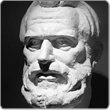
Τέλος φόρμας

**Martin Heidegger: Early Works**



**by**

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**Introduction**

Martin Heidegger (1889–1976) is often described as one of the great philosophers of the 20th century. What is offered here addresses primarily his early work and, even so, only scratches the surface. As with all the great philosophers, there are different schools of thought on how Heidegger’s work should be read, and certain interpretive biases shape this bibliography. First, although Heidegger is perhaps the quintessential Continental philosopher, one of the distinguishing features of more recent work on Heidegger is the emergence of commentators with a background in analytic philosophy, and such “analytic” readings loom large in the present bibliography. A second and related bias is toward literature that is available in English; this bias is related to the first because “analytic” commentary is characteristically written in (or finds itself translated into) English. Although it is important to draw attention to these biases, they also ought not to be overemphasized. One reason is that there is a counter-balancing trend represented here, a trend toward placing Heidegger’s work in its historical context, both by considering his most widely-read work, *Being and Time* (*BT*), in relation to his other early writings and by tracing the role played in the emergence of *BT* by a set of distinctive shaping influences. This approach makes difficult any simple assimilation of Heidegger’s thought to alien traditions that might blind us to what is distinctive in his thought and some of the most interesting recent work combines a broadly analytic temper with this kind of historicist sensitivity. This bibliography divides the literature up into a number of distinct categories; but, as will be apparent, there is a certain artificiality to many of the distinctions in question. Readers should take care to read the paragraph of commentary that accompanies each set of citations, as one will find references to other relevant items listed—for various reasons—under other headings; readers ought not to assume that the topics with fewest citations “of their own” are less intensively discussed or that those citations are the most important for those topics. (The literature in this area is very large and, in constructing this bibliography, assistance has been provided by Taylor Carman, Steven Crowell, Simon Glendinning, Beatrice Han-Pile, Stephen Mulhall, Iain Thomson, Mark Wrathall, and Jonathan Webber.)

**Introductions and General Overviews**

*Being and Time*’s introduction is one of the most difficult parts of the book, and those who attempt to write introductions of their own face a difficult task. But there are several worthwhile books available. Of those that focus squarely on *BT*, the best are [Mulhall 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0005) and [Blattner 2006](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0001), while [Polt 1999](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0008) and [Wrathall 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0009) usefully locate *BT* in relation to themes in the later work. Of the more general works available, [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) is the most widely read and by far the most influential; it provides a commentary on Division 1 of *BT* and an appendix that critically assesses Heidegger’s notion of authenticity. [Carman 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0002) covers a range of topics and works hard to connect Heidegger’s concerns to those of analytic philosophers. A similar effort can be traced in [Olafson 1987](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0006) and in [Philipse 1998](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0007).

* Blattner, William D. *Heidegger’s* Being and Time: *A Reader’s Guide*. London: Continuum, 2006.

A well-respected introduction, which focuses on *BT’s* Division 1 and the early chapters of Division 2.

* + [WorldCat »](http://worldcat.org/isbn/9780826486080)
  + [Google Books »](http://books.google.com/books?vid=9780826486080)
* Carman, Taylor. *Heidegger’s Analytic: Interpretation, Discourse, and Authenticity in* Being and Time. Cambridge, UK: Cambridge University Press, 2003.

Examining a range of central themes in *BT*, with emphasis on their relation to more analytic concerns.

* + [WorldCat »](http://worldcat.org/isbn/9780521820455)
  + [Google Books »](http://books.google.com/books?vid=9780521820455)
* Dreyfus, Hubert L. *Being-in-the-World: A Commentary on Heidegger’s* Being and Time, Division 1. Cambridge, MA: MIT Press, 1991.

The book which has probably had the strongest influence on current understandings of Heidegger.

* + [WorldCat »](http://worldcat.org/isbn/9780262540568)
  + [Google Books »](http://books.google.com/books?vid=9780262540568)
* Mulhall, Stephen. *Routledge Philosophy Guidebook to Heidegger and* Being and Time. 2d ed. London: Routledge, 2005.

One of the best introductions to *BT* currently available; its second edition elaborates on the themes of skepticism, anxiety, and death.

* + [WorldCat »](http://worldcat.org/isbn/9780415357197)
  + [Google Books »](http://books.google.com/books?vid=9780415357197)
* Olafson, Frederick. *Heidegger and the Philosophy of Mind*. New Haven, CT: Yale University Press, 1987.

The (largely quite lucid) first half of this book is devoted to *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780300037272)
  + [Google Books »](http://books.google.com/books?vid=9780300037272)
* Philipse, Herman. *Heidegger’s Philosophy of Being: A Critical Interpretation*. Princeton, NJ: Princeton University Press, 1998.

A wide-ranging critique of Heidegger’s work.

* + [WorldCat »](http://worldcat.org/isbn/9780691001173)
  + [Google Books »](http://books.google.com/books?vid=9780691001173)
* Polt, Richard. *Heidegger: An Introduction*. London: UCL, 1999.

A useful introduction that provides a commentary on *BT* and a brief survey of some of Heidegger’s best-known later works.

* + [WorldCat »](http://worldcat.org/isbn/9781857287196)
  + [Google Books »](http://books.google.com/books?vid=9781857287196)
* Wrathall, Mark A. *How to Read Heidegger.* London: Granta, 2005.

Introduces Heidegger’s work through commentary on particular passages, some of which are from his early work.

* + [WorldCat »](http://worldcat.org/isbn/9781862077669)
  + [Google Books »](http://books.google.com/books?vid=9781862077669)

**Heidegger’s Works**

Heidegger’s collected works, or the *Gesamtausgabe* (*GA*), will, when finally published, number over a hundred volumes. These writings are made up not only of books and papers that Heidegger published but also extensive collections of lecture notes, supplemented in many cases by student transcripts. The pieces mentioned here represent only a small proportion of that large body of work, stem largely from the 1920s, and have been selected with a view to helping the reader get to grips with *BT* in particular. The first group includes *BT* and work leading up to its final composition; the other includes works written in the aftermath of *BT*, many of which shed much light, nonetheless, on that book. (Other primary texts are identified elsewhere; see [Later Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0015).) Perhaps the most important aids to our understanding of *BT* are the notes to lecture courses that Heidegger gave in the years prior to and immediately following the writing of *BT*. Such notes are invaluable, not least because the ideas expressed in Heidegger’s published writings are often expressed in less condensed, and hence more intelligible, forms in his lectures. Readers should be warned, however, that the titles of Heidegger’s works often bear a loose relationship to the works’ actual content: for example, *History of the Concept of Time* does not present a history of the concept of time. Also they are rich writings, and the summaries in this bibliography give only a partial idea of their complex contents.

***Being and Time* and Prior Works**

*BT* is available in two English translations; though both have their adherents, among the advantages of Macquarrie and Robinson ([Heidegger 1962](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0010)) is that many of its shortcomings are now widely recognized. Particularly important lecture series for an understanding of *BT* in its final form are *Logic: The Question of Truth* ([Heidegger 2010](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0011)), and *History of the Concept of Time* ([Heidegger 1985](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0012)), the latter more or less embodying a draft of large parts of *BT*. Earlier lecture courses provide fascinating insights into Heidegger’s emerging thought and his understanding of some of the thinkers who influenced him most; for example, on Aristotle, see [Heidegger 1997](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0013) and [Heidegger 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0016); on Plato, see [Heidegger 1997](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0013); on St. Paul and St. Augustine, see [Heidegger 2004](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0017); and on Dilthey, see chapter 18 of [Heidegger 1999](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0014), a volume that collects many important shorter pieces that Heidegger wrote in the 1910s and 1920s.

* Heidegger, Martin. *Being and Time.* Translated by John Macquarrie and Edward Robinson. Oxford: Blackwell, 1962.

Translation of *Sein und Zeit* (Tübingen, Germany: Max Niemeyer Verlag, 1993) (*GA* Vol. 2); another English translation is *Being and Time*, translated by J. Stambaugh and edited by Dennis Schmidt (Albany: State University of New York Press, revised edition, 2010).

* + [WorldCat »](http://worldcat.org/isbn/9780631101901)
  + [Google Books »](http://books.google.com/books?vid=9780631101901)
* Heidegger, Martin. *History of the Concept of Time: Prolegomena*. Translated by Theodore J. Kisiel. Bloomington: Indiana University Press, 1985.

Translation of *GA* Vol. 20, a lecture course from 1925. Large sections of these notes appear to represent early drafts of parts of *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780253328342)
  + [Google Books »](http://books.google.com/books?vid=9780253328342)
* Heidegger, Martin. *Plato’s Sophist*. Translated by Richard Rojcewicz and André Schuwer. Bloomington: Indiana University Press, 1997.

Translation of *GA* Vol. 19, a lecture course from 1924–1925, which includes not only close readings of Plato’s *Sophist* and *Phaedrus* but also an important extended discussion of Book 6 of Aristotle’s *Nicomachean Ethics*.

* + [WorldCat »](http://worldcat.org/isbn/9780253216298)
  + [Google Books »](http://books.google.com/books?vid=9780253216298)
* Heidegger, Martin. *Ontology: The Hermeneutics of Facticity.* Translated by John van Buren. Bloomington: Indiana University Press, 1999.

Translation of *GA* Vol. 63, a lecture course from 1923, which gives an early systematic articulation of some central themes from *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780253335074)
  + [Google Books »](http://books.google.com/books?vid=9780253335074)
* Heidegger, Martin. “The Idea of Philosophy and the Problem of Worldview.” In *Towards the Definition of Philosophy*. Translated by Ted Sadler, 1–99. London: Athlone, 2000.

Translation of part of *GA* Vol. 56/57, a lecture course from 1919, one of the first in which Heidegger begins to break away publically from Husserl and articulate some of his own trademark themes.

* + [WorldCat »](http://worldcat.org/isbn/9780485115086)
  + [Google Books »](http://books.google.com/books?vid=9780485115086)
* Heidegger, Martin. *Phenomenological Interpretations of Aristotle: Initiation into Phenomenological Research*. Translated by Richard Rojcewicz. Bloomington: Indiana University Press, 2001.

Translation of *GA* Vol. 61, a lecture course from 1921–1922 that presents another important early articulation of some central themes from *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780253339935)
  + [Google Books »](http://books.google.com/books?vid=9780253339935)
* Heidegger, Martin. *The Phenomenology of Religious Life.* Translated by Matthias Fritsch and Jennifer Anna Gosetti-Ferencei. Bloomington: Indiana University Press, 2004.

Translation of *GA* Vol. 60, lecture courses and notes from 1918–1921, in which Heidegger presents, among other things, fascinating readings of St. Paul and St. Augustine that anticipate themes in *BT*’s discussion of authenticity.

* + [WorldCat »](http://worldcat.org/isbn/9780253342485)
  + [Google Books »](http://books.google.com/books?vid=9780253342485)
* Heidegger, Martin. *Becoming Heidegger: On the Trail of His Early Occasional Writings, 1910–1927*. Edited by Theodore J. Kisiel and Thomas Sheehan. Evanston, IL: Northwestern University Press, 2006.

A valuable collection of shorter pieces from the 1910s and 1920s, including Heidegger’s important supplementary conclusion to his *Habilitationsschrift* 1916, a draft introduction to a planned book on Aristotle, and his Kassel lectures.

* + [WorldCat »](http://worldcat.org/isbn/9780810123038)
  + [Google Books »](http://books.google.com/books?vid=9780810123038)
* Heidegger, Martin. *Logic: The Question of Truth*. Translated by Thomas Sheehan. Bloomington: Indiana University Press, 2010.

Translation of GA Vol. 21, a lecture course from 1925–1926, containing an important discussion of truth and falsehood and an extended discussion of Kantian themes that inform *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780253354662)
  + [Google Books »](http://books.google.com/books?vid=9780253354662)

**Works Immediately Following *Being and Time***

Lecture courses given immediately after the writing of *BT* continue to elaborate upon ideas set out in that book; particularly important here are *The Basic Problems of Phenomenology* ([Heidegger 1982](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0019)) and *The Metaphysical Foundations of Logic* ([Heidegger 1992](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0021)). The former, along with the *Logic: The Question of Truth* lectures ([Heidegger 2010](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0011), cited under [*Being and Time* and Prior Works](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div2-0001)), sheds light on Heidegger’s understanding of Kant, which seems to have had a profound influence on the final shape that *BT* takes. But Heidegger went on to develop that understanding and articulated it in much greater detail in *Kant and the Problem of Metaphysics* ([Heidegger 1990](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0020)) and the lectures that book draws upon, including [Heidegger 1997](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0023). *Einleitung in die Philosophie* ([Heidegger 1996](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0022)) contains an interpretation of science that expands upon suggestions made in *BT*. Heidegger’s work continued to evolve rapidly after the publication of *BT;* and works such as “What Is Metaphysics?” and “On the Essence of Truth” (collected in [Heidegger 1998](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0024)) are recognizable steps toward a later Heidegger.

* Heidegger, Martin. *The Basic Problems of Phenomenology.* Translated by Albert Hofstadter. Bloomington: Indiana University Press, 1982.

Translation of *GA* Vol. 24, a lecture course from 1927, containing discussions of Kant, medieval philosophy, and Aristotle, as well as a further elaboration or development of themes from *BT*—most conspicuously, time.

* + [WorldCat »](http://worldcat.org/isbn/9780253176868)
  + [Google Books »](http://books.google.com/books?vid=9780253176868)
* Heidegger, Martin. *Kant and the Problem of Metaphysics.* Translated by Richard Taft. Bloomington: Indiana University Press, 1990.

Translation of *Kant und das Problem der Metaphysik* (Frankfurt am Main, Germany: Vittorio Klostermann, 1973) (*GA* Vol. 3), a controversial reading of Kant’s *Critique of Pure Reason*. Some prefer the earlier translation by J. C. Churchill (Bloomington: Indiana University Press, 1962).

* + [WorldCat »](http://worldcat.org/isbn/9780253327192)
  + [Google Books »](http://books.google.com/books?vid=9780253327192)
* Heidegger, Martin. *The Metaphysical Foundations of Logic.* Translated by Michael Heim. Bloomington: Indiana University Press, 1992.

Translation of *GA* Vol. 26, a lecture course from 1928, containing a discussion of truth, logic, and Leibniz.

* + [WorldCat »](http://worldcat.org/isbn/9780253207647)
  + [Google Books »](http://books.google.com/books?vid=9780253207647)
* Heidegger, Martin. *Einleitung in die Philosophie.* Frankfurt am Main, Germany: Vittorio Klostermann, 1996.

Translation of *GA* Vol. 27, a lecture course from 1928–1929, which includes, among other things, an extended discussion of science.

* + [WorldCat »](http://worldcat.org/isbn/9783465028925)
  + [Google Books »](http://books.google.com/books?vid=9783465028925)
* Heidegger, Martin. *Phenomenological Interpretation of Kant’s Critique of Pure Reason*. Translated by Parvis Emad and Kenneth Maly. Bloomington: Indiana University Press, 1997.

Translation of *GA* Vol. 25, a lecture course from 1927–1928, which gives an arguably clearer presentation of many of the ideas presented in *Kant and the Problem of Metaphysics* ([Heidegger 1990](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0020)).

* + [WorldCat »](http://worldcat.org/isbn/9780253332585)
  + [Google Books »](http://books.google.com/books?vid=9780253332585)
* Heidegger, Martin. *Pathmarks.* Edited by William McNeill. Cambridge, UK: Cambridge University Press, 1998.

Translation of *Wegmarken* (Frankfurt am Main, Germany: Vittorio Klostermann, 1967) (*GA* Vol. 9), including “On the Essence of Ground” (1929), “What Is Metaphysics?” (1929), and “On the Essence of Truth” (1930).

* + [WorldCat »](http://worldcat.org/isbn/9780521439688)
  + [Google Books »](http://books.google.com/books?vid=9780521439688)

**Anthologies**

There are a number of particularly useful collections of essays on the early Heidegger available. Two of the best remain [Dreyfus and Hall 1992](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0025) and [Guignon 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0028). [Dreyfus and Wrathall 2002](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0026) is a large collection of recent scholarship. [Macann 1996](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0029), which provides a selection from an earlier work by the same author, is a similar venture but with a slightly more Continental emphasis. [Polt 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0031), another excellent collection, occupies a similar position on the “analytic-Continental” spectrum, while [Sallis 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0032) is closer to its Continental pole. (Readers concerned about the “analytic” bias of the present bibliography would do well to use this collection as a starting point for an exploration of the more Continental literature.) [Dreyfus and Wrathall 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0027) collects work on Heidegger’s influences and his later development, along with reflections addressing difficult themes in *BT*. [Wrathall and Malpas 2000a](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0033) and [Wrathall and Malpas 2000b](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0102) contain essays that take as their starting point work by Hubert Dreyfus: in doing so, however, many of those essays raise issues with a direct bearing on our understanding of Heidegger. [Mulhall 2006](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0030), though billed as a volume in a series on social and political thought, has a lot to offer those with a more general interest in Heidegger and, especially, his relationship to other recent philosophers.

* Dreyfus, Hubert L., and Harrison Hall, eds. *Heidegger: A Critical Reader.* Oxford: Blackwell, 1992.

A collection that—as the name suggests—has a rather more critical bent than the others listed here.

* + [WorldCat »](http://worldcat.org/isbn/9780631163411)
  + [Google Books »](http://books.google.com/books?vid=9780631163411)
* Dreyfus, Hubert L., and Mark A. Wrathall, eds. *Heidegger Reexamined.* 4 vols. London: Routledge, 2002.

A four-volume collection of recent scholarship on Heidegger. Most useful for an understanding of *BT* are Vols. 1, 2, and 4.

* + [WorldCat »](http://worldcat.org/isbn/9780415940429)
  + [Google Books »](http://books.google.com/books?vid=9780415940429)
* Dreyfus, Hubert L., and Mark A. Wrathall, eds. *A Companion to Heidegger.* Oxford: Blackwell, 2005.

DOI: [10.1002/9780470996492](http://dx.doi.org/10.1002/9780470996492)

A wide-ranging and useful collection.

* + [WorldCat »](http://worldcat.org/isbn/9781405110921)
  + [Google Books »](http://books.google.com/books?vid=9781405110921)
* Guignon, Charles B., ed. *The Cambridge Companion to Heidegger.* Cambridge, UK: Cambridge University Press, 1993.

Both this and the 2009 second edition contain pieces worth reading; the second edition omits some still-relevant pieces but includes some more recent scholarship in their place. The pieces by Olafson and Hall that are omitted from the second edition are still worth reading; the later edition adds interesting pieces on the early Heidegger by Blattner, Carman, and Wrathall.

* + [WorldCat »](http://worldcat.org/isbn/9780521385701)
  + [Google Books »](http://books.google.com/books?vid=9780521385701)
* Macann, Christopher E., ed. *Critical Heidegger.* London: Routledge, 1996.

A selection of pieces from Macann’s four-volume *Martin Heidegger: Critical Assessments* (London: Routledge, 1992), a wide-ranging collection of Heidegger scholarship.

* + [WorldCat »](http://worldcat.org/isbn/9780415129497)
  + [Google Books »](http://books.google.com/books?vid=9780415129497)
* Mulhall, Stephen, ed. *Martin Heidegger.* Aldershot, UK: Ashgate, 2006.

A collection of recent valuable work, with an interesting focus on Heidegger’s relationship to other recent philosophers.

* + [WorldCat »](http://worldcat.org/isbn/9780754625339)
  + [Google Books »](http://books.google.com/books?vid=9780754625339)
* Polt, Richard, ed. *Heidegger’s* Being and Time: *Critical Essays*. Lanham, MD: Rowman and Littlefield, 2005.

A diverse collection of essays and excerpts by commentators on *BT* of a typically more Continental bent.

* + [WorldCat »](http://worldcat.org/isbn/9780742542402)
  + [Google Books »](http://books.google.com/books?vid=9780742542402)
* Sallis, John C., ed. *Reading Heidegger: Commemorations*. Bloomington: Indiana University Press, 1993.

Representative samples of work by some of Heidegger’s most influential Continental readers.

* + [WorldCat »](http://worldcat.org/isbn/9780253350534)
  + [Google Books »](http://books.google.com/books?vid=9780253350534)
* Wrathall, Mark A., and Jeff E. Malpas, eds. *Heidegger, Authenticity, and Modernity.* Cambridge, MA: MIT Press, 2000a.

Volume of essays based on work by Hubert Dreyfus, but which also raises many issues with a direct bearing on our understanding of Heidegger.

* + [WorldCat »](http://worldcat.org/isbn/9780262232074)
  + [Google Books »](http://books.google.com/books?vid=9780262232074)
* Wrathall, Mark A., and Jeff E. Malpas, eds. *Heidegger, Coping, and Cognitive Science.* Cambridge, MA: MIT Press, 2000b.

A companion volume to [Wrathall and Malpas 2000a](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0033).

* + [WorldCat »](http://worldcat.org/isbn/9780262731287)
  + [Google Books »](http://books.google.com/books?vid=9780262731287)

**The Young Heidegger**

Some of the most fascinating work on Heidegger in the last couple of decades examines his work in the period leading up to the writing of *BT*—the period during which Heidegger emerges as an independent thinker. Fueled by the continuing emergence of the *GA* (and translations of those volumes), this work helps to reveal how *BT* emerged out of a complex mixing and fermenting of diverse influences. Heidegger’s appropriation and critique of Husserl’s phenomenology have long been recognized as key, and there is a large body of literature on that relationship; [Crowell 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0034) and [Dahlstrom 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0035) are well-balanced treatments. Other important influences include the neo-Kantianism of early 20th-century German philosophy; [Friedman 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0036) and [Crowell 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0034) once again present intriguing readings of that influence. One of the most interesting developments in recent commentary is the attention focused on Heidegger’s appropriation of, and reaction to, Aristotle’s philosophy and certain theological ideas, expressed by, among others, St. Paul, St. Augustine, Duns Scotus, Luther, and Kierkegaard. In attempting to document these influences, studies such as [Gadamer 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0037) and [Pöggeler 1990](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0040) provided important stimulus. But it is the work of [Kisiel 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0038), [Sheehan 1988](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0041), and [Van Buren 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0042) that has really pushed this expanding and intriguing project, and [Kisiel and Van Buren 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0039) gives a sample of the different perspectives that this broader approach makes possible. Some essays in [Dreyfus and Wrathall 2002](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0026) (cited under [Anthologies](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0006)) examine other significant influences (see, for example, Dahlstrom on German Idealism, Han-Pile on Kant, and Sluga on Nietzsche).

* Crowell, Stephen Galt. *Husserl, Heidegger, and the Space of Meaning: Paths toward Transcendental Phenomenology*. Evanston, IL: Northwestern University Press, 2001.

Illuminating studies of Heidegger’s relationship to Husserl and his contemporaries.

* + [WorldCat »](http://worldcat.org/isbn/9780810118041)
  + [Google Books »](http://books.google.com/books?vid=9780810118041)
* Dahlstrom, Daniel O. *Heidegger’s Concept of Truth.* Cambridge, UK: Cambridge University Press, 2001.

Contains an even-handed assessment of Heidegger’s reading and presentation of Husserl.

* + [WorldCat »](http://worldcat.org/isbn/9780521643177)
  + [Google Books »](http://books.google.com/books?vid=9780521643177)
* Friedman, Michael. *A Parting of the Ways: Carnap, Cassirer, and Heidegger*. Chicago: Open Court, 2000.

Examines the neo-Kantian background of Heidegger’s work.

* + [WorldCat »](http://worldcat.org/isbn/9780812694246)
  + [Google Books »](http://books.google.com/books?vid=9780812694246)
* Gadamer, Hans-Georg. *Heidegger’s Ways.* Translated by John W. Stanley. Albany: State University of New York Press, 1994.

Originally published in 1983, this collection contains some intriguing insights into Heidegger’s development, as documented by one of his most distinguished students.

* + [WorldCat »](http://worldcat.org/isbn/9780791417379)
  + [Google Books »](http://books.google.com/books?vid=9780791417379)
* Kisiel, Theodore J. *The Genesis of Heidegger’s* Being and Time. Berkeley: University of California Press, 1993.

Although the overall interpretation that is offered here can be hard to follow, this book provides a remarkable overview of the young Heidegger’s work.

* + [WorldCat »](http://worldcat.org/isbn/9780520081505)
  + [Google Books »](http://books.google.com/books?vid=9780520081505)
* Kisiel, Theodore J., and John van Buren. *Reading Heidegger from the Start.* Albany: State University of New York Press, 1994.

A collection of essays reviewing the young Heidegger’s work and his early influences.

* + [WorldCat »](http://worldcat.org/isbn/9780791420676)
  + [Google Books »](http://books.google.com/books?vid=9780791420676)
* Pöggeler, Otto. *Martin Heidegger’s Path of Thinking.* Translated by Daniel Magurshak and Sigmund Barber. Amherst, NY: Humanity Books, 1990.

Originally published in 1963, this book contains studies that provide valuable context for the emergence of Heidegger’s early philosophy.

* + [WorldCat »](http://worldcat.org/isbn/9781573923446)
  + [Google Books »](http://books.google.com/books?vid=9781573923446)
* Sheehan, Thomas. “Heidegger’s *Lehrjahre*.” In *The Collegium Phaenomenologicum: The First Ten Years*. Edited by John C. Sallis, Giuseppina Chiara Moneta, and Jacques Taminiaux, 77–137. Phaenomenologica 105. Dordrecht. The Netherlands: Kluwer, 1988.

Detailed documentation of some of Heidegger’s early life and work.

* + [WorldCat »](http://worldcat.org/isbn/9789024737093)
  + [Google Books »](http://books.google.com/books?vid=9789024737093)
* Van Buren, John. *The Young Heidegger: Rumor of the Hidden King*. Bloomington: Indiana University Press, 1994.

Whether or not one endorses the (roughly speaking) Derridean reading of Heidegger offered here, this book presents an extremely useful review of the young Heidegger’s work and interests.

* + [WorldCat »](http://worldcat.org/isbn/9780253362025)
  + [Google Books »](http://books.google.com/books?vid=9780253362025)

**The Critique of Cartesian Skepticism**

One of the most accessible themes in *BT* for those not familiar with Heidegger and his ways is his criticism of skepticism. Broadly speaking, Heidegger claims that the existence of what we might call an “external world” is actually a requirement for the existence of intentional agents such as ourselves. How that claim is unpacked is the tricky question. Any general work on *BT* (including all of those listed in [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)) will examine these topics, and the pieces discussed in the subsequent two sections have an important bearing on them also. Of those studies that focus specifically on Heidegger’s discussion of skepticism, the two best—despite both being a little dated—are [Guignon 1983](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0044) and [Richardson 1986](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0046). [Minar 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0045) is a thought-provoking reading that includes interesting metaphilosophical reflections, and [Alweiss 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0043) offers a critique of Heidegger’s perspective on the basis of a case for reevaluating his relationship to Husserl.

* Alweiss, Lillian. *The World Unclaimed: A Challenge to Heidegger’s Critique of Husserl.* Athens, OH: Ohio University Press, 2003.

Questions Heidegger’s position while pressing for a reevaluation of his relationship to Husserl.

* + [WorldCat »](http://worldcat.org/isbn/9780821414644)
  + [Google Books »](http://books.google.com/books?vid=9780821414644)
* Guignon, Charles B. *Heidegger and the Problem of Knowledge.* Indianapolis: Hackett, 1983.

A wide-ranging and clear discussion, including an examination of Heidegger’s critique of traditional epistemology.

* + [WorldCat »](http://worldcat.org/isbn/9780915145621)
  + [Google Books »](http://books.google.com/books?vid=9780915145621)
* Minar, Edward H. “Heidegger’s Response to Skepticism in *Being and Time*.” In *Future Pasts: The Analytic Tradition in Twentieth-Century Philosophy*. Edited by Juliett Floyd and Sanford Shieh, 193–214. Oxford: Oxford University Press, 2001.

DOI: [10.1093/019513916X.001.0001](http://dx.doi.org/10.1093/019513916X.001.0001)

A thought-provoking and interestingly Wittgensteinian reading.

* + [WorldCat »](http://worldcat.org/isbn/9780195139167)
  + [Google Books »](http://books.google.com/books?vid=9780195139167)
* Richardson, John. *Existential Epistemology: A Heideggerian Critique of the Cartesian Project*. Oxford: Clarendon, 1986.

An examination of Heidegger’s critique of Cartesian skepticism in the context of a clear and critical reading of *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780198249061)
  + [Google Books »](http://books.google.com/books?vid=9780198249061)

**The “Founding” of Thought**

A central proposal in *BT* is that the forms of intentionality upon which philosophy has characteristically focused its attention are actually “founded” upon other structures that philosophy has overlooked. Different interpretations highlight different “founding” structures and, in doing so, take up different strands in Heidegger’s discussion. A common theme is that thought is founded in practice, where the stress may fall on (1) the involvement in the practices in question of embodied, practical skills or (2) the communal character of those practices; other commentators argue that (3) Heidegger’s later stress on language as “founding” is anticipated in *BT*. (Depending on one’s understanding of language and practice, one may, of course, be wedded to all points 1 through 3 above.)

**Practice and Pragmatism**

Although any general work on *BT* will touch on related topics, particularly influential has been the proposal in [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) (see [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)) that Heidegger shows that propositional attitudes are only possible against a nonrepresentational “background” of “skilled coping”. [Christiansen 1998](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0048), [McManus 2008](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0051), and [Rouse 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0053) offer criticisms of this important reading. [Okrent 1988](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0052) and [Brandom 2002](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0047), in their contrasting ways, read Heidegger as a pragmatist; [Haugeland 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0049) challenges the interpretation given in [Brandom 2002](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0047), and [Lafont 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0050) offers a more general critique of pragmatist readings.

* Brandom, Robert B. *Tales of the Mighty Dead: Historical Essays in the Metaphysics of Intentionality*. Cambridge, MA: Harvard University Press, 2002.

Contains two interesting essays that explore Heideggerian themes in the context of the author’s own pragmatism and inferentialism.

* + [WorldCat »](http://worldcat.org/isbn/9780674009035)
  + [Google Books »](http://books.google.com/books?vid=9780674009035)
* Christiansen, Carleton B. “Getting Heidegger off the West Coast.” *Inquiry* 41 (1998): 65–87.

DOI: [10.1080/002017498321931](http://dx.doi.org/10.1080/002017498321931)

Argues that Dreyfus’s reading overlooks important aspects of Heidegger’s intellectual context.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AGetting+Heidegger+off+the+West+Coast&qt=advanced&dblist=638)
* Haugeland, John. “Reading Brandom Reading Heidegger.” *European Journal of Philosophy* 13 (2005): 421–428.

DOI: [10.1111/j.1468-0378.2005.00237.x](http://dx.doi.org/10.1111/j.1468-0378.2005.00237.x)

Brief but thought-provoking critique of Brandom’s reading of Heidegger.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AReading+Brandom+Reading+Heidegger&qt=advanced&dblist=638)
* Lafont, Cristina. *Heidegger, Language, and World-Disclosure.* Translated by Graham Harman. Cambridge, UK: Cambridge University Press, 2000.

Criticizes pragmatist readings of *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780521662475)
  + [Google Books »](http://books.google.com/books?vid=9780521662475)
* McManus, Denis. “Rules, Regression, and the ‘Background’: Dreyfus, Heidegger, and McDowell.” *European Journal of Philosophy* 16 (2008): 432–458.

DOI: [10.1111/j.1468-0378.2007.00255.x](http://dx.doi.org/10.1111/j.1468-0378.2007.00255.x)

Questions the role that rule-focused arguments play in Dreyfus’s motivation—and explanation—of a “founding” “background.”

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3ARules%2C+Regression%2C+and+the+%E2%80%9CBackground%E2%80%9D%3A+Dreyfus%2C+Heidegger%2C+and+McDowell&qt=advanced&dblist=638)
* Okrent, Mark. *Heidegger’s Pragmatism: Understanding, Being, and the Critique of Metaphysics*. Ithaca, NY: Cornell University Press, 1988.

A pragmatist understanding of *BT*.

* + [WorldCat »](http://worldcat.org/isbn/9780801420948)
  + [Google Books »](http://books.google.com/books?vid=9780801420948)
* Rouse, Joseph. “Coping and Its Contrasts.” In *Heidegger, Coping, and Cognitive Science*. Vol. 2 of *Essays in Honor of Hubert L. Dreyfus*. Edited by Mark A. Wrathall and Jeff E. Malpas, 7–28. Cambridge, MA: MIT Press, 2000.

An interesting critique of Dreyfus’s notion of “coping.”

* + [WorldCat »](http://worldcat.org/isbn/9780262731287)
  + [Google Books »](http://books.google.com/books?vid=9780262731287)

**Language and the Social**

Some commentators stress the role in Heidegger’s thought of language as a “founding” structure, while others emphasize the social character of “founding” practices, developing themes in Heidegger’s discussion of “the They.” Most general works on *BT* will examine its reflections on language, and several of the key works in this area have been mentioned already. A long-standing theme in reflection on *BT*’s understanding of language is that it may well be inconsistent (see [Guignon 1983](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0044), cited under [The Critique of Cartesian Skepticism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0008), and [Lafont 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0050), cited under [Practice and Pragmatism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div2-0003)); a more recent issue is how that understanding might stand in relation to more recent discussions of externalism and direct reference; notable contributions here are [Carman 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0002) ([cited under General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)), which argues that Heidegger advances a social externalism, and, once again, [Lafont 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0050) (cited under [Practice and Pragmatism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div2-0003)), which critically juxtaposes the notion of language as “world-disclosing” that Lafont finds in *BT* with more recent analytic philosophies of “direct reference.” Several themes run through Heidegger’s depiction of our experience as inherently social in character. [Schatzki 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0056) provides a judicious review of some of the textual evidence and best-known interpretations, [Glendinning 1998](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0054) questions Heidegger’s critique of other minds skepticism, and [Pippin 1997](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0055) presents an interesting juxtaposition of Heideggerian and Hegelian themes. Heidegger’s account of “the They” is complicated by his presenting it sometimes as an essential structure of any agent and sometimes as distinctively playing a role in the lives of “inauthentic” agents. The latter theme is discussed in the [Authenticity](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0012) section.

* Glendinning, Simon. *On Being with Others: Heidegger, Derrida, Wittgenstein*. London: Routledge, 1998.

Examines Heidegger’s response to other minds skepticism and places this in relation to Wittgenstein’s and Derrrida’s responses.

* + [WorldCat »](http://worldcat.org/isbn/9780415171236)
  + [Google Books »](http://books.google.com/books?vid=9780415171236)
* Pippin, Robert. “On Being Anti-Cartesian: Hegel, Heidegger, Subjectivity, and Sociality.” In *Idealism as Modernism*. Edited by Robert Pippin, 375–394. Cambridge, UK: Cambridge University Press, 1997.

An interesting placing of some Heideggerian themes in a broadly Hegelian context.

* + [WorldCat »](http://worldcat.org/isbn/9780521568739)
  + [Google Books »](http://books.google.com/books?vid=9780521568739)
* Schatzki, Theodore R. “Early Heidegger on Sociality.” In *A Companion to Heidegger.* Edited by Hubert L. Dreyfus and Mark A. Wrathall, 233–247. Oxford: Blackwell, 2005.

A patient and even-handed consideration of the evidence and of some of the best-known interpretations.

* + [WorldCat »](http://worldcat.org/isbn/9781405110921)
  + [Google Books »](http://books.google.com/books?vid=9781405110921)

**Truth**

*BT* offers a critique of the correspondence conception of truth, claiming that notions such as correspondence are “founded” in *Daesein’s* “disclosedness”, which is itself “true” in a still more primordial sense (*BT* 263). This notion of a deeper, “founding” form of truth has proved controversial, and most general works will examine it (see [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)). Commentators have asked just what kind of “founding” the correspondence conception is meant to be given, why the supposedly deeper “founding” structure should be thought of as itself a form of truth and whether the need for such a “founding” entails significant limits on the range of our critical reflection. Most commentators take their initial bearings by Tugendhat’s criticisms of Heidegger ([Tugendhat 1996](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0058) and [Tugendhat 1970](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0059)); [Lafont 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0050) (cited under [Practice and Pragmatism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div2-0003)), [Dahlstrom 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0035) (cited under [The Young Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0007)) and [Smith 2007](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0057) in particular examine those criticisms in detail, while developing alternative readings of Heidegger’s remarks on truth. Other interesting readings arise out of Carman’s reflections on “hermeneutic salience” (see [Carman 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0002) cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)) and Wrathall’s placing of *BT*’s remarks in relation to later Heideggerian ruminations on truth ([Wrathall 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0060)).

* Smith, William H. “Why Tugendhat’s Critique of Heidegger’s Concept of Truth Remains a Critical Problem.” *Inquiry* 50 (2007): 156–179.

DOI: [10.1080/00201740701239749](http://dx.doi.org/10.1080/00201740701239749)

A recent attempt to deal with Tugendhat’s criticisms. Draws on Haugeland’s interpretation of Heidegger’s notion of authenticity.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AWhy+Tugendhat%E2%80%99s+Critique+of+Heidegger%E2%80%99s+Concept+of+Truth+Remains+a+Critical+Problem&qt=advanced&dblist=638)
* Tugendhat, Ernst. *Der Wahrheitsbegriff bei Husserl und Heidegger*. 2d ed. Berlin: de Gruyter, 1970.

Includes a deeply influential critique of Heidegger’s remarks on truth.

* + [WorldCat »](http://worldcat.org/isbn/9783110025569)
  + [Google Books »](http://books.google.com/books?vid=9783110025569)
* Tugendhat, Ernst. “Heidegger’s Idea of Truth.” In *Critical Heidegger.* Edited and translated by Christopher E. Macann, 227–240. London: Routledge, 1996.

Condensed summary of the critique presented in [Tugendhat 1970](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0059).

* + [WorldCat »](http://worldcat.org/isbn/9780415129497)
  + [Google Books »](http://books.google.com/books?vid=9780415129497)
* Wrathall, Mark A. “Unconcealment.” In *A Companion to Heidegger*. Edited by Hubert L. Dreyfus and Mark A. Wrathall, 337–357. Oxford: Blackwell, 2005.

A wide-ranging examination of Heidegger’s remarks on truth, early and late.

* + [WorldCat »](http://worldcat.org/isbn/9781405110921)
  + [Google Books »](http://books.google.com/books?vid=9781405110921)

**Realism and Idealism**

Heidegger has long been suspected of presenting a problematic brand of idealism; this suspicion is fueled by remarks that express sympathy for idealism, the broadly Kantian framework in which *BT* seems to be articulated, and claims such as that “only as long as *Dasein* *is* . . . ‘is there’ Being.” (*BT* 255). But for each of the latter, one also finds remarks such as “Entities *are*, quite independently of the experience by which they are disclosed” (*BT* 228). On this predictably fertile ground for interpretive dispute, we find readings of Heidegger as both idealist ([Blattner 1999](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0061)) and realist (see [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) and [Carman 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0002), cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)), as well as attempts to argue that he might give sense to the notion of being neither ([McManus 2007](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0064), for example). Such questions often bring into prominence how Heidegger stands in relation to transcendental philosophy in general (for example, [Gethmann 1974](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0063) and [Crowell and Malpas 2007](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0062)) and also have an important bearing on Heidegger’s understanding of science (an influential critique of which is to be found in [Rouse 1985](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0065) and [Rouse 1987](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0301)).

* Blattner, William D. *Heidegger’s Temporal Idealism.* Cambridge, UK: Cambridge University Press, 1999.

Defends an idealist reading of *BT*, based on a complex reading of its views on temporality.

* + [WorldCat »](http://worldcat.org/isbn/9780521620673)
  + [Google Books »](http://books.google.com/books?vid=9780521620673)
* Crowell, Steven Galt, and Jeff E. Malpas, eds. *Transcendental Heidegger.* Stanford, CA: Stanford University Press, 2007.

Important collection of essays on Heidegger’s relation to transcendental philosophy.

* + [WorldCat »](http://worldcat.org/isbn/9780804755108)
  + [Google Books »](http://books.google.com/books?vid=9780804755108)
* Gethmann, Carl F. *Verstehen und Auslegung: Das Methodenproblem in der Philosophie Martin Heideggers*. Bonn, Germany: Bouvier, 1974.

Situates *BT* within the transcendental tradition and discusses its methodological structure and possible aporias.

* + [WorldCat »](http://worldcat.org/isbn/9783416008792)
  + [Google Books »](http://books.google.com/books?vid=9783416008792)
* McManus, Denis. “Heidegger, Measurement, and the ‘Intelligibility’ of Science.” *European Journal of Philosophy* 15 (2007): 82–105.

DOI: [10.1111/j.1468-0378.2007.00243.x](http://dx.doi.org/10.1111/j.1468-0378.2007.00243.x)

Presents a sympathetic reading of Heidegger’s reflections on science and a sense in which he might reject both realism and idealism.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AHeidegger%2C+Measurement%2C+and+the+%E2%80%9CIntelligibility%E2%80%9D+of+Science&qt=advanced&dblist=638)
* Rouse, Joseph. “Science and the Theoretical ‘Discovery’ of the Present-at-Hand.” In *Descriptions*. Edited by Don Ihde and Hugh J. Silverman, 200–210. Albany: State University of New York Press, 1985.

An influential critique of the early Heidegger’s philosophy of science.

* + [WorldCat »](http://worldcat.org/isbn/9780887060755)
  + [Google Books »](http://books.google.com/books?vid=9780887060755)
* Rouse, Joseph. *Knowledge and Power*. Ithaca, NY: Cornell University Press, 1987.

Further develops Rouse’s interpretation and critique of the early Heidegger’s philosophy of science.

* + [WorldCat »](http://worldcat.org/isbn/9780801419591)
  + [Google Books »](http://books.google.com/books?vid=9780801419591)

**Authenticity**

The concerns manifest in *BT* Division 1 (subjectivity, knowledge, language, meaning, etc.) seem familiar to mainstream philosophy, and his views addressing those concerns have been widely discussed. But the concerns of Division 2 (authenticity, conscience, guilt, death, time, etc.) have typically been seen as remote and his exploration of those concerns as deeply problematic, the classic illustration of this trend being that the single most influential work on Heidegger in English ([Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003), cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)) devotes itself almost entirely to *BT*’s Division 1. (The appendix to [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) raises some specific worries about those concerns; [Farwell 1989](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0071) raises others). But in recent years, the notion that there might be something of philosophical substance to the discussion of authenticity has gained in popularity, as has the suspicion that this discussion has an important bearing on how we ought to view the insights articulated in Division 1— insights generally thought to have been far more thoroughly assimilated. For example, both Crowell ([Crowell 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0068) and [Crowell 2007](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0069)) and [Haugeland 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0073) have claimed that the concept of authenticity fills an important gap left by Division 1’s reflections on our Being-in-the-world; moreover, they have argued that a proper appreciation of this elusive concept is essential to a philosophical understanding of intentionality in general. More general works are increasingly likely to address authenticity: [Carman 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0002) and [Mulhall 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0005) (both cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)) assign important and interesting roles to the concept in their broader readings of *BT*, and Dreyfus himself has also had something of a change of heart (see [Dreyfus 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0070)). Other interesting readings include Critchley’s contribution to [Critchley and Schürmann 2008](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0067), [Guignon 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0072), and [White 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0074). Dreyfus’s substantial introduction to the latter places White’s account within a useful taxonomy of the various approaches that are presently on offer to the thorny notion of being-towards-death, approaches which include those found in [Blattner 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0066) and [Haugeland 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0073).

* Blattner, William D. “The Concept of Death in *Being and Time*.” *Man and World* 27 (1994): 49–70.

DOI: [10.1007/BF01279040](http://dx.doi.org/10.1007/BF01279040)

An attempt to make sense of *BT*’s discussion of being-towards-death.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AThe+Concept+of+Death+in+Being+and+Time&qt=advanced&dblist=638)
* Critchley, Simon, and Reiner Schürmann. *On Heidegger’s* Being and Time. Edited by Steven Levine. London: Routledge, 2008.

Critchley’s contribution includes an idiosyncratic but sometimes interesting reading of authenticity and related concepts.

* + [WorldCat »](http://worldcat.org/isbn/9780415775960)
  + [Google Books »](http://books.google.com/books?vid=9780415775960)
* Crowell, Steven Galt. “Subjectivity: Locating the First-Person in Being and Time.” *Inquiry* 44 (2001): 433–454.

DOI: [10.1080/002017401753263243](http://dx.doi.org/10.1080/002017401753263243)

Suggestive account that presents authenticity as bound up with the capacity to act in light of (and not merely in accord with) norms.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3ASubjectivity%3A+Locating+the+First-Person+in+Being+and+Time&qt=advanced&dblist=638)
* Crowell, Steven Galt. “Conscience and Reason: Heidegger and the Grounds of Intentionality.” In *Transcendental Heidegger.* Edited by Steven Galt Crowell and Jeff E. Malpas, 43–62. Stanford, CA: Stanford University Press, 2007.

Further development of the case made in [Crowell 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0068).

* + [WorldCat »](http://worldcat.org/isbn/9780804755108)
  + [Google Books »](http://books.google.com/books?vid=9780804755108)
* Dreyfus, Hubert L. “Could Anything Be More Intelligible than Everyday Intelligibility? Reinterpreting Division I of *Being and Time* in the Light of Division II.” In *Appropriating Heidegger.* Edited by James E. Faulconer and Mark A. Wrathall, 155–174. Cambridge, UK: Cambridge University Press, 2000.

DOI: [10.1017/CBO9780511487583](http://dx.doi.org/10.1017/CBO9780511487583)

A much more sympathetic reading of Division 2 than that offered in [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) (cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)).

* + [WorldCat »](http://worldcat.org/isbn/9780521781817)
  + [Google Books »](http://books.google.com/books?vid=9780521781817)
* Farwell, Paul. “Can Heidegger’s Craftsman be Authentic?” *International Philosophical Quarterly* 29 (1989): 77–90.

Presents an interesting argument for believing that Heidegger’s reflections on being-in-the-world and its temporality are inconsistent with his claims about authenticity.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3ACan+Heidegger%E2%80%99s+Craftsman+be+Authentic%3F&qt=advanced&dblist=638)
* Guignon, Charles B. “Authenticity, Moral Values, and Psychotherapy.” In *The Cambridge Companion to Heidegger.* Edited by Charles B. Guignon, 215–239. Cambridge, UK: Cambridge University Press, 1993.

Draws on the notion of narrative to elucidate Heidegger’s concept of authenticity.

* + [WorldCat »](http://worldcat.org/isbn/9780521385701)
  + [Google Books »](http://books.google.com/books?vid=9780521385701)
* Haugeland, John. “Truth and Finitude: Heidegger’s Transcendental Existentialism.” In *Heidegger, Authenticity, and Modernity.* Edited by Mark A. Wrathall and Jeff E. Malpas, 43–78. Cambridge, MA: MIT Press, 2000.

Influential discussion that interprets Heidegger’s notion of authenticity as emerging out of a broadly Kantian reflection on what it is for one’s thought to bear on objects.

* + [WorldCat »](http://worldcat.org/isbn/9780262232074)
  + [Google Books »](http://books.google.com/books?vid=9780262232074)
* White, Carol. *Time and Death: Heidegger’s Analysis of Finitude*. Aldershot, UK: Ashgate, 2005.

Offers an interesting reading of Heidegger’s analysis of finitude; Dreyfus’s introduction provides a useful taxonomy of currently available views.

* + [WorldCat »](http://worldcat.org/isbn/9780754650089)
  + [Google Books »](http://books.google.com/books?vid=9780754650089)

**Time, History, and Method**

The concerns of the early Heidegger were given a particular construal in *BT*; conspicuously, they are set there within broader but not obviously well-developed reflections on time and history. The clearest of the more recent attempts at a comprehensive treatment of Heidegger on time is [Blattner 1999](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0061) (cited under [Realism and Idealism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0011)). *BT*’s discussion of history is presented as emerging out of its reflections on time, but Heidegger was committed to the need for a “historical destruction” of the philosophical tradition long before his thought took the form that it takes in *BT*. Useful discussions of his reflections on history are [Bambach 1995](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0075) and [Barash 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0076). Some, such as Kisiel and van Buren (cited under [The Young Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0007)), see the broadly Kantian framework that *BT* imposes on Heidegger’s concerns as forced and distorting, introducing significant tensions into *BT*’s philosophical methodology (though rather different assessments of Heidegger’s Kantianism may be found in works cited under [Realism and Idealism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0011)). Related methodological concerns emerge in Dahlstrom’s discussion of the “paradox of thematization” (see [Dahlstrom 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0035), cited under [The Young Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0007)) and Blattner’s treatment of Heidegger’s philosophy as “theoretic-conceptual” (see [Blattner 2007](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0077)). [Crowell 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0034) (cited under [The Young Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0007)) suggests that such concerns have a long history, traceable as least as far back as Natorp’s critique of phenomenology. In search of a response to these problems, some commentators have turned to Heidegger’s enigmatic discussions of the notion of “formal indication” (see, for example, [Kisiel 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0038), [Dahlstrom 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0035), and [Van Buren 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0042), cited under [The Young Heidegger](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0007)). These methodological issues are only some of the many that Heidegger’s work raises, not least in his distinctive appropriation and synthesis of phenomenological, hermeneutic, and historicist ideas. To single out only one more, the issue of whether Heidegger’s seemingly transcendental concerns are compatible with his stress upon our historical and cultural “embeddedness” is discussed in interesting ways in [Crowell 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0078) (on this issue, see also [Lafont 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0050), cited under [Practice and Pragmatism](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div2-0003)).

* Bambach, Charles R. *Heidegger, Dilthey, and the Crisis of Historicism.* Ithaca, NY: Cornell University Press, 1995.

Places Heidegger’s understanding of history in relation to its broader discussion in German philosophy of the time.

* + [WorldCat »](http://worldcat.org/isbn/9780801430794)
  + [Google Books »](http://books.google.com/books?vid=9780801430794)
* Barash, Jeffrey A. *Martin Heidegger and the Problem of Historical Meaning.* New York: Fordham University Press, 2003.

A useful examination of reflections on history that run through Heidegger’s work—early and late.

* + [WorldCat »](http://worldcat.org/isbn/9780823222643)
  + [Google Books »](http://books.google.com/books?vid=9780823222643)
* Blattner, William D. “Ontology, the A Priori, and the Primacy of Practice.” In *Transcendental Heidegger.* Edited by Steven Galt Crowell and Jeff E. Malpas, 10–27. Stanford, CA: Stanford University Press, 2007.

Raises interesting worries about the coherence of *BT*’s metaphilosophy.

* + [WorldCat »](http://worldcat.org/isbn/9780804755108)
  + [Google Books »](http://books.google.com/books?vid=9780804755108)
* Crowell, Steven Galt. “Facticity and Transcendental Philosophy.” In *From Kant to Davidson: Philosophy and the Idea of the Transcendental*. Edited by Jeff E. Malpas, 100–121. London: Routledge, 2003.

Considers whether *BT*’s seemingly transcendental concerns are compatible with its vision of our historical and cultural “embeddedness.”

* + [WorldCat »](http://worldcat.org/isbn/9780203219577)
  + [Google Books »](http://books.google.com/books?vid=9780203219577)

**Influence and Reception**

Heidegger’s influence has, of course, been great; and this section gives a small sample of responses to his work by philosophers who have risen to prominence in their own right: responses that have also had an important impact on how his work is read. Heidegger’s influence on some of the most distinguished of 20th-century French thinkers was very significant, although many (for example, [Derrida 1982](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0081), [Levinas 1996](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0083), and [Sartre 2003](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0086)) also criticized his thought in distinctive ways. In his native Germany, Heidegger’s influence is to be seen conspicuously at work in the thought of a number of philosophers already mentioned (for example, Gadamer, Pöggeler, and Tugendhat), and he has been the target of a well-known attack in [Habermas 1989](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0082). Heidegger’s influence on the analytic tradition has had a very different character. Under the influence of [Carnap 1959](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0079), he came to be seen as the best illustration of all that is supposedly wrong with Continental philosophy. But there have also always been sympathizers (even from *BT*’s first publication, as [Ryle 1929](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0085) shows) and works by the three of the most important Heideggerian voices in recent analytic philosophy are [Rorty 1976](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0084), [Taylor 1985](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0087) and [Dreyfus 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0003) (cited under [General Overviews](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0002)).

* Carnap, Rudolph. “The Elimination of Metaphysics through Logical Analysis of Language.” In *Logical Positivism*. Edited by Alfred Jules Ayer, 60–82. Glencoe, IL: Free Press, 1959.

Highly critical reading of Heidegger, focused on his 1929 essay “What Is Metaphysics?”

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3ALogical+Positivism&qt=advanced&dblist=638)
* Derrida, Jacques. “The Ends of Man.” In *Margins of Philosophy*. By Jacques Derrida, translated by Alan Bass, 109–136. Chicago: University Of Chicago Press, 1982.

A sympathetic but also critical tracing of a notion of “humanism” in Heidegger’s thought.

* + [WorldCat »](http://worldcat.org/isbn/9780226143262)
  + [Google Books »](http://books.google.com/books?vid=9780226143262)
* Habermas, Jürgen. “Work and *Weltanschauung*: The Heidegger Controversy from a German Perspective.” *Critical Inquiry* 15.2 (Winter 1989): 431–456.

DOI: [10.1086/448492](http://dx.doi.org/10.1086/448492)

A reflection on Heidegger’s Nazi involvement, which includes some interesting comments on *BT*. Reprinted in [Dreyfus and Hall 1992](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0025) (cited under [Anthologies](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml?rskey=qSRXLJ&result=54&q=&print#obo-9780195396577-0053-div1-0006)).

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AWork+and+Weltanschauung%3A+The+Heidegger+Controversy+from+a+German+Perspective&qt=advanced&dblist=638)
* Levinas, Emmanuel. “Martin Heidegger and Ontology.” Translated by the Committee of Public Safety. *Diacritics* 26 (1996): 11–32.

DOI: [10.1353/dia.1996.0007](http://dx.doi.org/10.1353/dia.1996.0007)

A concise statement of some of Levinas’s criticisms that are more fully developed in his *Totality and Infinity* (Pittsburgh, PA: Duquesne University Press, 1969).

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AMartin+Heidegger+and+Ontology&qt=advanced&dblist=638)
* Rorty, Richard. “Overcoming the Tradition: Heidegger and Dewey.” *Review of Metaphysics* 30 (1976): 280–305.

One of the earliest works in which Rorty presented his distinctive reading of Heidegger.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3AOvercoming+the+Tradition%3A+Heidegger+and+Dewey&qt=advanced&dblist=638)
* Ryle, Gilbert. “*Sein und Zeit*, by Martin Heidegger.” *Mind* 38 (1929): 355–370.

An early review of *BT* by one of the most important figures in early analytic philosophy.

* + [WorldCat »](http://www.worldcat.org/search?q=ti%3ASein+und+Zeit%2C+by+Martin+Heidegger&qt=advanced&dblist=638)
* Sartre, Jean-Paul. *Being and Nothingness: An Essay on Phenomenological Ontology.* Translated by Hazel E. Barnes. London: Routledge, 2003.

Sartre’s influential reading of Heidegger can be found, in particular, in Part 1, chapter 1, section 4; Part 3, chapter 1, section 3; chapter 3, section 3; and Part 4, chapter 2, section 2.

* + [WorldCat »](http://worldcat.org/isbn/9780415278485)
  + [Google Books »](http://books.google.com/books?vid=9780415278485)
* Taylor, Charles. “Self-Interpreting Animals.” In *Human Agency and Language*. Vol. 1 of *Philosophical Papers*. By Charles Taylor, 45–76. Cambridge, UK: Cambridge University Press, 1985.

One of a number of papers in which Taylor reveals the important shaping influence Heidegger has had on his thought.

* + [WorldCat »](http://worldcat.org/isbn/9780521317504" \t "_blank)
  + [Google Books »](http://books.google.com/books?vid=9780521317504)

**Later Heidegger**

Heidegger’s philosophy evolved continually throughout his career. A familiar notion is that there is a “turn” in his thought after *BT*, notionally from a concern with Being that is mediated through reflection on *Dasein* (the entity that understands Being), to a more direct engagement of some sort with Being. But commentators argue over exactly what such a “turn” amounts to, when it took place, whether there was more than one “turn,” whether later themes are anticipated in the young Heidegger’s thought, etc. This particular entry will not attempt to provide an overview of Heidegger’s later work or these difficult interpretive issues, but it will give an indication of where the interested reader might begin. Much of the later work is hard to understand, but there are many discussions that are tractable and will reward reading. These include “Letter on Humanism” and “The Origin of the Work of Art,” in [Heidegger 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0089), both of which are wide-ranging discussions with a bearing on *BT*, and “The Question concerning Technology” and “The Age of the World Picture,” in [Heidegger 1977](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0088), which raise interesting questions about Heidegger’s understanding of science, among other things. [Heidegger 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0090) is sometimes depicted as Heidegger’s second magnum opus; but this is an extremely difficult work, and this recent translation into English has also come in for criticism. For those who wish to explore further, [Pattison 2000](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0091), [Thomson 2005](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0092), [Young 2001](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0093), and [Young 2002](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0094) provide useful guides to the later work.

* Heidegger, Martin. *The Question concerning Technology, and Other Essays.* Translated by William Lovitt. New York: Harper and Row, 1977.

Includes the “The Question Concerning Technology” and “The Age of the World Picture.”

* + [WorldCat »](http://worldcat.org/isbn/9780061319693)
  + [Google Books »](http://books.google.com/books?vid=9780061319693)
* Heidegger, Martin. *Basic Writings: From* Being and Time (1927) *to* The Task of Thinking (1964). Rev. ed. Edited by David Farrell Krell. San Francisco: HarperSanFrancisco, 1993.

Includes the “Letter on Humanism” and “The Origin of the Work of Art”

* + [WorldCat »](http://worldcat.org/isbn/9780060637637)
  + [Google Books »](http://books.google.com/books?vid=9780060637637)
* Heidegger, Martin. *Contributions to Philosophy (From Enowning).* Translated by Parvis Emad and Kenneth Maly. Bloomington: Indiana University Press, 2000.

Extremely difficult “second magnum opus.”

* + [WorldCat »](http://worldcat.org/isbn/9780253336064)
  + [Google Books »](http://books.google.com/books?vid=9780253336064)
* Pattison, George. *Routledge Philosophy Guidebook to the Later Heidegger.* London: Routledge, 2000.

A useful guide to the later work and to some of its central themes, including art and technology.

* + [WorldCat »](http://worldcat.org/isbn/9780415201940)
  + [Google Books »](http://books.google.com/books?vid=9780415201940)
* Thomson, Ian. *Heidegger on Ontotheology: Technology and the Politics of Education.* Cambridge, UK: Cambridge University Press, 2005.

An interesting examination of a number of themes in Heidegger’s later work (including that of technology and “ontotheology”) which also explores his Nazi involvement.

* + [WorldCat »](http://worldcat.org/isbn/9780521851152)
  + [Google Books »](http://books.google.com/books?vid=9780521851152)
* Young, Julian. *Heidegger’s Philosophy of Art.* Cambridge, UK: Cambridge University Press, 2001.

An examination of Hediegger’s later reflections on art.

* + [WorldCat »](http://worldcat.org/isbn/9780521791762)
  + [Google Books »](http://books.google.com/books?vid=9780521791762)
* Young, Julian. *Heidegger’s Later Philosophy.* Cambridge, UK: Cambridge University Press, 2002.

A useful guide to the later work that explores its reflections on technology, “dwelling,” and “the fourfold.”

* + [WorldCat »](http://worldcat.org/isbn/9780521809221)
  + [Google Books »](http://books.google.com/books?vid=9780521809221)

**Life and Nazism**

The personal biographies of great philosophers have always attracted interest, but in Heidegger’s case this interest has been enormous for one particular reason: his involvement with Hitler’s Nazi regime. Much of Heidegger’s most important writings that have a bearing on this issue are collected in [Wolin 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0100). There is a large body of literature concerning exactly what Heidegger’s Nazi involvement amounted to and what the impact on Heidegger’s philosophy may have been. [Farías 1991](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0096) is the work that did most to ignite this discussion; but more even-handed treatments can be found in [Sluga 1993](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0099) and [Young 1997](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0101). Even if one finds this debate unrewarding, as many people do, there is much to be learned from the biographical studies of [Ott 1994](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0097) and [Safranski 1999](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0098)—although Heidegger’s Nazi involvement looms large in those works, too—and [Derrida 1989](http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0053.xml#obo-9780195396577-0053-bibItem-0095), one of Derrida’s most interesting pieces on Heidegger, orients itself through a consideration of that involvement.

* Derrida, Jacques. *Of Spirit: Heidegger and the Question.* Chicago: Chicago University Press, 1989.

Discusses Heidegger’s Nazi involvement in the context of a reflection on the role of the notion of “spirit” in his work.

* + [WorldCat »](http://worldcat.org/isbn/9780226143170)
  + [Google Books »](http://books.google.com/books?vid=9780226143170)
* Farías, Víctor. *Heidegger and Nazism.* Edited by Joseph Margolis and Tom Rockmore. Philadelphia: Temple University Press, 1991.

The work that did the most to reignite the “Heidegger question.” Originally published in 1987.

* + [WorldCat »](http://worldcat.org/isbn/9780877228301)
  + [Google Books »](http://books.google.com/books?vid=9780877228301)
* Ott, Hugo. *Martin Heidegger: A Political Life.* London: Fontana, 1994.

A biography of Heidegger, which includes, for example, interesting material on his religious background.

* + [WorldCat »](http://worldcat.org/isbn/9780006861874)
  + [Google Books »](http://books.google.com/books?vid=9780006861874)
* Safranski, Rudiger. *Martin Heidegger: Between Good and Evil.* Cambridge, MA: Harvard University Press, 1999.

Balanced and plausible biography of Heidegger.

* + [WorldCat »](http://worldcat.org/isbn/9780674387102)
  + [Google Books »](http://books.google.com/books?vid=9780674387102)
* Sluga, Hans. *Heidegger’s Crisis: Philosophy and Politics in Nazi Germany.* Cambridge, MA: Harvard University Press, 1993.

A fascinating demonstration that philosophers of all stripes—empiricist, naturalist, idealist, etc.—attempted to present themselves as articulating *the* Nazi philosophy.

* + [WorldCat »](http://worldcat.org/isbn/9780674387119)
  + [Google Books »](http://books.google.com/books?vid=9780674387119)
* Wolin, Richard, ed. *The Heidegger Controversy.* Cambridge, MA: MIT Press, 1991.

Includes some of the most important of Heidegger’s own writings with a direct bearing on his involvement with the Nazis.

* + [WorldCat »](http://worldcat.org/isbn/9780262731010)
  + [Google Books »](http://books.google.com/books?vid=9780262731010)
* Young, Julian. *Heidegger, Philosophy, Nazism.* Cambridge, UK: Cambridge University Press, 1997.

Questions the notion that there is an essential connection between Heidegger’s philosophy and Nazism.

* + [WorldCat »](http://worldcat.org/isbn/9780521582766)
  + [Google Books »](http://books.google.com/books?vid=9780521582766)

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