

MAN: A BEING WITH OTHERS

(An appraisal of Martin Heidegger's Philosophy of intersubjectivity)

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ABSTRACT

This study is borne out of motivation to attempt an alternative interpretation of the term "Dasein" as developed through the analysis of Heidegger's Magnum Opus, Being and Time and, in particular, the possibility that Dasein is meant to contain an inherent form of intersubjectivity to which we must "return" in order to achieve authenticity. Hence, it proposes a new contextual interpretation of his anthropology by examining his 'Dasein's existential structures and not his abstract concept. In such consciousness, this work aims to underline Heidegger's passage from Cartesian subjectivity to authentic human existence that is cognizant of the way our identities are always formed within a pre-existing community. Martin Heidegger maintains that we should start from "man" since man is the only being that asks the question of being. Man is the only being in the world that has relations to himself as well as to other beings. The existence of others is not merely accidental nor a problem for thought but it is a necessity of thought. Man is essentially a being-with-others. He is by his very nature a social being who can neither live nor be conceived in isolation. Thus, he is explicitly being-in-common, since human existence is a shared existence; a social interdependence of our everyday experience which is primordial and constitutive. Therefore, our attempt here is to reinterpret or shed new light on Heidegger's Dasein as Community. Efforts in terms of interpretations of Heidegger have been made in the past to unveil this, but the desired result is yet to be achieved in terms of studies and adequate awareness.

Key words: Heidegger, Being, Man, Intersubjectivity, Others

1. INTRODUCTION

Today, the question about human reality or existence is quite complex and mysterious, hence "it poses various kinds of questions to every cultural civilization, and in every epoch of the human history".¹ The orientations of being that people hold arise from ontological wonder. By ontological wonder, we mean an extraordinary kind of perplexity. This kind of perplexity about the universe, cosmic forces and all things give rise to fundamental questions.² The human being as most scholars recognized, is the most open-ended of all beings, such that humans are unpredictable variable. It is doubtful, that the problem that relates to man can be stable and consistent. Apparently, the human reality is dynamic and mutable, often times, it serves as an enigma that defies every essentialist dogma and postulation, and it is a reality that requires constant study, evaluation and interpretation. Yet, the determination of the human

essence still remains a question yet to answer adequately right from ancient period of philosophy to this contemporary time. Thus the questions regarding the nature of man's being are not scientific questions and cannot be answered by science, it belongs to philosophy alone.³

Martin Heidegger in his most famous book entitled *Being and time* tends to discard much of the traditional philosophical terminology substituting it with an elaborate vocabulary of his own, he occasionally coins new expressions from older roots and takes full advantage of the ease with which the German language lends itself to the formation of new compound.⁴ Everything we encounter is a manifestation of being, then, where do we start to study being?⁵ Do we in our time have an answer to the question of what we really mean by the word being?⁶ But are we nowadays perplexed at our inability to understand the expression Being?⁷ The inquiry into being is rooted in ancient ontology, and it is not possible to interpret this ontology until the question of being has been clarified.

However, Martin Heidegger proposes that to answer the question of being, we should pick out a particular disclosure of being that will best illuminate it. Thus, he says, we begin ontology with the study of existence. To disassociate his philosophy from the previous treatments on being, Heidegger uses the term “Dasein” as a technical term to stand for being (man's being). This German word *Dasein* literally means “being there.” We are characterized as “being there” in the sense that we are always related to the world in a certain way.⁸ Heidegger began his analysis of *Dasein* at the most generic level of human existence, the realm of our everyday experience which falls at the ontic level. This is the world in which all live prior to any philosophical speculation. Hence, at this level we understand being by unpacking or unravelling its understanding through interpretation, that is, hermeneutic phenomenology as Heidegger noted.

Although, Heidegger is not in concordance with his master Edmund Husserl in his attempt to bracket the world and peel back the layers of experience until we are left with intuition or pure consciousness, rather, Heidegger claims that being cannot be bracketed or doubted, but, it can only be forgotten, for it is the fundamental phenomenon in which all other things including our own existence are grounded and from which they derived their meaning.⁹ Thus being lies in the fact that something is, being as it is, in reality, in presence-at-hand, in subsistence, in validity.¹⁰ In this thought, “Heidegger transformed the concept of being from a highly abstract and remote concept into a subject of intense concern to every human being.”¹¹

2. EXPLICATION OF KEY WORDS

2.1. MARTIN HEIDEGGER

Martin Heidegger is widely acknowledged to be one of the important philosophers of the twentieth century. Heidegger was born on September 26, 1889 in Messkirch in South-West Germany to a Catholic family. His father worked as sexton in the local church. In his early youth, Heidegger was being prepared for the priesthood, after completing his high school at

Konstanz in 1909 with the aid of the church through scholarship, he became a Jesuit novice but, due to health problems and perhaps lack of a strong spiritual vocation, he was discharged within a month. Heidegger left the seminary in 1911 and broke off his training for priesthood.

Martin Heidegger's interest in Philosophy arose during his high school studies, when he was seventeen years of age, this was as a result of his encounter with Franz Brentano's book entitled *On the Manifold meaning of Being* according to Aristotle. However, it was this work that inspired his life-long quest for the meaning of being. And immediately he left the seminary, he took up studies in philosophy, natural science and mathematics and was really influenced by Edmund Husserl. His thinking contributed to diverse fields as phenomenology, existentialism, hermeneutics and political theory.

Nevertheless, Heidegger's main interest was ontology or the study of being, he attempted to access being (sein) by means of phenomenological analysis of human existence (Dasein). During the last three decades of his life, that is, from the mid 1940s to mid 1970s Heidegger wrote and also published much in his insightful essays and lectures such as: "what are poets for" (1946) "The way to Language" (1959) "Being and Time" (1962) "The End of Philosophy and the Task of Thinking" (1964). Thus, *Being and Time* remains his most influential work.

Hence, Martin Heidegger died on May 26, 1976, and was buried in the churchyard in Messkirch. His key word in conveying his thought in his philosophy is 'Dasein', which means 'being'.

2.2. BEING

The question what is being? has been the most fundamental question of philosophy, and the central question of metaphysics. This problem has been in philosophy right from its beginning in the pre-Socratic period to our own day, it was first articulated by Parmenides, and¹² in his attempt to render answer to this very question of being, he maintains that "whatever is, is being" in other words, whatever exists is according to Parmenides, being. Linguistically, the word 'being' is considered to signify something which by existing is doing the function of the verb "to be"¹³ and in this context, it is something which has merely the capacity to exist. Thus being as noun signifies essence and being as participle connotes the act of existing. These are the two basic insights into the term being.

Etymologically, the verb "to be" originated from the Greek word εἶναι 'einai', the French 'etre', the German 'sein' and the Latin 'esse'. These denote the process of coming to existence, the act by being becomes a being, the coming to existence of a thing.¹⁴ In all languages it is the most general statement of reality of any being: that it is. Not that is this or any type of being, but simply that it is. It has come to be. It has existence. It is there.¹⁵ Looking into some other scholars view on being, Aristotle describes being as the foundation and unity of all things. Duns Scotus maintains that whatever exists is being. In line with Duns Scotus, William of Ockham defined being as 'that which is' In the Hegelian dialectics, being is the thesis while non-being is the anti-thesis. Jean Paul Sartre goes on to affirm that being is by its very nature

contingent. Gabriel Marcel, the catholic existentialist, takes a mystical approach to the issue, he sees being essentially as a mystery.¹⁶

Martin Heidegger was particularly interested in this problem, and it constitutes the central theme of his philosophy. He asked; do we in our own time have an answer to the question of what we really mean by the word being? His major work *Being and Time* is devoted entirely to an investigation into the nature of being. He made three presuppositions; firstly he maintains that being is the 'most universal' concept; secondly, that the concept of being is indefinable and thirdly that being is of all concepts the one that is self-evident.¹⁷

2.3. MAN

The question what is man? has always been a relevant question till date and numerous responses have been given. When we wish to give a comprehensive name to man's being, a name expressing his entire reality in a precise and unequivocal way, we say that he is a person. This is a name we never use for plants or animals but only for man.¹⁸

Etymologically the word man originated from the Greek word άνθρωπος (anthropos) which literally means “human being” something that is living.¹⁹ Heidegger etymologically defined man as ζῶον λόγον ἔχον this is interpreted to mean an 'animal rationale' something living with reason.²⁰ In this our epoch man is presented to us under very fascinating, effective categories, yet, we cannot say that the reality of the human being has become in anyway clearer. Friedrich Nietzsche considers the human person as a 'will to power' while Aristotle describes him as a 'rational being' and a 'political animal'. Heidegger, in turn represents him as a 'symbolic being' just as Cassier calls him an 'alienated essence'.²¹

3. MAN: A BEING WITH OTHERS

In his bid to raise the question of the meaning of being in its unity and totality, Heidegger began his philosophy of intersubjectivity from the natural point of view, arguing that since we are not outside being, we cannot resist to stand in relation to being. His central or key word by which he used in conveying his thought is his *Dasein*. The *Dasein* is the human being; you and me; we, all of us. *Dasein* reveals and manifest itself as being different from other beings. Ordinarily, *Dasein* means being, existing concrete reality, things that are, the human being, the rational, the communicational, the investigational creature, an anthropological subject who is part of the subject of ontology, the being-there.²² Heidegger began by saying that being is always the being of an entity, the totality of entities. Thus in accordance with its various domains, it becomes a field for laying bare and delimiting certain definite of subject matter, such as history, nature, space, life, etc.²³ He went further to claim that the understanding of *Dasein* is embodied in its everyday practice. This phenomenology of everydayness captured the totality of human existence, including their moods, human capacity for authentic individuality also involvement with the world and others; this Heidegger called ontological hermeneutics.²⁴

Hence, to be human being is to be a temporal event of self-manifestation that lets others sorts of entities. Audi interpreting Heidegger points out that *Dasein* (human being) is not an object with properties rather, it is the happening of a life course stretched out between birth and death also been understood as the historicity of a temporal movement or becoming. Furthermore, *Dasein* (human being) have three existential that is, specific way of living. First *Dasein* finds itself been thrown into the world not of its choosing, already having the task of living out its life in a concrete context. Secondly, as projection, *Dasein* is always taking stand on its life by acting in the world, the human being is future directed. Thus, *Dasein* is the unitary phenomenon of being in the world.²⁵

3.1 DASEIN'S NATURE OF EXISTENCE

When we talk about Dasein's nature what comes to our mind is the essential qualities shared by all human. Thus the question concerning the nature of Dasein, his place in the world and the sense of his existence arises with a new seriousness and urgency says Mondin.²⁶ In his work entitled *six existentialist thinkers*, H. J. Blackham while reviewing Heidegger, asserts that the nature of *Dasein* is 'being in common or human existence as shared existence'. Thus, *Dasein* by its nature is “*lumen naturale*” for its existence is to stand out from the world and to become something in the world and by so doing, it throws light on what is there, and indeed makes it that there is a world.²⁷

In the same vein, Oguji in his work entitled; *Phenomenology, Existentialism and some contemporary philosophers*, laid more emphasis using the experiences of the World Wars and their aftermath. Thus the outcome of such wars made the crisis of Dasein's existence a recurrent theme in some disciplines especially in philosophy, alongside with some existential questions such as; how should one live one's life? Who should be the measure of values or standards for an existing individual; the individual or the society he finds himself? These questions became also a focus in philosophy and seem to be problematic in the area of subjective existence.²⁸

However, for Heidegger, existence is ex-cistere that is, to stand out, Dasein exists as a being that takes over its being in control, in awareness of who he is. It is on this base that almost all the existential thinkers led by Jean Paul Sartre affirm that Existence precedes essence. That is, existence is prior to essence.²⁹

Nevertheless, Heidegger rightly pointed out that *Dasein* by its nature brings 'its- there' along with it, if its lacks 'its-there', it is not factually the entity which is essentially *Dasein*. 'Its- there' is its everyday manner³⁰ and existing is always fatal.

3.2. FUNDAMENTAL MEANING OF EXISTENCE

When we talk about existence, literally, it means that which is a reality, it means that which is true. It denotes a passage from possibility in other words, from potentiality to actuality or from not being to being. It means a being which we can see or touch, or known to be here or there.³¹ Ontologically speaking, *Dasein* differentiates itself from everything that is present- at-hand or real, its subsistence is not base on the substantiality of a substance but on the self- subsistence as the existing self, whose being has being conceived as care.³²

Hence, human existence is best understood existentially as projection such that, to exist is to project oneself towards something, and it is only human that has the capacity to project himself either to others or to the future and this makes *Dasein* unique.³³ However, while Husserl with his transcendental phenomenology focused on pure consciousness, Heidegger was primarily concerned with the consciousness of being; for him, it is not the Kantian consciousness that makes the world to be what it is, rather, it is existence and existential caring for things and human beings. Thus we first exist and then we contemplate. Thus, Heidegger replaced Husserl's transcendental phenomenology with his existential phenomenology.³⁴ Furthermore, Iroegbu, interpreting Heidegger, asserts that Martin Heidegger's analysis of being from the rational existential point of view sees existence as basically a distancing. To exist, for the German ontologist philosopher, is to stand out of hiddenness to *ek-sist*. When being is unveiled from its hiddenness, there is a manifestation, a revelation, an unveiling. This un-veiledness from not being to being is existence. This means that being comes out of something which Heidegger calls *das Nichts* (nothingness).³⁵ He went ahead to point out the problems created by this assertion, sustaining that Heidegger seems to be making nothingness into a somethingness with ontological status, whereas it obvious that nothing can never ontologically be something. In addition, he criticized his failure to identify or even acknowledge the real source of the unveiling from nothingness to somethingness was.

However, for Heidegger, being is viewed individualistically from its source. *Dasein*, Heidegger's broad designation of human existence is where the world takes place. *Dasein* possesses a threefold structure which makes possible the projection of the world. First, *Dasein* has the structure of understanding; this points to *Dasein*'s projecting the context of its purpose and interrelation thus individuals drive their meanings by projecting their future. The second structure is *Dasein*'s mood; which Heidegger notes that our mood has a bearing upon how we will encounter our environment, such mood like despairing and joyful mood are not just mere attitudes but, they help in describing our manner of existence and the way the world exist for us. The third structure of *Dasein* is discourse; as rightly pointed out has to do with the formulation in speech. However, these three structures in their interrelationship represent the essential structure of *Dasein*'s existence. Going further he made emphasis basically on the element of time in human existence; thus *Dasein* is situated here and now, in present facing future possibilities and its existence is therefore temporal.³⁶

3.3. THE MODE OF EXISTENCE OF HUMAN BEING

The 'otherness' experience in the world frequently provides nourishment for ones reflection. When we talk about the mode of the being of man (*Dasein*), what intend to profile some significant characteristics of being which will in turn provide us with a steady light for our investigation to unravel this very question of being. They are as follow:

3.3.1. Being- in –the-world (sein in- der welt)

When we talk about being in the world, it points to man's understanding of himself, to give meaning to his existence and also give meaning to all other things in reality. However, all

consciousness is a consciousness of something, and there is no such thing as worldless subject exemplified by Descartes in his *res cogitans*. Thus Heidegger asked is there world in any meaningful and phenomenological sense without human being?³⁷ To answer this very question, Heidegger posited that the root nature of human being is awareness, an awareness that is concerned about its own being-in- the- world, then on this basis of this concern about its own being-in-the world, human is then able to take care of other beings. Thus the compound expression “being-in- the- world” indicates, in the very way Heidegger coined it, that it stands for a unified phenomenon. Hence, the phenomenal fact indicated by this expression is significant. The first is; being-in: (In sein), the word “in” primordially means a spatial relation.³⁸ According to Heidegger, “in” stems from the *innan-* meaning to live, from *habitare-* to dwell; *a* means 'I am used to', 'familiar with', 'I take care of something.' Being –in is thus the formal existential expression of the being of *Dasein* which has the essential constitution of being in the world.³⁹ However, in the case of being- in, it equally means our overall involvement with other beings in the world, through participation.

3.3.2 Being- ready –to- hand (zuhandenheit)

The second mode of existence is the concern to object, which sometimes called being- ready-to hand. Objects as tools are constituted by their relations to what it is in existence basically to *Dasein*. *Dasein*'s possibility and also its constituted relation with objects as tools in a serviceable system give intelligibility to the world as the realization of project.⁴⁰

However, to have a good understanding of a being that is ready to hand, we look into those entities encountered in our environment, because those entities are close to us and can exist phenomenological if taken into clue in our everyday being in the world. For Heidegger, a being that is ready to hand is a being that is close by, what makes it ready to hand is our everyday dealings and thus the character of closeness. In the other way round, just like presence at hand, as a possible kind of being for something ready to hand is bound up in readiness to hand and serviceability too. The character of such being that belongs to the ready to hand is just an involvement, that is the relationship of the 'with.'⁴¹

3.3.3 Being- one-self

To face the other person as person is to see oneself as a person. Being – one-self in other way round could also be understood as being-for-itself. When a being is understood as a being-for -itself (being one's self) it entails that such being is free, conscious, autonomous and responsible for its own actions. For itself, it is the being of subject, not of object, things or ideas. It characterizes man as acting and conscious, as distinct from the beings of unconscious objects. Thus, for-itself is characteristically active, self- regarding and self-affirming of its being. It is aware of its selfness.⁴²

Nevertheless, For Heidegger, the mode of *Dasein* as being-one-self pointed towards the question of “who” and “they”, thus this existential question of the 'who' and 'they' of *Dasein* characterized *Dasein* first as an entity which is in each case I, myself; its being is in each case

mine. Also, the “who” it answers itself in terms of the I, itself, the subject, the self. The who is what maintains itself as something identical throughout changes in its experience and ways of behaviour, and which relates itself to this changing multiplicity, in so doing it is quite understood as something present at hand both in and for a close realm it is the *subjectum*.

3.4. BASIC PHENOMENAL STRUCTURE OF BEING

The basic structure of *Dasein* defines it constitutively as follows:

3.4.1 Care (Sorge)

According to Heidegger, being- in- the world is essentially care.⁴³ The, relationship of *Dasein* as being- with- others expresses itself in what Martin Heidegger called *sorge* (care or solicitude). In the quality of care, *Dasein* has an understanding of being which is based on being with. In Heidegger's thought cited by Panteleon in his *Metaphysics: the kpim of philosophy*, care is a definitional; this means that it is a constitutive characteristic of *Dasein*; *Dasein's* being is care.⁴⁴

However, *Dasein's* being as care could also be understood as understanding of others. In caring, *Dasein* knows itself more; humans achieve acquaintance and empathy with others, both in self- disclosure also in the disclosure of others. Thus Heidegger asserts that in solicitude, the other is proximately disclosed.⁴⁵ Furthermore, *Dasein's* being as care manifests its self in the following ways; first as being ahead of itself, this point to the projection of *Dasein* towards others. Second, as being already in a world and lastly as being-alongside that is, with entities encountered in the world. This care structure is the condition for the possibility of *Dasein's* existential ability for being. Care unifies the *Daseins's* characteristics in the Ego (the I or self). Care stands exclusively for an isolated attitude of the “I” towards itself, thus it cannot stand for a special attitude towards self, for the self has already been characterized ontologically by being- ahead- of- itself. Also wishing and willing are rooted with ontological necessity in *Dasein* as care.⁴⁶

3.4.2 Facticity (thrownness)

The facticity of man consists in the fact of his being thrown into existence. Thus he is not responsible for his being, he did not choose to come into the world, but, simply finds himself been thrown into existence in circumstances that are not his own making.⁴⁷ Following Heidegger's thought, Iroegbu affirms that facticity is the basic state of *Dasein* such that *Dasein* finds himself inside the cosmos beyond his willing.⁴⁸

However, for Lawhead, Heidegger's thought, over facticity centered in what characterized existence, this he called facticity, this is so because, as an existing being, we situate ourselves to some certain givens but, such givens are thrust on being and this is done through the features of one personal history of which he didn't choose. For example gender, race, place of birth etc, hence this is significant in Heidegger's thought that our facticity makes us what we are. Thus we exist out of no reason or purpose, but the fact remains we exist as humans or persons in any situation basically and being thrown into the world.⁴⁹ Furthermore, being in the world of

Heidegger is a being that is with and a being that is oneself. The primary sense of others is other *Dasein*. Others in this context are other human beings. Beings whose *Dasein* come into dialogue with and into personal relational contact.

3.4.3 Falling or fallenness (*verfallenheit*)

Heidegger's fallenness of being points towards authentic relationship with other people, he noted that often times, we identify ourselves with the anonymous or impersonal entity of which he called the "they" or the "one"⁵⁰ and in this sense, *Dasein* is absorbed in the "they" and is mastered by it.⁵¹ Everyone is the other and no one is himself, in such case, the "they manifests an essential tendency of being- one which belongs to everydayness."⁵²

Nevertheless, an existential mode of being- in –the world is documented in the phenomenon of falling, also idle talk discloses to *Dasein* a being towards its world, towards others and towards itself and such being is understood in a mode of groundless floating. In falling, nothing other than our potentiality for being-in the world is the issue; even in the mode of inauthenticity, *Dasein* can fall because being in the world is understandably a state of mind. For Omeregbe, this aspect of man's being is his tendency to let himself go, the tendency to become an object in the world, thereby depersonalizing himself. Also it is the tendency to be engulfed in the daily routine of the mechanical or conventional life.⁵³

4. EVALUATION

In this study, in clarifying the conditions that make it possible for the being of man to be understood, Heidegger's *magnum opus being and time* (*sein und zeit*) carried out critical analysis on *Dasein* (the being of man). It is significant that his major aim is to give adequate answer to the question of being and what characterizes the being of things which the traditional ontology left unanswered. Thus Heidegger aims at unraveling being in its totality and brings to our consciousness that which has been forgotten. Hence man becomes his point of departure.

However, unlike Husserl, Heidegger in attempt to understand and achieve his motives towards being, engaged in ontology, disregarding the traditional metaphysics because it overlooked the question of being. He notes that in philosophical tradition since among every being, man is the only being that has the capacity to question about his beingness, to understand being, we begin from the being of man, pointing towards his existence, that is human existence in general. Hence for Heidegger, it is the structure of human existence that makes it possible to understand being.⁵⁴

Since the being of man cannot be understood outside the world, because human existence or the *Dasein* points to "being-there" therefore, man is a being-there in the world. Thus it is from this point of view of being-in-the-world that led to Heidegger's philosophy of intersubjectivity. Thus Heidegger affirmed that "the phenomenology of everydayness of man suppose to capture the totality of human existence, including our moods, our capacity for authentic individuality and our total involvement with the world and the others."⁵⁵

Heidegger's philosophy of intersubjectivity hinges on the understanding of the other, in

relation to his engagement with the surrounding world, thus he stated explicitly that the world in which man lives is a public world not private such that man communes with others.⁵⁶ Going further to Heidegger's view in this regard, it is quite understandable that *Dasein*- man is being-with (*mitsein*) others whether the other is before him, that is, present at hand or not, thus he is not alone in the world, as long as he is sharing existence with others.

Nevertheless, it is pertinent to note the lesson which Heidegger's intersubjectivity impacted on us. This is significant through human existence, and hence through our everydayness we cannot deny the fact that our consciousness of the other is characterized by responsibility, that is; *sorge*- care as Heidegger calls it. Man cannot be subject and also object to himself. Encountering of the other objectifies the human person.

However, in Heidegger's intersubjectivity, as observed, he focused more on *Dasein*- man relation to other beings, in other words it was on the horizontal level, between human, objects, animals and plants but it was obvious he placed man higher than other beings, focusing more on the relation between man and his fellow man, hence, he asserts that man is the shepherd of being such that everything depends on man. It is the explanation of the being of man that expresses beings, whereas in the traditional metaphysics all emphasis about the being of man is vertical pointing towards his relationship with the perfect being God. Though Heidegger didn't deny the existence of God, he said God is but man exists. Thus, the issue he intend to address points to *Dasein*-man's being and that's where he laid his emphasis, not on the existence or problem of God, rather, on the facticity of *Dasein* being immersed into the world of reality.

5. CONCLUSION

In this research work, an attempt was made to discuss in an expository manner Heidegger's philosophy of intersubjectivity; the correlation of beings. It is obvious that Heidegger was philosophizing ontologically, thus his point of departure towards being lies in his fundamental ontology. In his investigation about the *Dasein*-man's being, he began from his existence; in this regard he approached the being of man from his everyday experience.

Although Heidegger never completed the second volume of *sein und Zeit* (being and time) but it is quite significant that in the volume one of his *sein und Zeit*, he succeeded in making good analysis of *Dasein*-man's being, from the point of view of his humanness rooted in existence. He tries to draw our attention to features of our experience, reveling what we have missed, covered up and even ignored, and this made his existential phenomenology different from that of Husserl.

All through his arguments from his radical conception of phenomenology to his intersubjectivity, he focused his attention on *Dasein*- man's being, he stood firm to his claim that being cannot be doubted but can only be forgotten that his manifestation is what we experience in the world through interaction and relation. Thus with the involvement of other beings in the world there is the possibility of authenticity of *Dasein*, despite his temporality.

With the involvement of others in the world, Heidegger disregards the Descartes *ergo sum*,

hence it needs to be modify, it should begin with “co-esse rather than esse”, thus for him, “we are” not “I am” because no being is complete in itself, every being sharing in existence needs the other to achieve his desires or reach to his fulfillment. From the ethical point of view Wojtyla affirmed that in interaction with another person man establishes a life-world both communal and social within which the possibilities of human existence can be realized, in such situation, the individual good needs to be sacrificed in order to achieve the fulfillment of the common good.⁵⁷

However, all Heidegger's attempt to understand being revolved in examining Dasein existence and thus from his existence towards his death since Dasein possess temporal foundation. Hence Heidegger later approach to Dasein is the basis of ontological hermeneutics. Nevertheless, Heidegger may have failed in proffering adequate answer to the question of being, but, for him, in philosophy, a good question is better than bad answer. Hence in this regard, inter-subjectivity is best understood in terms of relation in *Dasein's* everydayness.

5. ENDNOTES

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