

Philosophy 189
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Suggested Topics for First Heidegger Paper

1. Can the actions of resolute Dasein make sense to the one? If so, why are these actions not simply cases of doing what one does? If not, how can the actions of resolute Dasein be intelligible?
2. Spell out what Heidegger means by Dasein making the one its hero (422) and compare this with resolute Dasein's choosing its hero (437).
3. How can resolute Dasein have falling as a structure?
4. Is becoming authentic a matter of choice? If so, who does the choosing? If not, why does Heidegger speak of "choosing to make this choice" (313)?
5. How does the ontological conception of death, of guilt and conscience, or of historicity (choose one) "found" the ordinary conception of death, guilt, or history?
6. What does Heidegger mean by the tradition? What does he mean by the heritage? How can he disparage the former while holding the latter to be crucially important?
7. Does Heidegger claim that even authentic Dasein is tempted to fall back into inauthenticity? How could Heidegger explain this temptation?
8. How does resolute Dasein manifest being unto death and guilt?
9. Why does Heidegger say there is a "seeming impossibility of getting Dasein's being-a-whole into our grasp ontologically and determining its character"? [279] In light of these seeming impossibilities, how does Heidegger propose to get Dasein's being-a-whole into our grasp? What is the difference between being 'at-an-end' and 'being-towards-an-end'? In what sense does Care (specifically, being-ahead-of-itself) *enable*, rather than preclude, our grasping Dasein's being a whole? [303]
10. What is the distinction between perishing, demise, dying, and death? How can we understand 'death' if it is neither an event (demise/perishing) nor a way of being towards the end (dying)? What does Heidegger mean by 'death'?
11. Can 'death' for Heidegger be understood as world collapse? Is it merely world collapse?
12. What does Heidegger mean when he says "No one can take the Other's dying away from him...Dying is something that every Dasein itself must take upon itself at the time. By its very essence, death is in every case *mine*, in so far as it 'is' at all. And indeed death signifies a peculiar possibility-of-being in which the very being of one's *own* Dasein is an issue." [284]? Why is death in every case 'mine'? Why is one's own Dasein an issue in death? Why can't death be 'represented'? Can we reconcile the 'mine-ness' and 'own-ness' (and 'indefinite certainty') of death with an interpretation of death as 'world collapse'?
13. Heidegger says "With death, Dasein stands before itself in its ownmost potentiality for being. This is a possibility in which the issue is nothing less than Dasein's being-in-the-world. Its death is the possibility of no longer being-able-to-be-there. If Dasein stands before itself as this possibility, it has been fully assigned to its ownmost potentiality-for-being. When it stands before itself in this way, all its relations to any

other Dasein have been undone." [294] What does Heidegger mean by the claim that "all its relations to other Dasein have been undone"? Does this mean that in anticipatory resoluteness Dasein's being-in-the-world is no longer a 'being-with' others?

14. Heidegger says that the full existential-ontological conception of death may be defined as follows: "death, as the end of Dasein, is Dasein's ownmost possibility, non-relational, certain and as such indefinite, not to be outstripped. Death is, as Dasein's end, in the being of this entity towards its end." [303] Explain Heidegger's conception of death by unpacking the meaning(s) of 'ownmost', 'non-relational', 'certain', 'indefinite', and 'not-to-be-outstripped'.
15. What is the difference between 'anticipation' and 'expecting' an 'event'? How are we to think of anticipation if it is not an anticipation of an 'event'?
16. What is the connection(s) between resoluteness and anticipation? Does anticipation 'add' anything to resoluteness?

Keep a copy of your paper.

You are encouraged to write on a topic not on this list, but such topics must be approved by your Graduate Student Instructor. In writing your paper, do not merely repeat what was said in lecture and section. Either propose a new reading of the text, or offer new arguments or phenomena to back up your thesis, or give reasons for disagreeing with one of the claims made in the course. Try to be original and back your claims with evidence from the text

Length: Approximately 7-8 pages.

Due: Monday March 10th at 5:00 p.m. in Howison Library.

NO LATE PAPERS WILL BE ACCEPTED.