

## **Dasein in Martin Heidegger's "Being and Time": Existence, Authenticity, And Relationship with Being**

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**Abstract.** This abstract analyzes the concept of "Dasein" as presented in M. Heidegger's work, "Being and Time." It examines "Dasein" as the ontological structure of human existence, shedding light on its fundamental characteristics such as being-in-the-world, care, temporality, and being-towards-death. The analysis further emphasizes the significance of "Dasein's process of self-understanding and its aspiration towards an authentic life, emerging from the depersonalizing influence of "Das Man" (the "They") within the social environment. This concept serves as a crucial theoretical foundation for a deeper understanding of contemporary human existence's relationship with Being and for examining its place in society and the process of searching for meaning. This study functions as an introduction to Heidegger's phenomenological ontology, contributing to a profound analysis of the meaning of existence and the essence of human life.

**Key words:** *being, time, ontology, phenomenology, existence, authenticity, depersonalization, care, death, temporality.*

### **INTRODUCTION**

The philosophical world of Martin Heidegger is a remarkable journey that strives to unravel the mysteries of human existence. He delves into the fundamental roots of Being, seeking the unique essence of Dasein – human "being-there" in the world. According to him, human beings realize their existence by comprehending it, by fully arriving at it; otherwise, they drift in a sea of inauthenticity and indifference, cast into a boundless cosmos beyond genuine passions. In Heidegger's view, society is not merely a collection of external forms and relations, but a complex and profound arena for the human quest for selfhood. Within it, each individual strives to discover their true "Self," overcoming the pressures of solitude and disarray, to lead an authentic life. However, along this path, technology is viewed as the chaotic dancer of existence; it alienates humanity from its own nature, transforming the world into mere objects, which, without critical examination, leads to the enfeeblement of the soul. Thus, Heidegger reveals to us moments – akin to profound nights – where individuals, by gazing into their own depths, discover a path within the eternal traces of Being. He cautions us that true life and authentic existence are valuable and genuine only through such self-exploration and by remaining true to our essence. Through the intricate interplay of humanity, technology, and society within his philosophy, we begin to comprehend the true world and, through our own act of Being, can bring it back to life.

### **METHODS**

Martin Heidegger's concept of "Dasein" holds a central place in his philosophy, representing humanity's distinctive mode of being. In German, the word "Dasein" translates to "being there" or "existence," but Heidegger interprets it not merely as a biological or psychological presence, but as the process of human interaction with the world and its self-understanding of its own being. In

Heidegger's renowned work, "Being and Time" ("Sein und Zeit," 1927), "Dasein" is examined as the ontological structure of human existence. This concept encompasses several crucial aspects:

- a) Activity and Awareness: Dasein is not merely an existing entity, but a being that understands its own existence and imbues it with meaning.
- b) Being-in-the-World (Inseparability from the World): Humans are not separate from the world; on the contrary, they are an intrinsic part of it and intimately connected.
- c) Temporality: Dasein, by understanding its own time and its own death, experiences the limits and essence of Being.
- d) Self-Realization and Choice: Humans are responsible for their own existence and can make choices among various possibilities.[4]

## **RESULTS AND DISCUSSION**

In a social context, Dasein is not isolated; rather, it is shaped through its relationships with society and others, and it comprehends its self through mutual interaction with them. Thus, the concept of Dasein reflects not only human existence but also its conscious, active, and social nature, intrinsically linked to Being. This constitutes a fundamental step in his philosophy towards understanding the profound essence of human life. Dasein is indeed a central concept in Heidegger's philosophy, representing humanity's unique and distinctive mode of existence in the world. Human existence never occurs in isolation or in a vacuum; it is constantly shaped and manifests through its connections with others within a social context. Consequently, Dasein's existence is intricately linked with society, as human beings only comprehend their self through reciprocal relationships with others. However, Heidegger simultaneously introduces the concept of "Das Man"—the "public self" or "the They." This signifies a way of life where individuals lose their personal selfhood, adopting a depersonalized, average, and superficial existence that is readily accepted by society. "Das Man" represents living merely in accordance with general rules, devoid of the personal qualities characteristic of individuals. In this manner, individuals conceal their true, authentic self and become deprived of their inner driving force.

In Heidegger's philosophy, therefore, the task of Dasein is to break free from the false and superficial world of "Das Man" and strive for an authentic and profound, personal existence. Through this, an individual can discover their true self and live in harmony with all of Being. Das Man (The Public "Self"): Heidegger exposes the unfavorable aspects of the social context through the concept of "Das Man." "Das Man" is the impersonal, general, and de-individualized structure of society, in which individuals lose their personality and are condemned to live like everyone else. Submitting to fashion, public opinion, or social stereotypes are vivid examples of "Das Man." In such a situation, an individual leads an inauthentic life, that is, refrains from searching for the meaning of their own existence.[1]

Regarding the issue of social relations and authenticity, Heidegger emphasizes that, to live genuinely and sincerely, an individual must escape the influence of "Das Man" and independently comprehend their own being. This process of understanding consists of accepting the essence of one's own death, taking personal responsibility, and savoring the delight of making unique, conscious decisions. Nevertheless, this does not imply isolation – a genuine Dasein still exists within the social sphere, while refraining from blindly following the general, uncritical demands of society. In "Being and Time," Heidegger examines humanity ontologically, revealing its unique relationship with Being through the concept of Dasein. This Dasein is a collection of fundamental characteristics such as being-in-the-world, the feeling of care, temporality, and being-oriented towards death. Human beings not only exist in the external world but are also beings who strive to understand themselves and their own existence. Dasein's existence is not merely adhering to impersonal, non-specific rules in society, but rather, escaping the influence of "Das Man," that is, general, de-individualized social patterns, and seeking its own true, original path. In this way, the human being confronts Being directly, engaging with true meaning and essence.

## CONCLUSION

This concept of Heidegger's not only serves to comprehend the fundamental essence of Being, but also becomes a source of profound philosophical reflections for the present day, stemming from the process of finding one's place and searching for the meaning of life in the conditions of modern society.

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