

1. What is Heidegger's understanding of the truth of an assertion? How can Heidegger be both for and against the traditional conception of truth? What does Heidegger find unsatisfactory about the traditional conception?
2. How can Heidegger hold that truth is "relative to Dasein's being" (270) and yet deny that truth is 'subjective'? Explain the view that Heidegger is against by considering objections to his view. How would Heidegger meet these objections?
3. According to Heidegger in Section 43 of Being and Time, what is wrong with idealism and realism? What does Heidegger find valuable in each? How does Heidegger attempt to avoid the mistakes of each? Do you think Heidegger succeeds in this attempt?
4. What does Heidegger mean by interpretation? What is the distinction between the hermeneutic "as" and the apophantic "as"? Why is the distinction important to Heidegger?
5. According to Heidegger, what is the relation between understanding, interpretation, and assertion?
6. Why does Heidegger claim that: "The 'scandal of philosophy' is not that [proof of the existence of the external world] has yet to be given, but that *such proofs are expected and attempted again and again.*"? (247)
- 7 Explicate the following: "Entities are, quite independently of the experience by which they are disclosed, the acquaintance in which they are discovered, and the grasping in which their nature is ascertained. But being 'is' only in the understanding of those entities to whose being something like an understanding of being belongs." (Very difficult.)
8. What does Heidegger mean by his claim that understanding and disposedness are "equiprimordial" structures of being-in? What significance does this equiprimordiality have for his analysis of each of these existentials?
- 9 Can Dasein ever be a subject with mental content that directs the mind towards a world of objects? If so, would that mental content be something like the traditional Cartesian mental content, for example, self-sufficient beliefs, desires, intentions, etc? If not, then how could Heidegger account for what appears to be something like mental content when the everyday flow of normal engagement in the world is interrupted (e.g. the doorknob is stuck and I *believe* it is stuck and so *try* to turn it)?
10. According to Heidegger what are the general characteristics of moods? What do these characteristics disclose about the fundamental structure of being-in?

(over)

11. Is idle talk always negative? If not what positive role does it play in average everydayness? To what extent does Heidegger do justice to the positive and negative functions of idle talk?

You are encouraged to write on a topic not on this list, but such topics must be approved by your Graduate Student Instructor.

**Length:** 7-8 pages. Please use font: times, 12 pt., 1 inch margins, and put your G.S.I.'s name on your paper. Do NOT hand in a paper longer than 8 pages, not counting the title page and bibliography.

Turn in your paper electronically, preferably in Word. cc a copy to yourself so you have evidence that the paper was successfully sent.

**Due: Monday, Dec. 17 at 5:00 PM. No late papers will be accepted.**

In writing your paper, focus on answering the questions, not on the historical context, secondary sources, or broad philosophical themes. Cite the text and any secondary sources that you use to support your claims when appropriate (do not plagiarize). Do not merely repeat what was said in lecture and section as the central answer to the question. Propose a new reading of the text, offer new arguments or phenomena to back up your answer to the question, or give reasons for disagreeing with one of the claims made in the course.