A People in Authentic Understanding

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Abstract

What is a people in authentic state? How does Dasein become authentically bound together? Such ontical-existentiell questions easily arise in the reading of *Sein und Zeit*. Readers naturally want concrete and practical examples because Heidegger defines authenticity as an ontological-existential concept whose root is ontical-existentiell. If it were not for practical and pre-ontological life, philosophical research would carry no weight.

In this paper, I will approach these questions regarding a people in authentic state, which Heidegger does not elaborate himself. In response to the first one, a people in authentic state, it will be suggested, should be grasped by focusing on authentic understanding. Some researchers apply the dichotomy authentic/ inauthentic not only to understanding of Dasein's ownmost possibility but also to the way of using equipment or solicitude. However, according to Heidegger, only understanding of such possibility can be termed authentic or inauthentic. This interpretation enables us to conclude that understanding a people in an authentic way is to agree to thrownness of Dasein forcefully.

In response to the second question, by being showed or told experience of the collapse of familiarity, Dasein can become authentically bound together. Of course, Dasein which is showed another Dasein's crucial experience does not always become such state. However, there is room for encouraging another Dasein to face its ownmost possibility which includes ownmost thrownness because Dasein can be given back 'care' by another Dasein. In my opinion, to become authentically bound together means not to become more friendly or to build up a good relationship, but for each Dasein to understand ownmost possibility and thrownness authentically and tell another Dasein how anxiety appears.

Through this paper, we will realize that a people in authentic understanding embodies a particular thrownness and helps another Dasein feel anxious.