

RESOLUTENESS

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Resoluteness

For, resoluteness is a way of **being in the world authentically**. Especially in terms of death, Heidegger does not believe that resoluteness is the way in which we “are” in the world for the great majority of our lives. If Dasein is resolute towards death, then **death** is understood as one’s **own most** possibility. We will all die no matter what we do during our lives. Because of this, the essence of our lives is finitude. To be resolute is



to be authentic. An inauthentic view of death is seen in our daily lives when we treat death as something that will happen to everyone but us. We are able to laugh at stories of other peoples deaths, or even believe that we can somehow “escape” death ourselves. One is authentic when one has a relation to one’s own finitude, or resoluteness toward death. Resoluteness takes place in the shadow of the fundamental **mood of anxiety**, as it is a realization of one’s own finitude and the most possibility of one’s own non-existence. Resoluteness is not something that is conscious or can simply be taught.

You cannot teach someone else to be resolute towards death. This resoluteness is an awareness of one’s finitude rather than in inauthentic denial (conscious or not) of this possibility. Often, it is not until we face death ourselves or have someone close to us die that we are able to make this realization, and even then we can quickly fall back into our own everydayness. It is for this reason that Heidegger argues that resoluteness is a mode of Dasein’s “being-guilty,” not in the sense of having committed a moral wrong, but in recognition of its predominant mode of falling or fleeing from one’s own-most possibilities. --Charles Hersman

Being and Time, Stambaugh translation, p 306.



