of this possibility only when, in our interpretation, we have understood that our first, last and constant task is never to allow our fore-having, fore-sight and fore-conception to be presented to us by fancies and popular conceptions, but rather to make the scientific theme secure by working out these fore-structures in terms of the things themselves. Being and Time And this is a tension that, it seems fair to say, is never fully resolved within the pages of Being and Time. The best we can do is note that, by the end of the text, the transcendental has itself become historically embedded. More on that below. Heidegger argues that we ordinarily encounter entities as what he calls equipment, that is, as being for certain sorts of tasks cooking, writing, hair-care, and so on. Indeed we achieve our most primordial closest relationship with equipment not by looking at the entity in question, or by some detached intellectual or theoretical study of it, but rather by skillfully manipulating it in a hitch-free manner. Entities so encountered have their own distinctive kind of Being that Heidegger famously calls readiness-to-hand. The less we just stare at the hammer-thing, and the more we seize hold of it and use it, the more primordial does our relationship to it become, and the more unveiledly is it encountered as that which it is as equipment. While engaged in hitch-free skilled activity, Dasein has no conscious experience of the items of equipment in use as independent objects i. Thus, while engaged in trouble-free hammering, the skilled carpenter has no conscious recognition of the hammer, the nails, or the work-bench, in the way that one would if one simply stood back and thought about them. Tools-in-use become phenomenologically transparent. The carpenter becomes absorbed in his activity in such a way that he has no awareness of himself as a subject over and against a world of objects. Phenomenologically speaking, then, there are no subjects and no objects; there is only the experience of the ongoing task e. Heidegger, then, denies that the categories of subject and object characterize our most basic way of encountering entities. He maintains, however, that they apply to a derivative kind of encounter. When Dasein engages in, for example, the practices of natural science, when sensing takes place purely in the service of reflective or philosophical contemplation, or when philosophers claim to have identified certain context-free metaphysical building blocks of the universe e. With this phenomenological transformation in the mode of Being of entities comes a corresponding transformation in the mode of Being of Dasein.

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Chapter 2 : Martin Heidegger and the Question of Literature : William V. Spanos :

One, Martin Heidegger and the Question of Literature, subtitled Toward a Postmodern Literary Hermeneutics, is a collection of essays with a definite purpose which is best quoted in full.

His impact extends not only to existentialist philosophers such as Merleau-Ponty, Sartre, and Simone de Beauvoir but also to psychiatrists such as Ludwig Binswanger and to theologians such as Rudolf Bultmann, Paul Tillich, Martin Buber, and Karl Barth, as well as to poststructuralist thinkers such as Jacques Derrida. His major work, *Sein und Zeit* *Being and Time*, was published in 1927, making an immediate impact in both the halls of professional philosophy and the educated reading public. Heidegger argued that we had inadequately addressed the question of what Being is, and that the answer to this question would determine the future of humankind. Heidegger, moreover, developed his own hermeneutic or method of interpretation of texts; his later work focuses increasingly on the analysis of poetry and language. Born into a Roman Catholic family, Heidegger was originally trained in theology, writing a thesis on Duns Scotus; his philosophical studies at Freiberg University, where Husserl was Professor of Philosophy, brought him into contact with the work of Husserl and Brentano, as well as thinkers in the neo-Kantian tradition of Windelband and Rickert. It was in this year that Heidegger joined the National Socialist Party; in fact, in his inaugural address at the university, *The Role of the University in the New Reich*, he decried freedom of speech in the interests of national unity, and lauded the advent of a glorious new Germany. He resigned his position as rector in early 1933. The controversy remains, yet it is undoubted that his work is marked by a vehement nationalism he thought, for example, that philosophizing was possible only in German and Greek. In his *Being and Time* Heidegger insisted that philosophers to date had still failed to answer the question raised by Plato and Aristotle: In other words, she uses the various elements of her world as given to realize herself BT, "The authentic being, the authentic self, is thus buried beneath the cares and distractions of life BT, "How does a human being overcome such inauthentic existence, such loss of true being? Inauthenticity consists in losing sight of the unity of human being, of human existence, caused by attention to the practical interests and cares of daily existence; human being is thereby prescinded and experienced as a series of desultory phenomena. Heidegger suggests that there is one particular state of mind which is unique: This refers to a sense of nothingness, of loss, of the emptiness, when we look at life or existence in its totality, as essentially oriented toward death. Conscience makes us aware of this guilt or obligation BT, "Like Bergson, Heidegger views time as integral to the constitution of the self or human being. Hence, her sense of existential responsibility is a temporal notion, lying in the ability to view her life from beginning to end to a projected end BT, "In his later works, such as *Introduction to Metaphysics*, Heidegger warns that we have fallen away from Being and have lost ourselves in the distractions of worldly and proximate aims, as well as in technology and gadgetry. In tones which are reminiscent of Husserl, Heidegger wishes to save Western man from this dire fate. Ironically, like humanists such as Arnold, he attaches overwhelming importance to poetry in this salvific enterprise. In these later works, Heidegger appeals increasingly to the power of poetry to express the truths of authentic being. Indeed, in his essay *The Origin of the Work of Art*, Heidegger states that the origin of a work of art is art itself: What Heidegger seems to be indicating here is that art does not simply express prior or ready-made truths: Like many twentieth-century theorists, Heidegger insists that language has an important role beyond its merely communicative function: Given this historical function and nature of art, Heidegger insists that, just as poetic as the actual creation of a work of art is the process of its preservation. Art as poetry is founding. Heidegger points to the fact that in the work of art, the truth of being appears as beauty: In other words, in contrast with some modern affective theories which view beauty as a function of the taste or pleasure of the reader or listener, Heidegger views beauty as intrinsic to the expression of truth in art. It is language that creates the danger of confusion and loss of existence, of falsehood: Hence poetry never takes language as a raw material ready to hand, rather it is poetry which first makes language possible. There he comes to rest. Here, Heidegger

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analyzes a poem entitled *Ein Winterabend* A Winter Evening by Georg Trakl in order to arrive at certain insights into the nature of language. He notes that certain broad views of language have persisted for two and a half millennia. But these views, says Heidegger, fail to confront language as language. It is not man, says Heidegger, but language, which speaks: Moreover, they are called into the act of calling itself: *Thinging*, they unfold world, in which things abide. The world grants to things their presence. For world and things do not subsist alongside one another. A thing becomes a thing only by release, through the power of language, from its bare immediate particular existence a condition that can be only hypothetical and access into its own mediation by more general categories, access into the fullness of its thinghood as part of a relational complex through the naming of it in language. The word *dif-ference* is now removed from its usual and customary usage. What it now names is not a generic concept for various kinds of differences. But what can Heidegger possibly intend? He has told us that it is language which speaks, language which brings together world and things in their intimacy which is a relation of absolute difference. Hence, it is language, language that speaks, which brings the processes of world-composition and thing-composition into the mutuality in which alone either can be realized. Being in the middle, it first determines world and things in their presence, *i*. In other words, *dif-ference* is not an external relation that connects two entities world and thing that are already there: Heidegger insists, then, that the word is not merely our way of representing a distinction between objects; nor is it merely a relation between world and thing. If *dif-ference* primordially preexists identity, if *dif-ference* is prior to the constitution of world and thing, then language is the vehicle by which world and thing are called into being, through mutual relation, from this primordial *dif-ference* into the *dif-ference* which is language itself: What ultimately takes place in the speaking of language is the creation of what is human: While much of what Heidegger says in these later works leans toward mysticism, his insights into language overlap with those of many modern theorists such as Barthes and even Lacan. It is the language that we are born into not this or that particular language but language in general that speaks through us and that speaks to us. At the core of language is *dif-ference*, the irreducible relation between world and thing, the irreducible self-transcendence of all of the elements of our world in a larger unity toward which they point; it is language that constitutes the human; all of our attempts to understand and act upon the world and thereby to create ourselves are mediated by the speaking of language, a speaking in which we must enter to find our own voice. In other words, it is when we arrive at a dialogue with language that we truly speak. Notes 1 Martin Heidegger, *Being and Time*, trans. Harper and Row, , pp. Hereafter cited as BT. Given the necessarily brief nature of my account, I have referred the reader to passages that provide useful summaries or definitions of important terms. Albert Hofstadter New York and London: Harper and Row, , p. Hereafter cited as PLT. Gateway, , p. Hereafter cited as EB.

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Chapter 3 : Martin Heidegger (Stanford Encyclopedia of Philosophy)

Martin Heidegger and the question of literature: a preface / William V. Spanos --The age of the world view / Martin Heidegger (trans. by Marjorie Grene) --Enownment / Albert Hofstadter --Art and truth in raging discord: Heidegger and Nietzsche on the will to power / David Farrell Krell --The owl and the poet: Heidegger's critique of Hegel.

Related The Basic Question: What does Being mean? But how do we predicate existence? If there are many kinds of being, or many senses in which existence may be predicated of something, what is the most fundamental kind of being, or: Husserl, Descartes, Plato, Aristotle. The starting point for philosophy since Descartes is the human being itself. Heidegger says that if we want to know what it means to exist, and what the most general sense of being is, we have to start with ourselves, with the subject that poses the question. This characteristic makes them different from anything else in the world. Dasein is not the biological human being, nor the person in an abstract legal or philosophical sense. I am, therefore I have the capability to think. Heidegger wants to reverse this current and tries to liberate language and thinking from grammar. Similar to psychoanalysis or structuralism, he seeks to minimize the role of the conscious subject in his analysis of the human being. But he does not want to replace consciousness with a calculus or a topology of the psyche, and he is wary of epistemological errors in theories that treat consciousness as a derivative phenomenon. For Heidegger, thinking is primarily not a practical endeavor, it is not in the service of action. This allows him to take philosophical positions not only against scientific positivism, but also against Marxists like Sartre, who was in many ways a kindred spirit to Heidegger. The history of Being is never past but stands ever before; it sustains and defines every condition et situation humaine. Once the idea of theory was born, philosophy began its triumphant journey. This leads us to think that we can build theories of everything, even of human beings and their world, and that the way humans relate to things is to have an implicit theory about them. It would be wrong to say that Heidegger is entirely against theory. Edmund Husserl was the founder of phenomenology and the teacher of Heidegger in Freiburg. What do you really see when you look at the tree? What is left after the phenomenological bracketing is pure experience in the tension between subject and object, and Husserl searches for the basic structures in these manifold experiences. Phenomenological description is a reflection-based and introspective analysis of the respective experience that tries to reach beyond the merely linguistic expressions or common understanding of the phenomenon. The question we have to ask is not: Philosophy, according to Husserl, seeks certainty, as Descartes did, not empirical facts, as in the natural science approach. His philosophy is the basis not only for Heidegger, but also for other existentialist investigations of the self, for instance in the work of Jean-Paul Sartre. Heidegger diverts from Husserl also by criticizing the over-emphasis on method and epistemology. If you only sharpen the knife, but not use it enough, you fall short in the task of philosophy. What do we find when we begin to analyze our being-in-the-world?. Unlike Husserl and Descartes, Heidegger says that we have a unified experience of being-in-the-world that gets fractured through our own forgetfulness, for instance through social alienation, or by letting technology overtake our lives. His thinking can also be seen as an extension of Gestalt theory , an early 20th Century German project that did not get the same traction as existentialism. Heidegger is not interested in the mind-body problem, because he starts with a conception of Dasein that views the subject as primordially embedded into its world. But he also does not want to describe the human existence in naturalistic or empirical terms, because from the innocence of the first-person view, what we are in relation to nature remains undetermined. Subsequently, he is also not interested in real individualism; he analyses Dasein as generalized and embodied subjectivity. Because Dasein exists, it is, by its very nature, self-questioning, and cannot be fully described from the outside. Heidegger treats time as the horizon in which our questioning occurs. The consciousness of time enables us to gain the distance necessary to pursue the analysis, and the interpretation of Dasein must also be a historical analysis. He finds that the history of Western philosophy shows that the question of Being gets covered up or forgotten, and he takes it as his task to reverse the trend:

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Subsequently, Heidegger is also interested in psychiatry, and he reflects on the impact of the social dimension on human existence. How is authentic existence possible? It is easy to think of the world and the things that make it up as something that can be known. For him, the world is knowing how, not knowing what, as in the example of using a hammer in a workshop. But when we ask how to use a tool, we also open up the whole context of its use, and we are no longer focused on objects, or tools, by themselves. He sees our current historical constellation as the final expression of the split between the mind Descartes: Heidegger tells us that human nature is neither immediate nor transparent, and thus self-recognition requires the hard work of thinking against the temptation to turn outward, create useful tools, and transform everything into a ready-made resource. This does not have to be a philosophical project. He rejects the notion that his Daseinsanalysis is an analysis of ethics. When we describe ourselves, we commonly refer to the roles we play, to the social categories that define us. The ordinary self is the social, comparative self. This may be an unavoidable part of human existence, but it is not our genuine Dasein. He encourages us to take hold of ourselves, and to face our anxieties within a world we have not chosen for ourselves. He suggests that the recognition of our own mortality prompts us to move towards authenticity and to recognize our historicity. The capacity to make choices characterizes human life. In his later philosophy, Heidegger becomes more skeptical about the existential concept of choice. Heidegger says our moods are shared. They are not just in our minds, but out there, in the world. These distinctions determine our conscience and give us an awareness of the difference between authentic and inauthentic existence. We cannot help but ask questions about what we are and we feel anxiety about our existence as a whole, which should not be mistaken with fears that have concrete objects. It also forces us to appreciate our limitations and immerse ourselves in our historical situation with a perspective towards acceptance. He was responsible for the firing of Jewish professors, and gave several pro-Nazi speeches. Reconciling his life to his philosophy is a problem. In the following, I will only mention a few critical voices. He observed that the program in *Being and Time* remains nothing but a promise. Heidegger claimed to do ontology, but he only did so in the beginning pages of the book. Since Heidegger rejects Marx, his critique does not use political-economic theory. He argues that clarity of writing is suicide for philosophy: Making itself intelligible is suicide for philosophy. They are also meant not to notice this; for thereupon they would have to be at a loss and therefore useless. But idolizers and idols are used wherever gods are in flight and so announce their nearness. For Ayer, this sort of philosophy is a poisonous strain in modern thought. He considered Heidegger to be the worst example of pseudo-philosophy, and according to Ayer, the work is entirely useless. One cannot help suspecting that language is here running riot. An interesting point in his speculations is the insistence that nothingness is something positive. As with much else in Existentialism, this is a psychological observation made to pass for logic. *Critical Essays* Yale University Press, Others, like Merleau-Ponty, complain about his treatment of the body, or his neglect of the sexual difference Luce Irigaray. It is difficult to forgive Heidegger. Heidegger on Video Here is a short video clip where Heidegger discusses the difference between philosophy and thinking: Basically, all ontology, no matter how rich and firmly compacted a system of categories it has at its disposal, remains blind and perverted from its ownmost aim, if it has not first adequately clarified the meaning of Being, and conceived this clarification as its fundamental task. *Being and Time 3: The Quadruple Object*, They are rather those from whom, for the most part, one does not distinguish oneself—those among whom one is too— By reason of this with-like Being-in-the-world, the world is always one that I share with Others. It is not subject to any logical necessity; we must say of it what Heidegger said of the Dasein in general: For since the beginning of philosophy and with that beginning, the Being of beings has showed itself as the ground arche, aition, principle. The ground is that from which beings as such are what they are in their becoming, perishing, and persisting as something that can be known, handled, and worked upon. As the ground, Being brings beings to their actual presencing. The ground shows itself as presence. The present of presence consists in the fact that it brings what is present each in its own way to presence. In accordance with the actual kind of presence, the ground has the character of grounding as the ontic causation of the real, as the transcendental making possible

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of the objectivity of objects, as the dialectical mediation of the movement of the absolute Spirit and of the historical process of production, as the will to power positing values. What characterizes metaphysical thinking that grounds the ground for beings is the fact that metaphysical thinking, starting from what is present, represents it in its presence and thus exhibits it as grounded by its ground. Indiana University Press, , p. Crescent Books, , p.

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Chapter 4 : The Origin of the Work of Art - Wikipedia

Martin Heidegger and the Question of Literature has 1 rating and 1 review. Taylor said: This book came as an absolute surprise and delight. After reading.

Heidegger remained at Freiburg im Breisgau for the rest of his life, declining a number of later offers, including one from Humboldt University of Berlin. He resigned the rectorate in April, but remained a member of the Nazi Party until even though as Julian Young asserts the Nazis eventually prevented him from publishing. Evans, Heidegger was not only a member of the Nazi Party, but "enthusiastic" about participating. His resignation from the rectorate owed more to his frustration as an administrator than to any principled opposition to the Nazis, according to historians. No punitive measures against him were proposed. Hermann was told of this at the age of Arendt was Jewish, and Blochmann had one Jewish parent, making them subject to severe persecution by the Nazi authorities. He helped Blochmann emigrate from Germany before the start of World War II and resumed contact with both of them after the war. He considered the seclusion provided by the forest to be the best environment in which to engage in philosophical thought. In particular, the language is obfuscatory and the logical sequence between one sentence and the next is obscure throughout. Heidegger thought the presence of things for us is not their being, but merely them interpreted as equipment according to a particular system of meaning and purpose. For instance, when a hammer is efficiently used to knock in nails, we cease to be aware of it. This is termed "ready to hand", and Heidegger considers it an authentic mode, saying that the given "past" has presence in an oversimplified way when reduced to possible future usefulness to us. Heidegger claimed philosophy and science since ancient Greece had reduced things to their presence, which was a superficial way of understanding them. Rather, Husserl argued that all that philosophy could and should be is a description of experience hence the phenomenological slogan, "to the things themselves". But for Heidegger, this meant understanding that experience is always already situated in a world and in ways of being. Heidegger argues that describing experience properly entails finding the being for whom such a description might matter. Heidegger thus conducts his description of experience with reference to "Dasein", the being for whom Being is a question. In everyday German, "Dasein" means "existence. In *Being and Time*, Heidegger criticized the abstract and metaphysical character of traditional ways of grasping human existence as rational animal, person, man, soul, spirit, or subject. Dasein, then, is not intended as a way of conducting a philosophical anthropology, but is rather understood by Heidegger to be the condition of possibility for anything like a philosophical anthropology. The marriage of these two observations depends on the fact that each of them is essentially concerned with time. That Dasein is thrown into an already existing world and thus into its mortal possibilities does not only mean that Dasein is an essentially temporal being; it also implies that the description of Dasein can only be carried out in terms inherited from the Western tradition itself. For Heidegger, unlike for Husserl, philosophical terminology could not be divorced from the history of the use of that terminology, and thus genuine philosophy could not avoid confronting questions of language and meaning. *Being and Time* German title: *In Being and Time*, Heidegger investigates the question of Being by asking about the being for whom Being is a question. Heidegger names this being Dasein see above, and he pursues his investigation through themes such as mortality, care, anxiety, temporality, and historicity. *Being and Time* influenced many thinkers, including such existentialist thinkers as Jean-Paul Sartre although Heidegger distanced himself from existentialism – see below. The Turn[edit] See also: Heidegger often went for a walk on the path in this field. Richardson [55] to at least reflect a shift of focus, if not indeed a major change in his philosophical outlook, which is known as "the turn" die Kehre. For example, in Mark Wrathall [60] argued that Heidegger pursued and refined the central notion of unconcealment throughout his life as a philosopher. Its importance and continuity in his thinking, Wrathall states, shows that he did not have a "turn". Heidegger understands the commencement of the history of Western philosophy as a brief period of authentic openness to being, during the time of the

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pre-Socratics , especially Anaximander , Heraclitus , and Parmenides. This was followed, according to Heidegger, by a long period increasingly dominated by the forgetting of this initial openness, a period which commences with Plato , and which occurs in different ways throughout Western history. Heidegger sees poetry and technology as two contrasting ways of " revealing. Technology, on the other hand, when it gets going, inaugurates the world of the dichotomous subject and object, which modern philosophy commencing with Descartes also reveals. But with modern technology a new stage of revealing is reached, in which the subject-object distinction is overcome even in the "material" world of technology. The essence of modern technology is the conversion of the whole universe of beings into an undifferentiated "standing reserve" Bestand of energy available for any use to which humans choose to put it. Despite this, some commentators have insisted that an agrarian nostalgia permeates his later work. What Is Called Thinking? Heidegger and the ground of History[edit] Heidegger believed the Western world to be on a trajectory headed for total war, [66] and on the brink of profound nihilism [67] the rejection of all religious and moral principles , [68] which would be the purest and highest revelation of Being itself, [69] offering a horrifying crossroads of either salvation or the end of metaphysics and modernity ; [70] rendering the West a wasteland populated by tool-using brutes, characterized by an unprecedented ignorance and barbarism [71] in which everything is permitted. Augustine of Hippo[edit] Recent scholarship has shown that Heidegger was substantially influenced by St. Although he later worked less on Aristotle, Heidegger recommended postponing reading Nietzsche, and to "first study Aristotle for ten to fifteen years". Both informed the argument of Being and Time. Heidegger claimed to have revived the question of being, the question having been largely forgotten by the metaphysical tradition extending from Plato to Descartes , a forgetfulness extending to the Age of Enlightenment and then to modern science and technology. In pursuit of the retrieval of this question, Heidegger spent considerable time reflecting on ancient Greek thought , in particular on Plato, Parmenides , Heraclitus , and Anaximander, as well as on the tragic playwright Sophocles. This dating of the influence is much too late. On the relation between the two figures, Gadamer wrote: Dostal understood the importance of Husserl to be profound: Dahlstrom concluded his consideration of the relation between Heidegger and Husserl as follows: Heidegger read The Will to Power as the culminating expression of Western metaphysics, and the lectures are a kind of dialogue between the two thinkers. Adorno, on the other hand, pointed to the dialectic reflection of historical situations, the sociological interpretations of future outcomes, and therefore opposed the liberating principles of intuitive concepts because they negatively surpassed the perception of societal realities. Reinhard May refers to Chang Chung-Yuan who stated "Heidegger is the only Western Philosopher who not only intellectually understands Tao, but has intuitively experienced the essence of it as well. It can be shown, moreover, that in particular instances Heidegger even appropriated wholesale and almost verbatim major ideas from the German translations of Daoist and Zen Buddhist classics. A clearer impact of Heidegger in Iran is associated with thinkers such as Ahmad Fardid and Reza Davari Ardakani who have been closely associated with the unfolding of philosophical thinking in a Muslim modern theological legacy in Iran. This included the construction of the ideological foundations of the Iranian Revolution and modern political Islam in its connections with theology. The Heidegger controversy[edit].

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On Time and Being Heidegger and the Subject. In the conclusion the author ties mineness to Ereignis. Far from characterizing a property of the I even if this were to occur in a distinctive way, and so confirming the modern metaphysics of the subject, mineness is thought from that dimension in which human beings are appropriated to their own Being. There are no two "thoughts", one subjectivist, the other "de-humanized," but one single though polymorphous thought which seeks to say the co-appropriation Er-ignis of Being and man. Place is understood as the proper focus of philosophy, place bounds where thinking occurs, and place is the origin of thinking. I was surprised, to find that poetry was referred to more than sculpture, when discussing space and world formation. The last chapters take a broader view of the subject, raising the question of whether philosophy should be considered as immersed in geographical places as it is in historical times, along with with consideration of the uncanniness of and nostalgia for places. The meaning of place in Heidegger is also contrasted with the thinking of other philosophers such as Davidson, Benjamin and Gadamer. The book has original insights into Heidegger that are not found elsewhere, while at the same time surveying several areas of recent Heidegger studies, and has seventy pages of notes for further drilling down. Heidegger and the Will On the Way to Gelassenheit. In an early Nietzsche lecture P. In particular Entschlossenheit in Being and Time, where it is usually understood as willful resolve. The thorough examination of the will in Heidegger leads to a discussion of the privative "non-willing" Nicht-Wollen, a particular kind of renunciation of the will, and from there to Gelassenheit, a word of critical importance to the later Heidegger, and one that has not been well explained in the literature. Gelassenheit is usually translated as releasement or letting-be. A key function of this book, is to steer readers from misinterpreting Gelassenheit as passivism, quietism, or indifference. Those may be considered to be synonyms for "not-willing", the simple negation of "willing". This book is about teasing out the subtleties of "non-willing". This passage from the book binds the justifications for speaking of "the will" and "non-willing". Because the comportment of willing lends itself to hypostatization as "a faculty" or indeed as "the ground of beings," it is appropriate to speak in the nominative of "the will. The deeper matter at stake is thus the will; for "we are always in the scope of the will, even when we are unwilling" P. Genuine non-willing would involve a radical negation, not just of "willing," but of the hypostatized "will" itself; "Nicht-Wollen [ultimately] bespeaks then," Heidegger writes, "Nicht-Wille" GA. And yet I prefer to use the quasi-verbal term "non-willing," rather than "non-will"; for the comportment of non-willing would neither be a faculty of the subject nor a substantial metaphysical ground, but rather a way of fundamentally comporting oneself, of being verbal fundamentally a-tuned, of being-in-the-world in a manner other than willing. Refusing to reify "non-willing" into a noun, we acknowledge the fact that to think the possibility of non-willing we must call into question the very grammar in which we think. Thus, for Heidegger the question of how to think in the manner of a "thinking [which] would be something other than willing" P. Ultimately, to think non-willing would require thinking non-willingly see GA. I found the discussion of letting-be Seinlassen particularly helpful because of its critical role in allowing what is present into the open. Besides the appropriative Ereignis, Ereignis is also considered as a historical event, and how to wait for it: Waiting is ultimately identified, as is "thinking," with releasement to the open-region P. Waiting, properly undertaken, is already Gelassenheit. It is not only the attentive anticipation of the other beginning, but is already, as the responsive attunement to the open-region, the released non-willing comportment proper to man. Thus, in the end, it is not only the case that we can "do nothing but wait for the essence of man" P. Properly undertaken, such a waiting is nothing other than that "Gelassenheit through which we belong to the open-region" while the latter "still conceals its own essence" *ibid.* Michael Inwood, Oxford, Blackwell, A dictionary of Heidegger terms in English. Given the disparate translations of the German terms by the many

translators over the years, you will have to hunt around to find the English word used to describe a particular term. Part of the entry that describes Ereignis is here. Heidegger, Art and Postmodernity. Thomson , Cambridge University Press, This volume collects Dr. In the book they are connected by its overshadowing theme, overcoming the nihilism in the modern way of being. For, only meanings that are at least partly independent of us and so not entirely within our control "not simply up to us to bestow and rescind at will" can provide us with the kind of touch stones around which we can build meaningful lives and loves. Heidegger sometimes calls such an enduringly meaningful encounter an "event of enowning" Ereignis. In such momentous events, we find ourselves coming into our own as world-disclosers precisely by creatively enabling things to come into their own[The Danger and the Promise of Heidegger, an American Perspective - a new understanding for overcoming nihilism. Heidegger From Metaphysics to Thought. To the author Ereignis comes from the silence in language. Although there is a sense in which the essence of language is always brought to language whenever there is speaking, we are appropriated to it in our ownmost essence only when we hear the stillness speaking in language or correspond to it in our saying--as when we remain silent and renounce the attempt to name the essence of language metaphysically. The renunciation arises as a matter of destiny, specifically that of our time as the time of der Fehl des Gemeinsamen, the lack of something common--a universal--which binds together and to which we may refer language. Through this lack we enter into dwelling in Ereignis. What looked like a task we set ourselves--to bring language to language as language--becomes the way-making Be-wegung which is Ereignis itself. The transformation of the formula about bringing language to language as language is the passage from Being to Ereignis. As if to point out the threshold upon which the Ereignis, event of appropriation, starts coming into play, Heidegger adds: Technology is "the liminal appearance of the event of appropriation," the limen of a possible era determined solely by surface fluctuations. Also, if principle constructs could foul its recognition, this indicates that the event of appropriation is simultaneously an event of expropriation. Expropriation, Enteignis, accounts for the tendency towards negativity in a given economy--all and any negativity in all and any economy. It accounts for concealment lethe in unconcealment, which in turn accounts for withholding epechein in the epochs. It is the undertow of all surface fluctuations. Heidegger said that in anxiety one feels uncanny about the world. What did he mean? His interpretations have been a focus of much scholarship , but this is the most thorough study to date and the most satisfying explanation of what Heidegger intended. We are open to possibilities, while limited by our finitude. The uncanny is our awareness of our incomplete understanding of ourselves, in the reciprocal inter-play of presence and absence we find ourselves in. At the Limits of Metaphysics. The final chapter turns to meditative thinking and what it means for education. Iain Thomson , Cambridge University Press, Ontotheology, a word apparently invented by Kant in his Critique of Pure Reason, is one of those words that Heidegger has ascribed with his own particular meaning. Ontotheology attempts to answer two questions: It was formally expressed by Aristotle , and we can find traces of it back to the origins of philosophy. The first chapter describes how the two facets have been named by thinkers through history up to Nietzsche. When metaphysics conceives of the being of entities ontologically, in terms of an entity in whose being all other entities share, and theologically, in terms of an all-founding entity from which or whom all entities issue, what is thereby "taken for granted" is that being understood as the being of entities plays the role of a "ground of entities," that is, a foundational role. Indeed, metaphysics reinforces its foundational claim about what and how entities are--its "truth concerning the totality of entities as such"--by coming at the problem from both ends of the conceptual scale simultaneously: Metaphysics effects both a bottom-up "ground-giving or establishing" in which its understanding of the being of entities, reached by generalizing from its conception of the most basic entity, grounds the intelligible order from inside out and a top-down, theological "founding or justification" in which its understanding of the being of entities, derived from its conception of the highest entity, secures the intelligible order from the outside in. All successful, epoch-grounding metaphysical systems combine these two different forms of foundationalism, thereby securing our understanding of the being of entities and so grounding the intelligible order from both the inside

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out and the outside in, microscopically and telescopically, floor to ceiling--or, as Heidegger puts it, ontologically and theologically, that is, ontotheologically. The chapter on technology concentrates on the claim that Heidegger is a technological essentialist--in what ways might that be the case, and what are the implications. The next chapter revisits his time as Rector of Freiburg University and his involvement in politics. The final chapter examines the future direction of university education envisioned by Heidegger and what aspects of that are relevant today. Perotti, Ohio University Press,

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Chapter 6 : Heidegger made simple. | Philosophical Explorations

One, Martin Heidegger and the Question of Literature, subtitled Toward a Postmodern Literary Hermeneutics, is a collection of essays with a definite purpose which is best quoted in full: It is, therefore, the purpose of this "gathering" of essays not only to introduce Heidegger's destructive hermeneutic thinking as it pertains to the question of.

Content[edit] In "The Origin of the Work of Art" Heidegger explains the essence of art in terms of the concepts of being and truth. He argues that art is not only a way of expressing the element of truth in a culture, but the means of creating it and providing a springboard from which "that which is" can be revealed. Each time a new artwork is added to any culture, the meaning of what it is to exist is inherently changed. Heidegger begins his essay with the question of what the source of a work of art is. The artwork and the artist, he explains, exist in a dynamic where each appears to be a provider of the other. Nevertheless, neither is the sole support of the other. Likewise, the resulting work must be considered in the context of the world in which it exists, not that of its artist. Applied to art and artwork, we find that without knowledge of the essence of art, we cannot grasp the essence of the artwork, but without knowledge of the artwork, we cannot find the essence of art. Heidegger concludes that to take hold of this circle you either have to define the essence of art or of the artwork, and, as the artwork is simpler, we should start there. Artworks, Heidegger contends, are things, a definition that raises the question of the meaning of a "thing," such that works have a thingly character. This is a broad concept, so Heidegger chooses to focus on three dominant interpretations of things: Things as substances with properties, [5] or as bearers of traits. Things as the manifold of sense perceptions. The preconception shackles reflection on the Being of any given being. This was actually typical of Heidegger as he often chose to study shoes and shoe maker shops as an example for the analysis of a culture. What world do they open up and belong to? So a family unit could be a world, or a career path could be a world, or even a large community or nation. It is outside unintelligible to the ready-to-hand. Both are necessary components for an artwork to function, each serving unique purposes. The artwork is inherently an object of "world", as it creates a world of its own; it opens up for us other worlds and cultures, such as worlds from the past like the ancient Greek or medieval worlds, or different social worlds, like the world of the peasant, or of the aristocrat. However, the very nature of art itself appeals to "Earth", as a function of art is to highlight the natural materials used to create it, such as the colors of the paint, the density of the language, or the texture of the stone, as well as the fact that everywhere an implicit background is necessary for every significant explicit representation. In this way, "World" is revealing the unintelligibility of "Earth", and so admits its dependence on the natural "Earth". This reminds us that concealment hiddenness is the necessary precondition for unconcealment *aletheia*, i. The existence of truth is a product of this struggle—the process of art—taking place within the artwork. Heidegger uses the example of a Greek temple to illustrate his conception of world and earth. Such works as the temple help in capturing this essence of art as they go through a transition from artworks to art objects depending on the status of their world. Once the culture has changed, the temple no longer is able to actively engage with its surroundings and becomes passive—an art object. He holds that a working artwork is crucial to a community and so must be able to be understood. Yet, as soon as meaning is pinned down and the work no longer offers resistance to rationalization, the engagement is over and it is no longer active. While the notion appears contradictory, Heidegger is the first to admit that he was confronting a riddle—one that he did not intend to answer as much as to describe in regard to the meaning of art. Heidegger, instead, questioned traditional artistic methods. His criticism of museums, for instance, has been widely noted. Critics of Heidegger claim that he employs circuitous arguments and often avoids logical reasoning under the ploy that this is better for finding truth. In fact, Heidegger is employing a revised version of the phenomenological method; see the hermeneutic circle. Refer to the influential work in architectural phenomenology of: Rizzoli, ; and see also a recent treatment of the question of dwelling in:

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Chapter 7 : Martin Heidegger - Wikipedia

Martin Heidegger tackles in his essay "The question concerning technology" some of the most controversial ideas about technology and its relation with humanity. The German philosopher lived in the late 19th century and developed his works during the 20th which made him become one of the most influential philosophers of his century.

Chapter 8 : The Question Concerning Technology, Martin Heidegger – Assignment Example

Martin Heidegger and the Question of Literature: Toward a Postmodern Literary Hermeneutics_, And: _Martin Heidegger (Review). Stephen A. Erickson - - Philosophy and Literature 5 (1) Constructive Postmodernism: Toward Renewal in Cultural and Literary Studies.

Chapter 9 : Martin Heidegger Biography - blog.quintoapp.com

Key Theories of Martin Heidegger By Nasrullah Mambrol on January 31, 2018 Husserl 's student Martin Heidegger () proved to be one of the most influential philosophers of the twentieth century, and the major modern exponent of existentialism.