

50th Anniversary Conference of the   
Journal of the British Society for Phenomenology

# On the History of Being – After the *Black Notebooks*

Friday, the 31st of May to Sunday, the 2nd of June, 2019

International Anthony Burgess Foundation, Manchester, UK

Following the publication of the *Contributions to Philosophy*, the *Besinnung* and the *History of Being*, the question of the significance of Heidegger’s later work has been widely discussed. However, the manifold difficulties raised by this *Turning* from the *Question of the Meaning of Being* to the *Question of the History of Being*, has led many philosophers to condemn the obscurity of these later works, particularly in contrast to the clarity of *Being and Time*. And yet, insofar as Heidegger’s later philosophy attempts to make our contemporary world question-worthy in an essential sense, it belongs with the most significant thought philosophy currently has to offer.

The aim of this conference is to explore the importance of the *Schwarze Hefte* (GA 94, 95, 96 & 97) beyond their contribution to Heidegger’s political biography. While attention has up to now focused almost exclusively on other matters, the ‘Black Notebooks’ offer new views and perspectives on Heidegger’s writings from the 1930s and 1940s, and beyond. They do so from various angles, including reflections on metaphysics, on politics as much as on the political situation of the time, on the main authors that Heidegger worked on during these years, on aesthetics, on his personal position in Germany, as well as on the works he had already published.

In other words, for anyone trying to understand, evaluate and transform Heidegger’s later thinking, to see where and how he moves beyond the parameters of the historico-transcendental tradition of the 19th century, these volumes offer immeasurable wealth and it is this wealth that this conference aims to uncover.

**Invited speakers**

* Prof. Babette Babich (Fordham University and University of Winchester)
* Prof. Robert Bernasconi (Pennsylvania State University)
* Dr. Francesca Brencio (University of Seville)



# Friday, 31st of May 2019

## 10:45 – 11:15

Coffee and Registration

## 11:15 – 12:30

**Opening Address**Patrick O’Connor, NTU

**How can the *Black Notebooks* Enlighten us about the Question for the History of Being?**

Ullrich Haase, MMU

## 12:30 – 13:30 Lunch

## 13:30 – 15:15

**On the Double Role of Going-Under in the History of Beyng: Thinking Beneath and Beyond Heidegger’s Ponderings in the Black Notebooks**

Lin Ma, Renmin University

**From Pseudos to Falsum: Heidegger on Truth.**

Gülben Salman, Ankara University

## 15:15 – 15:30 Coffee Break

## 15:30 – 17:00

**The Only Way Out is Through: The Inner Truth and Greatness of the *Black Notebooks*?**

Davor Jurić, Independent

**Gigantisms: Heidegger's *Black Notebooks* – From the Meaning of Being to the History of Being as *Heimatland* and the Writing Style of the *Denktagebuch*.**

Jack Coopey, University of Durham

## 17:00 – 17:20 Coffee Break

## 17:20 – 19:00

**Heidegger on Nietzsche’s ‘Rediscovery’ of the Greeks:   
Machenschaft and Seynsgeschichte in the Black Notebooks**

Babette Babich, Fordham University and University of Winchester

# Saturday, 1st of June 2019

## 09:30 – 10:00

Welcome Coffee

## 10:00 – 11:30

**Heidegger’s Language: Why the Turn away from Nietzsche involves a Turn towards him.**

Dominic Kelly, MMU

**What can Heidegger teach us? After the Black Notebooks**

Matthew Kruger-Ross, West Chester University of Pennsylvania

## 11:30 – 11:45

Coffee Break

## 11:45 – 12:45

**The World as Natural or Abysmal? The Threat of Naturalism and the History of Beyng**

Niall Keane, Mary Immaculate College, Limerick

## 12:45 – 14:00

Lunch Break

## 14:00 – 15:45

**The *Auseinandersetzung* with Colonialism and the Oblivion of Other Beginnings in Heidegger’s History of Being**

Prabhsharanbir Singh, University of British Columbia & University of the Fraser Valley

**Heidegger’s Marx: Finding Marx’ Place within the History of Beyng**“

Aleš Novak, Univerzita Karlova

## 15:45 – 16:00

Break

## 16:00 – 16:45

**“Sacrificing for Being”: *Opfer* and *Seinsfrage* in Heidegger’s *Black Notebooks***

Salvatore Spina, University of Messina

## 16:45 – 17:00

Break

## 17:00 – 18:30

**The Overcoming of the Beyng of Machenschaft.**

Robert Bernasconi, Pennsylvania State University

## 19:30 – End of Play

Conference Dinner

# Sunday, 2nd of June 2019

## 09:30 – 10:00

Welcome Coffee

## 10:00 – 11:30

**Heidegger’s Conception of Freedom and the Empowerment of Being**

Matthew Barnard, MMU

**“Man kann heute schon von einem Vulgärnationalismus sprechen”: Heidegger’s Rejection of Ideologism**

Manuela Massa, Universität Halle

## 11:30 – 11:45

Coffee Break

## 11:45 – 13:15

**Heidegger, Catholicism and the History of Being.**

Francesca Brencio, University of Seville

**CONFERENCE ENDS**

# Conference Meal

The conference meal will be at the end of day 2 (Saturday 1 June 2019), after 7.30pm. Venue and other arrangements will be announced during the conference.

# Abstracts

## Babette Babich

**Heidegger on Nietzsche’s ‘Rediscovery’ of the Greeks: *Machenschaft* and *Seynsgeschichte* in the Black Notebooks**: One of the outcomes of the publication of the Black Notebooks has been to invite scholars to rethink their understanding of Heidegger’s thinking, including what is named Heidegger’s ‘world-historical anti-Semitism’, his relation to war and politics, via Schmitt and Jünger, as well as Heidegger’s thinking on machination/motorisation/calculation. Other possibilities include the university (education) in addition to Heidegger’s anxieties regarding the reception of *Being and Time* in the framework of the history of Beyng/*Seyn*. Echoing Heidegger’s lecture courses, we read that Nietzsche adumbrates “the end of metaphysics” yet remains nonetheless entangled in metaphysics. Heidegger’s reflections on the beginning of Western thought with Anaximander, Heraclitus, and Parmenides are matched here with his insistence that it is a “fable that Nietzsche rediscovered ‘pre-Platonic philosophy’”, destined one day “to be revealed in all its fabulosity [*Fabelhaftigkeit*]”. For Heidegger, “Nietzsche thinks purely in the Roman way” whereby Nietzsche’s “own metaphysics could never grasp the Greek beginning of Western thinking”. Inasmuch as Nietzsche “plays out the essence of being to a combat of power positions and power relations”, as Heidegger invokes typically bellicose interpretations of will to power, this powerplay consummates the “abandonment of beings by being, the abandonment that gained sovereignty in the history of metaphysics”. Given the contrast between historiology and history in Nietzsche’s meditation on history (apt and inapt) for life, as this bears on *Machenschaft* and the whole of Nietzsche’s philosophy, Heidegger’s opposition to Nietzsche’s putative ‘re-discovery of Pre-platonic philosophy’ yields a further question: “in what single sense is Nietzsche a transition, i.e., a preparation for another beginning of the history of beyng?”

## Matthew Barnard

**Heidegger’s Conception of Freedom and the Empowerment of Being.** In Being and Time and the texts written in the years following it, Heidegger develops a conception of freedom far removed from traditional discussions of “free will and determinism”. Heidegger argues that freedom is not a property of some faculty of the human, nor indeed of the human as a whole. Rather, the human is a property of freedom. Freedom, the essence of truth, reveals being to Dasein as something it can win or lose, as its ownmost possibility. However, the concept of freedom is much less frequently discussed by Heidegger in the 1930s and beyond, as part of the turn towards the history of beyng. This has sometimes been described as a transition from a ‘freedom of Dasein’ to a ‘freedom of being’, or, according to some, a transition from an early voluntarism to a later historical determinism. Even where this transition is taken to be less abrupt, the link between the two periods, and the reason for the shift away from the language of freedom to the language of history requires interpretation and explanation. In this paper, I will argue that the critique of Being and Time found in the Überlegungen II provides new context for this transition, revealing a transformative continuity rather than an absolute break with the work of the late 1920s. In particular, the concept of ‘empowerment of being’ (Seinsmächtigung) found in the notebooks functions as a ‘missing link’ between freedom and the history of being.

## Robert Bernasconi

**The Overcoming of the Beyng of Machenschaft.** Heidegger’s account of machination (Machenschaft) in the late 1930s and early 1940s is one of his most important and lasting contributions, not least because after the war it spawned his influential account of technology. The Black Notebooks are an invaluable source for understanding the evolution of Heidegger’s account of machination and of the development of his focus from the destruction of the history of philosophy to an account of the history of Being as such. They enable us to see the concrete issues which led to this diagnosis and his response to them. It emerges that the account of technology, radical though it is, is in many ways a pale domestication of what he had earlier called Machenschaft.

## Francesca Brencio

**Heidegger, Catholicism and the History of Being.** The aim of this talk is to rebuild the problematic relationship between the *Seinsfrage* and Catholicism in Heidegger’s meditation and to shed light on his critique of Christianity (in terms of *Christentum*) as a philosophical necessity rooted in his broader critique of modernity in the context of the Black Notebooks. This contribution will be articulated in two parts: in the first, I will rebuild Heidegger’s relationship with Catholicism through three fundamental steps: a first one, characterised by Heidegger’s acceptance of the Catholic system in his early years in Freiburg; a second one, in terms of the separation from his original faith not merely as a result of personal choice, rather as a philosophical necessity; and a third one, in which Heidegger’s purpose seems to be to dismantle the primacy of the historical development of Christianity (*Christentum*) in philosophy, a primacy that “corrupted” and “altered” Greek thought. In the second part, I will focus on the Black Notebooks as an important tool for understanding Heidegger’s critique of Catholicism, a critique that is built on three levels: an historical, a speculative and political one.

At the core of this talk there is the intent to show how the *Schwarze Hefte* are important tools to understand Heidegger’s attempts to answer the question of Being in an incessant tension with the coeval seven major treatises on the *Seinsgeschichte*, in which Christianity, metaphysics and nihilism are inextricably tied together.

## Jack Coopey

**Gigantisms: Heidegger's *Black Notebooks*: From the Meaning of Being to the History of Being as Heimatland and the Writing style of the *Denktagebuch***. After the publication of *Sein und Zeit* (1926), the period of the 1930's for Heidegger occupied a radical turn (Kehre) both politically and philosophically, albeit distinct and synonymous at the same time, or perhaps inseparable altogether. However, what was particular about his initial investigations into the meaning of Being and the turn to the Seinsgeschichte of the Notebooks of the 1930's is inevitably related, firstly, to Heidegger's notion of *Heimat* or the *Heimatland*, and, secondly, to his chosen, aporetic writing style of the *Black Notebooks*. As Jesus Adrian Escudero announces in his article entitled “On Heidegger's Black Notebooks and the Question of Anti-Semitism”, Heidegger's Anti-Semitism is not based on race or biology but in relation to the ontological condition of the groundless and exiled Judaism that corrupts the mythological conception of German identity which is based on groundedness in one's homeland. The history of being, then, is an ontological history in the ways in which being has been shown to us. What then, causes the shift from the question of the meaning of being to the history of being? Perhaps there is an inherent temporal dimension in Heidegger's analysis of the shift from the meaning to the history of being in that the access to the meaning of being is presently historically in reading the origin of the question of being in Plato and Aristotle, and the latter history of being is accessed through the unconcealment of the meaning of being as such? As Heidegger argues in GA 94: "Metaphysics: the history of the essential occurrence of being; “metaphysical”: relating to the history of being. Indeed, the name and the concept are thereby overcome”. The next formulation in understanding this shift from the meaning of being to the history of being must be understood in terms of the change of style of writing that Heidegger employed in his academic *Being and Time*, to the fragmentary, open style of the *Black Notebooks*. The *Black* *Notebooks* are, according to Heidegger, ‘onto-historical’ (GA95/274) in nature, which should not be understood as dialectically related to the more unified nature of *Being and Time*, but rather having initiated the question of the meaning of being, an onto-historical investigation can then be performed in the *Notebooks* as a result in relation to the history of being as such. In conclusion, the writings in the *Black Notebooks* tie together these two notions of German identity as groundedness in one's homeland, as alike to the Greeks in their new beginnings of metaphysics, and the ontological style of writing that Heidegger adopts in the *Notebooks* which demonstrates the reasoning behind the shift from the question of the meaning of being to the history of being between the modern, exiled malaise of machinational technologies, and a return to former history of Being.

## Ullrich Haase

**How can the Black Notebooks Enlighten us about the Question for the History of Being?** This opening talk will introduce a broad array of questions arising from Heidegger’s turn towards the question for the history of being. While also introducing some of the strands of questioning that will arise in the other contributions to the conference, it will take its lead from the claim in the *Call for Papers*, namely that the works bound together by the title of the question for the history of being belong to the most promising that philosophy has to offer itself and that the shape of this thought can find a clearer definition in the *Black Notebooks*. The talk will thus try to give some preliminary answers as to what Heidegger has to say about four of the most pressing questions of our times, namely that for the destruction of the world through *Global Warming*, the question for the destruction of civil society in the movement of *Globalization*, about Nietzsche’s question of *European Nihilism* and, last by not least, about Merleau-Ponty’s *Nightmare* from which there is no awakening.

## Davor Jurić

**The Only Way Out is Through: The Inner Truth and Greatness of the *Black Notebooks*?** The core of Heidegger’s being-historical diagnosis of our epoch in the *Contributions* can be crudely summed up like this: *Seinsverlassenheit* (abandonment by being) => *Seins­vergessenheit* (forgottenness of being) => *Not der Notlosigkeit* (distress of lack of distress). The *Black Notebooks* reveal Heidegger’s growing dissatisfaction with the spread of complete questionlessness stemming from the utmost distress of no distress. While the theme of lack of distress has made its appearance in Heidegger's winter semester lecture course of 1929–1930, from the mid-1930s on it becomes imbued with *seynsgeschichtlicher* importance related to the onslaught of machination and technology and the consummation of Western metaphysics. As a way of revealing, technology belongs to the essential sway of beyng in its self-withdrawing concealment. Today being conceals itself in the technological manifestness of beings, and the disclosure of this withdrawing is the truth of beyng. In my contribution, I will try to explore Heidegger’s perplexing combination of a simultaneous insistence on endurance of the ‘night of the world’ and the call for transformative thinking beyond machination. Since metaphysics cannot be overcome by opposition or by turning its claims upside down (examples of which are Nietzsche, Marx and Sartre), Heidegger seems to accept the necessity of metaphysics playing out its course to the very extremes. If the only way out is through, because human activity can never directly counter the danger of technology, then it appears that Heidegger’s disillusionment with National Socialism could never get beyond morose attendance at its self-destruction. Certainly, the disheartening conclusion can be drawn and backed up by excerpts from *Black Notebooks* and by evidence of Heidegger’s behaviour during 1930s and 1940s; yet at the same time our own Anthropocene age of ‘post-truth’, ‘fourth industrial revolution’, and waning liberal democracy implores us to take Heidegger’s thought and warning seriously in all its complexity and limitations. Especially, Heidegger’s critique of Nietzsche and the technological will to will shall be considered in terms of a view on humanity outside usual metaphysical confines, so that Heidegger’s so-called passivism can be better understood as a search for thinking that responds to the open region which is prior to any activity. This primary receptiveness to being, without which no historical decision by humanity can be made, recognizes that the unfolding of historical being is incomplete, incalculable and unique. It should be shown how the possibility of genuine activity as *transformation through endurance* appears again in the writings of the post-war period in the shape of *Gelassenheit*, where releasement toward things and openness to the mystery are grounded in the acknowledgement of the historical destining of being.

## Niall Keane

**The World as Natural or Abysmal? The Threat of Naturalism and the History of Beyng**. This paper will trace the theme of the naturalisation of the world from Heidegger’s early lectures up until and including the Black Notebooks. It will take the theme of Heidegger’s critique of the naturalization of the world as its starting point and show how the problem of naturalism and its forgetting of the phenomenon of the world is a guiding thread when it comes to understanding the intensification of the same critique in his later analysis of the darkening of the world as the increasingly impeded ability to interrogate the question of the history of beyng.

## Dominic Kelly

**Heidegger’s Language: Why the Turn away from Nietzsche involves a Turn towards him.** In this paper I will be examining the black notebooks in order to see what light they are able to throw on Heidegger’s use of language in his movement away from a strictly philosophical engagement with Nietzsche to a more poetical engagement with Hölderlin. That is, the intention is to give a broader context to Heidegger’s struggle to move from a purely philosophical discourse towards an investigation of thought as something other than metaphysical (and the possibilities that this holds out for an overcoming of nihilism). It is hoped that in doing so I will be able to show the Nietzschean heritage in this move as developed by Heidegger – namely, the explication of a properly historical dimension of thought.

## Matthew Kruger-Ross

**What can Heidegger teach us? After the Black Notebooks**. Martin Heidegger, a remarkable philosopher who turned phenomenology upside down, was also a committed teacher for almost six decades. An extended reflection on teaching as a manner and way of inspiring further philosophical reflection remains an unattended narrative within philosophical scholarship. To be sure, in addition to our treatises and manuscripts, our livelihood as philosophers depend on our ability to inspire future philosophers via our lectures and pedagogical conversations and relations in our professional capacities as teachers. How often do we allow others to explore our innermost thoughts and planning document as we craft our thinking and teaching? The *Schwarze Hefte* provide a unique portal into Heidegger the teacher between 1931 and 1943, based on the existing published notebooks into English. Heidegger’s reflections on education, teaching, learning, students, and instruction are chronicled in this proposed manuscript devoted to extending existing scholarships into Heidegger and the philosophical study of education. Such work promises to extend existing analyses relevant to Heidegger’s thinking of meditative thinking (as a contrast to calculative thinking), historiological ways of thinking and philosophizing, and the role of education in learning to think. Who is the “elementary school teacher” that Heidegger references so often in the Notebooks to provide a counterweight to his philosophical arguments related to thinking? This presentation and paper propose to address this exact gap in the conversation surrounding Heidegger and teaching, learning, and education, broadly considered.

## Lin Ma

**On the Double Role of Going-Under in the History of Beyng – Thinking beneath and beyond Heidegger’s Ponderings in the Black Notebooks**: In one of his Ponderings, Heidegger remarks, “the courage for philosophy is the knowledge of the necessary going-under (Untergang) of Da-sein.” Although the ponderings on going-under remain rather cryptic and fragmentary, one can discern a thematization of going-under throughout Heidegger’s six non-public meditations on the history of Beyng from 1936-1942. In the Contributions [1936-1938], going-under primarily bespeaks of the proper disposition or attunement the human being should have in order to be appropriated by Beyng, instead of remaining content with beings. The going-under is also the most intimate proximity to the refusal in which the appropriating event (Ereignis) bestows itself on the human being. In his Ponderings, Heidegger also speaks of the going-under as “the transition into the other inception.” This is the second role of the going-under for, or rather, from out of the history of Beyng. This aspect receives lengthy treatments in Heidegger’s other non-public writings composed after the Contributions. In Mindfulness [1938/1939], Heidegger points out that phusis in its essence entails going-under, which is not the end but rather is the “rounding of the beginning.” It is in On the Inception [1941] that Heidegger fully articulates the Beyng-historical significance of going-under. Here going under is “identified” with Heidegger’s most fundamental Beyng-historical notions, such as the appropriating event and inception. My paper is devoted to an examination of the multiple senses of going-under, in particular its double role in the history of Beyng.

## Manuela Massa

**“Man kann heute schon von einem Vulgärnationalismus sprechen“: Heidegger’s rejection**

**of Ideologism**. The question of “Heidegger and the Black Notebooks" – responsible for a storm that has engulfed Heidegger’s philosophy, and with which continental thought still has to deal – remains an element that anyone who wants to approach Heidegger’s thought has to confront. Most of the analyses of Heidegger’s “Black Notebooks” seem to be unanimous in blaming Heidegger and his political engagement and in condemning his philosophy of “metaphysical anti-Semitism”. In focusing on this aspect, and the related question of Heidegger’s understanding of Judaism, it still remains unclear why, before the 1930s, Heidegger focuses on juridical questions with a single interpretative line that runs through his whole thought up to the “Black Notebooks”. This leads to the rejection of the totalitarian form of ideologism. In order to demonstrate Heidegger’s legal analysis and his rejection of totalitarian regimes, (i) I will begin by illustrating the meaning that Heidegger gives to the philosophy of law. In particular, I will focus on the volumes of GA 56/57, GA 17 and GA18 to outline the question concerning subjective law (*ius subjectivum*) and objective law (*ius naturale*). For that reason, I will underline the meaning that Heidegger gives to "norms" and their prescriptive essence, those the individuals as member of the community have to follow. By drawing a comparison that Heidegger himself makes with Molina's works “De Concordia” on the question of “freedom” and “choice”, I will demonstrate that Heidegger’s legal question depends on the practical action and behaviour of the individual in the political context. Because of that, the human being has to detach itself from the metaphysics and philosophy of presence in favour of the communitarian "we", and he has to share with its members his historical living situation: this includes the mutual dependence of Dasein and its Being. (ii) From here, I will analyse both the concept that Heidegger offers of the πόλις as a city-state and his use of the meaning of community as “Being of the people”. In doing so, I aim to show, through the historical constitution of the people, the attainment of Being to the truth through the passage from an individual to a collective level, whose possibility depends on the preparation of Western culture for the “new beginning”. In this, Being is no longer an empty abstraction of the mode as present at hand. (iii) In considering this, I will show Heidegger’s critique of ethical materialism and his analysis of Europe’s institutions after World War I, whose image as “instinct, imperative, anti-liberal to the point of malice” as well as Heidegger’s interpretation of it, exists because of his rejection of totalizing ideologism. This as a symptom of metaphysical subjectivism also demonstrates his apprehension about the political situation of Europe, which had a concrete effect on the human being.

## Aleš Novak

**„Heidegger’s Marx: Finding Marx‘ Place within the History of Beyng“.** Heidegger’s conception of the history of being outlines a very questionable interpretation of Western philosophy based on selected key notions connected with their respective authors. Within this conception several philosophers, who are considered to belong among the most influential, are not mentioned (e.g. Hobbes, Spinoza, Locke, and Marx etc.). The paper intends to discuss the missing position of Karl Marx, whose 200th birthday was remembered in 2018. May this be the occasion to present how Heidegger understands Marx, who is quite surprisingly largely present in Heidegger’s thought since the 1930’s right till the end of Heidegger’s life in 1976, and is mentioned also in his “Black Notebooks”. Since Heidegger conceives of Marx as the ‘greatest of the Hegelians’, his position within the history of being should be in the age of the ‘Absolute Spirit’. But since Heidegger also states, that Marx’s thought articulates the principles of our present age (being called the age of the ‘Gestell’), his position within the history of being is ambivalent at least. However, all of this highlights the undeniable importance of Marx, even if it is baffling, why he is absent (or is not mentioned at least) in regard to the history of being.

## Gülben Salman

**From Pseudos to Falsum: Heidegger on Truth.** Following the period when the first Black Notebooks were written (1931-1941), Heidegger delivers a class on Parmenides and Heraclitus at the University of Freiburg (1942-1943). The lecture notes of this class were later published under the title *Parmenides*. In his *Black Notebooks* one can see that he had been contemplating common concepts like beginning, truth, concealment/unconcealment, mythos/logos, oblivion, science, etc. It seems rewarding to consider as complementary his lecture notes on *Parmenides* and his *Ponderings* in order to understand thoroughly the question of the history of being. It is important because he claims that “philosophy creates the concealment” and tries to “keep itself hard to the wind of its own storm”. This is visible in the class of 1942, when Heidegger makes a distinction between *pseudos* and its misleading Roman translation as *falsum*. For him, these are two different ways of understanding what does not belong to the realm of truth. He later indicates that the *polis* is the realm of *aletheia*/*pseudos*, while on the other hand the veritas/falsum distinction is a part of a Roman imperial mindset. This presentation will elaborate Heidegger’s ideas about the Greek and Roman way of thinking “wrong” in accordance with his *Ponderings*. There is a change in the essence of truth, and this can be made visible in the order of the *polis* and the imperial organization of the Roman political milieu as *res publica*. Heidegger is quite interested in the confrontation with antiquity, “the beginning” in a different nuance than its modern version. This chasm clarifies the transformation in the History of Being.

## Prabhsharanbir Singh

**The Auseinandersetzung with Colonialism and the Oblivion of Other Beginnings in Heidegger’s History of Being.** “Dear Bill,” Edward Said once said to William Spanos, “you’re a good critic, but why do you weaken your originative criticism by Heideggerianizing it?” And Spanos responded, “Edward, I think you’re a good critic, too, but why do you limit possibilities by not attending to Heidegger’s destructive ontology?” This exchange shows that an *Auseinandersetzung* between Heidegger’s thinking and colonialism is still waiting to happen. This paper will be a modest step toward such confrontation. *Auseinandersetzung* as an onto-poetic confrontation with the other is not reducible to mere conflict. It is an originary strife with roots in Heraclitus’ thinking of polemos, the source for the origin of “history”. Colonialism, understood in Heideggerian terms, is a progressive ‘darkening of the earth’ by modern technology. The essence of this technology is Enframing, which converts everything that exists into standing-reserve, a resource waiting to be exploited. The conversion of Eastern spiritualities into New Age mysticism is one example of this process. Heidegger understood the planetary domination of modern technology in the form of Western imperialism as an ontological event in the History of Being. Consequently, he also understood the futility of programmatic responses to such an event. Everything that is programmable remains within the realm of calculative reason, the driving force behind modern technology. Perhaps that is why, in his later writings, especially the Contributions and the Black Notebooks, Heidegger constructs a philosophical theology, which dwells upon the Other Beginning and the Last God. I argue that Heidegger’s philosophical-theological project failed because he was oblivious toward other beginnings, beginnings lying outside the pale of ‘Western Humankind,’ he was so (obsessively) concerned with. He writes in the Black Notebooks, “Our thinking does not need to be “international” or even European; but it must indeed be Western and metaphysical if it is to fathom more originarily the ground of our history out of the essence of beyng, i.e., out of the “between” of the encounter of gods and humans.” His insistence that the Other Beginning must arise from within the West is problematic. However, I do not believe that other cultures, cultures colonized by the West, have this Other Beginning, for it is not something that any culture can possess as a definite quality. But I do believe that this Other Beginning, in the aftermath of the colonial event, might lie somewhere in the encounter, in the interstices of the *Auseinandersetzung* with the non-Western Other that Heidegger, unfortunately, missed. My own being, as a post-colonial ‘subject,’ is a battleground between Sikh spirituality and the drive towards Enframing by modern technology. The other beginning, if it is possible at all, might emerge out of crevices that this strife has created. This paper is an attempt to initiate an *Auseinandersetzung* between Heidegger’s History of Being and the still unEnframed remnants of Sikh spirituality.

## Salvatore Spina

**“Sacrificing for Being”: *Opfer* and *Seinsfrage* in Heidegger’s *Black Notebooks*.** Taking Heidegger’s *Black Notebooks* as a starting point and moving beyond it, the aim of my paper is to show that the question of sacrifice has in Heidegger’s philosophy an ontological meaning. At the beginning we will start analyzing the religious and political meanings of the concept ‘sacrifice’ and try to show how they represent in Heidegger’s thought only a preliminary characterization. The first part of my work will demonstrate how Heidegger, despite his religious education, releases the interpretation of sacrifice from its Christian characterization. In his own words: “Opfer freilich klingt prahlerisch und christlich. Anderes ist gemeint” (GA 94, p. 373). At the time of his rectorate at the University of Freiburg, Heidegger uses the word sacrifice in a political meaning: it names the way to think a university’s renewal. In the Black Notebooks he writes: “Die neue Universität kommt nur, wenn wir uns für sie opfern” (GA 94, p. 111). After the resignation from the rectorate of Freiburg university and his progressively more critical stance to the Nazi Party, and in conjunction with the ontologization of Heidegger’s thought, the concept of sacrifice assumes a new characterization, thereby losing its political meaning. Now it has an ontological meaning and names the way of the relationship between the human being (Dasein) and Being (Sein). Sacrifice is the name used by Heidegger to indicate one of the moods (Stimmungen) of the human being in relation to Being and its Event (Ereignis des Seins). In this paper I will try to show the development of the concept of sacrifice in Heidegger’s philosophy and to underline its ontological characterization.

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***Journal of the British Society for Phenomenology***

4 issues per year, published by Taylor & Francis

The JBSP publishes papers on phenomenology and existential philosophy as well as contributions from other fields of philosophy engaging with topics in the tradition of Phenomenology. Papers from researchers in the humanities and the human sciences interested in the philosophy of their subject will be welcome too. Space will be given to research in progress, to interdisciplinary discussion, and to book reviews.

In each annual volume we aim to publish one Special Issue covering themes of contemporary significance. Proposals for such issues should be submitted to the editor, around two years before planned publication. The person proposing the Special Issue will usually serve as Guest Editor for that issue.



**Coming soon:**

**The British Society for Phenomenology Annual Conference 2019 –**

**the Theory and Practice of Phenomenology.**

International Anthony Burgess Foundation, Manchester, UK

Thursday 5 – Saturday 7 September 2019

**Keynote speakers**

* **Keith Crome**, Principal Lecturer in Philosophy, and Education Lead for the Department of History, Politics and Philosophy, Manchester Metropolitan University.
* **Linda Finlay**, Integrative Psychotherapist, freelance Academic Consultant (Open University), and Editor of the European Journal for Qualitative Research in Psychotherapy.
* **Dylan Trigg**, FWF Lise Meitner Senior Fellow in the Department of Philosophy, University of Vienna.

**Overview**

The BSP Annual Conference is a longstanding and respected feature of the UK academic scene, providing a friendly and supportive forum for inter-disciplinary discussion. We actively seek to explore the interface between the theory and history of phenomenology and its practice by academics and professionals of many fields.

The conference is open themed, and we welcome papers that address phenomenology from both theorists and practitioners across a broad range of areas. These include, but are not limited to:

* **Art** (fine art, photography, video games, poetry, literature, film, architecture, music)
* **Health and Social Care** (medicine, medical humanities, physiotherapy, maternity, disability)
* **Mental health and Psychological Theories** (psychology, psychotherapy, psychiatry, childhood development, trauma studies)
* **Public Policy and Society** (education, policing, law, economics, politics and international relations, science and technology [STEM])
* **History and Theory of Phenomenology** (perception, the body, sexuality, emotion, ethics and morality, key thinkers in the history of phenomenology, feminism, gender, race, existentialism, philosophy of religion, phenomenological theology, philosophy of technology)

You can find more information about the conference, including keynote profiles, venue, and registration, on the BSP 2019 Annual Conference website: https://www.britishphenomenology.org.uk/conference/

If you have any questions about the conference, please email: conference@britishphenomenology.org.uk

