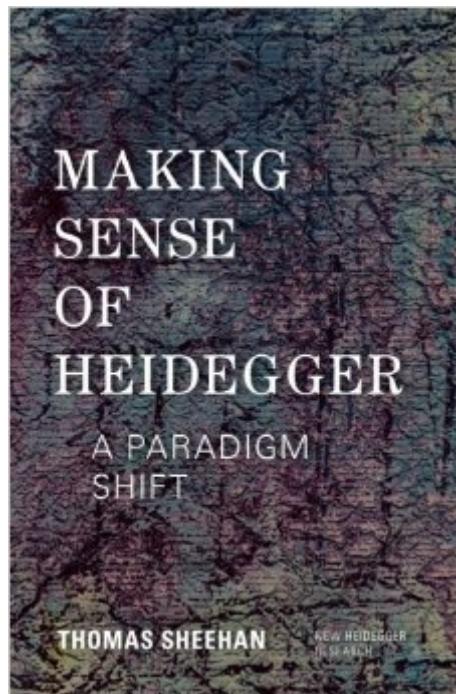


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# Making Sense Of Heidegger: A Paradigm Shift (New Heidegger Research)



## Synopsis

Making Sense of Heidegger presents a radically new reading of Heidegger's notoriously difficult oeuvre. Clearly written and rigorously grounded in the whole of Heidegger's works, Thomas Sheehan's latest book argues for the unity of Heidegger's thought on the basis of three theses: that his work was phenomenological from beginning to the end; that 'being' refers to the meaningful presence of things in the world of human concerns; and that what makes such intelligibility possible is the existential structure of human being as the thrown open or appropriated 'clearing'. Sheehan offers a compelling alternative to the classical paradigm that has dominated Heidegger research in the last half-century, as well as a valuable retranslation of the key terms in Heidegger's lexicon. This important book opens a new path in phenomenology that will stimulate dialogue within Heidegger Studies, with philosophers outside the phenomenological tradition, and with scholars in theology, literary criticism and existential psychiatry.

## Book Information

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## Customer Reviews

In *Making Sense of Heidegger*, Thomas Sheehan proposes a paradigm shift in Heideggerian scholarship, which he thinks is at a standstill. It is so because it has become "Seinology" due to Heidegger's sloppiness in the use of the word "Sein." To prove this he provides three pages of Sein-related terms--no context or explanation. He suggests the current paradigm is based on

Richardson and Pöggeler's works. His new paradigm is a shift toward phenomenology. While a phenomenological reading of Heidegger is worthy and no doubt very needed, it hardly needs explanation and Sheehan's unnecessary justification is highly debatable. It's quite daring to call a philosopher sloppy with his most important concepts. Moreover, where is this current breed of Seinologists? I would love to read their work. The de-ontologizing--which usually ends up an epistemologizing--of Heidegger has long been an aspiration of English-speaking Heidegger scholars and Sheehan does it well. The question is what is lost with such a reading/interpretation/translation? The "making" in the title was chosen on purpose. Sheehan's reading is very poietic--in Heidegger's sense; and "sense/meaning" will turn out to be the axis around which Heidegger's entire thought centers. Thus, "Making Sense of Heidegger" is a very Heideggerian title, one that on the surface uses a familiar expression and that offers access to a second deeper level of meaning. For Sheehan, "Sein" means meaning. So do a host of other words used by Heidegger. "Dasein," here unfortunately translated as "ex-sistence," an unfortunate term Heidegger himself occasionally used, means openness.

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