

# Contents

<b>Acronyms and Abbreviations .....</b>	<b>15</b>
<b>0 General Introduction .....</b>	<b>19</b>
0.1 Background of the Study .....	19
0.2 Aim of the Research .....	28
0.3 Structure of the Research Work .....	29
<b>Chapter 1 Towards Hermeneutic Phenomenology .....</b>	<b>33</b>
1.0 Heidegger's Way to Hermeneutic Phenomenology: As Employed in <i>Being and Time</i> .....	33
1.1 Examining the Question of Being: Ontological Influences	34
1.1.1 Aristotle: Proto Phenomenologist .....	34
1.1.2 Orienting Phenomena to <i>Praxis</i> and Opening up Temporality to the Future—Based on <i>Phronesis</i> .....	40
1.1.3 Being as Being-in-the-World—Based on <i>Phronesis</i> Anchored on <i>Praxis</i> (Existence) .....	45
1.2 Reviewing the Approach of Phenomenology .....	47
1.2.1 Encounter with Medieval Scholasticism: Distaste for Hairsplitting, Theoretical Approach .....	47
1.2.2 Encounter with René Descartes (1596–1650): Reinforced His Desire to Ensure Indubitable Foundation .....	50
1.2.3 Encounter with Edmund Husserl (1859–1938): Dissatisfaction with Arm-Chair Phenomenology .....	53
1.3 A Historically Oriented Phenomenology .....	59
1.3.1 Encounter with Immanuel Kant (1724–1804): The Place of Experience in Knowledge .....	59

1.3.2	Encounter with Paul Natorp (1854–1924) and Emil Lask (1875–1915): Recovery of the Notion of the World (Dasein as Being-in-the-World) .....	61
1.3.3	Encounter with Medieval Mystics: Being-in-the- World as Openness to Others and the World .....	65
1.3.4	Encounter with Protestant Theology: The Connection between Religious and Historical Experiences .....	68
1.3.5	Encounter with Wilhelm Dilthey (1833– 1911): Historizing of Ontology .....	71
1.4	Discovery of the Place of Concrete Existence .....	74
1.4.1	Encounter with Soren Kierkegaard (1813– 1855): Authentic Existence and the ‘They’ Tendency ..	74
1.4.2	Encounter with Friedrich Nietzsche (1844– 1900): The Challenge of Religion, Morality and Custom to Authentic Existence .....	78
1.4.3	Encounter with Karl Jaspers (1883–1969): Focus on Individual, Particular Concrete Existence— Dasein .....	79

## **Chapter 2 Hermeneutic Phenomenology in *Being and Time* ..... 83**

### **Chapter 2A**

2.0	Authentic Existence in Heidegger’s <i>Being and Time</i> .....	83
2.1	Departure .....	83
2.2	Appropriate and Explicit Way of Restating the Question of Being .....	84
2.3	The Hermeneutic Phenomenological Approach and the Analysis of Dasein .....	87
2.3.1	The Hermeneutic Phenomenological Approach .....	87
2.3.1.1	The Distinctive Features of Heidegger’s Hermeneutic Phenomenological Approach ....	88
2.4	Analytics of Dasein .....	91
2.4.1	Notion of Dasein .....	91
2.4.1.1	Dasein ‘as’ Imagination? .....	92

2.4.1.2 Dasein ‘as’ Consciousness? .....	92
2.4.1.3 Dasein ‘as’ a Mass-Term? .....	93
2.4.1.4 Dasein ‘as’ Particular Individual (Human) in Existence .....	94
2.4.2 The Major Characteristics of Dasein .....	96
2.5 Dasein’s Modes of Existence .....	99
2.5.1 Dasein’s Being as Being-in-the-World .....	99
2.5.1.1 Explicating What ‘in-the-World’ Means .....	100
2.5.1.1.1 The Notion of Being-in .....	100
2.5.1.1.2 The Notion of Being-Alongside .....	101
2.5.1.1.3 The Notion of in-the-World .....	102
2.5.1.2 The ‘Who’ of Dasein in Everydayness .....	104
2.5.1.2.1 Dasein as Mineness .....	104
2.5.1.2.2 Dasein as Being-with and Dasein-with [ <i>Mitsein und</i> <i>Mitdasein</i> ] .....	105
2.5.1.2.3 The ‘I’ of Dasein’s Being and the ‘They’ Self .....	110

## Chapter 2B

2.6 Existential Constitutions of Dasein as ‘Being-There’ .....	115
2.6.1 Dasin in Its Own Existence as ‘Being-in’ .....	115
2.6.1.1 State-of-Mind: As Existential Constitution of Dasein .....	115
2.6.1.2 Understanding: As Existential Constitution of Dasein .....	117
2.6.1.3 Discourse and Language .....	120
2.6.2 The Everyday Being of the There; and the ‘Falling’ of Dasein .....	121
2.6.2.1 Dasein’s Being in Its Everydayness .....	121
2.6.2.2 ‘Falling’ of Dasein .....	123
2.7 Anxiety: As the Most Primordial Way of Disclosure of Dasein .....	126
2.8 Being of Care and Dasein’s Authenticity .....	127

2.8.1 The Being of Care .....	128
2.8.2 Care and Dasein's Authenticity and/or Inauthenticity .....	129
2.8.2.1 Care Unites the Totality of Dasein's Being ....	129
2.8.2.2 Care Calls Dasein to Take Responsibility ....	134
2.8.2.3 Care Inspires and Illuminates Dasein's Encounter with Others in the World .....	137
2.8.2.4 Care Opens Dasein up to the Future (-Based on <i>Phronesis</i> ) .....	139
2.8.2.5 Care Roots Dasein's Being in Historicality ....	141
<b>Chapter 3 Hermeneutic-Phenomenological Analysis of the Nigerian Society .....</b>	<b>145</b>
3.0 Heidegger's Authentic Existence in Relation to Dasein in Nigerian Society .....	145
3.1 Departure .....	145
3.2 Analyzing the Everyday Experiences of Individual 'Daseins' in the Nigerian Society (Highlighting the Challenges) .....	146
3.2.1 Nepotism .....	147
3.2.1.1 The Factual Impact of undue Anchor on the Past and Lopsided Understanding of Language .....	151
3.2.2 Selfishness or 'Mineness' Over and Against 'Others': (Herders Clashes with 'Farmers') .....	153
3.2.2.1 The Factual Impact of Lopsided Understanding of Language and Time .....	157
3.2.3 Mass Mentality/the 'They' Tendency': The Boko Haram Experience .....	164
3.2.3.1 The Factual Impact of Lopsided Understanding of Language and Time .....	170
3.2.4 The Nigerian Society: Held Siege by Inauthenticity ..	174
3.2.4.1 Impetus or Exodus .....	174
3.2.4.2 Impact of the Everyday Experiences on the Nigerian Society .....	175

3.2.4.2.1 The Factual Impact of Lopsided Understanding of Language and Time .....	178
3.2.4.3 ‘Rooting’ Inauthenticity .....	184
<b>Chapter 4 Inspiring Individuals in the Nigerian Society to Authenticity .....</b>	<b>191</b>
4.0 From Heidegger’s Care to Commensality .....	191
4.1 Illuminating Individuals to Authenticity in Order to Positively Transform the Nigerian Society .....	191
4.1.1 Impetus .....	191
4.1.1.1 Appealing to One Another in Concern [ <i>Besorgen</i> ] .....	194
4.1.1.2 Re-Orientation for Appreciation of Diversities: Toward Achieving Desirable Attitudinal Change .....	196
4.1.1.3 Commensality and Care .....	200
4.1.1.3.1 “African Commensality:” What Is It? .....	200
4.1.1.3.2 Commensality and Africans .....	204
4.1.1.3.3 Commensality: In Need of ‘Renaissance’ not Merely ‘Revival!’ ..	207
4.1.1.3.4 Phenomenology of Commensality as a Mode of Care ..	209
4.1.1.3.5 Commensality and Authenticity ....	214
4.1.1.3.5.1 Commensality as Community’s Call of the Individual to Authenticity .....	214
4.1.1.3.5.2 Illustrating Commensality as a Way to Authenticity .....	224
4.1.1.4 Adopting an Indigenous Notion: ‘ <i>Onyenkeanyi</i> ’ .....	226
4.1.1.5 Previous Efforts toward Exploring the African Community Spirit .....	228

4.1.1.5.1 Ujamaa .....	228
4.1.1.5.2 Consciencism .....	230
4.1.1.5.3 Zikism .....	232
<b>Chapter 5 Towards Phenomenology of Commensality .....</b>	<b>235</b>
5.0 A Phenomenology of Education for Commensality .....	235
5.1 Impetus .....	235
5.2 Renaissance of Commensality through Education .....	236
5.3 Toward a Curriculum and Its Implementation .....	241
5.3.1 Appropriate and Suitable Curriculum (Hermeneutic Phenomenological Adaptation) .....	241
5.3.2 Against Compulsion .....	243
5.4 Commensality in Everyday Being-with .....	244
5.4.1 Commensality and Nepotism .....	244
5.4.2 Commensality and Selfishness (Mineness over Against Others) .....	249
5.4.3 Commensality and Mass Mentality (the ‘They’ Tendency) .....	253
<b>Chapter 6 General Conclusion .....</b>	<b>261</b>
6.0 Evaluation and Conclusion .....	261
6.1 Hermeneutic Phenomenological Approach and the Question of the Meaning of Being .....	261
6.2 Assessing Whether the Research Questions Were Addressed .....	263
6.3 Challenges to the Realization of Education for Commensality .....	268
6.4 Conclusion .....	269
<b>Bibliography .....</b>	<b>273</b>