

About

Marnie Hanlon

BA (Hons), PhD

(an autobiographical sketch)



as a mature graduate student at The University of Sydney
circa 1976-1997, Annandale, NSW

Academic qualifications

- *Doctor of Philosophy* Faculty of Arts (Philosophy) The University of Sydney 27 May 1989

The doctoral dissertation submitted to The Department of General Philosophy, titled “Phenomenology of Being and Self-Realisation”, involves a critical evaluation of Martin Heidegger’s fundamental-ontological determination of the being-their-self of everyday t/here-being [Dasein] and of the referential connection which, as significance, constitutes the (existential-ontological) worldhood of their being-t/here in the world with others [Mitdasein]. My dialogue with and evaluation of Heidegger’s phenomenological (social) ontology in *Being and Time* was undertaken with a view to the Sydney-Konstanz Research Project outline of the highly significant phenomenon of everyday competitive existence in civil society as rightful property owner and person. What is overlooked by Heidegger’s fundamental ontology from this point of view is the form-determinate

(existential-ontological) individualisation of being-t/here in the world with others through each Dasein's respective (categorical-ontological) involvement—as property owner and person—with the abstract universality of value-form determinate market sociality: commodities, money, and the valorization of capital.

- *Bachelor of Arts with first-class Honours and The University Medal (Anthropology)* The University of Sydney 9 June 1979

The honours thesis submitted to The Department of Anthropology is titled “Dialectical Thinking and Anthropology — A critical evaluation of the use of Marx's value theory in two studies”.

My postgraduate study and research in philosophy, beginning in 1979, was mainly supported by two scholarships:

Research scholarships held

- A four-year *Australian Commonwealth Postgraduate Award* for doctoral research in philosophy at The University of Sydney and The University of Constance, Germany; and
- A two-year *Swiss Government Research Scholarship* [*Bundesstipendium der Eidgenössischen Stipendienkommission für Ausländische Studierende*] to advance my (first year University of Sydney) graduate study of German at The University of Freiburg / Fribourg before taking up my dedicated Swiss Government Research Scholarship in philosophy at The University of Basel, Switzerland.

Since that time I have worked closely with scholars in both Europe and Australia, leading to a number of publications, some co-authored, in various languages, including English, German, (and in translation:) Italian, Japanese, and Danish.

After returning to Sydney from Europe in 1988 until 2007, I have combined occasional university lecturing / tutoring in philosophy at Macquarie University and teaching of my adult education philosophy courses at the WEA (Workers' Educational Association) Sydney with part-time work (as seminar coordinator and program manager) in continuing legal education at The College of Law, St Leonards, and The CLE Centre, Sydney.

In the 1990s, I began to delve the language of ancient Greek philosophy through (part time) graduate study at The University of Sydney and through Macquarie (University) Ancient Greek Summer Schools. My study of Ancient Greek was stimulated by a growing interest (from Latin *interesse* — *inter* ‘between, among, amid’ + *esse* ‘to be, to essence’) in Heidegger’s appraisal of the inceptive language of being and truth in early Greek thinking and his pioneering retrieval of the original import of such language in keywords and sayings of the so-called “pre-Socratic philosophers”—whom Heidegger names “the inceptual thinkers”—Anaximander, Parmenides, and Heraclitus. Through his focus on the keywords and sayings of the inceptual thinkers, Heidegger draws our attention to the more primordial language and thinking of the essencing of the truth of being as being that is obscured and forgotten by the metaphysics of being as beingness. My engagement with Heidegger’s appreciation of the first (yet-to-be-unfolded) inception of occidental thinking through the experience of another (an other-than-metaphysical) inception of the beginning or ‘origin’ of ‘philosophy’, i.e. metaphysics, coupled with his unique way of translating and interpreting the incipient—archessentially being-historic—language and thinking of ancient Greek philosophy, put me in good stead to receive, in January 2002, the commission to translate into English the German edition of his seminal Heraclitus-volume, being Band 55 of the Martin Heidegger *Gesamtausgabe*¹:

Heraklit
Der Anfang des abendländischen Denkens
Logik. Heraklits Lehre vom Logos

My commission as licensee translator of *Heraklit* (GA55) from the then licensee English publisher The Continuum International Publishing Group Ltd (now Bloomsbury Publishing Plc) was undertaken with the approval of the licensor German publisher Vittorio Klostermann and Dr Hermann Heidegger, the then administrator of the Martin Heidegger Literary Remains. Until March 2015, that is, when Bloomsbury Publishing Plc unilaterally cancelled my then thirteen-year contract with the licensee English publisher and subsequently commissioned two alternate translators for their forthcoming title *Heraclitus* by Martin Heidegger. This title,

¹ Vittorio Klostermann GmbH, Frankfurt am Main, 1979 (1994), edited by Manfred S. Frings.

co-translated by Julia Goesser Assaiante and Shane Montgomery Ewegen, is to be published per Bloomsbury's website on 29 November 2018.²

Still, from January 2002 until March 2015 (be it part or, from March 2007, full time) I have, to the best of my ability, devoted myself faithfully and assiduously to my commissioned task of 'translating Heidegger translating Heraclitus'. And I trust that after such a long journey my interpretation of the original German edition of volume 55 of the Martin Heidegger *Gesamtausgabe* is, in Heidegger's sense, as genuinely "true to the word" [GA55, G44] of his saying and thinking and translating in this volume as it can possibly be.

Here is my long-held English rendition for Continuum (later Bloomsbury³) of the full German title of *Heraklit* (GA55) by Martin Heidegger:

Heraclitus
The inception of occidental thinking
Logic. Heraclitus' teaching of the Logos

Note 1) the full stop — *not* (pace Bloomsbury's advertising for their forthcoming title) the colon — after the first word "Logic" in the second part of the two-part subtitle to read "Logik." *not* "Logic:"; 2) *in conjunction with* the word "Logos" with a capital "L" in the phrase "Heraclitus' teaching of the Logos, the word "teaching" with a lower case "t" — *not* "Doctrine" with an upper case "D" (pace Bloomsbury's advertising for their forthcoming title) — to translate Heidegger's word "Lehre" in the German phrase "Heraklits Lehre vom Logos"; and hence 3) the *essentially case-sensitive* — *not* (pace Bloomsbury's advertising for their forthcoming title) conventional title case — rendition of the two-part subtitle of *Heraclitus* by Martin Heidegger.⁴ I shall leave the extent of my critical appraisal of these 'slight' alterations to my interpretation of the full title of *Heraclitus* (GA55) for another occasion (but see footnote 5 below).

As far as I know, owing to the exclusive rights and extended copyright term afforded to just one licensee English publisher, the hard-won translation of mine that was undertaken by me in good faith over thirteen

² <https://www.bloomsbury.com/uk/heraclitus-9780826462404/> accessed from end of May 2018.

³ upon its acquisition of Continuum on 11 July 2011.

⁴ The said advertising for *Heraclitus*, presumably with the imprimatur of the co-translators, was accessed on 3 October 2018 at <https://www.bloomsbury.com/uk/heraclitus-9780826462404/>.

years as a fully-authorized ‘work-in-progress’ with the prospect of publication as the first English translation of the 406-page German edition of volume 55 of Martin Heidegger’s *Gesamtausgabe*, is precluded from seeing the light of day in published form from the date Bloomsbury cancelled my contract in March 2015 until the end of 2046. For the duration of Bloomsbury Publishing Plc’s extended copyright term, an unlicensed publication of the translation that was once officially entrusted to my care alone as licensee translator is, for me, not a viable option. It could give rise to an action being brought by the licensee publisher and others for infringement of copyright in *the(ir)* solely and exclusively licensed English translation of *Heraklit* (GA55) by Martin Heidegger. So unless another licence to publish is granted in the interim by the licensor German publisher and executor of the Martin Heidegger Literary Remains, I am, on my understanding of the law, prohibited from publishing my English translation of Heidegger’s *Heraklit* (GA55) right up until expiry of the extended copyright term at the end of 2046, being the requisite seventy years after the author Heidegger’s death.

In the meantime, under the heading “Publications” below, I can only list as forthcoming circa 2047 my own interpretation as an *alternate* to the soon-to-be-published licensed English translation of *Heraklit* (GA55) co-translated by Goesser Assaiante and Montgomery Ewegen. In stark contrast to their translation *Heraclitus* by Martin Heidegger, forthcoming 29 November 2018, mine is forecast to be uneschewably withheld from publication for nigh on three decades hence: to be published either by me, should I still be alive and sufficiently compos mentis well into my nineties, or else, when once I shall have ‘schuffled off this mortal coil’, posthumously by the executor of my literary remains with whom I shall entrust to this end the extant (to me alone precious) manuscript of my as yet unpublished English translation of Heidegger’s Heraclitus-volume.

Publications

‘Essay’

2018 *Translating Heidegger translating Wesen* forthcoming November 2018 at <https://www.archessenzing.com> (c80pp)

Translation

c2047 Martin Heidegger *Heraclitus: 1. The inception of occidental thinking; 2. Logic. Heraclitus' teaching of the Logos*
 translated by Marnie Hanlon⁵, forthcoming circa 2047 (at
<https://www.archessenzing.com> ? ... posthumously ?)

5 The subtitle of *Heraclitus* reflects the fact that volume 55 of the *Gesamtausgabe* comprises the two lecture courses delivered by Heidegger during the summer semesters of 1943 and 1944, titled, respectively, “The inception of occidental thinking” and “Logic. Heraclitus’ teaching of the Logos”. By dint of the full stop after the word “Logic” in the title of the second lecture course, this two-part subtitle of *Heraclitus* has always been tricky at the best of times, even for me, but, as I learned to my dismay, especially for the publisher who in their advertisements and catalogues naming the full title cannot always centre or position the text of the two-part subtitle suitably on the page or on screen over two lines, one for each part. If for any reason the text cannot be suitably set out over two lines with a line break (*not* a full stop) after the first part titled “The inception of occidental thinking” so that the second part titled “Logic. Heraclitus’ teaching of the Logos” appears on line two in its entirety, it becomes a battle of wits even for a seasoned translator to delineate the subtitle of *Heraclitus* properly, without distortion. For example, the addition of a seemingly innocuous full stop after the word “[T]hinking” (to adopt, momentarily, conventional title case capitalization) runs the risk of turning the two-part into a three-part subtitle: [1] The Inception of Occidental Thinking. [2] Logic. [3] Heraclitus’ Teaching of the Logos. The problem is exacerbated when combined with a line break in the wrong place, notably when the first word of the second part of the two-part subtitle (“Logic.”) is untowardly tagged onto line one like so: “The Inception of Occidental Thinking. Logic.”, leaving “Heraclitus’ Teaching of the Logos” isolated from its ‘other half’ on line two. Either way, the delineation misleadingly implies a three-part subtitle to *Heraclitus* rather than the two part one that it is. Only a thinker with a care who has diligently read and fully appraised the German edition of Heidegger GA55, will truly appreciate just how distorting, however unintentionally, these apparently harmless amendments to my preferred English interpretation of the German subtitle are, notably to the crux of Heidegger’s thought in the second lecture course where, essentially, the disjunction between, on the one hand, logic, as the metaphysical teaching (doctrine) of the λόγος, and, on the other, Heraclitus’ pre-metaphysical teaching of (learning from) the Λόγος, is of paramount importance. Which is why, in circumstances where the text of the subtitle does not lend itself to being suitably centred or positioned over two lines, as is the case here when listed under the heading “Publications” as forthcoming circa 2047, I have introduced a colon after the main title *Heraclitus* and have numbered the lecture courses delineated by the subtitle “1.” and “2.” respectively – a solution I put to the English publisher as being in line with the title page of the German edition (as distinct from its cover page where the subtitle *can* be suitably delineated and hence the numbering omitted). It is the requisite full stop (\neq colon) after the word “Logic” that is integral to the title of Heidegger’s second lecture course that demands our conceding of the point as best we can. Why integral? Because, as already suggested, by this seemingly innocuous full point, the subtitle bearing the name of the second of the two lecture courses deliberately intends to be, and is, indicative of what Heidegger expounds throughout the course as the disjunction in *essenz(ing)* [im Wesen] between, on the one hand, logic as the

Book

(with Michael Eldred, Lucia Kleiber, and Volkbert Roth)

1984 *La Forma-Valore — Progetto di ricostruzione e completamento del frammento di sistema di Marx*, a cura e con introduzione di Emilio Agazzi, Piero Lacaita editore – Manduria (304pp)

Monograph

(with Michael Eldred, Lucia Kleiber, and Volkbert Roth)

1984 “A Value-Form Analytical Reconstruction of Capital”, Sydney-Konstanz Research Project Appendix to Eldred M. “Critique of Competitive Freedom and the Bourgeois-Democratic State” *Kurasje*, København, pp 350-492

metaphysical teaching (doctrine) of the logos and, on the other, Heraclitus' other-than-metaphysical teaching of (learning from) the Logos. On this interpretation, the full stop after the first word in the second part of the English subtitle to read “Logic.” is not just word for word (“Logic.” for the “Logik.” of the German original) but true to the word in Heidegger's sense. It is the only full stop that is required to translate the German editor's (the late Manfred S. Frings') apposite rendering of the said disjunction in the very (sub)title of the first (1979) German edition, presumably with the then late Heidegger's imprimatur; it is therefore indispensable, and it, too, a small point, is anything but innocuous. Which brings me back to the main reason why the common title convention—almost invariably required of authors by publishers in the English-speaking world—of putting all principal words of a title or subtitle or heading in title case, should be relinquished for the full title of *Heraclitus*. Were the subtitle for the second lecture course to be put in title case, then the explicit-cum-implicit distinction my case-sensitive rendition is able to make (however subtle) between capital ‘L’ Logos and small ‘l’ logos would be essentially lost—purely by convention (= title case capitalization) in translation. It is only by my English translation of the full German title taking the liberty of dispensing with the English convention of title case capitalization *in conjunction with* capitalizing the word “Logos” in the subtitle, and thereby alone, that a hint of Heidegger's distinguishment of Heraclitus' teaching of the Λόγος from the λόγος of logic is rend(er)ed legible. It is worth noting that this simple gesture of dispensation available to our English language cannot be so readily availed of in German where, with some exception for a philosopher of Heidegger's ilk, messing around with the established convention of capitalizing nouns is barely tolerated.

Articles

Marnie Hanlon

1988 “Value-Form and Housework” in *Hegel-Jahrbuch* 1984/85, XV. INTERNATIONALER HEGEL-KONGRESS ROTTERDAM, begründet von Wilhelm Raimund Beyer, herausgegeben von Heinz Kimmerle, Wolfgang Lefevre, Rudolf W. Meyer, Germinal Verlag GmbH, Bochum, pp 327-335

1985 “LA CRISI NEL FEMMINISMO MARXISTA” [Italian translation of “The Crisis in Marxis(t-Feminis)m”] in *marx centouno* 1-2 maggio-dicembre, Coneditor, Catania, pp 29-43

(with Michael Eldred, Lucia Kleiber, and Volkbert Roth)

1985 “Vaerdiformsanalytisk rekonstruktion af Kapitalen. Del 4. Analysen af kapitalens cirkulations- og reproduktionsproces” in Tidsskriftet *Kurasje* Nr. 35/36 Marts 1985, *Kurasje*, København, pp 121-161

1984 “Vaerdiformsanalytisk rekonstruktion af Kapitalen. Del 3.” in Tidsskriftet *Kurasje* Nr. 34 Maj 1984, *Kurasje*, København, pp 71-94

Marnie Hanlon

1984 “Was hat Marx mit Feminismus zu tun?” in *Sophistes 1*, Herausgegeben von Chirospasmus (Thomas Kälin and Bernhard Schüler), Juni, pp 12-14

1984 “The Crisis in Marxis(t-Feminis)m” [Japanese translation] in *Crisis*, (July, 20) pp 28-34

(with Michael Eldred, Lucia Kleiber, and Volkbert Roth)

1983 “Vaerdiformsanalytisk rekonstruktion af Kapitalen. Del 2” in Tidsskriftet *Kurasje* Nr. 33 November 1983, *Kurasje*, København, pp 83-111

1983 “Vaerdiformsanalytisk rekonstruktion af Kapitalen” in Tidsskriftet *Kurasje* Nr. 32 April 1983, *Kurasje*, København, pp.25-52

1983 “Reconstructing Value-Form Analysis 2: The Analysis of the Capital—Wage-Labour Relation and Capitalist Production” in *Thesis Eleven* No. 7, pp 87-111

1982 “Reconstructing Value-Form Analysis 1: The Analysis of Commodities and Money” in *Thesis Eleven* No. 4, pp 170-188

Book review [Buchbesprechung]

Marnie Hanlon

1990 Michael Eldred *Der Mann: Geschlechterontologischer Auslegungsversuch der phallogischen Ständigkeit*, Haag & Herchen, Frankfurt a.M. 1989, 220 S, in *prima philosophia* Band 3 / Heft 1 Januar – März 1990, Junghans-Verlag, Cuxhaven

Presentation of selected unpublished writings

The Greek Festival of Sydney 2001 presents A Philosophy Nights Production “Aristotle and the Emotions” at The SideTrack Theatre, Marrickville

Evoking the emotions—Aristotle and the poietics of tragedy – A talk / paper first presented at The Steki Taverna (see below) and re-presented at The SideTrack Theatre on Sunday 25 March and Sunday 1 April 2001 preceding a dramatic adaptation of excerpts from Sophocles’ *Antigone* and lively audience participation in the ensuing discussion.

[Producer and Co-ordinator: Dr Edward Spence; supported by The Centre for Applied Philosophy & Public Ethics, Charles Sturt University]

Symposia: Philosophy and Drama Nights at The Steki Taverna, Newtown

The following selected unpublished writings were presented during the period 1998 to 2001 at The Steki Taverna preceding a dramatic adaptation of excerpts from ancient Greek poetry (Euripides, Sophocles) and philosophy (Plato) and lively audience participation in the ensuing discussion:

- *Aristotle on philosophy as the art of living well* – A talk / paper (being a modification of Senior Lecturer in Philosophy, University of Sydney, Dr Lloyd Reinhardt’s 8 November 2001 Steki Taverna talk / paper *Aristotle on virtue*) presented at the Taverna on the evening of 15 November 2001 preliminary to a dramatic adaptation of excerpts from Euripides’ *Hecuba*.

(From the 2001 series of symposia ‘Philosophy as a Way of Life’)

- *Evoking the emotions—Aristotle and the poietics of tragedy* – A talk / paper first presented at The Steki Taverna (and later at the

SideTrack Theatre) on the evening of 9 November 2000 preliminary to a dramatic adaptation of excerpts from Sophocles' *Antigone*.

(From the 2000 series of symposia 'Olympics of the Mind').

- *The strife between philosophy and rhetoric. A commentary on Plato's 'Phaedrus'* – A talk / paper presented at the Taverna on the evening of 21 and of 28 October 1999 preliminary to a dramatic adaptation of excerpts from Plato's *Phaedrus*.

(From the 1999 series of symposia 'Zen and Zeno').

- *Martin Heidegger: Plato's Vision of Truth—A Commentary on Plato's Allegory of the Cave* – A talk / paper presented at the Taverna on the evening of 18th and of 25th November 1998 preliminary to a dramatic adaptation of 'The Allegory of the Cave' in Plato's *Republic*.

(From the 1998 series of symposia 'Visions of Immortality, God, Body, and Soul').

[Symposia producer and coordinator: Dr Edward Spence, Charles Sturt University. Sponsored by The Centre for Professional and Applied Ethics, Charles Sturt University; The School of Philosophy, University of Sydney; and The Steki Taverna.]

Selected conference, seminar, and discussion group papers

1998 *Heidegger's re-visiting of the question of being. Any relevance for feminism?* – A paper presented on 13 July at the "Australasian Association of Philosophy / Women in Philosophy Conference" 13–16 July 1998, Macquarie University, North Ryde

An earlier version of the paper was presented at the 'Philosophy Discussion Group around *Geschlecht*'⁶ meeting held in Darlington, Sydney, on 19 April

⁶ The 'Philosophy Discussion Group around *Geschlecht*' met fortnightly from early 1997 to early 1999. The group was comprised for the most part of Sebastian Job, (the late) John Dalton, Nicholas Strobe, Robert Sinnerbrink, Andrew Mason, Duncan Fairfax, Peter Banki, and me. It formed in honour of the late PlatonArt Queeros, a gay Iranian-Australian philosopher and friend, whose untimely death by his own hand on 29 November 1996 was a devastating blow to us all. For me, it was an especially sad end to our mutual friendship for and unique two-way conversation concerning what remains worth(while)-thinking [das Zu-denkende] in matters of ontological and sexual difference. PlatonArt's suicide put a sudden stop to what by late 1996 had become cherished meetings with him alone to explore and to deconstruct the connection of

- 1997 *Dasein and Geschlecht(lichkeit)* – Thoughts / Theses on the topic presented at the ‘Philosophy Discussion Group around *Geschlecht*’ meeting held in Darlington on 5 October
- 1995 *Translating Heidegger translating Aristotle* — τὸ ὄν λέγεται πολλαχῶς – A paper presented on 21 July at the one-day conference “Explorations in Theory and Philosophy around the work of Andrew Benjamin”, Macquarie University
- 1994 *Understanding Difference. Ontological Difference and Sexual Difference* – A paper presented on 3 July at the “Women in Philosophy Conference” 2-4 July 1994, Australian National University, Canberra
- 1993 *Derrida’s Geschlecht and Woman Under Erasure* — *Deciphering the Palimpsests* – A paper presented on 28 October at “Departmental Seminars”, Department of General Philosophy, University of Sydney
- 1990 *Sensing the Gender of Being* – A paper presented at The University of Sydney on the following two occasions:
- 2 July at the 1990 “Women in Philosophy Conference”, Womens College
 - 31 May at “Departmental Seminars”, Department of General Philosophy
- 1984 *Kritische Bemerkungen zu Sloterdijks kynischer Kritik des Sexualzynismus* – A paper first presented on 2 February at the Oberseminar convened by Professor Arnold Künzli, The University of Basel, Switzerland, and subsequently on 5 June at a seminar convened by Privatdozent Dr. phil. habil. Volkbert Roth, The University of Constance, Germany⁷

ontological to sexual difference around an agreed focus: the German word *Geschlecht* in the language and thinking of Martin Heidegger and Jacques Derrida.

7 Peter Sloterdijk’s critique of “sexual cynicism”, as one of the six cardinal cynicisms of our post-1960s era, is articulated by the author in his *Kritik der zynischen Vernunft* Surkamp Verlag Frankfurt am Main 1983. My friendly ‘tongue-in-cheek’ dialogue with the German equivalent of his rhetorical question: “Is the human being – seen anthropologically – not the masturbating animal?” [1987 E253, 1983 G467], continued in good humour with the philosopher in writing and in person long after he came across my “Kritischen Bemerkungen” [“Critical Remarks”] which, so he had learned, had been discussed in the “Künzli-Oberseminar” at Basel University, having been given a copy of

my German text by our mutual friend Michael Eldred, the Australian philosopher who had already begun to translate *Kritik der zynischen Vernunft* into English. My critical engagement with just a snippet of the “Phänomenologisches Hauptstück” [“Phenomenological Main Text”] in KdzV had not only got Peter’s goat going, so to speak, on various counts, but had also piqued his interest to (dis)engage. A primary point of contention (and impetus for further dialogue) being, it emerged, to what extent it is true to say that, unfortunately, the German equivalent of “Sloterdijk’s kynical critique of sexual cynism” (as articulated in the title of my text) is a fundamentally flawed premise, indeed an “invention” [“eine Erfindung”], of mine. And the question remains: Does KdzV live up to its aspiration to be a phenomenological sighting of contestable forms of consciousness that is behoven to sublimate [aufzuheben] the bias of the kynical-cynical polemic in favour of the kynical standpoint? [E218, G401] — that nowhere puts forward ‘Sloterdijk’s kynical critique of cynical reason’ as such, i.e. from a merely and unsublatedly kynical point of view located firmly within the confines of the conventional kynical-cynical polemic that is humoristically taken to task in *Kritik der zynischen Vernunft*? His point being, as I understand it, that “Sloterdijk’s kynical critique ...” would be tantamount to his merely putting forward a whimsical protest argument against the reign of cynical reason and its cardinal cynicisms from a standpoint that does not truly rise to the occasion anticipated by KdzV of its having to accomplish a suitable *sublation* [Aufhebung] of the bias of the kynical-cynical polemic in favour of the kynical standpoint. It may well be toned down or up by a good dose of humour, but a critique of cynical reason that only ever sides with an unworked-out kynical polemicizing against cynicism and leaves the radical ambivalence of the kynical-cynical polarity to its own devices, is not what Peter Sloterdijk’s KdzV is calling for. Anyway, despite his stated reservations concerning what benefit would come of an alternating articulation in a potentially absurd discussion where the gulf between our respective points of view seemed so vast, the inclination of Peter’s initial response (13pp) to my “Kritischen Bemerkungen” (14pp) in his letter-cum-commentary of 22 July 1984 was to enter the fray [“Dialog”] and let the sense [“Sinn”] of the game play on for yet another round of come-what-may. In his own words [pp1f]:

Wenn ich trotzdem diese Zweifel am Sinn einer Antwort zurückstelle, dann unter anderem deswegen, weil ich zur Zeit einiges überlegt habe, was meinen “Dialog” mit der “Universität” überhaupt angeht, zum anderen, weil ich in Deinem (Text) eine Bemühung spüre, die trotz unserer Fremdheit etwas Sympathisches enthält, und zuletzt wohl auch, weil es interessant sein könnte, unsere beiden Spiele ein wenig weiterzuspielen, ohne allzu früh zu sagen, das es absurd sei, weil es zwei verschiedene Spiele sind. Ich glaube geradezu, daß diese Art von Absurdität der Ausgangspunkt derjenigen Bemühungen ist, die man hinterher als Arbeit am “Sinn” erkennt oder beschwört, denn am Anfang ist es immer so, daß einer Schach spielt, und sich wundert, warum der andere Mühlesteine setzt, bis man sich auf ein gemischtes Mühle / Schach einigt – wofür sich in der nächsten Runde ein Oberbegriff ausbildet, zum Beispiel Oberseminar oder Philosophieren oder gemischtes Doppel aus Hegelfeminismus gegen Fundamentalhumoristik oder was Dir sonst einfällt.

Peter Sloterdijk’s *Critique of Cynical Reason* translated by Michael Eldred (who in December 1984 asked me to read and review his highly commendable first draft of the complete English manuscript) was published in 1987 by the University of Minnesota.

- 1983 *The Crisis in Marxis(t-Feminis)m* – A paper (short version of 45pp) presented at the Congress of *Democrazia Proletaria* in Milano, Italy, 5-8 December 1983. Short version published in Japanese (1984) and Italian (1985) translation (See “Publications”)
- 1982 *The Ego’s Irresolvable Dilemma: Its longing for love and its annihilation of the loving subject* – A paper (short version of 48pp) presented on 12 February 1982 at “Departmental Seminars”, Department of General Philosophy, University of Sydney

This analysis of the precarious love-life of the private individual in bourgeois society was one of my first sustained contributions to a project that, in its aim to fill out the programmatic statement made by Marx that the economic relations of the capitalist mode of production determine the relations of the superstructure, sought to embrace an outline of the intimate private sphere of the bourgeois individual as an essentially ‘form-determinate’ task of thinking. The starting point for my exposition had as its precursor the entire outline of a form-analytic extension of Marx’s uncompleted system contained in Michael Eldred’s doctoral dissertation “Critique of Competitive Freedom and the Bourgeois-Democratic State”. Eldred’s own contribution — his doctoral thesis per se — was grounded, in turn, on the reconstructed capital-analysis of Eldred, Hanlon, Kleiber, and Roth that, in 1984, was published with his dissertation as the monograph: “A Value-Form Analytical Reconstruction of Capital”, Sydney-Konstanz Research Project Appendix to Eldred M. “Critique of Competitive Freedom and the Bourgeois-Democratic State” (See “Publications”). As to my own approach to the task of an essentially form-determinate analysis of the private sphere, I also acknowledge the debt I owe to the precedent set by Lucia Sprotte-Kleiber’s *inspiring* contribution to our project’s premier thinking on the private individual in bourgeois society. An early formative influence on my thinking in this regard, here and elsewhere, was her Master’s Degree admission thesis submitted to the Department of Philosophy at the University of Constance, Germany: “Zur Theorie Des Privaten in Der Bürgerlichen Gesellschaft” als Zulassungsarbeit für das Staatsexamen im Fach Philosophie, Universität Konstanz, Januar 1981.

**Interview (jointly in discussion with the philosopher Andrew Benjamin) by John Cleary
ABC Radio National Meridian program**

Martin Heidegger—the man and his thought: Potential topics for discussion as at 17.08.1995 (Dedicated to Privatdozent Dr. phil. habil. Volkbert M. Roth, Philosophie, The University of Constance, Germany)
Final version of a paper submitted 17/05/1995 to ABC Radio National, Australia, in preparation for the Meridian program interview on this topic conducted by John Cleary 21 May 1995.

Contents

1. Heidegger’s flirtation with national socialism
2. The link between Heidegger’s political involvement and his philosophical thought
- 3 The importance of Heidegger’s thought —
 - 3.1 Radicalisation of the question of being
 - 3.2 Basic words (Grundworte) of philosophy and the semblance of etymology
 - 3.3 Exposition (Auslegung) and translation (Übersetzung)
 - 3.4 ... for a thinking of sexual difference

Teaching in philosophy

WEA Sydney

Spread broadly over a period of twenty two years, from 1982 until 2004, but concentrated in the early 2000s, I have had occasion to conduct my own courses in philosophy at the Workers’ Educational Association (WEA) Sydney. WEA, with headquarters in the Sydney CBD, describes itself as “a voluntary, independent, not-for-profit adult education organisation” that, since its foundation in 1913, “has aimed to provide a very high standard of teaching” for adult learners within its program of study in the arts, humanities, and sciences –

(1) My contribution to the off-campus WEA Discussion Group Program

2004 *Life and Death Matters: Through Philosophical Discussion* — In addition to the set reading material for this off-campus WEA Discussion Group Program course (D162)—available to groups in Sydney and throughout regional NSW during 2003 and 2004—my handbook (40pp) was also provided to students in the five groups who attended the course. The handbook contained my notes, a reading assignment, and questions for discussion in respect of each of six meetings. Feedback in the form of a tailored “Tutor’s Reply”

to the “Discussion Group Report” sent to me after each meeting by a member of the group, was provided in advance of the next meeting. Students from five separate discussion groups, three in regional NSW, selected the course when offered by WEA Sydney in the years 2003 and 2004:

Avalon Group 4 (8 members), commenced June 2004

2003 Young Group 10 (8 Members) commenced August 2003

Condobolin Group 1 (5 members), commenced July 2003

Coolah Group 1 (8 members), commenced February 2003

Lane Cove Group 7 (12 members), commenced February 2003

(2) My contribution to the on-campus program at WEA Sydney headquarters

2001 *Living and Dying Well* (Plato’s portrayal of the last days of Socrates: *Apology*, *Crito*, and *Phaedo*; Tom Waits’ song: “Romeo is bleeding”; Shakespeare’s Hamlet: “To be or not to be, that is the question:—...””) — A course of eight two-hour face-to-face meetings comprising a lecture and discussion held:

- in July, August, and September 2001, commencing 17 July, on Tuesdays at 10:30am
- in January, February, and March 2001, commencing 30 January, on Tuesdays at 5:30pm

What is Philosophy? (guided by Heidegger’s approach to the question in his text of the same name, including a comparison between the thinking of Heraclitus and Parmenides—for whom loving wisdom (the *sophon*) apparently means to be in *harmony* with it—and the step into philosophy accomplished by Socrates and Plato—for whom love of wisdom is an erotic *striving* after the *sophon*. Also, a consideration of how Aristotle characterises this ‘step into philosophy’) — A course of eight two-hour face-to-face meetings comprising a lecture and discussion held in April, May, and June 2001, commencing 24 April, on Tuesdays at 5:30pm.

2000 *Thinking of Love & Other Emotions* (Plato, Aristotle, Descartes, Nietzsche, Heidegger) — A course of eight two-hour face-to-face meetings comprising a lecture and discussion held:

- in October and November 2000, commencing 10 October, on Tuesdays at 10:30am
- in May and June 2000, commencing 9 May, on Tuesdays at 5:30pm

1999 (with Ted Sadler)

From Pythagoras to Heidegger: a short history of western philosophy — A series of (three of) eight two-hour face-to-face meetings comprising a lecture and discussion held in July, August, and September 1999 on Mondays at 5:30pm. The first five meetings of the course were conducted by Dr Ted Sadler followed by my three on 30 August (Descartes), 6 September (Nietzsche), and 13 September (Heidegger).

1982 *Love and Hate* — A course of six two-hour face-to-face meetings comprising a lecture and discussion held in January and February 1982, commencing 21 January, on Thursdays at 5:30pm.

The written material (35pp) for my lectures on *Love and Hate*, provided as a handout to students who attended the course, was an early attempt after Hegel with Marx to outline the precarious love-life of the private individual in bourgeois society. It was grounded in our then Sydney-Konstanz Research Project thinking that a form-analytic extension of Marx's incomplete analysis of value-form determinate market sociality does not end with a critique of competitive freedom and the bourgeois-democratic state but extends further into the private sphere of personal freedom where the inmost private life of the bourgeois individual in civil society is very much at stake.

Macquarie University, Sydney

During 1996 and 1997 I was engaged for casual tutoring, lecturing, and conducting a seminar as associate lecturer in philosophy at Macquarie University –

1997 Tutoring in two units of twelve tutorials each from July to December 1997 in the second year graduate course PHIL 238: Phenomenology and Existentialism convened by Professor Max Deutscher.

An Introduction to Heidegger: “My Way into Phenomenology” and “Being and Time” – My two lectures for PHIL 238: Phenomenology and Existentialism (in week one of section three of the course “Heidegger, Dasein, and ‘being in the world’ ”) were presented on 13 and 14 October 1997.

Conduct of one two-hour seminar over thirteen weeks from February to July 1997 in the third year graduate course PHIL 356: Recent European Philosophy convened by Professor Max Deutscher.

Derrida’s (and Heidegger’s) Geschlecht: sexual difference and ontological difference – My two lectures (9 and 10) for PHIL 356: Recent European Philosophy (in week five of part one of the course “Derrida”) were presented on 7 and 8 April 1997.

1996 Tutoring in two units of twelve tutorials each from July to December 1996 in the first year graduate course PHIL 132: Philosophy Morality & Society convened by Dr Catriona Mackenzie.

Tutoring in two units of twelve tutorials each from February to July 1996 in the first year graduate course PHIL 131: Knowledge Mind & Human Nature convened by Professor Max Deutscher.

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