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Nota di contenuto	Front matter -- Acknowledgments -- Overview -- Introduction -- 1. Are Philosophy and Religion Possible after Auschwitz and Hiroshima? -- 2. Amidst the Traditions -- 3. First Phenomenology – in the Cobbler's Workshop -- 4. Dasein and Adam -- 5. The Eclipse of Humanity -- 6. Heschel and the Postmodernists: (Are the Demonic and Death Real?) -- Bibliography -- Index of Names -- Subject Index
Sommario/riassunto	<p>It has been widely assumed that Heschel's writings are poetic inspirations devoid of philosophical analysis and unresponsive to the evil of the Holocaust. <i>Who Is Man?</i> (1965) contains a detailed phenomenological analysis of man and being which is directed at the main work of Martin Heidegger found primarily in <i>Being and Time</i> (1927) and <i>Letter on Humanism</i> (1946). When the analysis of <i>Who Is Man?</i> is unpacked in the light of these associations it is clear that Heschel rejected poetry and metaphor as a means of theological elucidation, that he offered a profound examination of the Holocaust and that the major thrust of his thinking eschews Heideggerian deconstruction and the postmodernism that ensued in its phenomenological wake. <i>Who Is Man?</i> contains direct and indirect criticisms of Heidegger's notions of 'Dasein', 'thrownness', 'facticity' and 'submission' to name a few essential Heideggerian concepts. In using</p>

his ontological connective method in opposition to Heidegger's 'ontological difference', Heschel makes the argument that the biblical notion of Adam as a being open to transcendence stands in opposition to the philosophical tradition from Parmenides to Heidegger and is the only basis for a redemptive view of humanity.
