Research Article

Dasein as a Human Being *Fallen, Thrown-into-the-world* and a *Being-in-the-world* with others: A Means through a Genuine Transformation

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Abstract: This paper highlights the importance of *being* as Dasein in the world because it manifests the meaning of his existence. However, this paper is very relevant regarding topicality because it highly concerns the means and purpose of his existence in this world. Dasein, as a human being, *Fallen* and *Thrown-into-the-world* together with others, provides a unique form of presentation with the other created individual because it leads them to act and to become an authentic agent in the society. Moreover, this paper aims to lead the individual to know that their *thrownness* in the world is merely subjective and is always concerned with purpose and meaning. A human being is always aiming for freedom. A Danish Philosopher Soren Kierkegaard always points out that "*Life can only be understood backward: but it must be lived forwards*" he said that in exploring human life we should know how to evaluate the existential parts of our existence in which Kierkegaard always said that we need to have the stage of life. According to him, this stage will lead us to the existential truth because, in each of these stages, a human being reflects and strives until he knows the value of his existence. However, Martin Heidegger interprets liberty through the amendment of Dasein which can be firmly achieved in every living of the *being* in the world. Dasein encounters and experiences a lot in his life when he is in the world where present-at-hand is accompanied using his inquiry every day. Lastly, methodology should integrate both philosophical analysis and existential inquiry, as well as possibly drawing from psychological and sociological perspectives to explore the human condition. The study seeks to analyze these existential conditions through the lens of Heideggerian philosophy, while also considering their implications for individual authenticity, personal growth, and social connection in contemporary society. To fully comprehend the discussion, the researcher employs questions to determine such explanations for Heidegger's philosophical works.

Keywords: Dasein; existentialism; authenticity; inauthenticity; Heideggerian philosophy; philosophy of being

1. Introduction

In Rogationists Seminary College-Cebu one of my formator Rev. Fr. Rogie Quinga, RCJ said that man is a sojourner in this world. And he continues to search for the meaning of his existence and the truthfulness of this world that can guide him to search for the meaning of his existence. Man's authentic existence is not an immediate thing to happen. But it's a long-life process of experience. The quest for man's authentic existence derives from his inquiries of the things here in this world. However, man is a rational being who can think and quest for the meaning of his life. Searching for man's life is a process of acquiring and discovering himself through the queries that he has because this will be the guide for him to find his authentic existence. Humans strive for improvement in their lives, and this type of striving for goodness in one's life is an activity in which a person makes an effort to avoid the experience of an inauthentic existence (Kierkegaard, 1983). The main purpose of this paper is to highlight the importance of every existence of a person in this world. I owe my life to the Rogationists Fathers, especially my authentic formation when I was a seminarian, they made me a person which always sojourn in this world. It is through the formation that I

become who I am right now, and this life that I have right now is always patterned through the nature of a Rogationist seminarian. I will borrow the words of Patrick Guiloreza – once a Rogationist, always a Rogationist – these words motivated me to do research and also give thanks to the persons behind my success. All these persons are coming.

Moreover, Edmund Husserl says that our consciousness is always intentional. That is consciousness always tends towards an object. Consciousness is always the consciousness (Abulad, 2005; 2017) of something other than itself. It means that human beings should be conscious agent in every aspect they have in their life so that when he will encounter difficulties in their life, they can easily accept the reality of the consequences. Exploration of human lives is not an immediate thing to happen it needs time for them to think wisely and vividly about their life so that they can immediately construct a good self-realization (Hesni, 2013). Hence, in determining the existence of a person they will need to have self-control for the things that are ready-to-hand. In this kind of readiness, a person will have a unique form of self-determination because they can determine the things that are needed and not needed in their life. It is in this way that a human being can form an examination of their life because to strive for an authentic existence is to leave the things that are not needed in the life of a human being (Howey, 1973). That's why, existential truth can be attained in a person's life, and examination of oneself can exist when a being can take away the things that can be obtained in a ready-to-hand experience. To make this paper logical I present various questions that I consider a means of discussing this topic. They are the following:

1. What role does *being-in-the-world* play in Martin Heidegger's examination of human life, and how does it inform our understanding of existence?

2. How does Martin Heidegger's concept of *thrownness* contribute to our examination of the human condition and the limits of human freedom?

3. What is Martin Heidegger's concept of Dasein and how does it relate to his existential philosophy?

4. What is the significance of Heidegger's concept of Dasein in his philosophy, and how does it relate to his exploration of authenticity and human existence?

These questions are the highlighted important words to be considered in this philosophical discussion.

2. Materials and Methods

This study response with an interpretative analysis that will delve into the concept of Dasein, as articulated by Martin Heidegger, exploring its implications for understanding the human condition. We will examine Dasein as a *fallen* and *thrown-into-the-world* being, its inherent *being-in-the-world* with others, and the potential for genuine transformation. This analysis will utilize Heidegger's key concepts and provide a framework for understanding the materials and methods of Dasein. This paper limits these three premises that consist its discussions.

Premise 1: Martin Heidegger's claim about Dasein as *fallen* and *thrown-into-the-world* and inherent to the world of others.

Premise 2: The Philosophical discussion of being in the world and its connection to others.

Premise 3: Therefore, *fallenness* of the human person in the world leads them to think that his thrownness is the main purpose of his existence in the world.

These are the premise that the discussions of this paper pattern all the concepts and methods it concerns.

2.1. Research Design

This study consists an interpretative analysis of Heidegger's *being and time* (Heidegger, 1972) and this research paper entitled "Dasein as a Human Being *Fallen*, Thrown-into-the-world and a *Being-in-the-world* with Others: A Means through a Genuine Transformation" appears to engage with themes from Martin Heidegger's philosophy, particularly his existential analysis of Dasein, or human existence. Dasein as *fallen* refers to the idea that human beings exist in a state of immersion in the everyday, absorbed in the world and in routines that often prevent them from fully grasping the authenticity of their own existence. This concept, rooted in Heidegger's analysis, signifies those humans are often *fallen* into inauthentic modes of being, influenced by societal norms, distractions, and external expectations. The *fall* represents the condition where individuals are not fully conscious of the depth of their own existence and their relationship with the world around them.

Thrown-in-the-world is the concept that highlights the existential condition of humans as

thrown into existence, without choice, into a world that already exists before them. The phrase underscores the randomness and lack of control over one's initial conditions – such as birth, culture, and historical context – which influence how individuals perceive and interpret their existence. It suggests that humans are always in a situation where they must make sense of their being amidst forces beyond their control.

The study likely concludes with the idea that individuals can achieve a form of genuine transformation by moving beyond inauthenticity being *fallen* and becoming more aware of their *thrownness* and their interconnectedness with others. This transformation is not an escape from the world but an engagement with it in a more authentic and mindful way. The genuine transformation may involve existential awareness, where an individual confronts their own mortality, freedom, and responsibility in a way that opens up more authentic ways of living and relating to others. In sum, the study likely focuses on the existential analysis of human beings in relation to the world and others, aiming at how one can achieve a more authentic existence through the recognition of being *fallen*, *thrown* into existence, and *being-with-others*. The transformation would be through confronting these aspects and moving toward a more genuine, conscious way of existing.

2.2. Methods for Data Analysis

In this section, we will employ phenomenological analysis and existential interpretation based on Martin Heidegger's concept of Dasein, as outlined in his seminal work *being and time*. Dasein refers to human existence and its intrinsic relationship with *being*, with a focus on the ontological structures that make up human existence. By analyzing the three primary characteristics of *fallen*, *thrown-into-the-world*, and *being-in-the-world* with others – we aim to understand how Dasein navigates its existence in the world and how it undergoes a genuine transformation. Phenomenology will serve as the foundational method for analyzing Dasein's experience. This approach focuses on understanding the structures of human experience from a first-person perspective, emphasizing how individuals perceive and experience their existence in the world. In Heideggerian terms, this means engaging with ontic and ontological aspects of human existence, focusing on lived experience and how beings encounter and understand their world.

The analysis of Dasein's existence and its *fallen* and *thrown-into-the-world* condition, and its *being-in-the-world with others* draw from Heideggerian existential philosophy, focusing on ontological and phenomenological methods to explore the transformation of human beings through an authentic existence. By closely engaging with Heidegger's *being and time*, we aim to investigate how Dasein navigates the world and its relationships, with the potential for genuine transformation through existential self-understanding and freedom.

3. Results and Discussion

3.1. Existential aspects of Dasein as being Tripartite Ontology: Existence, Thrownness and Fallenness

The discussion of the essence of being and the essence of man consists of a question; Why is the second beginning of Philosophy and the task of composing a new essence of being and the Essence of Man? The essence of man consists of being human while the essence of being consists entirely of nature (Estafia, 2019). To fully understand the discussion of Heidegger's existentialism we need to go back to Ancient Philosophy, particularly in the Pre-Socratic period wherein the first thinkers who talk about being. According to them, the earliest meaning of wisdom is very broad and refers to the cultivation of learning in general. The Philosophia covered all we mean by science and a good deal more besides, such as the art of making pontoons and guessing riddles. The inquiry into what a thing is, for example, was seen to be a different form of inquiry into how to do something (Calasanz, 1986). The term wisdom that covers Philosophy ultimately was reserved for the study of things in their deepest and most general aspects; speculation about the fundamental reality of things come from, why there is anything, and similar questions. For this reason, we shall begin our study by retracting the footsteps of some of the philosophers. In doing so, we need to give a concrete discussion in dealing with such inquiries as to why we should philosophize Heidegger's notions of inquiry.

Moreover, the Pre-Socratic Philosophers had two interpretations of this and these are; unchanging elements, and Immutable elements. It is in this interpretation that they go deeply in their inquiry about human beings because the Pre-Socratic Philosophers discuss the ultimate meaning of nature. However, aside from the Pre-Socratic Philosophers two brilliant

persons who talk about Philosophy Homer and Hesiod (the *Philomythoi*) form their arguments about Philosophy in a way Mythical songs and poems. But then, the method of explaining the mysteries of the world. It is their songs of a myth that the *Philomythoi* explore the essence of Philosophy. The *Philomythoi* felt themselves as simply servants or instruments or voices of the people about whom they sang. In other words, the *Philomythoi*, believe that they are simply a recipient of thought and knowledge and that they didn't invent thoughts of knowledge. Instead, "thoughts and knowledge from them are revealed to them. For Heidegger, we do not come to thoughts; thoughts come to us, and this for him thinking of and toward that which enables, empowers, and forms all that is. He sees the foremost task of philosophy not as the explanation of the meaning of "particular beings", but as the elucidation, and poetic composition of the new essence of being, and thereby of a new *Essence of Man* (Palmer, 1969). This is the beginning of Heidegger's theory of existentialism he mentioned that we need to go back to the ancient period because they were the first thinkers who talked about being and the essence of man.

3.2. Martin Heidegger's Brand of Metaphysics; An Essential Guide to His Existentialism Theory

At this point, we would like to present Heidegger's brand of Metaphysics because it is impossible to fully understand Heidegger's existentialism without understanding the key intuition of his metaphysics. Heidegger's metaphysics is all about *finite metaphysics of finiteness* and what he sees in metaphysics is man's finite existence of the world. And so, Heidegger proposes to understand man's being in particular and being in general under the horizon of time. This conception of time for Heidegger is a form of transcendence within the immanence; Transcendence within time. The point of Heidegger's metaphysics is the meaning of being in general that man's existence should be understood in the concept of time. *Man* (Dasein) transcends itself, but not toward a perfect being. Man transcends his world, and nothing else. We can fully understand these concepts once we understand the key concepts of his Existential Philosophy. It is essential to deal with Heidegger's Metaphysics for a human being to understand deeply his theory of existentialism it is in metaphysics laid down Heidegger's interpretation of Dasein wherein he was going to the Pre-Socratic discussions.

However, in dealing with existentialism Heidegger has two dynamic forms of discussion these are: *facticity and deliverance, overtness* and *world*, and the problem of *authenticity* and *inauthenticity*. You cannot fully comprehend the existentialism of Heidegger without grasping these three important theories in his discussions. The characteristics of Dasein are that it is unveiled on the nature of being we call it the *thrownness* of the entity into its there a human being is thrown into such *there* as the *being-in-the-world* it is *being there*. The expression *thrownness* is meant to suggest the facticity of its being delivered over. For Heidegger, this thrownness necessarily implies that Dasein is a being with others in the world. The existence of Dasein in the world is the existence of the *they*. Heidegger said that since human beings live with another human it is considered as the responsible agent of the (*They Das*). It suggests that the existence of the *they* in the world is considered constantly related to another human being in the form of concern and care. Dasein is not only the extent of present-at-hand nor functional being or ready-to-hand. In these situations, man only adopts this present-at-hand and ready-to-hand but is also conscious of the things around him and his existence. For this reason, most of the action of man is considered as conscious agent because for Heidegger the awareness of one's being is self-consciousness is always an awareness of the essence of being. Heidegger believes that man is always constituted and that he is opened not only for his being but also for the character and meanings of his existence.

Heidegger insists that this lived experience of the world is missed or overlooked by scientific inquiry or indeed through a standard philosophy of mind, which presupposes a dualistic distinction between mind and reality. What is required is a phenomenology of our lived experience of the world that tries to be true to what shows itself first and foremost in our experience. To translate this into another idiom, we might say that Heidegger is inverting the usual distinction between theory and practice. My primary encounter with the world is not theoretical; it is not the experience of some spectator gazing out at a world stripped of value (Kant, 1998). Rather, I first apprehend the world practically as a world of things that are handy and which are imbued with human significance and value. The theoretical or scientific vision of things that are found in a thinker like Descartes is founded on a practical insight that is fascinated and concerned with things. Heidegger introduces a distinction between two ways of approaching the world: the present-at-hand and the ready-to-hand. Present-at-hand refers to our theoretical apprehension of a world made up of objects. It is the conception of the world from which science begins. The ready-to-hand describes our

practical relation to handy things. Heidegger's basic claim is that practice precedes theory, and that the ready-to-hand is before the present-at-hand. The problem with most philosophy after Descartes is that it conceives of the world theoretically and thus imagines, that we can doubt the existence of the external world and even the reality of the persons that fill it (Descartes, 2015). For Heidegger, by contrast, who we are as human beings is inextricably bound up and bound together with the complex web of social practices that make up my world. To cut oneself off from the world, like Descartes, is to miss the point entirely: the fabric of our openness to the world is one piece. And that piece should not be cut up. Furthermore, the world is not simply full of handy, familiar meaningful things. It is also full of people. If I am fundamentally with my world, then that world is a common world that experienced together with others. This is what Heidegger calls *being with* or *Mitsein*.

3.3. Dasein as a Responsible Agent of Others

Dasein is a unique form of human being. *They* are thrown into the world to seek meaning in goodness in their life. Since *they* are in the world, *they* are not exempted from experiencing the things that society offers. But, through his uniqueness, it is clearly understood that Dasein exists not only for himself but also for the other Daseins. We all know that no one can live alone and all of us need others as our companions, to survive and live with. In their journey in the world, they can encounter individual entities that also contribute the Dasein's existence. For Martin Heidegger, Dasein, is always towards others and has a relationship and responsibility for others because for him man is a being in the world with others. This interpretation of Heidegger conceives the interrelatedness of other beings in the world. Logically, Dasein exists not only for himself but also with the other Dasein. However, along the way of his inquiries about the other beings in the world lead him to think that he can also experience the things that others experience and these things are the present-at-hand and the ready-to-hand. The present-at-hand and ready-to-hand is within the innate form of the world wherein the human being journeys his life according to the ideas offered in his present form of nature. He comes to believe that all of these things are examples of the nature of his existence rather than ready-made entities as a result of his encounters with various things. We can conclude that the maxim "no man is an island" is certainly true as Dasein lives as a being for others. The Dasein values give importance to the other Dasein by showing his concern, solicitude, care, and love. *Being-with-others* is helpful also for us human beings because it enables us to think and reflect on our existence; that we do not exist alone in this world; and that other Dasein co-exists in us.

Furthermore, human beings cannot exist without the aid of other beings it is because when a person gives light to the other beings. Dasein is not only a being that produced These four phenomena make up the crucial concept of *care* the term that replaces *existence* as a more specific and developed name for the being of Dasein. Each of these elements of care will in turn be linked with a series of other terms: *existence*. In sifting through the detailed account of the sorts of entity we are, the account painted by these terms and their connections, we shall be able to depict what Heidegger takes to be the essential features of a normal, or every day, human being. The first point to be borne in mind in any discussion of Heidegger and responsibility is that if *there* is a notion of responsibility in his work it will not and cannot be that accountability in the classical sense. Nor will it be, as a reversal. Rather, Heidegger will situate the question of responsibility outside a problem of the ego, outside of ecology, and allow it to arise instead out of the very openness of being where the human being dwells as Dasein. The concept of responsibility has traditionally been associated, if not identified, with accountability under the authority of a philosophy of free will and causality, which itself rested upon subject-based metaphysics. Accountability which has defined the traditional concept of responsibility, if not exhausted thus rests upon the notions of agency, causality, free will, and subjectivity. Responsibility as accountability thus designates the subject's capacity to be the cause of its acts, and ultimately to appropriate and own, its acts and their meaning. In such an enframing, the phenomenological and ontological sources of what is called responsibility have remained obscure and neglected (Kant, 1992). The ambition of this chapter is to begin unfolding these ontological origins of responsibility. Consequently, Dasein's assumed responsibility or authentic care for its potentiality for being is not ego and contends, but entails caring for the other's Being, for his unique otherness.

3.4. Dasein's Existential Encounter in the World with Others

Dasein as an existential subject put into a real situation that consciousness of his being in the things in nature leads him into a new realization when they encounter other beings in

the world. However, to comprehend the relationship of human beings as an existential subject of nature Heidegger adds to his discussion of the Existential subject. For him, *there* is a question to determine Dasein's reencountering other Dasein's or man and this Heidegger believes that *there* should be an overtness of the world. Here he asks this question, *What is overtness and how does man make himself open to the essence of beings?* According to Heidegger, *there* are three manifestations of overtness in the world; understanding, mood, and speech, and these are called existential givens which are innate from a human being. Heidegger highly believed that the innateness of the three aspects of the existential givens is coming from God. According to him, in and through these existential gives man discloses and illuminates himself this is because the existential gives man or Dasein can understand, feel, and articulate. Therefore, through these existential givens, overtness is brought to the fore, and man or Dasein can understand himself and the things around him. To overtness, Heidegger introduced the concepts of the world as other important meanings, which can move. Thus, the world for Heidegger is not blind to massive things and the totality of nature; but an existential structure that defines and constitutes man's way of being. To put it simply, the world for Heidegger refers to a socio-cultural context upon which man draws meaning or that which shapes one's behavior. For instance, Filipinos are highly known for their identity of justifying things because these are communal actions the Filipinos do. Thus, it is natural for Filipinos to do such things that are related to their existence.

Another point is, that the modes of overtness and world constitute man as an entity that stands in an intimate awareness of its being and its character and meanings. Only when overtness and world occur can all that is or the essence of being in particular beings be encountered as being. Through overtness and the world, man can know the things around him and them by experiencing his through being and that for others and his things. However, the man in everyday life fails to realize that his mood, understanding, and speech are necessary ways of *being*. This is because man's thrownness into the world implies deliverance or fallenness. Man's failure to realize his mode of understanding and speech are necessary ways of *being* such that the man is lost in the world. For Heidegger, this looseness of fallenness means that the world prescribes the path for man to surrender his created abilities. This is characterized by Heidegger's notion of inauthenticity or meaningless existence. Thus, inauthenticity or meaningless existence for Heidegger means beings are not free because we let others or Das Man decide for ourselves. Indeed, inauthenticity means not owing one's existence.

Thus, for Heidegger, Dasein should imply authentic existence and it has gained full awareness of the significance of what it means to be a self with others and objects in the world. This implies the becoming and the realization of Dasein and its possibilities and for Heidegger becoming is a realization of Dasein's Possibilities that occurs through Angst which mobilizes the key concepts such as; Death, Conscience, and decidedness. This is also the time when human beings were put into prisons in their disciplines because they did not control their emotions and sometimes failed into violence which Heidegger did not mention or practice in his discussions. This principle of Heidegger led the individual to think that Angst and dread are one of the offerings of the society that *being* experiences as an inauthentic and meaningless existence. The relation between thinking things and extended things is one of knowledge and the philosophical and indeed scientific task consists in ensuring that what a later tradition called *subject* might have access to a world of objects. This is what we might call the epistemological construal of the relation between human beings and the world, where epistemology means *theory of knowledge*. Heidegger does not deny the importance of knowledge; he simply denies its primacy. Before this dualistic picture of the relation between human beings and the world lies a deeper unity that he tries to capture in the formula Dasein is *being-in-the-world*.

Dasein does not exist in isolation but is always already in the world with others. Heidegger emphasizes the interconnectedness of human existence. Our understanding of ourselves and the world is shaped through our interactions with others. This social dimension is essential for understanding the nature of human existence. Authenticity, for Heidegger, involves acknowledging and embracing this social dimension, recognizing the impact of others on our understanding of self and the world. In interpreting Dasein, one can explore the tension between authenticity and inauthenticity, freedom and constraint, and individuality and sociality. Heidegger's philosophy challenges us to question the taken-for-granted assumptions about our existence and invites us to engage in a more profound self-examination. Moreover, it calls for a reconsideration of the traditional philosophical emphasis on abstract metaphysical concepts in favor of a more concrete and lived experience of being.

Being-with also introduces the idea of existential guilt. Individuals, in their interconnectedness, share a responsibility for the world and the way it unfolds. The awareness of this responsibility can evoke a sense of guilt when one realizes their role in shaping the shared world. This existential guilt, however, is not a moral judgment but an acknowledgment of one's freedom and the impact of choices on the shared existence. Therefore, Heidegger's interpretation of *being-with-the-world* emphasizes the social nature of human existence, challenging individualistic paradigms prevalent in traditional philosophy. It invites individuals to reflect on their interconnectedness, engage authentically with others, and take responsibility for the shared world they co-create. The concept of *being-with* contributes to the broader existentialist discourse, emphasizing the importance of communal existence and shared meaning in understanding the human experience. Heidegger emphasizes human freedom and the importance of individual responsibility. While this doesn't explicitly address violence, the concept of freedom carries implications for understanding violent acts. The misuse or misunderstanding of freedom, coupled with a lack of responsibility, might contribute to actions that can be considered violent.

3.5. Heidegger's Reflections on Violence and the Essence of Aggression in Existential Thought

Every man aims for goodness and they will also reject violence that happens in their life. However, society nowadays does not ignore violence instead they accept violence rather than goodness in other words they accept chaos, destruction, a disorder of things, and above all violence against anyone. Martin Heidegger did not permit violence that exist in the world instead he put violence under the consciousness of human beings because by nature a human being knows how to deal with the nature of rationality.

> *To be sure, its own most Being is such that it has an understanding of that Being and already maintains itself in each case as if it's Being has been interpreted in some manner. But we are certainly not saying that when Dasein's being is thus interpreted pre-ontologically in the way that lies closest, this interpretation can be taken over as an appropriate clue as if this way of understanding Being is what emerges when one's owned most state of Being is considered* (Heidegger, 1972).

Here, Heidegger relationally addresses that being a conscious individual demands reasoning and violence cannot be adopted by the individual if *there* is a unique form of knowledge. However, since a human being is a subject that relationally adopts the nature of the class society it is easy for them to commit violence because a human being is a subject that produces an actual understanding of themselves. The kind of *being* which belongs to Dasein is such that in understanding its *being*, it tends to do so in terms of that entity towards which it comforts itself proximally and in a way that is essentially constant in terms of the world. Towards Heidegger's analysis of Dasein, he produces a form of examination that investigates and is concerned with the nature of a human being his analysis dissects the nature of human consciousness. It is Heidegger's concern that human beings are agents of their consciousness and the doers of their existence and since this nature captures all the existence of Dasein. That is why, violence is born in the inner part of Dasein which brings them into an action of ferocity and this will lead them to an inauthentic life. Heidegger highly, commended that violence on the part of Dasein should be ended and stopped for the reason that the nature of Dasein in the world is to seek their existence and not to commit violence against other Dasein. Thus, Heidegger's reflection on violence is to see the nature of Dasein and to unseen its unexpected behaviors.

Heidegger's position of Dasein as a being thrown into the world can have experienced violence in his life. This violence that happens in the life of the human being produces an existential manifestation and this violence is an innate creation in the life of the human being. This creation of violence produced inauthentic factors in human lives because Dasein's inauthenticity involves consciousness of time which for us human beings is the process of emerging toward the violent actions that we have in our life. That's why, the creation of violence is the inner destruction of man's life because this is where human beings produce a blind form of perspectives of ideas and this is the reason why *they* are not conscious of the actions that they have in their life. The end of the violence that Heidegger mentioned in his discussion about Dasein is indifferent to the existence of a human being. Indifferent in the sense that Dasein by nature is a being who has fallen into-the-world and experienced the nature of a worldliness creation and since the human being is a being that is responsible to others it is not right for them to commit an action of violence. Violence is relevant for Heidegger in two different contexts methodological, where we speak of hermeneutic violence, and thematic, where we should speak of existential violence. The former is grounded in the

latter. Hermeneutic violence shows that this concept is ambiguous, and one has to distinguish between two different meanings of it and the core of the original sense lies the existential violence of bursting out of senselessness. Heidegger's concept in light of the contemporary phenomenological developments of the phenomenon of violence, shows that existential violence is constitutive and has the peculiar character of being at the same time sense-destroying and sense-making. Heidegger's concept of the *they (Das Man)* in *being and time* is related to societal norms and conformity. The pressure to conform to the expectations *They* might be considered a subtle form of violence, as individuals can lose their authentic selves in the process. This conformity to societal expectations might manifest in various ways, potentially contributing to systemic forms of violence within a society. Heidegger emphasizes human freedom and the importance of individual responsibility. While this doesn't explicitly address violence, the concept of freedom carries implications for understanding violent acts. The misuse or misunderstanding of freedom, coupled with a lack of responsibility, might contribute to actions that can be considered violent.

3.6. The Human Odyssey: From Fallen to Being-in-the-World

From the hereditary experience of human beings towards the so-called nature of *being-in-the-world* is always in the form of changes because it happens that it is more important to bring back the previous journey of Dasein in the world. The Dasein that Heidegger mentioned in his discussion forms an odyssey in the world that each of them individually could feel the feelings, and emotions, of others. This is the way that when Dasein fall-into-the-world the first thing that he encounters in his existence is his co-other Dasein. His encounter with the other Dasein leads him to a concrete realization of the journey that he has in the world; the hyphen shows the interrelation and dependence of being, world, and others to one another (Hume, 2007). It is clearly understood that Dasein exists not only for himself but also with and for other Daseins. It is from mythical perspectives that Heidegger mentions that Dasein falls-into-the-world wherein he can experience the worldly offering in his existence. *They* are brought into the world to seek the meanings of their existence and upon journeying their life in the world *they* encounter the ready-to-hand and the present-at-hand.

> *The ready-to-hand is always understood in terms of the totality of involvements. This totality needs to be grasped explicitly by a thematic interpretation. As understanding, Dasein projects its possibilities. This Being-towards-possibilities which understands is itself a potentiality for Being, and it is so because of the way these possibilities, as disclosed exert their counter-thrust upon Dasein. The projecting of the understanding has the possibility of developing itself.* (Heidegger, 1972).

This is the reason why, Dasein needs to adopt the nature of the world when *they* are inside the premises to adopt means to develop their understanding of the nature of the world. It is also in this interpretation that Dasein needs to open their life so that *they* can easily access the form of the world. However, if human beings do not submit themselves to the form of the world, this will cause inappropriate actions that later on become inauthentic existence. Thus, for this reason, the human odyssey will not become a genuine journey, and the fallenness of Dasein into the world will overthrow into not perfect existence. Genuine existence precedes authentic existence but along the way, the journey of Dasein into the world encounters a lot of individuals who will lead him into an imperfect existence. This is an individual called Heidegger as *Das Man* or the *they* One of the central concepts in *being and time* is Martin Heidegger's treatment of authenticity. Heidegger asserts the default mode for human beings is to live what he describes as inauthentic. For example, rather than facing up to one's finitude represented above all by the inevitability of death human beings seek distraction and escape into moods such as curiosity, ambiguity (Ruin, 2019) and idle talk. Heidegger characterized such conformity in terms of the notion of the anonymous *Das Man*, or *they*. Heidegger describes Dasein as subject to constant pressure to bring their intentional performances into agreement with those of their peers and thence with a generic description of what one does.

For Heidegger, *Das Man* refers to the surroundings of the Dasein Heidegger highly interprets this as the *they*. For him this is the reason why Dasein can create an inauthentic form of existence because other people's experiences with Dasein are what matter. If the human being is *being-in-the-world*, then this entails that the world itself is part of the fundamental constitution of what it means to be human. That is to say, *I am not a free-floating self or ego facing a world of objects that stands over against me*. Rather, for Heidegger, *I am my world*. The world is part and parcel of my being, of the fabric of my existence. We might capture the sense of Heidegger's thought here by thinking of Dasein not as a subject distinct from a world of objects, but as an experience of openness where my being and that of the world are not

distinguished for the most part. I am completely fascinated and absorbed by my world, not cut off from it in some sort of mind or what Heidegger calls the cabinet of consciousness. Heidegger's major claim in his discussion of the world in *being and time* is that the world announces itself most closely and mostly as a handy world, the world of common, average everyday experience. My proximal encounter with the table on which I am writing these words is not as an object made of a certain definable substance existing in a geometrically ordered space-time continuum. Rather, this is just the table that I use to write and which is useful for arranging my papers, my laptop, and my coffee cup. Heidegger insists that we have to thrust aside our interpretative tendencies which cover our everyday experience of the world and attend much more closely to that which shows itself. The world is full of handy things that hang together as a whole and which are meaningful to me. In even more basic terms, the world is a whole load of stuff that is related together: my laptop sits on my desk, my spectacles sit on my nose, the desk sits on the floor, and I can look over to the window at the garden and hear the quiet hum of traffic and police sirens that make up life in this city. This is what Heidegger calls environment where he is trying to describe the world that surrounds the human being and in which it is completely immersed for the most part. Having been thrown into the world, the Dasein undertakes constant actions and reactions towards those facts of its *being*. In any case, such actions are neither in self-loss nor groundlessly directed rather *they* are actions toward self-realization.

3.7. The Everyday Being of the There, and the Falling of Dasein

In going back to the existential structures of the disclosedness of *being-in-the-world* our Interpretation has, in a way, lost sight of Dasein's everydayness (Howey, 1973). The everyday being of the *there* also involves the social dimension of existence. Dasein is not an isolated entity but is always already in-the-world-with-others. Social interactions, shared spaces, and communal activities are integral to the everyday being of the *there*. This shared existence influences the way Dasein understands himself and the world. The falling of Dasein is closely tied to the everyday being of the *there*. In the routine and familiarity of everyday life, *there* is a tendency for Dasein to become absorbed in *they* the anonymous and conformist social norms. This absorption leads to inauthenticity, where individuals live according to societal expectations without questioning their existence. Heidegger's exploration of the everyday being of the *there* and the falling of Dasein provides a framework for understanding human existence in its most ordinary and habitual forms. The tension between the everyday and authenticity, the influence of social factors, and the possibility of resoluteness shape Heidegger's analysis of Dasein's engagement with the world.

For Heidegger, this encourages individuals to reflect on their existence within the context of the everyday and to strive for authenticity in the face of societal pressures. If understanding must be conceived primarily as Dasein's potentiality for *being*, then it is from an analysis of the way of understanding and interpreting which belongs to the *they* that we must gather which possibilities of its *being* have been disclosed and appropriated by Dasein as *they*. In that case, however, these possibilities themselves manifest an essential tendency of *being* that belongs to *everydayness*. And finally, when this tendency has been explicated in an ontologically adequate manner, it must unveil a primordial kind of *being* of Dasein, in such a way, indeed, that from this kind of *being* the phenomenon of thrownness, to which we have called attention, can be exhibited in its existential concreteness. In the first instance what is required is that the disclosedness of the *they* that is, the everyday kind of *being* of discourse, sight, and interpretation should be made visible in certain definite phenomena. relation to these phenomena, it may not be superfluous to remark that own Interpretation is purely ontological in its aims, and is far removed from any moralizing critique of everyday Dasein, and from the aspirational of a philosophy of culture. Therefore, the *being* as the *there* preconceives into the everydayness of Dasein, this preconception of the *being* leads to a realization of Dasein that he is fallen into the world and is experiencing the others *Das Man*. Heidegger emphasizes the importance of every day in understanding human existence. Falling, in Heidegger's terminology, does not refer to a physical descent but rather to a state of inauthenticity and a loss of individuality. Falling occurs when Dasein succumbs to the influence of the *they* (*Das Man*) and becomes absorbed in societal norms, expectations, and everyday routines. The *there* (*Da* in German) signifies the spatial and temporal context in which Dasein exists. The everyday being of the *there* refers to the ordinary, mundane aspects of life that constitute the fabric of our existence. It encompasses our everyday activities, routines, and engagements with the world. Heidegger is interested in understanding Dasein not in some abstract or exceptional state but in the concrete, lived experiences of everyday

life. *Thrownness* and *falling* are integral to Heidegger's analysis of human existence in *being and time*. *Thrownness* highlights the contextual and temporal aspects of our existence while falling explores the challenges of authenticity in the face of societal pressures. These concepts underscore the tension between individuality and conformity, inviting individuals to reflect on their thrownness and to strive for authenticity in navigating the complexities of existence.

3.8. Being-in-a-world: As Living around People who Incite Violence in Others

In interpretation of Dasein involves recognizing the existential condition of human beings as *fallen*, thrown into the world without a predetermined purpose, and existing in a web of relationships with others (Babor, 2007a; 2007b). This perspective invites reflection on individual authenticity, the impact of societal influences, and the significance of human connection in the quest for a meaningful existence. Heidegger's philosophy challenges individuals to confront and transcend their fallen state, embrace their thrownness, and engage authentically in the shared human experience. Heidegger posits those humans are in a state of *fallenness*, implying a detachment from their authentic selves due to societal norms, cultural influences, and everyday distractions. This fallen state arises from the conforming pressures of society that divert individuals from their true essence. *Thrown-into-the-world* – the term Heidegger uses to describe human existence, emphasizes the idea that individuals find themselves in the world without having chosen to be there. This *thrownness* into existence underscores life's inherent unpredictability and challenges the notion of a predetermined purpose or destiny. Dasein is inherently relational; individuals exist in the context of a shared world with others. Heidegger emphasizes the interconnectedness of human existence, suggesting that our relationships with others play a crucial role in shaping our understanding of ourselves and the world. In Heidegger's philosophy, Dasein refers to human existence, and he argues that understanding ourselves requires an examination of our existence in the world. *Being-in-the-world* expresses the idea that we are not isolated individuals but are always already situated in a particular context, engaged with the world and with others. Heidegger emphasizes the idea that our relationships with others are not mere external additions to our existence but are integral to our being. These relationships shape our understanding of ourselves and the world around us. The interconnection of human existence means that our identities are not formed in isolation (Rescher, 2003) but in the context of shared experiences, language, and social interactions.

Furthermore, Heidegger suggests that our engagement with the world is not just cognitive but also practical. Our everyday activities, tasks, and interactions contribute to our understanding of ourselves and our place in the world. This perspective challenges traditional philosophical views that often focus on individual subjectivity in isolation. In summary, Heidegger's concept of *being-in-the-world* underscores the relational nature of human existence, highlighting the interconnection of individuals with the world and with others. This relational aspect plays a crucial role in shaping our understanding of ourselves and our existence. Heidegger's use of the term *thrown* implies an arbitrary and non-volitional nature of our existence. Individuals do not choose their birth, the period, the cultural context, or the societal norms into which they are born. This concept challenges the traditional philosophical emphasis on individual autonomy and rational choice. It asserts that our lives are, to a significant extent, shaped by factors beyond our control. Dasein is born into a world that is already structured by history, culture, language, and social practices. These elements form the background against which individuals understand themselves and their possibilities. The historical and cultural context into which one is thrown shapes one's identity, values, and sense of meaning. It becomes the canvas on which the individual paints the narrative of their life. The notion of *being thrown into the world* introduces a sense of challenge and responsibility. Dasein must grapple with the given circumstances of its existence, navigating the complexities and uncertainties of life. The challenges posed by *thrownness* include the need to make sense of one's existence, find meaning within the given context, and engage authentically with the world. Heidegger suggests that individuals should not adopt an indifferent attitude toward their thrown condition. Instead, they are called to confront and engage with their existence actively. Authenticity, in Heidegger's terms, involves a deep and honest engagement with one's own thrown existence. It requires a recognition of the influences and constraints of the world while actively shaping one's possibilities. *Thrown-into-the-world* is closely tied to Heidegger's understanding of temporarily. Dasein's existence unfolds in time, and the past, present, and future are interconnected in shaping one's thrownness. Awareness of one's past and anticipation of the future are crucial components of understanding and responding authentically to the challenges posed by *thrown-into-the-world*.

In summary, Heidegger's concept of *thrown-into-the-world* emphasizes the arbitrary and non-chosen nature of human existence. It invites individuals to grapple with the historical, cultural, and social context into which they are thrown and encourages an authentic engagement with the challenges and possibilities of their lived experience. This concept is central to Heidegger's broader exploration of the nature of being and the human experience. Heidegger's concept challenges traditional views of the self as an isolated, autonomous entity. *Being-in-the-world* with others introduces a social ontology, suggesting that the very nature of human existence is intertwined with social relationships. The self is not a self-contained individual but is, from the beginning, engaged in a network of relations with other individuals and the surrounding world. Dasein is described as *being-in-the-world*, signifying those individuals are not separate from the world but are an integral part of it.

4. Conclusions

This world is not a private or individual world but a shared one that is co-constituted through social interactions. The shared world provides a context for meaning-making and understanding. Language, cultural practices, and shared experiences contribute to the formation of this shared world. Heidegger introduces the term *Mitsein*, which translates to *being-with. Mitsein* signifies the fundamental interconnectedness of human beings. It implies that individuals exist alongside others, and their being is intertwined with the being of others. The shared world is characterized by a sense of publicness, where individuals share common spaces, practices, and concerns. Publicness is not just a physical space but extends to the social and cultural dimensions of human life. Authenticity, in Heidegger's philosophy, involves an awareness and acknowledgment of one's *being-with-others*. It requires a genuine engagement with the shared world and a recognition of the impact of social relations on one's identity.

The presence of others shapes one's understanding of oneself and the world. Social interactions become a crucial aspect of the human experience. *Being-in-the-world* with others is not a secondary aspect of existence; it is existential. Human beings find meaning, significance, and a sense of self in their interactions with others. Relationships with others are not mere external additions to individual existence but play a crucial role in shaping one's understanding of oneself and the world. *Being-in-the-world* with others also involves the potential for conflict and resolution. The shared world is not always harmonious, and interpersonal conflicts highlight the tension between individuality and sociality. Resolution of conflicts, according to Heidegger, requires an authentic engagement with others and a shared understanding of the world. In summary, Heidegger's concept of *being-in-the-world* with others emphasizes the social nature of human existence. This answers the inner conflict of the self because within the human needs *there* should be a proper answer of all nature of the self and this challenges the idea of a self-contained individual and underscores the significance of social relations in shaping the meaning and understanding of one's being. This concept contributes to a broader understanding of existential questions and the interconnectedness of individuals within a shared world. The concepts of Dasein as a *fallen* being, a being *thrown-into-the-world*, and a *being in-the-world* with others hold deep existential significance in Heidegger's philosophy, especially when considering their potential for genuine transformation. These aspects reflect how humans engage with existence and how their awareness (or lack thereof) of their condition shapes their lives. In Heidegger's existential philosophy, *fallenness* refers to the way individuals become absorbed in the superficial, day-to-day aspects of life often inauthentically without reflecting on the deeper meaning of their existence. People might conform to societal norms, expectations, or distractions without questioning the nature of their own being.

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