

Heidegger

“Dasein is unveiled in its being delivered over to the there. [...] We shall call this character of being of Dasein [...] the *thrownness* [*Geworfenheit*] of this being into its there; it is thrown in such a way that it is the there as being-in-the-world. The expression thrownness is meant to suggest *the facticity of its being delivered over* [*Überantwortung*]. [...] Beings of the character of Dasein are there in such a way that they find themselves in their thrownness, whether explicitly or not”.

M. Heidegger, *Being and Time*, rev. transl. (J. Stambaugh transl., SUNY 2010 [1927]), § 29, pp. 131-32 [hereinafter: Heidegger, *BT*].

“As thrown, [Dasein] is dependent upon a ‘world’, and exists factually with others. Initially and for the most part, the self is lost in the they. It understands itself in terms of the possibilities of existence that ‘circulate’ in the present day ‘average’ public interpretedness of Dasein. [...] [T]hrownness involves *handing oneself over* [...]”.

Heidegger, *BT*, § 74, p. 365.

“[E]veryday, circumspect interpretation [...] is always based on a *fore-having* [*Vorhabe*]. [...] When something [...] becomes unveiled [Enthüllung] by an act of appropriation that is always done under the guidance of a perspective which fixes that with regard to which what has been understood is to be interpreted. In each instance [jeweils], the interpretation is grounded in a *foresight* [*Vorsicht*] that ‘approaches’ [‘anschneidet’] what has been taken in fore-having with a definite interpretation in view. What is held in the fore-having and understood in a ‘fore-seeing’ view becomes comprehensible through the interpretation. [...] The interpretation has always already decided, finally or provisionally, upon a definite conceptuality; it is grounded in a *fore-conception* [*Vorgriff*]. The interpretation of something as something is essentially grounded in fore-having, fore-sight, and fore-conception. Interpretation is never a presuppositionless grasping of something previously given”.

Heidegger, *BT*, § 32, pp. 145-46.

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