

**HERMENEUTICS OF HEIDEGGERIAN EXISTENTIAL PHENOMENOLOGY**

**BY**

**MALIZE FERDINAND UGOCHUKWU  
2017087010F**

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**SUPERVISORS**

**PROF. IKE HARRIS ODIMEGWU**

**PROF. PAUL OGUGUA**

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## **CERTIFICATION**

Malize Ferdinand Ugochukwu (2017087010F), a student of the Department of Philosophy, in the Faculty of Arts of Nnamdi Azikiwe University, Awka has satisfactorily completed the requirement for the course and research works for the Degree of Doctorate of Philosophy (Ph.D) in Philosophy.

\_\_\_\_\_  
Malize Ferdinand Ugochukwu

\_\_\_\_\_  
Date

**APPROVAL PAGE**

This dissertation has been approved for the department of philosophy, Nnamdi Azikiwe University, Awka.

By

\_\_\_\_\_  
Professor Ike Harris Odimegwu      Date  
1<sup>st</sup> Supervisor

\_\_\_\_\_  
Professor Paul Ogugua      Date  
2<sup>nd</sup> Supervisor

\_\_\_\_\_  
Professor DukorMaduabuchi      Date  
Head of Department

\_\_\_\_\_  
Prof. Gregory Obiamalu      Date  
Dean of Faculty of Arts

\_\_\_\_\_  
Prof. Philomena Igbokwe      Date  
Dean, SPGS

\_\_\_\_\_  
External Examiner      Date

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## **DEDICATION**

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## ABSTRACT

Intentionality which is the directedness of mental phenomena to physical phenomena as conceived by Brentano and Husserl can be diagnosed as fixing on content of consciousness. It is also concerned with ascribing ontological status to mental phenomena and their independent existence. This happens, regardless of the existence or non-existence of intentional objects or physical phenomena without *beings* having indicative character in totality given that meaning is private. The attempt was to establish an independent criterion for mental phenomena and situate it as the centre of meaning. Thus, to the question, can a concept or name exist without necessarily having denotation or reference? Brentano's and Husserl's answers are on the affirmative. Heidegger radicalizes intentionality as universal and interrogates directedness within the many modes of *Dasein*, what has been termed Analytic of *Dasein*. *Seinedes* within this framework is completely silenced despite being a part of Being. In fact, Heidegger went on to reconceptualize directedness as *being-in*, *being-with* and *being-for-the-sake-of*, and within this framework, meaning as *Deployment Totality*. The problem however, is the restrictions of *Seinedes* despite deployment totality, its classification as unmeaningful and essentially bare of meaning except within *Dasein's* encounter despite Heidegger's turn to language and restructuring of ordinary language (Neologism). Through the method of hermeneutics, this research embarks on an Analytic of *Seinedes*, a sequel to Heideggerian Analytic of *Dasein*; arguing that deployment totality is only plausible within the recognition of units (entities) and individual meaning which *Seinedes* essentially stands for. The pointed critique is that, if intentionality has been moved from the private to the universal, then Heidegger must take full cognizance of formal indication as essential to deployment totality and *Dasein* Analytic. The research concludes by arguing for recognition of a blind spot in language (Nietzsche) and the contextualization of meaning as denotation and connotation (Russell). This will pave way, for an understanding of meaning as contextual relations (connotation), descriptions and as units being the substructure of the total.