

These are the Being-in-the-Heideggerian take-home exam questions. They are due on the date of the final exam.

1. In the first chapter of the Introduction of Being and Time, entitled “The Question of Being,” in sections 2 and 3, Heidegger outlines four distinct stages in developing his particular type of metaphysical inquiry. Please explain in your own words, these four stages.
 - a. the meaning of being which is a “*vague understanding*”
 - b. “to fix conceptually” what ‘being’ signifies
 - c. entities which “serve as objects” in “scientific investigations” or objects of our everyday world
 - d. “... the a priori conditions not only for the possibility of the sciences which examine entities as entities of such and such a type, and, in so doing, 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.”
2. In section 4, Heidegger makes a startling claim by extensionally equating science with a manner of being for humans. The latter is simply equivalent to Dasein. Please explain how Heidegger initially defines Dasein and how he can successfully ‘reduce’ science to Dasein. In light of what you have written, please explain the following quote: “Therefore, *fundamental ontology*, from which alone all other ontologies can take their rise, must be sought in the *existential analytic of Dasein*.” (215)
3. In light of the previous question, please explain the following quote: “Ontically, of course, Dasein is not only close to us – even that which is closest; we *are* it, each of us, we ourselves. In spite of this, or rather for just this reason, it is ontologically that which is farthest.” (p. 216)
4. Explain the importance of Being-in-the-World for Heidegger. Why does he say that this expression stands for a “*unitary phenomenon*”? Also explain the “three ways” in which he says we can look at being-in-the-world. (p. 222)
5. Explain what Heidegger means by the notion of “equipment” and “ready-at-hand,” see pp. 224-227. Please frame your explanation in terms of what Guignon and Pereboom mean when, in the introduction, they write “In his account of being-in-the-world as a unified phenomenon, one of the most basic assumptions of modern ontology ... is called into question,” p. 189.
6. As the above question asks you to summarize how Heidegger attempts to reconceptualize “realism,” please do the same for Heidegger’s notion of “idealism” and in particular his novel conception of the self. Heidegger claims that “one’s own Dasein becomes something that it can itself proximally “come across” only when it looks away from ‘Experiences’ and the “center of its actions,” or does not as yet “see” them at all. Dasein finds “itself” proximally in what it

does, uses, expects, avoids – in those things environmentally ready-to-hand with which it is proximally *concerned*, ...” (233). Later he echoes this same point, “Proximally and for the most part everyday Dasein understands itself in terms of that with which it is customarily concerned. “One is” what one does.” (246-247).

7. Heidegger characterizes Dasein with the following terms “thrownness,” “disclosedness,” “projection,” “falling,” “authenticity,” and “alienation.” Using pp. 236-240, explain what Heidegger means with these terms.

8. When speaking of resoluteness and authenticity, Heidegger claims “Whenever a “there” is disclosed, its whole Being-in-the-world – that is to say, the world, Being-in, and the Self which, as an ‘I am’ this entity is – is disclosed with equal primordially.” (251). Later at the end of the same paragraph, he characterizes an implication from this as follows: “... both one’s Being towards the ready-to-hand understandingly and concernfully, and one’s solicitous Being with Others, are now given a definite character in terms of their ownmost potentiality-for-Being-their-Selves.” (252). In your own words, explain these two quotes and how illustrate how it portrays an “ideal” which fills out an outline provided by Kierkegaard’s knight of faith and Nietzsche’s “creative” over-man.