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Titolo	Heidegger's neglect of the body // Kevin A. Aho
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Descrizione fisica	1 online resource (195 p.)
Collana	SUNY series in contemporary continental philosophy
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Soggetti	Human body (Philosophy)
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	The body problem -- Heidegger's project -- Dismantling Cartesian metaphysics -- Dasein and everydayness -- Temporality as the meaning of being -- The missing dialogue between Heidegger and Merleau-Ponty -- The absence of the body in Being and time -- The body and the problem of spatiality -- The importance of the Zollikon Seminars -- The limits of Merleau-Ponty's relation to Heidegger -- Gender and time: on the question of Dasein's neutrality -- Fundamental ontology and the sex/gender divide -- Gendered Dasein and neutral da-sein -- The gender and neutrality of time -- Life, logos, and the poverty of animals -- Dasein's animal-nature -- The question of life in the Aristotle lectures -- Logos and the animal question -- The animal lectures in context -- Prelude to a theory of embodiment -- The accelerated body -- Technological existence -- Acceleration and boredom -- Acceleration and psychotherapy -- Recovering play: on authenticity and dwelling -- Technology and authentic historicity -- Leisure and openness to mystery -- Conclusion: embodied dwelling.
Sommario/riassunto	Martin Heidegger's failure to acknowledge the role of the body in his analysis of everyday human existence (Dasein) has generated a cottage industry of criticism from such prominent continental figures as Merleau-Ponty, Sartre, Derrida, and Irigaray. In Heidegger's Neglect of the Body, Kevin A. Aho suggests the critics largely fail to appreciate

Heidegger's nuanced understanding of Dasein, which is not to be interpreted in terms of individual existence but in terms of a shared horizon of being that is already there. Aho further argues that Heidegger—while rarely discussing the body itself—nonetheless makes a significant contribution to theories of embodiment by means of his critique of technological existence and his hermeneutic recovery of more original ways of being that reveal our fragile interconnectedness with things.

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