

# CONTENTS

<i>References</i>	xi
<i>Introduction</i>	1
<b>I Everydayness</b>	11
1. <i>Everydayness: an account of our basic condition, and introduction to Heidegger's terms</i>	13
a. <i>How the task of describing everydayness arises</i>	13
b. <i>Everydayness as Being-in-the-world: the world</i>	16
c. <i>Everydayness as Being-in-the-world: Being-in</i>	25
d. <i>Being-in-the-world as care</i>	45
2. <i>Everydayness serves as a standard for evaluating Epistemology</i>	46
a. <i>Initial account of the theoretical attitude, and of epistemology</i>	46
b. <i>How everydayness is used in criticism of epistemology</i>	52
3. <i>Everydayness is determined as a starting-point by the nature of Phenomenology</i>	55
<b>II Epistemology</b>	60
1. <i>Epistemology arises out of tendencies within Everydayness</i>	62
a. <i>Review of relevant points; summary of this part's argument</i>	62
b. <i>Why we move from everyday concern into the theoretical attitude</i>	65
c. <i>How this attitude's motivating intent determines its general character</i>	72
d. <i>An example of theorizing: Descartes on corporeal substance</i>	75
2. <i>Epistemology: a critique of the traditional philosophical project</i>	80
a. <i>Summary of this part's argument</i>	80
b. <i>Epistemology is the theoretical attitude's interpretation of itself as present-at-hand</i>	82



c. <i>An instance of such self-interpretation: Descartes on thinking substance</i>	85
d. <i>Being-in-the-world cannot be grasped as present-at-hand</i>	90
e. <i>Being-in-the-world is basic in a way that prevents the theoretical attitude from achieving the transparency it seeks</i>	97
f. <i>Epistemology's limitation to the present-at-hand explains its tendency towards a sceptical conclusion</i>	113
g. <i>Does this diagnosis of epistemology imply scepticism?</i>	117
3. <i>Epistemology's method differs crucially from Phenomenology's</i>	121
<b>III Phenomenology</b>	126
1. <i>Phenomenology confronts deficiencies avoided in Everydayness</i>	128
a. <i>The unsatisfactoriness intrinsic to our Being: guilt and the nullities</i>	128
b. <i>How anxiety faces this guilt</i>	135
c. <i>How falling flees this guilt: preoccupation with the ontical</i>	137
d. <i>How falling flees this guilt: bias towards the present</i>	142
e. <i>Two routes falling flees along</i>	150
f. <i>Everydayness is a modification of authenticity, and not vice versa</i>	152
2. <i>Phenomenology does not attempt to eliminate these deficiencies, as does Epistemology</i>	155
a. <i>How falling can motivate the theoretical attitude</i>	155
b. <i>Epistemology can face the nullities that falling flees</i>	167
c. <i>Yet epistemology is an inadequate response to these nullities</i>	172
d. <i>A parallel diagnosis applies to traditional ethics</i>	177
3. <i>Phenomenology: the positive task of the new philosophical method</i>	179
a. <i>The Being of tools and objects is revealed by breakdowns in our relations to them</i>	179
b. <i>Anxiety is the breakdown in which our own Being is revealed</i>	182
c. <i>Phenomenology does not aim at a merely theoretical grasp of our existential structure</i>	186



d. <i>Phenomenology requires facing the nullities, in the position of authenticity</i>	193
e. <i>Only in authenticity is our temporal stretch transparent to us</i>	196
f. <i>General review, through a contrast between Heidegger and Aristotle on philosophy's aim</i>	203
<i>Index</i>	209

For reasons I shall mention in the Introduction, I have confined my references to the following English translations of works by Heidegger. Citations will be given in parentheses in the text, using an abbreviated title, and page numbers.

All quotations are from *Being and Time* (translated by John Macquarrie and Edward Robinson; Harper & Row; New York, 1962), abbreviated as *BT*.

Additional supporting references are to:

*The Basic Problems of Phenomenology* (translated by Albert Hofstadter; Indiana University Press; Bloomington, 1982), abbreviated as *BPP*.

*The Essence of Reasons* (translated by Terrence Malick; North Western University Press; Evanston, 1969), abbreviated as *ER*.

*The Metaphysical Foundations of Logic* (translated by Michael Heim; Indiana University Press; Bloomington, 1984), abbreviated as *MFL*.

*What is Metaphysics?* (translated by David Krell in: *Martin Heidegger: Basic Writings*, edited by Krell; Harper & Row; New York, 1977), abbreviated as *W/M*.