Rationale / Purpose

“Reboot Heidegger for Media Studies”
Inaccessibility

Dismissive
An “exclusive engagement” that marginalize Heidegger's thinking as inconsequential, uninteresting, and even dangerous.

True Believers
Well meaning efforts by Heideggerians to protect the philosopher’s legacy from what they see as potential abuses and misuses.
Has anyone been discussing the matter of how we can distinguish between what is true and what is false? Those who speak enthusiastically of the great volume of statements about the world available on the Internet do not usually address how we may distinguish the true from the false.

Neil Postman, 2000
Hi. You sound real cute!! How old are you and what do you like doing after school?

I am 14 and a bit of a fitness fanatic, I often go power lifting after school.
The picture on the wall is hanging askew

True

False
The word 'truth,' in the strict sense, denotes the conformity of thought with its object.
René Descartes (1641)

Adaequatio intellectus et rei
St. Thomas Aquinas (1270)

What is truth? The nominal definition of truth, that it is the agreement of knowledge with its object, is assumed as granted.
Immanuel Kant (1781)
Media & Truth

http://www.youtube.com/watch?v=zSdSa2O48zg
Media & Truth

**Assertion**
Three individuals make statements claiming to be Olympic champion Wilma Rudolph.

**Demonstration**
The real Wilma Rudolph stands up and show herself as such. The truth is demonstrated by having access to the real thing.
Media & Truth
Unconcealment - ἀλήθεια

To say that a statement 'is true,' signifies that it uncovers the entity in itself. Such a statement, points out, 'lets' the entity 'be seen' in its uncoveredness. The Being-true (truth) of the statement must be understood as Being-uncovered. Thus truth has by no means the structure of an agreement between knowing and the object in the sense of a likening of one entity (the subject) to another (the object).

Martin Heidegger, 1926
About a year ago, someone calling himself Marshall McLuhan began posting anonymously on a popular mailing list called Zone (zone@wired.com). Gary Wolf began a correspondence with the poster via a chain of anonymous remailers (Wolf 1996, 129).
One must examine communication, even scientific communication, even mathematical expression, as the primary phenomena of experience and not as something 'softer' and derivative from a 'realer' existent nature.

James Carey, 1989
Conclusion

1. Increase accessibility through contemporary media examples

2. Make a case for Heidegger’s importance for understanding media technology and systems

3. Situate Heidegger’s thought as a powerful conceptual apparatus for media studies

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