

Finding Your Way Home: Notes

Peter Godfrey-Smith
CUNY Graduate Center &
University of Sydney

"Finding Your Way Home" was published in the *Boston Review*, September/October 2015, pp. 52-57, now available online [here](#). It is a review of Hubert Dreyfus and Charles Taylor's *Retrieving Realism* (Harvard, 2015). The magazine format does not allow for extensive footnotes and citations, so here are some for people who want to follow up.

1. The way to make progress on those problems, they thought.... Below are the sources for the quotes from Dewey and Heidegger in the second paragraph.

"In our dealings we come across equipment for writing, sewing, working, transportation, measurement," *Being and Time*, p. 68. We encounter ordinary objects "as things of doing, suffering, contact, possession and use," *Experience and Nature*, 1925 edition, p. 32. When we engage with such things, they are "not thereby objects for knowing the 'world' theoretically; they are simply what gets used, what gets produced, and so on," *Being and Time*, p. 67. "They are things *had* before they are things cognized," *Experience and Nature*, 1929 edition, p. 21. (See also 1925: "*being and having* things in ways other than knowing them, in ways never identical with knowing them, exist, and are preconditions of reflection and knowledge" (pp. 18-19). I didn't include that one because "being" was misleading in this context. See also Heidegger: "The ready-at-hand is not grasped theoretically at all, p. 69). Some interruption or "deficiency" in our ordinary dealings: *Being and Time*, p. 61. Assuming that "knowledge is the only mode of experience that grasps things." *Experience and Nature*, both editions, p. 86. We end up "making knowledge, conceived as ubiquitous, itself inexplicable." *Experience and Nature*, 1929 edition, p. 22. (See also Heidegger: "Thus the phenomenon of Being-in has for the most part been represented exclusively by a single exemplar – knowing the world.... Because knowing has been given this priority, our understanding of its ownmost kind of being gets led astray," p. 59). The Heidegger translations are by John Macquarrie and Edward Robinson.

2. Dewey and Heidegger were influenced by different people—Dewey by William James and Darwin, and also by the nineteenth-century idealist philosophies of Hegel and his American admirers. Heidegger, on the other hand, trained in theology and then worked intensively with Edmund Husserl.... Husserl himself was apparently very impressed by William James's work. James is popping up more and more as a hidden "common ancestor" in the development of different 20th century philosophies.

3. Heidegger—who joined the Nazi party, encouraged students to wear SA or SS uniforms as he led them marching off to “Scholarship Camp”...

See *Martin Heidegger: Between Good and Evil*, by Rudiger Safranski (translated by Ewald Osers). Harvard UP, 1998:

A project on which Heidegger was especially keen was the Wissenschaftslager, or Scholarship Camp. He first came out with this idea on June 10, 1933, at a training seminar of the Office of Science of the German Student Union in Berlin. This was intended to be a mixture of scout camp and Platonic academy. Live together, work together, think together – for a limited period in open nature.... It was realized from October 4 to 10, 1933, in a place below the Todtnauberg cabin. They departed from the university in closed marching order. For his first attempt Heidegger had selected a small circle of associate professors and students and drawn up the stage directions: "The company will proceed to the destination on foot ... SA or SS service uniform will be worn; the uniform of the Stahlhelm (with armband) may also be worn." The daily roster began with reveille at 06.00 hours and ended with the tattoo at 22.00 hours. "The real work of the camp will be to reflect on ways and means of fighting for the attainment of the university of the future for the German mind and spirit." (pp. 261-262)

4. In the 1970s John O’Keefe and his collaborators gave the first neuroscientific underpinnings to Tolman’s hypothesis, discovering “place cells” in the rat hippocampus that fire when the animal is in a particular location, regardless of other conditions.

See *The Hippocampus as a Cognitive Map*, by John O'Keefe and Lynn Nadel, Oxford UP 1978. O'Keefe and Nadel have (legally) posted the entire book online here:

<http://www.caam.rice.edu/~cox/neuro/HCMComplete.pdf>

5. *During the time I was writing this review, an article came out of Hugo Spiers's lab in London showing that, during sleep, rats activate place cells corresponding to a path they have never previously traveled, but at the end of which they have seen food. On waking, they choose that path.*

See Ólafsdóttir, Barry, Saleem, Hassabis, and Spiers, "Hippocampal place cells construct reward related sequences through unexplored space," *eLife* 2015;4:e06063:

<http://dx.doi.org/10.7554/eLife.06063>

Nicola Clayton, Anthony Dickinson, and others have found that some birds can remember where they have buried large numbers of individual food items and even retrieve these items in a way guided by their perishability.

See Clayton and Dickinson, "Episodic-like memory during cache recovery by scrub jays," *Nature* 395: 272-274 (17 September 1998) | doi:10.1038/26216.

6. Thanks to Larry Hickman, Daniela Helbig, and Jane Sheldon.