

PHIL5150

H07-09 LSK301

Seminar: Special Topics in Western Philosophy (Heidegger: Being and Time II):
Death, Authenticity and Temporality

Martin Heidegger's *Sein und Zeit* 1927 (Being and Time) is one of the most important philosophical treatises in the 20th century. This seminar will focus on a critical and close reading of Division Two of Part One: Dasein and Temporality. Major themes like Being-toward-Death, conscience, authenticity and inauthenticity, temporality and historicity will be discussed based on relevant texts in *Being and Time*. Knowledge of Dasein analysis in Division One will be assumed but not mandatory.

Primary Texts:

Martin Heidegger's Works

Sein und Zeit. 13.ed. Tuebingen: Max Niemeyer, 1976

Being and Time

- 1) Trans. John Macquarrie and Edward Robinson. New York: Harper and Row, 1962.
- 2) Trans. John Stambaugh. Albany, N.Y.: SUNY, 1996.
- 3) 《存在與時間》陳嘉映，王慶節合譯，北京：三聯書店，1987，2000 (修訂版)

Supplements: From the Earliest Essays to Being and Time and Beyond. Ed. John van Buren. Albany: State University of New York Press, 2002

Becoming Heidegger: On the Trail of His Early Occasional Writing, 1910-1927. ed. Theodore Kisiel and Thomas Sheehan, Evanston: Northwestern University Press, 2007.

The Concept of Time. Trans. William McNeil. Oxford: Blackwell, 1992.

Ontology – The Hermeneutics of Facticity. Trans. John van Buren. Bloomington: Indiana University Press, 1999.

Commentary:

1. Dreyfus, Hubert. *Being-in-the-World*. Cambridge: The MIT Press, 1991.
2. Kaelin, E. F. *Heidegger's Being and Time: a Reading for Readers*. Tallahassee: The Florida State University Press, 1987.
3. King, Magda. *A Guide to Heidegger's Being and Time*. Albany: State University of New York Press, 2001.
4. Kockelmans, Joseph. *Heidegger's "Being and Time"*. Washington, D.C.: University Press of America, 1989.

General References:

6. Biemel, Walter. *Martin Heidegger: An Illustrated Study*. Trans. J.L. Mehta, London: Routledge, 1977.
10. Kisiel, Theodore. *The Genesis of Heidegger's Being and Time*. Berkeley: University of California Press, 1993.
11. Kisiel, Theodore and van Buren, John ed. *Reading Heidegger from the Start: Essays in His Earliest Thought*. Albany: State University of New York Press, 1994
12. Richardson, William J. *Heidegger: Through Phenomenology to Thought*. 2nd Edition. New York: Fordham University Press, 2003.

13. Sheehan, Thomas ed. *Heidegger: The Man and the Thinker*. Chicago: Precedent Publishing, 1981.

Most Recent General Introduction to *Being and Time*

1. Beistegui, Miguel de. *The New Heidegger*. London; New York: Continuum, 2005.
2. Blattner, William. *Heidegger's Being and Time*. London: Continuum, 2006.
3. Carman, Taylor. *Heidegger's Analytic: Interpretation, Discourse, and Authenticity in Being and Time*. Cambridge: Cambridge University Press, 2003
4. Cerbone, David R. *Heidegger: A Guide for the Perplexed*. London: Continuum, 2008.
5. Clark, Timothy. *Martin Heidegger*. London: Routledge, 2002.
6. Gorner, Paul. *Heidegger's Being and Time: An Introduction*. Cambridge: Cambridge University Press, 2007.
7. Harman, Graham. *Heidegger Explained: From Phenomenon to Thing*. Chicago: Open Court, 2007.
8. Inwood, Michael. *Heidegger: A very Short Introduction*. Oxford: Oxford University Press, 2000.
9. McDonough, Richard M. *Martin Heidegger's Being and Time*. New York: Peter Lang, 2006.
10. McGrath, S. J. *Heidegger: A (Very) Critical Introduction*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2008.
11. Muhall, Stephen. *Heidegger and Being and Time*. 2nd Ed. London: Routledge, 2005.
12. Port, Richard. *Heidegger: An Introduction*. New York: Cornell University Press, 1999.
13. Port, Richard (ed.). *Heidegger's Being and Time: Critical Essays*. Lanham: Rowman & Littlefield Publishers, Inc., 2005.
14. Sembera, Richard. *Rephrasing Heidegger: A Companion to Being and Time*. Ottawa: The University of Ottawa Press, 2007.
15. Wrathall, Mark. *How to Read Heidegger*. New York: W.W. Norton & Company, 2005.

Lecture Outline 1

September 15, 2009

1 Einführung in das Heideggers Denken Intro-duction to Heidegger's Thinking

“Why is there anything at all rather than nothing?”

“The Concept of Time” (1924)

- 1.1 Existential Crisis: Why me? Why everything?
- 1.2 Wonder as the origin of philosophization:
Sophie's World: Who are you? and Where does the world come from?
Who, What, and Why AM I?
What is the world?
Why is there a world?
“Warum ist Ueberhaupt Seiendes und nicht vielmehr Nichts?”
- 1.3 To Be, Being, being and beings: Sein, seiend und Seiendes
- 1.4 Be-ing = Presence = “Time”
- 1.5 “Der Begriff der Zeit” 1924: One Preliminary version of *Sein und Zeit*
 - a) What is time?
Augustine: *Quid est tempus?* (Confession Book XI)
 - b) Time and Eternity: Pre-scientific reflection on Time
 - c) Everyday understanding of time:
Aristotle: “Time is that within which events take place.”
“Time is nothing”
Now-point: from which we measure / understand time past, future and present
But What is NOW? Am I the Now?
 - d) First Characterizations of Dasein:
 - i) Being-in-the-world / concern
 - ii) Being-with-one-another
 - iii) Self-interpretation of Dasein: speaking / discourse
 - iv) I am: *Jeweiligkeit* / Each particular while: in each case mine
 - v) Everydayness: “the others” “One” “every one”
 - vi) Concern for its own Being of Dasein
 - vii) Vague awareness of the self
 - viii) Everyday Dasein is governed by tradition
 - e) Propriety / *Eigentlichkeit* (Authenticity) of Dasein
 - f) My death
 - g) My being gone / *das Vorbei*
 - h) Dasein *is* its Future
 - i) Dasein and Time
 - j) Everyday Dasein: ‘Inauthentic’ existence
 - k) Vulgar Time: Now as the Measurement of past, future and present
 - l) History and Historicity

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

- m) Conclusion: Time is Dasein / *principium individuationis*
- n) The questioning Dasein itself unto its own Being.

Texts:

1 **Heidegger: *Sein und Zeit*, § 1-4**

2 **Heidegger: *Being and Time*, trans. John Macquarrie, § 1-4**

3. **Heidegger: *The Concept of Time, 1924*, trans. Theodore Kisiel, in *Becoming Heidegger: On the Trail of His Early Occasional Writing, 1910-1927*. ed. Theodore Kisiel and Thomas Sheehan, Evanston: Northwestern University Press, 2007.**

Readings:

1. Hubert Dreyfus, "Why Study Being and Time?" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991
2. Richard Polt, "The Question" in *Heidegger, an Introduction*, Ithaca: Cornell University Press, 1999
3. Theodore Kisiel, "A Prefatory Guide to Readers of 'Being and Time'" in *Heidegger's Existential Analytic*, ed. Frederick Elliston, New York: Mouton Publishers, 1979

Lecture Outline 2

September 22, 2009

(*SZ* = *Sein und Zeit*; JM = Macquarrie; JS = Joan Stambaugh; Chen I = 1987 ed.;
Chen II = 2000 ed.)

2 The Question of “Being” “and” “Time”: § 1-4

2.1 The Untitled Page of *SZ*

- a) Plato: *Sophistes* 244a “...the expression ‘being’ (*seiend*) ...perplexed.”
Being–Non-being (Sein–Nichts) *Sein, seiend, Seiendes*
- b) Die Frage nach dem Sinn vom Sein ... the question of the meaning of Being:
(*Die Seinsfrage*)
Meaning of BEING: What is meaning / is meant by meaning
- c) Understanding of the meaning of the question
- d) Aim: Concretely work out the question of the meaning of Being:
Fundamental Ontology
- e) Provisional aim: Interpretation of TIME as the possible HORIZON for any
UNDERSTANDING OF BEING (Seinsverständnis überhaupt)

2.2 § 1: The Necessity for *die Seinsfrage*

- a) *gigantomachia peri tes ousias*: a battle of Titans concerning Being
Plato: Parmenides / Heraclitus / Being and Becoming
Mython tina diegeisthai (BT 26): Telling a story
- b) Dogmas of interpretation of Being:
 - i) Being is the most universal
 - ii) Being is indefinable
 - iii) Being is self-evident
- c) Kant: “the Business of Philosophy”
“Der philosophen Geschäfte is nicht, Regeln zu geben, sondern die geheime
Urteile der gemeinen Vernunft zergliedern.” (*Gesammelte Schriften* Bd XV)

2.3 § 2: The Formal Structure of the Question of Being

- a) Frage, Fragen, Gefragte, Erfragte, Befragte
Frage: Question
Fragen: Questioning: human activity
Gefragte: “that which is asked about” (JM)
“What is asks about” (JS)
Being
Befragte: “that which is interrogated” (JM)
“What is interrogated” (JS)
Being (?) = Dasein
Erfragte: “that which is to be found out by the asking” (JM)
“what is to be ascertained” (JS)
The meaning of Being
- b) Fact: vague and average understanding of Being
- c) Dasein (27/9): questioning as one of the possibilities of its Being
- d) Circularity: Meno’s paradox:
Plato: *Meno* 80d-80e
Meno: But Socrates, how will you investigate what you know nothing at all

about? Tell me, which of the things you do not know will you propose as the object of your search? Even if you really stumble across it, how will you know it is the thing you did not know.

Soc. I see what you are getting at, Meno. Notice, however, what a tiresome sophism you introduce: that it is impossible for a man to investigate either what he does know or what he doesn't. For he doesn't inquire after what he knows, because since he knows it, the search is unnecessary. Nor does he inquire after what he doesn't know, because he doesn't even know what to look for.

- e) Hermeneutical circle / contra Husserl: presuppositionless foundation
- f) Understanding of Being (*Seinsverständnis*) as the starting point: Dasein's self-interpretation (Socrates: Know thyself)

2.4. §3: The Ontological Priority of the question of Being

- a) The Crisis of Sciences: Husserl and Heidegger
- b) Husserl: *Philosophy as Rigorous Science*, 1910-1911

The Crisis of the European Sciences, 1935

Heidegger: Clarification of the fundamental concept, i.e. the meaning of Being presupposed in the positive sciences

2.5 §4: The Ontical Priority of the Question

- a) Science and Scientific research as human activity:
Husserl: "the essence of science therefore involves unity in the whole system of ground validations." (*Logical Investigations: Prolegomena*)
Heidegger: incomplete and inadequate: "Scientific research is not the only manner of Being which this entity can have, nor it the one which lies closest." (JM32): Everydayness
- b) Ontical distinction of Dasein:

Sein / Ontologie / ontological = Being / Ontology / ontological

= 存在 / 存在論 / 存在論的

Seinedes / ontish = beings / ontical = 存在者 (物) / 存在者狀態

"Das Dasein ist ein Seiendes, das nicht nur unter anderem Seiende vorkommt. Es ist vielmehr dadurch ontisch ausgezeichnet, dass es diesem Seienden in seinem Sein **um** dieses Sein selbst geht." (SZ 12)

Es geht.....um

JM 32: "by the fact that, in its very Being, that Being is an **issue** for it."

JS 10: "...in its being this being is concerned **about** its very being

Chen I: 「此在是一種存在者，但並不僅僅置於眾存在者的存在者。從存存在者狀態來看，這個存在者與眾不同之處在於，**這個存在者為他的存在本身而存在。**」

Chen II: 「此在是一種存在者，但並不僅僅置於眾存在者的存在者。從存存在者狀態來看，這個存在者與眾不同之處在於，**這個存在者在他的存在中與這個存在發生交涉。**」

張：「這個存在者在他的存在中，為他的存在本身而存在著。」

Dasein: the *Being* of human being

Man = rational animal (Aristotle)
Imago dei (image of God)
Res cognitans / res extensa (Descartes)
Mind / soul / consciousness
Subject / subjectivity

Soren Kierkegaard (1813-1855): Self

“A human being is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation that relates itself to itself or it is the relation's relating itself to itself in the relation; the self is not the relation but is the relation's relating itself to itself.” (*Sickness unto Death*, p. 13)

1. Seinsverfassung / Seinsverhältnis: Relationship towards that Being
 2. Erschlossenheit: Verständnis / Ausdrucklichkeit = Disclosure
Understanding / some forms of explication
 3. Seinverständnis: Seinsbestimmtheit des Dasein
 4. Dasein *ist* ontologisch = Dasein is *existing onto-logically*
- c) Existenz / Ek-sistenz = Existence 存活

“Dasein can comport itself in one way or another, and always does comport itself somehow” = Existenz

Traditional metaphysics: existence / essence
Sartre: Existence precedes Essence (Existentialism)
「存在先於本質」

Heidegger: SZ §9

i) Existenz: “Das ‘Wesen’ des Dasein liegt in seiner Existenz”
“The 'essence' of Dasein lies in its existence“ (JM67, JS40)
此在的「本質」在于它的生存 (Chen I 52)
此在的「本現」在于它的存活 (張)

ii) Jemeinigkeit: “Das Sein, *darum* es diesem Seienden in seinem Sein geht, ist je meines.” (SZ42)

d) The HOW and not the WHAT of Dasein = Being to be Zu-sein (Seinkönnen / Potentiality of Being)

e) Existenz

Existenzen / Existenzielle (ontisch) = Existing / existentiell
Existenzialität / existenzial (ontologisch) Existentiality / existential

- f) Sein in einer Welt / Being in a world
"World" understanding of World (Weltverständnis)
Cf. SZ§12: In-der-Welt-sein / Being-in-the-world
- g) Fundamentalontologie / existenziale Analytik des Dasein / Daseinsanalytik
Fundamental ontology / existential analytic of Dasein
- h) The three priorities of Dasein for the Question of the Meaning of Being
 - i) Ontical: Existence as its own Being
 - ii) Ontological: Understanding of its own Being as well as Being of the beings
 - iii) Ontico-ontological: the condition for the possibility for any ontologies
- i) Existentiell ground for existential analysis of Dasein: not speculative/
metaphysical but *phenomenological*

Texts:

1 Heidegger: *Sein und Zeit*, § 1-4

2 Heidegger: *Being and Time*, trans. John Macquarrie, § 1-4

Readings

- 4. William Blattner, "Context, Overview of Themes, Reading the Text.." in *Heidegger's Being and Time*, London: Continuum, 2006, pp. 1-33.
- 5. Hubert Dreyfus, "Heidegger's Substantive Introduction" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp. 10-29
- 6. Magda King, "Exposition" in *A Guide to Heidegger's Being and Time*. Albany: State University of New York Press, 2001, pp. 5-24
- 7. Joseph Kockelmans, "The Necessity, Structure, and the Priority of the Question of Being" in *Heidegger's "Being and Time"*. Washington, D.C.: University Press of America, 1989, pp. 41-61
- 8. John Sallis, "Where Does 'Being and Time' Begin?" in *Heidegger's Existential Analytic*, ed. Frederick Elliston, New York: Mouton Publishers, 1979, pp. 21-43
- 9. 張燦輝、梁家榮：揭開《存在與時間》釋（無標題前言）《現象學與當代哲學》（2006）pp121-144

Lecture Outline 3

September 29, 2009

3. Phenomenology and the Analytic of Dasein: § 7c & § 9-11

3.1 § 7c: The Preliminary Conception of Phenomenology

- a) Motto: To the things themselves" (*zu den Sachen selbst*)
- b) Formal meaning: "To let that which shows itself be seen from itself in the very way in which it shows itself from itself"
"Das was sich zeigt, so wie es sich von ihm selbst her zeigt, von ihm selbst sehen lassen."
- c) Methodic concept: the **HOW** with which **WHAT** is to be treated

3.2 Phenomenology / Ontology / Hermeneutics

- a) "Only as phenomenology, is ontology possible"
- b) No Kantian distinction of *noumenon* and *phenomenon*
- c) Phenomenology of Dasein = Hermeneutics of Dasein

3.3 Phenomenology as Possibility

- "Higher than actuality stands *possibility*"
"Höher als die Wirklichkeit steht die Möglichkeit der Phänomenologie liegt einzig im Ergreifen ihrer als Möglichkeit"

3.4 Two Characteristic of Dasein § 9-11

- a) Existenz / Existence
Das "*Wesen*" dieses Seienden liegt in seinem *Zu-sein*
Das "*Wesen*" des Dasein liegt in seiner *Existenz*
Essentia / existentia = Essence / existence
Wesen / Existenz 「本現」與「存活」
- b) Jemeinigkeit / In each case mineness (JM) / always-being-my-own-being (JS)
Dasein ist *je seine* Möglichkeit und es "hat" sie nicht nur noch eigenschaft als ein Vorhandenes
Dasein *IS* its possibility

Das Vorhandene / Vorhandensein / Vorhandenheit
Being-present-at-hand / Presence-at-hand (JM 67)
Objective presence (JS 39)
Das Zuhandene / Zuhandenheit
Ready-to-hand / Readiness-to-hand (JM)
Thing at hand / Handiness (JS)

3.5 Eigentlichkeit und Uneigentlichkeit / Authenticity and inauthenticity

本己性與非本己性

- a) Two Modes of Being: The possibility to choose itself or lose itself
- b) Authentic = author = self: no ethical implication:
"But the inauthenticity of Dasein does not signify any 'less' Being or any 'lower' degree of Being" (JM 68)

3.6 Durchschnittlichkeit / Averageness

- a) Average / everyday / indifferent mode of Dasein
- b) Undifferentiated Character: Zunächst und zumeist / proximally and the most

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

part(JM); initially and for the most part (JS)

- c) Augustine: "Assuredly I labor here and I labor within myself: I have become to myself a land of trouble and inordinate sweat." (JS 41)
- d) *Doxa / episteme*

3.7 Existentials (Existenzialen) / Categories (Kategorien)

- a) Existentiality: Existence-structure of Dasein
- b) Category: structure of things
- c) Existentialia and categories: two basic possibilities for characters of Being. (Grundmöglichkeiten von Seinscharakteren)

3.8 Daseinsanalytik / Anthropology, Psychology and Biology § 10

- a) Kant's questions: What can I know? What ought I to do? What may I hope? And What is man?
- b) Subjectum (hypokeimenon): Life, human being, the subject, the soul, consciousness, the spirit, the person
- c) Descartes: *sum, res cogitans*
- d) Aristotle: *zoon logon echon, animal rationale*
- e) Christianity: *imago dei* (image of God): *ens finitum / ens infinitum*

Texts:

3 牟宗三譯：『海德格：實有與時間』《智的直覺與中國哲學》第九、十節

Readings

- 10. Hubert Dreyfus, "Heidegger's Methodological Introduction" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp. 30-39
- 11. Magda King, "The Being of Dasein", in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 29-49
- 12. Joseph Kockelmans, "On the Nature and Task of Preparatory Analysis of Dasein's Being". in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp. 93-110
- 13. 張燦輝：「詮釋與此在 — 早期海德格之詮釋現象學」，《中國現象學與哲學評論》第二輯，頁 212-224。

Lecture Outline 4

October 6 & 13, 2009

4. Being-in-the-world: § 12-13

4.1 In-der-Welt-sein / Being-in-the-world

- a) Threefold unitary phenomenon
“in-the-world”: world / worldhood (Weltlichkeit)
“Who”
“Being-in” as such (In-sein als solches)
- b) In-Sein: Being-in: Existential and not category (insideness)
=*innan*: to reside, *habitare*: to dwell
- c) Sein bei: Being alongside (JM); Being together with (JS)
Understanding of World (Weltverständnis)

4.2 Facticity / Faktizität

5. The World and the Worldhood: § 14-18

Die Weltlichkeit der Welt: The Worldhood of the World (JM), The Worldiness of the World (JS), the Worldishness of World (M King)

4.1 “World” as a phenomenon

- a) Ontical concept: world as summation of all things and things ‘invested with values’: Substance and reality
 - i) 宇宙：「四方上下曰宇，古往今來曰宙，以喻天地。」
世界：「世爲遷流，界爲方位 – 東南西北、上下爲界，過去、現在、將來爲世」
 - ii) Kant: “Sum total of all appearances” (*Critique of Pure Reason*, A334/B391)
 - iii) Wittgenstein: “The world is all that is the case: the world is the totality of facts, not of things; the world is determined by the facts, and by their being all the facts” *Tractatus*,
- b) Ontological meaning: Worldhood as existential

4.2 Four approaches to world

- a) Ontical: beings within the world / Innerweltliche Seienden
- b) Ontological/substantial: the ‘world’ of a definite realm of multiplicity of beings
- c) Lived-world: public / private world; Alfred Schutz: Paramount reality
- d) Ontological-existential: worldhood
The Fundamental concepts of Metaphysics GA29/30: “The stone is worldless (weltlos); the animal is poor in world (weltarm); Man is world-forming (weltbildend)

4.3 Umwelt: Environment (JM) Surrounding world (JS) The world of Everyday Dasein

5.4 Umgang in der Welt und mit innerweltlichen Seienden Dealing in the world and with entities within-the-world Association in the world and with inner-worldly beings (JS)

- a) Umgang; Umgehen
Eine Mannigfaltigkeit von Wesien des Besorgens

Manifold ways of concern (JM)

Manifold ways of taking care of things (JS)

Sorgen / Besorgen

- b) Pre-reflective, pre-conscious, pre-theoretical knowing
(Michael Polanyi: tacit knowledge)

5.5 Dinge / Zeug : Things / equipment (JM); Things / useful things (JS)

- a) Pragmata: in-order-to / etwas um-zu
- b) Zeugganzheit / totality of equipment
- c) Verweisungsmanifaligkeit des Um-zu / reference of something to something:
Web of reference / the manifold assignments of the 'in-order-to' (JM); the manifold of reference of the 'in-order-to' (JS)
- d) Umsicht / circumspection (JM, JS)
- e) Verweisungsganzheit / Verweisungszusammenhang von Seinenden
Referential totality / assignment context

5.6 Das Zuhandene / Zuhandenheit: Ready-to-hand / Readiness-to-hand

The kind of Being which equipment possess..readiness-to-hand

(cf. The kind of Being towards which Dasein can comport itself...Existence) (JM 32)

5.7 The Nature as readiness-to-hand § 15

Natural product: reference to nature

Nature as scientific object and envioning Nature (die Umweltfnatur)

5.8 Readiness-to-hand and Un-readiness-to-hand § 16

- a) Auffälligkeit / Conspicuousness (JM, JS)
- b) Aufdringlichkeit / Obstrusiveness
- c) Auffässigkeit / Obstinacy
- d) Die Weltmässigkeit des Zuhandenen / The worldly character of the ready-to-hand

5.9 Die Erschlossenheit der Welt / The disclosedness of the world

- a) Verweisungsganzheit / The totality of references or assignment
- b) Un-readiness-to-hand announces (Sich melten) the world
- c) The Alreadiness / pre-giveness of the totality
- d) Erschlossenheit / Aufgeschlossenheit /
Disclosedness: "Having been laid open" (JM) "to unlock / to be open" (JS)

5.10 The World is therefore something 'WHEREIN' Dasein as an entity already WAS

- a) Non-thematic, pre-theoretical ABSORPTION (Aufgehen) in references or assignments
- b) The Familiarity of the world: OUR everyday live-world

5.11 Verweisung und Zeichen / Reference and Sign 17

- a) What is a sign (Zeichen)? Showing, indicating and relating
- b) Sign as ready-to-hand: Serviceability: Equipment totality – reference totality
- c) The threefold relation of sign:
 - i) Indicating: in-order-to
 - ii) Belonging to a totality of equipments
 - iii) Indicative of the ontological structure of readiness-to-hand, of referential totality and of worldhood

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

5.12 Bewandtnis und Bedeutsamkeit / Involvement (JM) Relevance(JS) and Significance

§ 14

- a) Serviceability or usability is not a property of being
- b) Bewandtnis / Involvement – bewenden lassen mit etwas bei etwas / letting it be involved in something
- c) Wozu – Worum-willen / Towards-which – For-the-sake-of-which
- d) “Das Sein des Daseins, dem es in seinem Sein wesentlich um dieses Sein selbst geht.” (cf. § 12)

Readings

14. Hubert Dreyfus, “Worliness” in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp. 88-107
15. Magda King, “The Worldishness of World”, in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 51-70
16. Joseph Kockelmans, “On the Being of the World”. in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp. 111-129
17. E.F. Kaelin, “From Worldhood and Significance to Spatiality and Space” in *Heidegger's Being and Time*, Tallahassee: The Florida State University Press, 1988, pp. 65-89
18. Richard Polt, “The world as a significant whole” in *Heidegger: an Introduction*, Ithaca: Cornell University Press, 1999, pp. 49-55
19. Don Welton, “World” in *Encyclopaedia of Phenomenology*, 1997

Lecture Outline 5

Oct 20 & 27, 2009

6. The “Who” of Everyday Dasein: The They § 25-27

6.1 Who it is that Dasein is in its everydayness § 25

- a) “I” as *subjectum* and self
- b) The “I” and “the others”
- c) Existential analysis of *Jemeinigkeit* / in each case *mineness*

6.2 Das Mitdasein (Dasein-with) der Anderen und das Alltägliche Mitsein (Being-with) § 26

- a) Dasein too is “world”
- b) *Mitwelt*: With-world – “Mit: With” and “Auch: too”
- c) The others as *Ready-to-hand*
- d) *Fürsorge* (*Besorge*) : *Solicitude* (*Concern*) (*JM*) : *Concern* (taking care) / *Sorge* : *Care*
2 extreme possibilities
 - i) *einspringen*: leap in
 - ii) *vorausspringen*: leap ahead
- e) *Umsicht* / *Rücksicht* und *Nachsicht* : *Circumspection* / *considerateness* and *Forbearance* (*JM*) : *circumspection* / *considerateness* and *tolerance*
- f) The disclosure of others is a priori to “knowing oneself”
- g) *Einführung*: *empathy*

6.3 Das Man (The They)

- a) Sie *sind* das, was sie betriben : They *are* what they do
- b) *Abständigkeit* : *Distantiality* – no definite Others / They
- c) *Durchschnittlichkeit* : *Averageness*
- d) *Einebung*: *leveling down*
- e) *Alltägliches Dasein* – *Das Man* : No one but every one
- f) *Man* – *selbst* / *eigentliches Selbst*: *They-self* / *authentic self*
- g) The covering of one-self and the existentiell modification of the “They” = *authentic Being-one’s-self* (*Das eigentliche Selbstsein*)

Lecture Outline 5 (contd.)

Nov 2, 2009

7. The Falling of Dasein § 35-38

7.1 The Everyday Being of the "They"

- a) Das Gerede: Idle Talk – gossiping and passing the word along Gecshreibe: idle scribbling
- b) Das Neugier: Curiosity – Sicht: sight / seeing – primacy of seeing
Wonder and curiosity / idle curiosity
- c) Die Zwiedeutigkeit: Ambiguity

7.2 Das Verfallen und die Geworfenheit: Falling and Thrownness

- a) The absorption in the world – Das Man
- b) Uneigentlichkeit: Inauthenticity of Dasein
- c) Tempting – tranquilizing – alienating – self-entangling
- d) The primordially of Falling / Inauthenticity

Simon and Garfunkel : *The Sounds of Silence*

<http://www.youtube.com/watch?v=BvsX03LOMhI>

Hello darkness, my old friend,
I've come to talk with you again,
Because a vision softly creeping,
Left its seeds while I was sleeping,
And the vision that was planted in my brain
Still remains
Within the sound of silence.
In restless dreams I walked alone
Narrow streets of cobblestone,
'Neath the halo of a street lamp,
I turned my collar to the cold and damp
When my eyes were stabbed by the flash of a neon light
That split the night
And touched the sound of silence.

And in the naked light I saw
Ten thousand people, maybe more.
People talking without speaking,
People hearing without listening,
People writing songs that voices never share
And no one dare
Disturb the sound of silence.

"Fools" said I, "You do not know
Silence like a cancer grows.
Hear my words that I might teach you,
Take my arms that I might reach to you."
But my words like silent raindrops fell,
And echoed
In the wells of silence

And the people bowed and prayed
To the neon god they made.
And the sign flashed out its warning,
in the words that it was forming.
And the sign said, "The words of the prophets

are written on the subway walls
And tenement halls."
And whisper'd in the sounds of silence.

Readings

20. Hubert Dreyfus, "The 'Who' of Everyday Dasein" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp. 141-162
21. Magda King, "Being-with-Others and Being-One's Self", in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 75-90
22. E.F. Kaelin, "The Who and How of Being -in" in *Heidegger's Being and Time*, Tallahassee: The Florida State University Press, 1988, pp.90-115
23. Richard Polt, "Being-with and the 'They' " in *Heidegger: an Introduction*, Ithaca: Cornell University Press, 1999, pp. 60-64
24. Günter Figal, "Being-with, Dasein-with, and the 'They' as the Basic Concept of Unfreedom" in *Heidegger's Being and Time*, ed. Richard Polt, New York: Rowman & Littlefield Pub., 2005, pp. 105-116

Lecture Outline 6

Nov 10, 2009

8. Das In-Sein als solches: Being-in as such §28-38

- 8.1 Structural Totality of the constitutive moment of Being-in
- Gleichursprünglichkeit: equiprimordiality
 - Not a subject-object nor subject-subject relationship of IN
 - Da (Da-sein); The “There” as disclosedness, *luman naturale*
Das Dasein ist seine Erschlossenheit: Disclosedness (JM), Disclosure (JS)
 - Befindlichkeit – Verstehen – Rede : state-of-mind – Understanding - Discourse
- 8.2 Befindlichkeit: State-of-mind (JM), Attunement (JS), Disposition (Kockelsman), Affectedness (Dreyfus) , 現身情態 (陳)
- Stimmung, Gestimmtsein: mood, being attuned / in mood:
 - Geworfenheit – Faktizität : Thrownness – Facticity of its being delivered over
 - 3 essential characteristics:
 - Abkehr: an evasive turning-away
 - Die Welt als Ganzes erschlossen: The world disclosed as a whole
 - Eine erschliessende Angewiesenheit auf Welt: a disclosive submission to the world
 - Affects, Sentiments and mood
- 8.3 Die Furcht: Fear as a mode of Befindlichkeit
- Das Wovor der Furcht: that in the face of which we fear detrimentality within a context of involvement...something ‘fearsome’ is approaching.....
 - Das Furchten: fearing –already discovered in its fearsomeness...
 - Das Worum der Furcht : that about which we fear – Dasein itself : disclosed its ‘Da : there’
- 8.4 Das Da-sin als Verstehen : Being there as Understanding
- Seinsverständnis: Understanding, knowing, interpreting...
 - Equiprimordiality: Befindlichkeit hat je ihr Verständnis – Verstehen is immer gestimmtes / A state-of-mind always has its understanding – Unverständnis always has its mood
 - Understanding as the “Worumwillen: for-the-sake-of-which”
 - Possibility / necessity / actuality
 - Being-possible / Das Seinkönnen : Potentiality-for-Being
 - “knowing” the possible for Dasein itself
 - Das Verstehen als Entwurf: Understanding as projection
 - Authentic/inauthentic and genuine/not genuine Understanding
 - Sicht: sight (Umsicht) = Durchsichtigkeit: transparency / Undurchsichtigkeit: opaqueness
 - Verständigkeit: common sense
- 8.5 Verstehen und Auslegung: Understanding and Interpretation
- As-structure: in-order-to = something as something
 - Bedeutung: significance
 - Vorhabe: fore-having = something we have in advance
 - Vorsicht: fore-sight = something we see in advance

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

- e) Vorgriff: fore-conception – something we grasp in advance
- f) Sinn: meaning = das Woraufhin des Entwurfs: “upon-which” of projection
- g) Only Dasein can be meaningful or meaningless (sinnvoll oder sinnlos)
- h) Circular Understanding

8.6 Aussage: Assertion

- a) Aussage / Urteil : assertion / judgment
- b) 3 Signification of assertion
 - i) Aufzeigen: pointing-out
 - ii) Prädikation : predication
 - iii) Mitteilung: communication

8.7 Da-sein und Rede. Die Sprache: Dasein and Discourse. Language

- a) Rede: Discourse (JM, JS) Logos (Kockelmans) Telling (Dreyfus)
- b) Language and discourse: Articulation of understandability
- c) Talking, hearing, listening and keeping silent – ontological structure of discursive speech (redende Sprache)

8.8 Summary:

- a) Befindlichkeit: Geworfenheit = the Past
- b) Verstehen; Entwurf = the Future
- c) Rede: Sprache = the Present
- d) In-sein als solches = Erschlossenheit: Disclosedness to the World

Readings

- 25 Hubert Dreyfus, “The Three-fold Structure of Being-In, Affectedness, & Understanding” in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp.163-214
- 26. Richard Polt, “The Basic features of Being-in’ ” in *Heidegger: an Introduction*, Ithaca: Cornell University Press, 1999, pp. 64-74
- 27. Joseph Kockelmans, “Being-in as such...”. in *Heidegger's “Being and Time”*, Washington, D.C.: University Press of America, 1989, pp 145-162

Lecture Outline 7

Nov 24 Dec 1, 2009

9. Care as the Being of Dasein § 40-44

9.1 Dasein's "Average Everydayness"

"Die durchschnittliche Alltäglichkeit des Daseins kann demnach bestimmt werden als das verfallend-erschlossene, geworfen-entwerfende In-der-Welt-sein, dem es in seinem sein bei der ‚Welt‘ und im Mitsein mit Anderen um das eigenes Seinkönnen selbst geht." (SZ 181)

9.2 The Phenomenon of Angst: Anxiety / Dread

- a) Dasein's Average everydayness = Being-in-the-world which is falling and disclosed, thrown and projecting, and for which its ownmost Ability-to-Be (potentiality-for-Being) is an issue, both in its Being alongside the world and in its Being-with Others
- b) The phenomenal basis for Dasein's primordial totality of Being – Sorge: Care
- c) Fear and Angst – Being-in-the-world as such as the that in the face of which one has anxiety: no definite threatening object, nowhere, NO-THING/ Nichts
- d) The collapse of significance of the totality of involvement
- e) Angst individualizes Dasein for its ownmost Being-in-the-world
- f) Unheimlichkeit: Uncanniness (not-at-homeness)
- g) The rarity of Angst
- h) Authenticity and inauthenticity (Eigentlichkeit / Uneigentlichkeit)

9.3 Sorge: Care/ Caring

- a) The Structural whole of Dasein
- b) Being of Dasein = ahead-of-itself-Being-in-(the world) as Being-alongside (entities encountered within-the-world) Sich-vorweg-schon-sein-in(der Welt) als Sein-bei (innerweltlich begegnendem Seienden) = Sorge: Care / Caring
- c) Sorge/ Besorge/ Fürsorge: Care/concern/solicitude
- d) Primordially of Care
- e) The *cura*-fable: homo/humus; Saturn/Time

9.4 Dasein, Worldhood and Reality

- a) *Res*, real, *Realität*: reality – The problem of reality
- b) *Realität* 實在 Wirklichkeit 現實
- c) Proof of the existence of external reality
- d) Realism/ idealism

9.5 Dasein, Erschlossenheit (Disclosedness) und Wahrheit (Truth)

- a) The 'search' for Truth: What is Truth?
- b) Traditional conception of truth
 - i) locus of truth: assertion / Judgment
 - ii) essence of truth: agreement
 - iii) truth = agreement
- c) Aquinas: *veritas est adaequatio intellectus et rei* (truth is the agreement between the intellect and things)
- d) Truth as Entdeckt-sein: Being-uncovered
- f) Disclosedness: Dasein is in the 'truth'

Readings

28. Hubert Dreyfus, "Telling and Sense; Falling, & The Care-Structure" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp.215-245
29. Magda King, "The Basic Mood of Dread (Angst) and the Being of Da-sein as Care" & "Truth, Being, and Existence: Heidegger's Existential Interpretation of Truth", in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 91-107
30. Richard Polt, "Discourse, Falling, Anxiety and Care, Reality and Truth " in *Heidegger: an Introduction*, Ithaca: Cornell University Press, 1999, pp. 74-84
31. Joseph Kockelmans, "Care and the Being of Dasein..." in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp 163-181

Lecture Outline 8

Dec 9, 2009

10. Sein-zum-Tode: Being-towards-death – Phenomenology of Dying § 46-53

- 10.1 Death and the 'Wholeness' of Dasein
 - a) ahead-of-itself
 - b) death as something still-outstanding before Dasein
 - c) The loss of Being-in-the-world

- 10.2 The Death of Other
 - a) Other's death as Dasein to no-longer-Dasein
 - b) Lifeless thing = worldless entity
 - c) Being-with and the dying of others
 - d) Ownmost possibility
 - e) Dying is not an event

- 10.3 The End
 - a) Dasein is already its 'Not-yet'
 - b) Meaning of the 'End'
 - c) Sein zum Ende: Being-towards-the-end – Death is a way to be

- 10.4 The Existential-ontological Structure of Death
 - a) Death as Dasein's ownmost possibility-of-Being
 - b) Absolute impossibility of Dasein
 - c) Death as that distinctively impending possibility which is one's ownmost, which is non-relational, and which is not to be outstripped
 - d) Anxiety of death: Fleeing and covering up of death
 - e) The 'they' and the tranquilization about death in everyday life

- 10.5 The Certainty of Death
 - a) *mors certa, hora incerta* (certainty of death and uncertainty of time)
 - b) Certainty and truth: Disclosedness of Dasein
 - c) Empirical certainty and ontological possibility
 - d) Full conception: Death, as the end of Dasein, is Dasein's ownmost possibility – non-relational, certain and as such indefinite, not to be outstripped.

- 10.6 The Authentic Being-towards-death
 - a) Authentic anticipation (Vorlaufen) of the possibility of death
 - b) Understanding of the possibility of the impossibility of any existence at all
 - c) Freedom to Dasein's ownmost possibility: Acceptance
 - d) Anticipation: Individualization of Dasein
 - e) Freiheit zum Tode: Freedom towards death

Readings

- 32. Magda King, "Da-sein's Possibility of Being-a-whole and Being-toward-Death" in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 145-162
- 33. Joseph Kockelmans, "Death, Conscience and Resolve" in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp 187-214
- 34. E.F. Kaelin, "Death, Dying: Conscience, Guilt", in *Heidegger's Being and Time*, Tallahassee: The Florida State University Press, 1988, pp.90-115

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 9

11. Gewissen, Schuld und Entscholssenheit

Readings

35. Magda King, "Witness to an Owned Existence and Authentic Resolution" in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 163-200

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 8

10. Sein-zum-Tode: Being-towards-death – Phenomenology of Dying

Readings

33. Joseph Kockelmans, "Death, Conscience and Resolve" in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp 187-214

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 8

10. Sein-zum-Tode: Being-towards-death – Phenomenology of Dying

Readings

34. E.F. Kaelin, "Death, Dying: Conscience, Guilt", in *Heidegger's Being and Time*, Tallahassee: The Florida State University Press, 1988, pp.90-115

Lecture Outline 9

Dec 16, 2009

11. Gewissen, Schuld und Entschlossenheit

- 11.1 *Gewissen* (Conscience, 本悟) and the *Ruf* (Call, 呼喚)
- a) The Problem of finding Dasein's Self from das Man
 - b) *Gewissen*: The Calling of the Self from das Man
 - c) Character of the Call of *Gewissen*
 - i) To what is the Call made: Dasein
 - ii) To what is one called when one is thus appealed to: One's Own Self (Das eigene Selbst)
 - iii) What is said in the Call: Nothing
 - d) Who does the Calling? From me and yet from beyond me and over me (Der Ruf kommt aus mir und doch über mich)
 - e) The Silence of the Call:
The Calling of *Gewissen* and *Eigentlichkeit* (本己性)
- 11.2 *Schuld* (Guilt, 負欠)
- a) The Call of the *schuldiges Dasein*
 - b) The Meaning of *Schuld*:
 - i) Owing
 - ii) Indebtedness
 - iii) Being responsible for
 - c) Existential Idea of *Schuld* : Being-the-basis of a Nullity (Grundsein einer Nichtigkeit)
 - i) The NOT in Facticity
 - ii) The NOT in Possibilities of Existence
 - iii) The NOT – Self in Fallenness
 - iv) Dasein as such IS *schuldig*
 - d) The summon to the Ownness of Dasein's Ability-to-be
- 11.2 *Entschlossenheit* (Resoluteness, 確現)
- a) *Entschlossenheit* and *Erschlossenheit*
 - b) The Disclosedness of Dasein in its Truth – *Eigentlichkeit*
 - c) Existentiell Indefiniteness and Existential Definiteness (Existenzielle Unbestimmtheit und existenziale Bestimmtheit)

Readings

35. Magda King, "Witness to an Owned Existence and Authentic Resolution" in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 163-200

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Additional Text for October 6, 2009

Heidegger: *Ontology – The Hermeneutics of Facticity*

Lecture Course from the Summer Semester of 1923

Trans. John van Buren.

Bloomington: Indiana University Press, 1988

- The Idea of Facticity and the Concept of “Man”
- “the Being-There of Dasein Is Being in a World”

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

2nd Semester 2007/08

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 6

7. Das In-Sein als solches: Being-in as such

Readings

- 25 Hubert Dreyfus, "The Three-fold Structure of Being-In, Affectedness, & Understanding" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp.163-214

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 6

7. Das In-Sein als solches: Being-in as such

Readings

26. Richard Polt, "The Basic features of Being-in' " in *Heidegger: an Introduction*, Ithaca: Cornell University Press, 1999, pp. 64-74

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 6

7. Das In-Sein als solches: Being-in as such

Readings

27. Joseph Kockelmans, "Being-in as such...".
in *Heidegger's "Being and Time"*,
Washington, D.C.: University Press of America, 1989, pp 145-162

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 5

6. The "Who" of Everyday Dasein: The They § 25-27

Readings

21. Magda King, "Being-with-Others and Being-One's Self", in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 75-90

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*

Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 5

6. The "Who" of Everyday Dasein: The They § 25-27

Readings

22. E.F. Kaelin, "The Who and How of Being -in" in *Heidegger's Being and Time*, Tallahassee: The Florida State University Press, 1988, pp.90-115

2nd Semester 2011/12

PHI 5150 Seminar: Special Topic in Western Philosophy (Heidegger's *Being and Time* II)
Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*
Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 7

Readings

28. Hubert Dreyfus, "Telling and Sense; Falling, & The Care-Structure" in *Being-in-the-World, A Commentary on Heidegger's Being and Time*, Cambridge, Mass., The MIT Press, 1991, pp.215-245

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*
Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 7

Readings

29. Magda King, "The Basic Mood of Dread (Angst) and the Being of Da-sein as Care" & "Truth, Being, and Existence: Heidegger's Existential Interpretation of Truth", in *A Guide to Heidegger's Being and Time* Albany: State University of New York Press, 2001, pp. 91-107

2nd Semester 2007/08

PHI 5360 Seminar on Contemporary European Philosophy: Heidegger's *Being and Time*
Prof. Cheung Chan Fai: cheungcf@cuhk.edu.hk

Lecture Outline 7

Readings

31. Joseph Kockelmans, "Care and the Being of Dasein..." in *Heidegger's "Being and Time"*, Washington, D.C.: University Press of America, 1989, pp 163-181

Term paper 2009/10

Please write a paper in either English (3000 words min.) or Chinese (4000 words min.)

The following are only suggestions. You can choose your own relevant topic, but it must be related to what we have been discussing and reading. This is an academic paper which requires proper citation and reference.

1. Translate one section of *Being and Time* into Chinese. Please refer to the existing version but there must be significant difference. Do give footnotes where necessary to explain why you have so translated.
2. "The essence of Dasein lies in its existence" Explain the meaning of this important sentence in Section 9 of *Being and Time*.
3. The Difference between Philosophical Anthropology and Daseinsanalysis.
4. The Meaning of "World" and Worldhood"
5. The Significance of "Understanding of Being" (Seinsverständnis) in *Being and Time*.
6. Fallenness and Everydayness: The Inauthenticity of Dasein
7. The Phenomenon of Death in *Being and Time*
8. The Analysis of a Fountain Pen as an Equipment (Zeug) as an Illustration of the Phenomenological Interpretation of the World.
9. Compare and Contrast "Fear" (§30) and Anxiety (§40)
10. What have you learned from Heidegger's *Being and Time*?