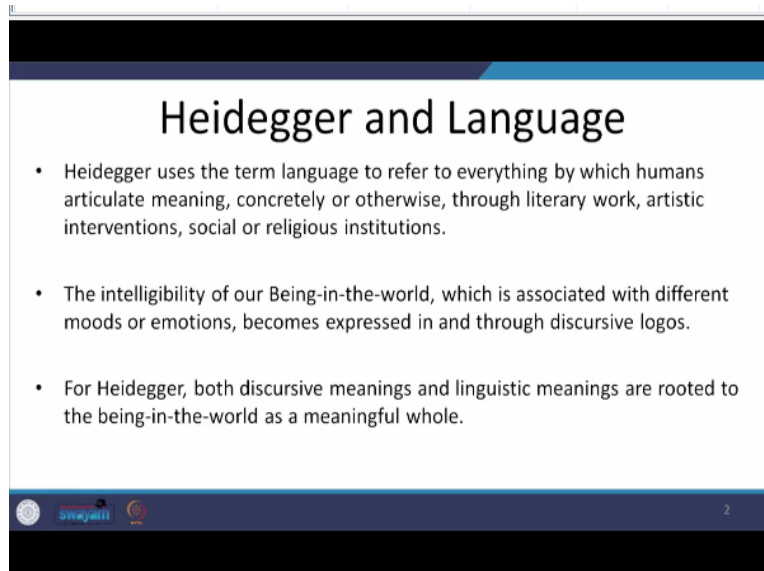


**Narrative Mode and Fiction**  
**Prof. Sarbani Banerjee**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology-Roorkee**

**Lecture-20**  
**Novel and Existence-V**

Good morning and welcome back to the lecture series on narrative mode and fiction. We are discussing novel and existence in the light of Heideggerian thoughts, Heideggerian philosophy. So, today we are going to talk about Heidegger and language. Heidegger uses a language or the term language to refer to everything by which humans articulate meaning concretely or otherwise.

**(Refer Slide Time: 00:50)**



**Heidegger and Language**

- Heidegger uses the term language to refer to everything by which humans articulate meaning, concretely or otherwise, through literary work, artistic interventions, social or religious institutions.
- The intelligibility of our Being-in-the-world, which is associated with different moods or emotions, becomes expressed in and through discursive logos.
- For Heidegger, both discursive meanings and linguistic meanings are rooted to the being-in-the-world as a meaningful whole.

swjain 2

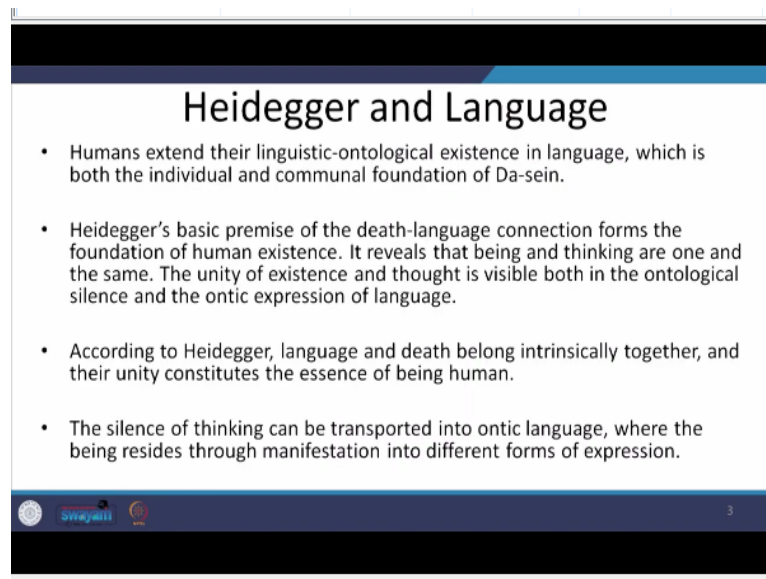
And so language could include manifestations in literary work, artistic interventions, social or religious institutions. The intelligibility of our being-in-the-world in their well signed which is associated with different moods or emotions become expressed in and through discursive logos. For Heidegger both discursive meanings and linguistic meanings are rooted to the being-in-the-world as a meaningful whole.

So, humans extend their linguistic ontological existence in language in language lies the possibility of actively engaging with this world with the living state with the task of thinking. So, which is both the individual and communal foundation of the same or being. So, we exist in language. We see that someone like Jacques Lacan would say that a person is conceived in

language even before the material, body, the idea of the individual comes even before we are born what we will be is conceived.

You know first in our parents mind before we are conceived in our parent's body. So, there will be this child and the child will grow up to become this. So, a human existence is first grasped through language, through ideation and later in the body, in material form as a matter.

**(Refer Slide Time: 03:11)**



### Heidegger and Language

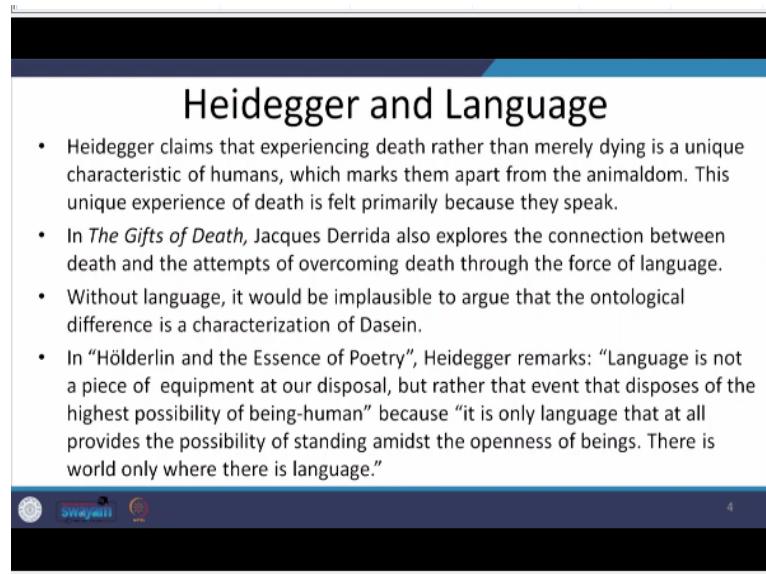
- Humans extend their linguistic-ontological existence in language, which is both the individual and communal foundation of Da-sein.
- Heidegger's basic premise of the death-language connection forms the foundation of human existence. It reveals that being and thinking are one and the same. The unity of existence and thought is visible both in the ontological silence and the ontic expression of language.
- According to Heidegger, language and death belong intrinsically together, and their unity constitutes the essence of being human.
- The silence of thinking can be transported into ontic language, where the being resides through manifestation into different forms of expression.

So, Heidegger's basic premise of the death language connection forms the foundation of human existence. It reveals that being and thinking are one and the same. If we truly exist as and in the thinking self through the act of thinking being able to decide, to choose, to prefer, to have an agency in life and so forth. So, the unity of existence and thought is visible both in the ontological silence as well as in the ontic expression of language.

According to Heidegger language and death belong intrinsically together and their unity constitutes the essence of being human. I recall in one of the previous lectures I was saying how our being is naturally directed towards and facing death. Unless it is intervened by an active process of thinking and language which kind of differs our final coalition or final heading towards, final crashing into death.

So, language gives us the essence of being alive. So, the silence of thinking can be transported into ontic language where the being resides through manifestation into different forms of expression. Heidegger claims that experiencing death rather than merely dying is a unique characteristic that only humans can boost.

**(Refer Slide Time: 05:19)**



The slide features a title 'Heidegger and Language' in a large, bold, black font. Below the title is a bulleted list of four points. The first point states that Heidegger claims experiencing death is a unique human characteristic. The second point references Jacques Derrida's *The Gifts of Death*. The third point discusses the ontological difference and Dasein. The fourth point quotes Heidegger's remarks on Hölderlin and the essence of poetry. At the bottom of the slide, there is a dark blue footer with a logo on the left and a small number '4' on the right.

## Heidegger and Language

- Heidegger claims that experiencing death rather than merely dying is a unique characteristic of humans, which marks them apart from the animaldom. This unique experience of death is felt primarily because they speak.
- In *The Gifts of Death*, Jacques Derrida also explores the connection between death and the attempts of overcoming death through the force of language.
- Without language, it would be implausible to argue that the ontological difference is a characterization of Dasein.
- In "Hölderlin and the Essence of Poetry", Heidegger remarks: "Language is not a piece of equipment at our disposal, but rather that event that disposes of the highest possibility of being-human" because "it is only language that at all provides the possibility of standing amidst the openness of beings. There is world only where there is language."

And which also marks the humans apart from the rest of the animal dumb. This unique experience of death is felt primarily because humans are directly engaged with language, language evolves because of humans and humans evolve because of language and so they do not merely die, they can put the experience of death in terms of words death is not merely a visceral or a pathological condition, a lack of certain bodily functions.

But it is a narrative that can be put into words, an experience of dying. In the gifts of death Jacques Derrida also explores the connection between death and the attempts of overcoming death through the force of language. Without language, it would be implausible to argue that the ontological difference is a characterization of Dasein. In Holderlin and the essence of poetry, Heidegger remarks and language is not a piece of equipment at our disposal.

But rather that event that disposes of the highest possibility of being human, because it is only language that at all provides the possibility of standing amidst the openness of beings. There is world only where there is language.

**(Refer Slide Time: 07:05)**

## Rene Girard and Heidegger

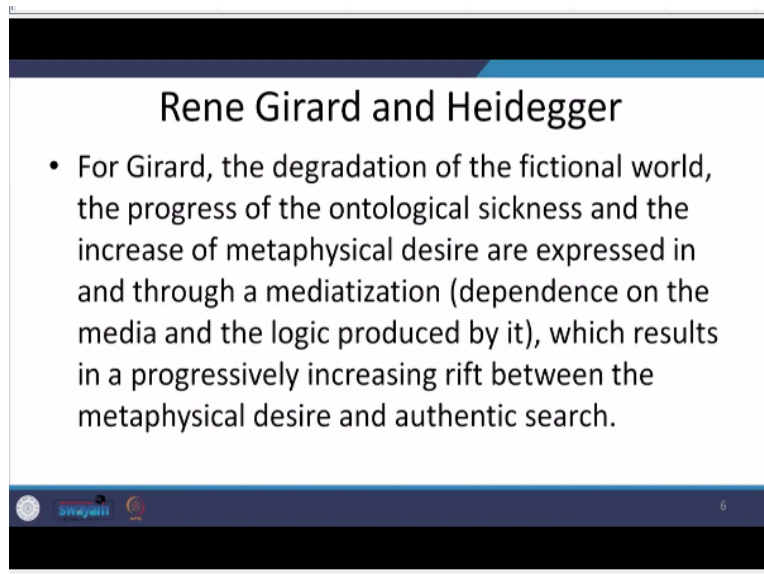
- Rene Girard is close to Lukacs in perceiving the world of the novel as idolatrous and degraded, with a problematic hero.
- Girard replaces Heidegger's duality of the ontological and the ontic with the duality of the ontological and the metaphysical, which according to him, corresponds to the authentic and the inauthentic.
- Unlike Heidegger who eliminates any idea of progress or retreat, Girard proposes that the degradation of the fictional world is the result of an ontological sickness, which in turn reflects in the fictional world with an increase of a metaphysical or degraded desire.

5

Now when we talk of Heidegger in the context of Rene Girard. Girard is close dear Lukacs in perceiving this world of the novel as idolatrous and degraded, both of them call it. So, even Mikhail Bakhtin would agree with both of them and the fact that the novel's hero is a forever problematic hero. There is a lack of the ontological whole in the case of the novel structure, novels hero and characters.

So, Girard replaces Heidegger's duality of the ontological and the antique with the duality of the ontological and the metaphysical. And according to him this duality of the ontological and the metaphysical corresponds with the authentic and the inauthentic. This is to say that unlike Heidegger who eliminates any idea of progress or retreat Rene Girard proposes that the degradation of the fictional world is the result of an ontological sickness, which in turn reflects in the fictional world with an increase of a metaphysical or degraded desire.

**(Refer Slide Time: 08:44)**



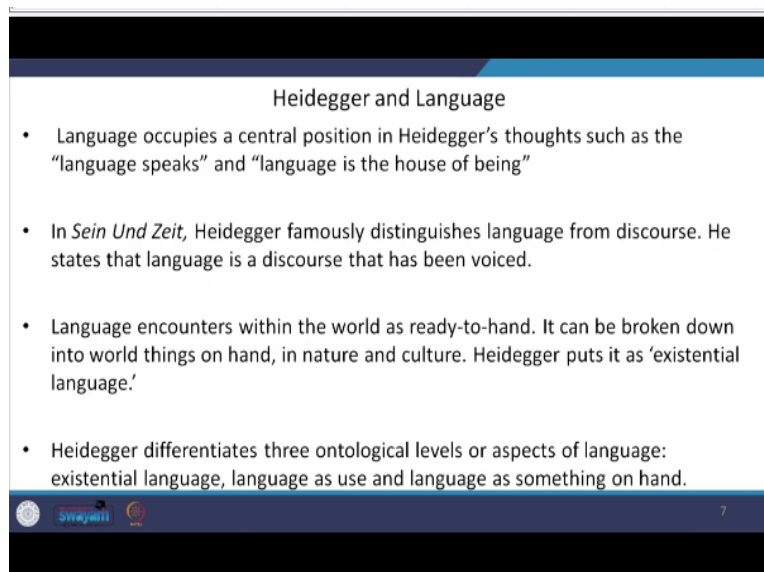
**Rene Girard and Heidegger**

- For Girard, the degradation of the fictional world, the progress of the ontological sickness and the increase of metaphysical desire are expressed in and through a mediatization (dependence on the media and the logic produced by it), which results in a progressively increasing rift between the metaphysical desire and authentic search.

6

So, for Girard the degradation of the fictional world, the progress of the ontological sickness and the increase of metaphysical desire are expressed in and through a mediatization. In other words dependence on the media and the logic that the media produces which results in a progressively increasing gap or rift between the metaphysical desire and authentic search.

**(Refer Slide Time: 09:11)**



**Heidegger and Language**

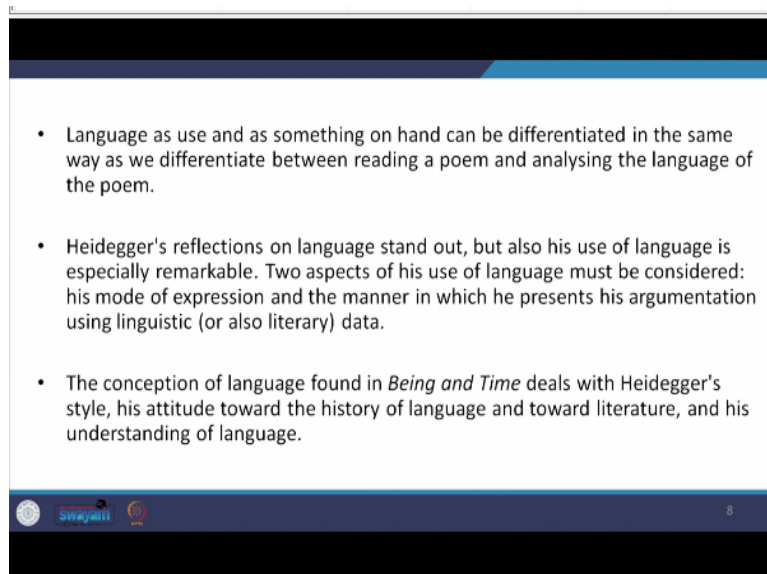
- Language occupies a central position in Heidegger's thoughts such as the "language speaks" and "language is the house of being"
- In *Sein Und Zeit*, Heidegger famously distinguishes language from discourse. He states that language is a discourse that has been voiced.
- Language encounters within the world as ready-to-hand. It can be broken down into world things on hand, in nature and culture. Heidegger puts it as 'existential language.'
- Heidegger differentiates three ontological levels or aspects of language: existential language, language as use and language as something on hand.

7

So, coming back to Heidegger and language. Language we see occupies a central position in Heidegger's thoughts and so the question of language speaking, language being the house of being emerged. These questions emerge. In *Sein Und Zeit*, Heidegger famously distinguishes language from discourse. So, according to Heidegger language is a discourse that has been voiced.

Language encounters within the world as ready to hand and it could be broken down into world things on hand, in nature and in culture. Heidegger puts it as existential language. Language that enables, language that makes possible existence, language that corroborates and makes sense of existence actually. So, Heidegger differentiates the ontological levels or aspects of language where existential language, languages use and language as something on hand or the three levels that we see.

**(Refer Slide Time: 10:38)**

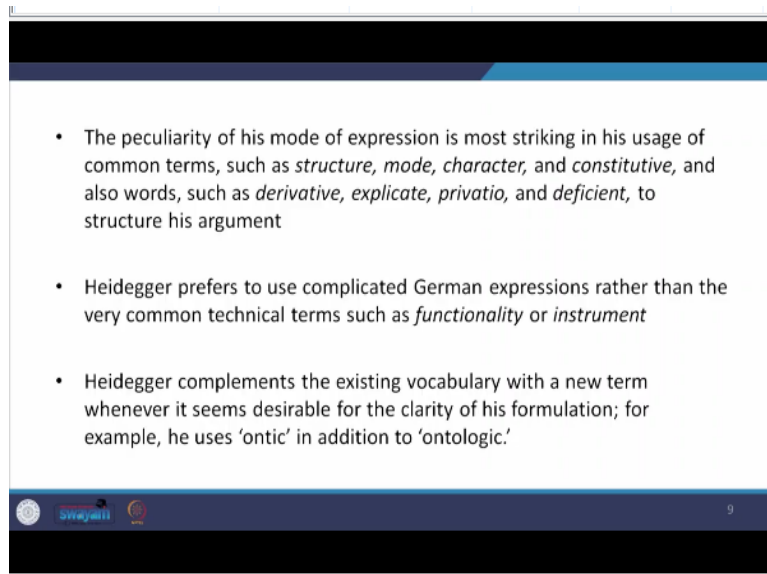


- Language as use and as something on hand can be differentiated in the same way as we differentiate between reading a poem and analysing the language of the poem.
- Heidegger's reflections on language stand out, but also his use of language is especially remarkable. Two aspects of his use of language must be considered: his mode of expression and the manner in which he presents his argumentation using linguistic (or also literary) data.
- The conception of language found in *Being and Time* deals with Heidegger's style, his attitude toward the history of language and toward literature, and his understanding of language.

Language as use and as something on hand can be differentiated in the same way as we differentiate between reading a poem and analyzing the language in the poem. So, Heidegger's reflections on language stand out and also his use of language is a remarkable. Two aspects of his use of language should be considered here, his mode of expression and the manner in which he is presenting his arguments using linguistic as well as literary data.

So, the conception of language found in being in time deals with Heidegger's style, his attitude towards the history of language and to his literature and his understanding of language. So, Heidegger's thesis or Heidegger's theory on language has a lot to do with the history of language which in turn makes possible which enables the history of the same.

**(Refer Slide Time: 11:56)**



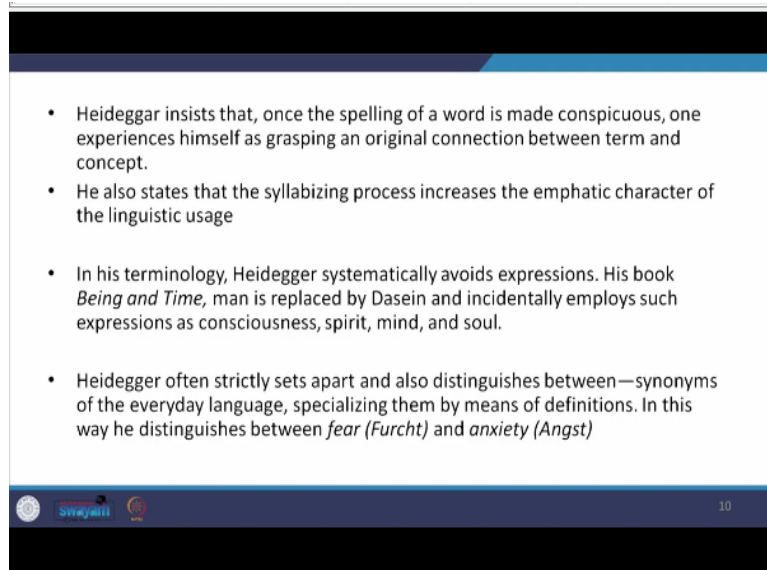
- The peculiarity of his mode of expression is most striking in his usage of common terms, such as *structure*, *mode*, *character*, and *constitutive*, and also words, such as *derivative*, *explicate*, *privatio*, and *deficient*, to structure his argument
- Heidegger prefers to use complicated German expressions rather than the very common technical terms such as *functionality* or *instrument*
- Heidegger complements the existing vocabulary with a new term whenever it seems desirable for the clarity of his formulation; for example, he uses 'ontic' in addition to 'ontologic.'

The peculiarity of his mode of expression is most striking in his usage of common terms. Common terms that he uses such as structure, mode, character, constitutive and also words such as a derivative, explicate, a privation and deficient in order to structure his argument. Now Heidegger prefers to use complicated German expressions rather than the very common technical terms such as functionality or instrument.

So, we here see and we will talk more about this in our next lecture. How Heidegger is contextualizing certain German words taking them out from their conventional meta-linguistic sense and grafting them into his philosophy, his own alternate significations that he associate with these words, which lead to almost new coinage, new expressions. We will see that, so he is not using the German language in a very traditional sense in a very traditional way.

Heidegger complements the existing vocabulary with a new term whenever it seems desirable for the clarity of his formulation. So, for example he uses ontic in addition to ontologic. Ontic is something very Heideggerian, its Heidegger's contribution.

**(Refer Slide Time: 13:46)**



- Heidegger insists that, once the spelling of a word is made conspicuous, one experiences himself as grasping an original connection between term and concept.
- He also states that the syllabizing process increases the emphatic character of the linguistic usage
- In his terminology, Heidegger systematically avoids expressions. His book *Being and Time*, man is replaced by Dasein and incidentally employs such expressions as consciousness, spirit, mind, and soul.
- Heidegger often strictly sets apart and also distinguishes between—synonyms of the everyday language, specializing them by means of definitions. In this way he distinguishes between *fear (Furcht)* and *anxiety (Angst)*

So, Heidegger would insist that once the spelling of a word is made conspicuous, one experiences himself as grasping an original connection between the term and the concept. So, he is really interested in etymology, the etymological roots of the words. He also states that the civilizing process increases the emphatic character of the linguistic usage. He is also interested in the syllables which emphasize the meaning further.

In his terminology Heidegger systematically avoids expressions, he is well-known word important work being in time actually replaces man by Dasein and so incidentally it employs expressions such as consciousness, spirit, mind and soul. These are some of the terms that recur just like the term Dasein. Heidegger often strictly sets apart and also distinguishes between synonyms of the everyday language, specializing them by means of definitions.

In this he is distinguishing between fear or *furcht* and anxiety or *angst*. We will talk more on this, but in our subsequent lecture. Thank you so much.