

ALEXANDROS SCHISMENOS

CASTORIADIS

AGAINST

HEIDEGGER

TIME AND EXISTENCE



a

Alexandros Schismenos, Ph.D.

Castoriadis against Heidegger

Time and existence

α

**CASTORIADIS AGAINST HEIDEGGER
TIME AND EXISTENCE**

a

©Alexandros Schismenos 2022

Alexandros Schismenos' *Castoriadis against Heidegger* pushes past the famous German philosopher's affinities for fascism and what Hannah Arendt called "the hidden king in the realm of thinking" to question what type of philosopher keeps a distance from commoners, avoids the public, and uses a mystical notion of *being* and *time* to reinforce servile inclinations?

Schismenos inquires how did Martin Heidegger come to encourage his existential followers to live authentically but define the political sphere as inherently falsified? The dynamic scholar of Cornelius Castoriadis (the Greek philosopher who made his name in France) as expected, carries out a tour de force. Adroit in discussing comparatively both Heidegger's and Castoriadis' sense of time, social decline, and anxiety about falling into the abyss, or the rising tide of insignificance, Schismenos contrasts to Heidegger's mythic nationalist conservatism Castoriadis' sense of direct democracy and self-limitation.

Even those who have questions about Castoriadis' challenge to religious and naturalistic constructions of reason and the social imaginary will find the book stimulating.

Schismenos' contemporary meditation on the digitalization of humanity through internet social relations, the author's interrogation of telepresence, is a dynamic means to measure these two philosophers' sense of the manufacture of authenticity, with and without self-limitation.

- MATTHEW QUEST – Ph.D. in American Studies at Brown University

This book is a tour de force that excites those who agree or disagree with the philosophy of Heidegger. With clarity and sophistication, Schismenos revives the public debate to reveal the rich possibilities for another world. A must-read for everyone interested in a philosophy that matters.

- VASILIS KOSTAKIS - Professor of P2P Governance at Tallinn University of Technology and Faculty Associate at Harvard University, author of PEER TO PEER: THE COMMONS MANIFESTO

Alexandros Schismenos was born in Athens, Greece, in 1978. He holds a Ph.D. in Philosophy from the University of Ioannina and he is currently a post-doctoral researcher at the Aristotelian University of Thessaloniki. He has authored four books in Greek and several articles regarding social autonomy and political philosophy. He is also the co-author of *Castoriadis and Autonomy in the Twenty-First Century* (Bloomsbury 2021) and *Common Futures: Social Transformation and Political Ecology* (Black Rose Books, 2021)

Contents

Foreword.....	15
The Heidegger scandal.....	23
Martin and Hannah. An attempt at understanding.....	Error! Bookmark not defined.
Cornelius Castoriadis' confrontation with Heidegger's thought.....	Error! Bookmark not defined.
Between Being and Time ...	Error! Bookmark not defined.
The oblivion of politics	Error! Bookmark not defined.
The ontological determinations of presence.	Error! Bookmark not defined.
The social-historical context of technoscience	Error! Bookmark not defined.
Dasein and the proletariat. Lukács against Heidegger.....	Error! Bookmark not defined.

Shakespeare, Lukács and Castoriadis..... **Error! Bookmark not defined.**

Imagination and interpretation: On the dialogue between Cornelius Castoriadis and Paul Ricoeur.
..... **Error! Bookmark not defined.**

Time in the philosophy of Castoriadis..... **Error! Bookmark not defined.**

Death and the social-historical meaning of mortality..... **Error! Bookmark not defined.**

The absence of the future - contingency and non-existence..... **Error! Bookmark not defined.**

The Internet and the ontological revolution
..... **Error! Bookmark not defined.**

The social-historical conditions of the Internet
..... **Error! Bookmark not defined.**

What is telepresence? **Error! Bookmark not defined.**

The present **Error! Bookmark not defined.**

Bibliography27

Foreword

The political actions of Martin Heidegger raise a compelling question to those concerned with philosophy: How was one of the most important philosophers of the 20th century

willing to ally himself with Nazism and what does this mean for philosophy? This question has been raised and brushed aside from the end of the Second World War, when Heidegger was tried for his involvement with Hitler's regime and forbidden to attain any official teaching position henceforth. Important thinkers, like his colleague and friend in the pre-war years, Karl Jaspers, testified at that point against him. But Heidegger's fame rose again above his indignity in the 1950s, when Hannah Arendt in the USA and Jean-Paul Sartre in France, among others, began once again to spread the word of his philosophy and translate his works. Heidegger's relationship with the Jewish descended Arendt is a unique and peculiar love story that we should treat with respect, given that Arendt was all too familiar with the horrors of Nazism, a regime that she thoroughly analyzed in her magnum opus *The Origins of Totalitarianism*.

After Heidegger died in 1976, the issue once again caught public attention in 1987, when Victor Farias published his, well-documented, book *Heidegger and Nazism*, a result of the writer's research in STASI records. Once again, the academic world was divided into two camps. French philosopher Jacques Derrida, famous at the time, came forward to defend Heidegger,

with the public statement that the book was "sometimes so rough one wonders if the investigator [has read] Heidegger [for] more than an hour". Words of an initiated specialist but without critical content, Derrida's remark failed to conceal the question of Heidegger being a Nazi.

Richard Wolin, among others, shed further light on that question with publications like *The Politics of Being: The Political Thought of Martin Heidegger* (1990), *The Heidegger Controversy: A Critical Reader* (ed., 1991), and *Heidegger's Children: Philosophy, Anti-Semitism, and German-Jewish Identity* (2001).

These problems were recently intensified after the posthumous publication of Heidegger's *Black Notebooks (Schwarze Hefte)* in 2014, containing his notes from 1931-1941. Their publication caused seismic tremors in the field of philosophy, with Heidegger's opponents considering themselves finally vindicated by his own pen, and his supporters trying to separate thinking from actual life. The volume *Reading Martin Heidegger's Black Notebooks 1931-1941*, published by MIT Press in 2016 and edited by Ingo Farin and Jeff Malpas, brought together views from all sides, where the embarrassment of the philosopher's supporters is evident, with

many insisting that his anti-Semitic and pro-Nazi notes are few and scattered among the thousands of pages of the notebooks. The argument itself is specious and does not address the core of the problem. They are few and scattered but they exist and they were written as personal thoughts. And Heidegger himself, who took great care to provide detailed instructions for the posthumous edition of his writings, did not bother to remove them. So the problem becomes more acute.

However, the influence of Heidegger's thought - as well as that of other representatives of German anti-humanist nationalistic conservatism, such as Oswald Spengler - continues to spread, not only in academic but also in broader social and political circles. In the face of this spreading influence, which is combined with the influence of some disciples such as Nick Land or Giorgio Agamben, a biographical-type confrontation is not enough.

We should confront Heidegger directly at the core of his philosophy. We cannot afford to ignore him or bury him under any king of superficial gossip. Instead, we should confront him philosophically. We might be able to clear the ground for such a confrontation, if we resort

to the philosophical concepts of autonomy, temporality, and human freedom.

In my opinion, the most important philosophical challenge to Heideggerian thought, in this context, has been expressed by Cornelius Castoriadis. In the following chapters, I will argue in favor of this position, outlining the Castoriadian philosophy of time in contrast to the Heideggerian and highlighting the main points of their opposition.

The book is divided into two parts. Part one, "Castoriadis against Heidegger" deals with the basic concepts and arguments of both philosophers around human existence, the individual, society, and temporality. We discuss Heidegger's scandal in the social-historical context but also with the help of Hannah Arendt's last assessment of the thinker.

We move on to outline the basic concepts and structures of Heidegger's philosophical thinking in parallel with Castoriadis' criticism as regards politics, ontology and technoscience. Part two, "Time and existence" first examines the relevant approaches of Lukacs and Ricoeur in comparison to Heidegger and Castoriadis, to elucidate the basic concept of temporality and then presents an outline of Castoriadis' insights

on time and existence, before finally applying our conclusions to contemporary social-historical phenomena that redefine and transform human existence and social temporalities, like space exploration, digital cyberspaces and online communications.

It is my hope that this book will contribute to reviving the public debate around politics and philosophy and illuminating the importance of critical philosophical and political thinking.

Part One

Castoriadis against Heidegger.

The Heidegger scandal

Of all the cases of intellectuals who have collaborated or co-operated with authoritarian regimes, starting with Plato's travels to the court of the tyrants of Syracuse, none has been more scandalous than Martin Heidegger's (1889-1976) involvement with National Socialism. The scandal was raised immediately after the end of World War II and the collapse of the Third

Reich, when the Denazification Committee of the Allies deemed Heidegger a 'follower and sympathizer' (Mitläufer) of Hitler's regime and, consequently, banned him from teaching until 1951. Since then, numerous studies have been written in an attempt to elucidate the meaning of his involvement, and, in particular, the relationship between Heidegger's philosophy and his dark political choices.

Following George Steiner (1979), we could divide them into three categories:

In the first category, we place those who argued that Heidegger's philosophy per se had nothing to do with his political views and characterize the German professor as a misguided philosopher whose high-minded reflections made him 'blind' to the horrible reality unfolding before him. *'The political error of 1933 lasted only a short time,'* writes Walter Biemel (1976). The leading example of this attitude and also one of the most important exonerating testimonies came from his former student and former lover but also a great philosopher of Jewish origin, which in this historical context acquires special importance, Hannah Arendt, who in 1969 published an article entitled "Martin Heidegger at Eighty".

In the second category, we place those who considered the issue of Heidegger's commitment to the aims of Nazism to be completely secondary and tried to prove that the philosopher overshadowed the politician, seeking philosophical authority even in texts that his moderate supporters would like to erase from history.

We may consider Jacques Derrida's text *De l'esprit: Heidegger et la Question*, and Philippe Lacoue-Labarthe's books *L'imitation des Modernes* and *La fiction du Politique*, which, among other things, comment on the aesthetics of the Heideggerian "Rectoral Address" (1933), to be prime examples in this category.

In the third category, we will place those who treated the problem of Heidegger's political positioning as directly relevant to his philosophy. The extent of the identification of Heidegger's philosophical thought with the Nazi worldview varies from author to author, with some raising it as an ambiguity to be explored, such as George Steiner, and others highlighting the obvious relevance of Heideggerian existential philosophy to the nationalist conservative nihilism, though certainly not to the racism, of the Nazis. Among the latter, we can single out Heidegger's former student Karl Löwith, who

wrote about *The political consequences of Heidegger's existentialism*, as early as 1939 and published in 1946, as well as Theodor Adorno's *Jargon der Eigentlichkeit*, published in 1964. As the former concludes, Heidegger's commitment was not philosophically innocent: "*On the contrary, it corresponds to the radical character of the actual historical situation with which Heideggerian existentialism is explicitly identified, understood temporally and historically.*" (Löwith, 1946) We can place Castoriadis in this category, as well.

Heidegger himself, during his long life, did not help his supporters at all. His post-war silence, became notorious as an indication of, to use Adorno's words, his "*inability to reflect on Auschwitz*", evident in his post-war correspondence with Herbert Marcuse, where Heidegger refuses explicitly to account for his choices. The publication of his *Black Notebooks* of 1933-1945 came to disprove his defenders who downplayed his attunement to fascist worldviews. These publications came too late, however, and even Arendt, who passed away before Heidegger, was not aware of them. Keeping her ignorance in mind, her position toward Heidegger, who she knew as close as anyone could ever, would be a good starting

point for our investigation. Let's see how Hannah Arendt, assessed his attitude during their lifetime.

[.....]

<https://a.co/d/e2QeY46>

Bibliography

- Castoriadis, C.
- (2002). *Seminars 1986-1987. La création humaine I*. Éditions du Seuil, Paris.

- (1987). *The Imaginary Institution of Society*. Trans. Kathleen Blamey, MIT Press, Cambridge.
- *Crossroads in the Labyrinth*, Six-Volume Series. Translated from the French and edited anonymously as a public service. Electronic publication date: March 2022
- (2022a). Vol. 1. *Crossroads in the Labyrinth*
- (2022b). Vol. 2: *Human Domains*
- (2022c). Vol. 3: *World in Fragments*
- (2022d). Vol. 4: *The Rising Tide of Insignificancy*
- (2022e). Vol. 5: *Done and To Be Done*
- (2022f). Vol. 6: *Figures of the Thinkable*
- (1997). *The Castoriadis Reader*. Ed./trans. David Ames Curtis, Blackwell, Oxford.
- *World in Fragments: Writings on Politics, Society, Psychoanalysis, and the Imagination [WIF]* (ed./trans. David Ames Curtis). Stanford University Press, Stanford, CA 1997. 507 pp. ISBN 0-8047-2763-5.
- *Political and Social Writings [PSW 1]. Volume 1: 1946–1955. From the Critique of Bureaucracy to the Positive Content of Socialism* (ed./trans. David Ames Curtis). University of Minnesota Press, Minneapolis 1988. 348 pp. ISBN 0-8166-1617-5.

- Political and Social Writings [PSW 2]. Volume 2: 1955–1960. From the Workers' Struggle Against Bureaucracy to Revolution in the Age of Modern Capitalism (ed./trans. David Ames Curtis). University of Minnesota Press, Minneapolis 1988. 363 pp. ISBN 0-8166-1619-1.
- "The end of philosophy?" lecture at Skidmore College (October 1988) published in *Salmagundi*, no. 82-83 (Spring-Summer 1989).
- Political and Social Writings [PSW 3]. Volume 3: 1961–1979. Recommencing the Revolution: From Socialism to the Autonomous Society (ed./trans. David Ames Curtis). University of Minnesota Press, Minneapolis 1992. 405 pp. ISBN 0-8166-2168-3.
- Modern Capitalism and Revolution [MCR] (trans. Maurice Brinton), London: Solidarity, 1965 (including an introduction and additional English material by Brinton; the second English edition was published by Solidarity in 1974, with a new introduction by Castoriadis)
- Philosophy, Politics, Autonomy. Essays in Political Philosophy [PPA] (ed. David Ames Curtis). Oxford University Press, New York/Oxford 1991. 306 pp. ISBN 0-19-506963-3.

- Crossroads in the Labyrinth [CL] (trans. M. H. Ryle/K. Soper). MIT Press, Cambridge, MA 1984. 345 pp.
- On Plato's Statesman [OPS] (trans. David Ames Curtis). Stanford University Press, Stanford, CA 2002. 227 pp.
- "The Crisis of Western Societies." TELOS 53 (Fall 1982). New York: Telos Press.
- Figures of the Thinkable [FT B] (trans. Helen Arnold). Stanford University Press, Stanford, CA 2007. 304 pp. (Also trans. anon. February 2005 [FT A].)
- A Society Adrift. Interviews and Debates, 1974–1997 [SA] (trans. Helen Arnold). Fordham University Press, New York 2010. 259 pp. (Also trans. anon. October 2010: A Society Adrift: More Interviews and Discussions on The Rising Tide of Insignificancy, Including Revolutionary Perspectives Today. Translated from the French and edited anonymously as a public service.)
- "The Dilapidation of the West: An Interview with Cornelius Castoriadis" (trans. David Ames Curtis), position Eleven, May 1995, 41(1): 94–114.
- "Psychoanalysis and Politics", in: Sonu Shamdasani and Michael Münchow (eds.), Speculations After Freud: Psychoanalysis,

Philosophy, and Culture, Routledge, 1994, pp. 1–12 (also in: *World in Fragments*, 1997, pp. 125–136)

- Postscript on Insignificance: Dialogues with Cornelius Castoriadis [PI B] (ed./trans. Gabriel Rockhill and John V. Garner). Continuum, London 2011. 160 pp. ISBN 978-1-4411-3960-3. (hb.) (Also trans. anon. March 2011: Postscript on Insignificancy, including More Interviews and Discussions on the Rising Tide of Insignificancy, followed by Six Dialogues, Four Portraits and Two Book Reviews [PI A]. Translated from the French and edited anonymously as a public service.)
- The Rising Tide of Insignificancy (The Big Sleep) [RTI]. Translated from the French and edited anonymously as a public service. Electronic publication date: December 2003.
- Democracy and Relativism: A Debate [DR]. Translated from the French by John V. Garner. Rowman & Littlefield, 2019. ISBN 978-1786610959. (Also, trans. anon. January 2013.)
- Window on the Chaos, Including "How I Didn't Become a Musician" – Beta Version [WC]. Translated from the French and edited anonymously as a public service. Electronic publication date: July 2015.

Heidegger, M.

- 1924 Der Begriff der Zeit, published in English as *The Concept of Time* (1992) trans. by William McNeil, Blackwell publishers.
- 1927 Sein und Zeit. *Being and Time*, trans. by John Macquarrie and Edward Robinson (London: SCM Press, 1962)
- 1929 *Kant und das Problem der Metaphysik*, Gesamtausgabe Volume 3, published in English as, *Kant and the Problem of Metaphysics*, (1990) trans. by Richard Taft, Indiana University Press.
- 1933a "The Self-Assertion of the German University" (1933a)
<http://la.utexas.edu/users/hcleaver/330T/350kPEEHeideggerSelf-Assertion.pdf>,
last visited 8/10/2022

- 1933b "German Students" (1933b), a speech delivered on 3 November 1933 at Freiburg university. English translation in R. Wolin, ed., *The Heidegger Controversy*, MIT Press.
- 1935 *Einführung in die Metaphysik* (1935, published 1953), Gesamtausgabe Volume 40, in English as *Introduction to Metaphysics*, trans. by Gregory Fried and Richard Polt (New Haven: Yale University Press, 2000)
- 1936–8 *Beiträge zur Philosophie (Vom Ereignis)* (1936–1938, published 1989), Gesamtausgabe Volume 65, in English as *Contributions to Philosophy (Of the Event)*, trans. by Richard Rojcewicz and Daniela Vallega-Neu (Bloomington: Indiana University Press, 2012)
- 1939 *Die Geschichte des Seyns*, Gesamtausgabe Volume 69, published in English as *The History of Being*, (2015) Indiana University Press.

- 1942 Hölderlin's Hymne »Der Ister« (1942, published 1984), Gesamtausgabe Volume 53 Hölderlin's Hymn "The Ister", trans. by William McNeill and Julia Davis (Bloomington: Indiana University Press, 1996)
- 1949 "Die Frage nach der Technik", in Gesamtausgabe Volume 7 "The Question Concerning Technology", in Heidegger, Martin, Basic Writings: Second Edition, Revised and Expanded, ed. David Farrell Krell (New York: Harper Collins, 1993)
- 1950 Holzwege, Gesamtausgabe Volume 5. This collection includes "Der Ursprung des Kunstwerkes" (1935–1936) Off the Beaten Track. This collection includes "The Origin of the Work of Art"
- 1955–56 Der Satz vom Grund, Gesamtausgabe Volume 10 The Principle of Reason, trans. Reginald

Lilly (Bloomington, Indiana University Press, 1991)

- 1955–57 Identität und Differenz, Gesamtausgabe Volume 11 Identity and Difference, trans. by Joan Stambaugh (New York: Harper & Row, 1969)
- 1959a Gelassenheit, in Gesamtausgabe Volume 16 Discourse On Thinking
- 1959b Unterwegs zur Sprache, Gesamtausgabe Volume 12 On the Way To Language, published without the essay "Die Sprache" ("Language") by arrangement with Heidegger
- 1961 Nietzsche, Erster Band, Verlag Gunther Neske, Pfullingen,
- 1961a Nietzsche. Volume I: The Will to Power as Art. (1979) by Harper & Row, Publishers, Inc.

- 1961b Nietzsche, Volume II: The Eternal Recurrence of the Same. (1984) by Harper & Row, Publishers, Inc.
- 1961c Nietzsche, Volumes Three and Four: III: The will to power as knowledge and as metaphysics. IV: Nihilism.
- 1969 Zur sache des Denkens, published in English as On Time and Being. (1972) by Harper & Row, Publishers, Inc.
- 1976 Martin Heidegger, "Nur noch ein Gott kann uns retten," Der Spiegel 30 (Mai, 1976): 193-219. Trans. by W. Richardson as "Only a God Can Save Us" in Heidegger: The Man and the Thinker (1981), ed. T. Sheehan, pp. 45-67.
- 2014a, Überlegungen II-VI (Schwarze Hefte 1931–1938), ed. Peter Trawny, 2014, VI.

- 2022, Überlegungen VII-XI (Schwarze Hefte 1938-39), ed. Peter Trawny, 2014, 2nd edition 2022, VI.
- 2014b, Überlegungen XII-XV (Schwarze Hefte 1939–1941), ed. Peter Trawny, 2014, VI.

Martin Heidegger: Basic Writings. (2008)
Harper Perennial, New York.

Adams, S. (2011) *Castoriadis' Ontology: Being and Creation.* Fulham University Press, New York.

Arendt, H.

- (1958) *The human condition (Vita activa).*
- (1973) *The Origins of Totalitarianism.* Harcourt, New York.
- (1999) *Le Concept d' amour chez Augustin.* Rivages, Paris.
- (1971) "Martin Heidegger at Eighty". *New York Review of Books*, October 21st 1971.

Biemel, Walter (1976). *Martin Heidegger, an Illustrated Study.* Routledge and Kegan Paul.

Carrington, Damian (29 August 2016).
«The Anthropocene epoch: Scientists declare
dawn of human-influenced age». The
Guardian,

Casey, Edward S. (1998). *The Fate of Place. A
Philosophical History*. University of California
Press, Berkeley.

Coppleston, Fr. (2013) *A History of Philosophy
vol. 7*, Bloomsbury, London.

Diamond, J. (2012) *The World Until Yesterday*,
Penguin Books, New York.

Ettinger, E. (1995) *Hannah Arendt/Martin
Heidegger*, Yale University Press

Farin, I. & Malpas, J., ed. (2016) *Reading
Heidegger's Black Notebooks*, MIT Press.

Feenberg, A. (2002) *Transforming Technology:
A Critical Theory Revisited*. Oxford Press,
Oxford.

Friesen, N. (2014) «Waldenfels' Responsive
Phenomenology of the Alien: An

Introduction», *Phenomenology & Practice*, vol. 7.2, 68-77.

Gruber, T. (1993) «A translation approach to portable ontologies», *Knowledge Acquisition*, 5(2), 199-220.

Hegel, Georg Wilhelm Friedrich.

- (2006) *Lectures on the History of Philosophy, 1825-6: Volume II, Greek Philosophy*. Translated by R.F. Brown and J.M. Stewart with the assistance of H.S. Harris, edited by Robert F. Brown. Oxford University Press. New York.
- (1977) *The Phenomenology of Spirit*. Translated by A.V. Miller, with a foreword and an analysis by J.N. Findlay. Oxford University Press. New York.

Husserl, E. (1940). "Grundlegende Untersuchungen zum phänomenologischen Ursprung der Räumlichkeit der Natur [Foundational investigations of the phenomenological origin of the spatiality of nature]" In M. Farber (Ed.), *Philosophical essays in memory of Edmund Husserl* (pp.

307-325). Harvard University Press,
Cambridge, MA.

Kant, I.

- (2003). *Critique of Pure Reason*. Translated by Marcus Weigelt, Penguin Classics.
- (2004) *Metaphysical Foundations of Natural Science*. Cambridge University Press.
- (1987). *Critique of judgment*. Hackett Pub. Co., Indianapolis.

Kristeva, J. (2003) *Hannah Arendt*. Columbia University Press.

Lukács, G.

- (1971) *The Theory of The Novel*. The Merlin Press.
- (1963a) *The Historical Novel*. Beacon Press.
- (1963b) *The Meaning of Contemporary Realism*. The Merlin Press
- (1967) *History and Class Consciousness*. The Merlin Press.
- (1951) "Heidegger Redivivus", in *Existentialismus oder Marxismus*, pp.

161-183, Aufbau-Verlag, Berlin (in German)

- An unpublished letter of 1964, found at <https://gyorgylukacs.wordpress.com/2014/07/21/an-unpublished-letter-by-georg-lukacs/>

Maggini, Golfo. (2017). «Digital Virtual Places: Utopias, Atopias, Heterotopias» στο: *Place, Space and Hermeneutics*. Dordrecht/New York: Springer, 465-478.

Merleau-Ponty, M.

- (2005) *The Phenomenology of Perception*. Routledge, New York.
- (1993) *The Merleau-Ponty Aesthetics Reader, Philosophy and Painting*. Trans. Michael B. Smith, Northwestern University Studies.

Negreponete, N. (1995) *Being Digital*. Knopf, New York.

Pöggeler O. (1998). *Drumul gândirii lui Heidegger*. Humanitas, Bucharest.

Jastrow, Robert & Newell, Homer E., "Why land on the moon?", *The Atlantic*, August 1963, 41-45 – retrieved 15/7/2019:
<https://www.theatlantic.com/past/docs/issues/63aug/jastrow.htm>

Ross, D. (1964) *Aristotle*. Barnes & Noble Inc., New York.

Schismenos, A. (2020) *Elsewhere and formerly. Time and Absence*. Aftoleksi ed.
<https://philpapers.org/rec/SCH-61>

Steiner, G.

- (1979) *Martin Heidegger*. University of Chicago Press.
- (1984) *A reader*. Oxford University Press.

Tömmel, T. (2013) *Wille und Passion: Der Liebesbegriff bei Heidegger und Arendt*. Suhrkamp Verlag, Berlin.

Trawny, P. (2014) *Heidegger and the myth of the Jewish world conspiracy*, Vittorio Klostermann, Frankfurt.

Turetzky, P. (1998) *Time*, Routledge, New York.

Waldenfels, B.

- (2009). *Ortsverschiebungen, Zeitverschiebungen: Modi leibhafter Erfahrung*. Suhrkamp, Frankfurt.
- (2011). *Phenomenology of the alien: Basic concepts*. Illinois: Northwestern University Press.

Wolin, R.

- (1988). *The Heidegger Controversy*, MIT Press.
- (2001). *Heidegger's Children: Hannah Arendt, Karl Löwith, Hans Jonas, and Herbert Marcuse*. Princeton University Press.

<iframe type="text/html" sandbox="allow-scripts allow-same-origin allow-popups" width="336" height="550" frameborder="0" allowfullscreen style="max-width:100%" src="https://read.amazon.com/kp/card?asin=B0C5YW5N6C&preview=inline&linkCode=kpe&ref_cm_sw_r_kb_dp_SRM8P8ARJRD08CAKWW EP" ></iframe>

