



Being-in-the-World: A Commentary on Heidegger's Being and Time, Division I

By Hubert L. Dreyfus

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Being-in-the-World is a guide to one of the most influential philosophical works of this century: Division I of Part One of *Being and Time*, where Martin Heidegger works out an original and powerful account of being-in-the-world which he then uses to ground a profound critique of traditional ontology and epistemology. Hubert Dreyfus's commentary opens the way for a new appreciation of this difficult philosopher, revealing a rigorous and illuminating vocabulary that is indispensable for talking about the phenomenon of world.

The publication of *Being and Time* in 1927 turned the academic world on its head. Since then it has become a touchstone for philosophers as diverse as Marcuse, Sartre, Foucault, and Derrida who seek an alternative to the rationalist Cartesian tradition of western philosophy. But Heidegger's text is notoriously dense, and his language seems to consist of unnecessarily barbaric neologisms; to the neophyte and even to those schooled in Heidegger thought, the result is often incomprehensible.

Dreyfus's approach to this daunting book is straightforward and pragmatic. He explains the text by frequent examples drawn from everyday life, and he skillfully relates Heidegger's ideas to the questions about being and mind that have preoccupied a generation of cognitive scientists and philosophers of mind.

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Bibliography

- Sales Rank: #489694 in Books
- Published on: 1990-12-14
- Original language: English
- Number of items: 1
- Dimensions: 9.00" h x .75" w x 6.00" l, 1.11 pounds
- Binding: Paperback
- 384 pages

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Editorial Review

From Library Journal

Dreyfus has for many years lectured on Heidegger's *Being and Time* in courses at the University of California at Berkeley, and his explanations of that gnomic work have won wide acclaim, which this book shows was justified. He presents a detailed account of Division I of *Being and Time*, never lapsing into the incomprehensible. Heidegger repudiated the view that meaning is a mental phenomenon. Instead, he argues, human life is governed by practices that can never be fully articulated but only studied through interpretation. The theory of knowledge, as it has been pursued by Descartes and his successors, therefore rests on a false assumption. Human beings never live in the world as minds isolated from objects: the problem of skepticism arises through ignoring the inextricable immersion of human beings in practical activities. Dreyfus does not offer much argument that Heidegger's views are correct. Readers will, however, learn with crystal clarity the nature of Heidegger's position.

- David Gordon, *Bowling Green State Univ., Ohio*

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Review

Mainstream philosophers...have never come up with a satisfactory account that translates Heidegger into their own language...That should change very soon, with the publication this year of Hubert Dreyfus's *Being-in-the-World*. The fruit of 25 years of teaching the subject at Berkeley, it is undoubtedly one of the clearest accounts of Heidegger's thought to date.

(Anthony Gottlieb *New York Times Book Review*)

The philosophical world has been waiting for this book for a long time. It is an indispensable book for anyone who wants to understand *Being-in-Time*, one of the great path-breaking works of 20th century philosophy. Dreyfus's commentary, unsurpassed for its philosophical grasp and clarity of detail, has made Heidegger accessible to the English-speaking reader as never before.

(Charles Taylor, Professor of Philosophy, McGill University)

Hubert Dreyfus is without equal at explaining Heidegger's philosophy without distorting it. If only Heidegger had made himself as clear as Dreyfus makes him he would long ago have established himself in the English-speaking world as one of the greatest philosopher's of the twentieth century.

(Bryan Magee, Hon. Senior Research Fellow in the History of Ideas, King's College, University of London)

From the Back Cover

Being-in-the-world is a guide to one of the most influential philosophical work of the century: Division I. of part one of *Being and Time*, where Martin Heidegger works out an original and powerful account of *begin-in-the-World* which he then uses to ground and profound critique of traditional ontology and epistemology.

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