ONTOLOGICAL FUNDAMENTALS FOR ETHICAL MANAGEMENT
Ontological Fundamentals for Ethical Management

Heidegger and the Corporate World

by

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To my family:
Moshopyadi,
Moora, Maximilian and Antonia
This book develops foundations for a more primordial managerial ethics derived from an inquiry into the ontological question relating to the very nature of the entity called ‘the corporation’ and to the activity of dealing with this entity – namely ‘corporate management’. It enquires into this question on the basis of the philosopher Heidegger’s thinking, which is hermeneutic phenomenology. Among the fundamental types of entities identified by Heidegger – physical objects, non-human organisms, humans and works – the corporation is identified as a case of a work. A work is the kind of entity that sets up a world and, in so doing, establishes the background against which human understanding becomes possible. In the case of the corporation, this world is, strictly speaking, not a world, but ‘em-bankment’: a way of revealing all entities as assets and in purely instrumental terms. Corporate management enacts the continuous repetition of em-bankment. Within em-bankment, humans are endangered in their very nature, since, in their very nature, they are world-acquiring, something that cannot be revealed in terms of em-bankment. This danger to the very nature of humans cannot be overcome by endorsement, resistance or neutrality towards em-bankment, the corporation and corporate management. According to Heidegger, we can only come to terms with it by acknowledging it as the danger to the very nature of what it means to be human. This acknowledgement leads us back, in the first instance, to the very nature of humans. It furthermore opens up entrepreneurial governance as a way of leading businesses in a way that acknowledges entities, and particularly humans, in terms of their very nature. This type of business can then no longer be called a ‘corporation’, but is called an ‘enterprise’.
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The core of this book was developed in writing a PhD thesis under the supervision and guidance of Louise Whittaker. I am certain Martin Heidegger would have approved of the way that she provided a space for this thesis to emerge and I am quite sure he would have liked her idea of translating the German word ‘Ge-stell’ as ‘em-bankment’.

A very special acknowledgement goes to my late maternal grandmother, Maria Zenger. More than once, when I was at a loss for understanding the meaning of a word in Heidegger’s difficult vocabulary, I reverted to a simple exercise: I imagined my grandmother, who happened to speak the same dialect as Heidegger, using this word in context. And more than once this exercise gave me a hint of how to understand and translate the word. Language always takes on a more primordial meaning when spoken by someone with unconditional love.

A big thanks goes to my parents, for their ongoing interest in the progress of my work and for providing the financial security that was vital for me to concentrate on the success of this endeavour while having to provide for a family of three children.

I wish to express my gratitude to the people of South Africa. South Africa, like war and parenthood, seem to continually bring out the best and worst in people. Johannesburg, in particular, has been the cradle of some of the greatest leaders of recent times and also a prime example of the consequences of failed leadership. This provided a background of challenge and humility that was vital for the endeavour of writing this thesis. The people of South Africa, in their awesome diversity, provided the inspiration, challenge and freedom from which the thoughts of this book were developed.

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looked after our three children while I locked myself away to work; she was prepared to forego the extra income that could have been earned during the time of writing. More importantly she provided a home and garden in which my thinking could take root and flourish.
Using Heidegger as the guiding thinker for the undertaking at hand poses a series of challenges. Since Heidegger was German and wrote in German, the issue of appropriate translation is a crucial one. Many of the core texts and lectures of Heidegger have been published as translations into English. Since Heidegger uses the German language in many ways that are not common in German itself – and since any good translation can never be a mechanical process but must always be guided by the question of how meaning can be ‘transported’ from one vocabulary to another – the challenge of translating Heidegger is always to articulate his thinking in the target language in ways that come as close as possible to the message that was originally intended. For this reason, some of Heidegger’s texts have been translated more than once. In a number of cases, the German original had connotations that are critical to the undertaking at hand that did not emerge sufficiently in existing English translations, or connotations were added in English translations that do not seem to be intended in the original. In addition, some of the translations are unnecessarily sexist beyond the connotations in Heidegger’s original. This was to be avoided in this text. Therefore, all the translations used here are the author’s and, although they draw heavily on existing translations, these were altered where it seemed appropriate. The referencing will show both the original source and the English translation(s) that informed the actual wording. It thus has to be understood that, ultimately, all the translations are the author’s. Owing to the nature of the undertaking at hand, Heidegger’s works deserve particular prominence and will be cited frequently. This justifies the use of abbreviations for his works, which are listed in this section.

*Sein und Zeit* (English: *Being and Time*) has been translated into the English language first by Macquarrie and Robinson (published in 1962) and then by Stambaugh (published in 1996). References and citations of *Sein und Zeit* are denoted with the abbreviation ‘BT’ and in each case refer to the page in the earlier translation by Macquarrie and Robinson, even though the quotations presented in this book also draw heavily on Stambaugh.

All quotations are spelt in British English, regardless of their spelling in the original. All references and abbreviations within quotations have been altered to correspond with the references and abbreviation in this book. Both German and English sources are referenced, whenever references were available.
The following abbreviations of Heidegger’s works, indices and dictionaries have been used in this book:

**German:**

- **AED**: Aus der Erfahrung des Denkens, Verlag Günther Neske, Pfullingen, 1986; can also be found in GA 13; (English: TaP)
- **BWD**: Bauen, Wohnen, Denken, in VA: 139-156 (English: BDT)
- **DD**: Das Ding, in VA: 157-180 (English: TT)
- **EM**: Einführung in die Metaphysik, Max Niemeyer Verlag, Tübingen, 1976 (English: IM)
- **EPAD**: Das Ende der Philosophie und die Aufgabe des Denkens; in ZSdD: 61-80 (English: EPTT)
- **FD**: Die Frage nach dem Ding, Max Niemeyer Verlag, Tübingen, 1987
- **FnT**: Die Frage nach der Technik in VA: 9-40, (English: QCT)
- **GA 22**: Gesamtausgabe Band 22: Grundbegriffe der antiken Philosophie, Vittorio Klostermann, Frankfurt am Main, 1993
- **GA 24**: Gesamtausgabe Band 24: Grundprobleme der Phenomenologie, Vittorio Klostermann, Frankfurt am Main, 1997 (English: BP)
- **GA 25**: Gesamtausgabe Band 25: Phenomenologische Interpretationen von Kants Kritik der reinen Vernunft, Vittorio Klostermann, Frankfurt am Main, 1987
- **GA 27**: Gesamtausgabe Band 27: Einleitung in die Philosophie, Vittorio Klostermann, Frankfurt am Main, 1996
- **GA 29/30**: Gesamtausgabe Band 29/30: Die Grundbegriffe der Metaphysik, Vittorio Klostermann, Frankfurt am Main, 1992 (English: FCM)
- **GA 65**: Gesamtausgabe Band 65: Beiträge zur Philosophie (Vom Ereignis), Vittorio Klostermann, Frankfurt am Main, 1994 (English: CtP)
- **GA 79**: Gesamtausgabe Band 79: Bremer und Freiburger Vorträge, Vittorio Klostermann, Frankfurt am Main, 1994
- **Gel**: Gelassenheit, Verlag Günther Neske, Pfullingen, 1985 (English: DoT)
- **Hw**: Holzwege, Vittorio Klostermann, Frankfurt am Main, 1994
- **Hum**: Über den Humanismus, Vittorio Klostermann, Frankfurt am Main, 1981 (English: LoH)
- **ID**: Identität und Differenz, Klett-Cotta, Stuttgart, 2002 (English: IaD)
- **NI**: Nietzsche, Erster Band, Verlag Günther Neske, Stuttgart, 1998
- **SvG**: Der Satz vom Grund, Verlag Günther Neske, Pfullingen, 1997
- **SZ**: Sein und Zeit, Max Niemeyer Verlag, Tübingen, 1984 (English: BT)
- **UdK**: Der Ursprung des Kunstwerkes (1935/360) in Hw: 1-74 (English: OWA)
ÜdM Überwindung der Metaphysik, in VA: 67-96
ÜSTS Überlieferte Sprache und Technische Sprache, Erker Verlag, St Gallen, 1989
UzS Unterwegs zur Sprache, Verlag Günther Neske, Pfullingen, 1986 (English: OWL)
VA Vorträge und Aufsätze, Verlag Günther Neske, Stuttgart, 1997
VWdW Vom Wesen der Wahrheit, in WM: 177-202 (English: OET)
WB Wissenschaft und Besinnung, in VA: 41-66 (English: SR)
WhD Was heißt Denken?, Max Niemeyer Verlag, Tübingen, 1984 (English: WCT)
WD Wozu Dichter, in Hw: 269-320 (English: WAPF)
WiM Was ist Metaphysik?, in WM: 103-122 and 365-384 (English: WiMe)
WM Wegmarken, Vittorio Klostermann, Frankfurt am Main, 1996 (English: PM)
ZdW Die Zeit des Weltbildes (1938), in Hw: 75-114
ZuS Zeit und Sein (1988), in ZSdD: 1-25 (English: TaB)
ZS Zollikoner Seminare, ed. Medard Boss, Klostermann, Frankfurt am Main, 1994 (English: ZSem)
ZSdD Zur Sache des Denkens, Max Niemeyer Verlag, Tübingen, 1988 (English: OBaT)

English:

AWP The Age of the World Picture, in QCT: 115-154 (German: ZdW)
BDT Building, Dwelling, Thinking, in BW: 343-363 (German: BWD)
BP The Basic Problems of Phenomenology, Indiana University Press, Bloomington & Indianapolis, 1988 (German: GA: 24)
BT Being and Time (translated by Macquarrie, J. and Robinson, E.), Blackwell, Oxford UK and Cambridge USA, 2001 (for further reference also see Being and Time (translated by Stambaugh, J.), State University of New York Press, New York, 1996) (German: SZ)
BW Basic Writings, Harper, San Francisco, 1993
CtP Contributions to Philosophy (From Enowning), Indiana University Press, Bloomington & Indianapolis, 1999 (German: GA 65)
DoT Discourse on Thinking, Harper & Row, New York, 1966 (German: Gel)
EPTT The End of Philosophy and the Task of Thinking, in BW: 427-449, (German: EPAD)
FCM The Fundamental Concepts of Metaphysics, Indiana University Press, Bloomington & Indianapolis, 1995 (German: GA 29/30)
IaD Identity and Difference, University of Chicago Press, Chicago, 2002 (German: ID)
IM An Introduction to Metaphysics, Yale University Press, New Haven and London 1987 (German: EM)
LoH Letter on Humanism, in BW: 213-265 (German: Hum)
Note on Translations and System of Abbreviations

MFL  Metaphysical Foundations of Logic, Indiana University Press, Bloomington, 1984
OET  On the Essence of Truth, BW: 115-138 (German VWdW)
OTaB On Time and Being, University of Chicago Press, Chicago, 2002 (German: ZSdD)
OWA  The Origin of the Work of Art, in BW: 139-212 (German: UdK)
OWL  On the Way to Language, Harper & Row, New York, 1982 (German: UzS)
PM  Pathmarks, Cambridge University Press, Cambridge, 2006 (German: WM)
SR  Science and Reflection, in QCT: 155-182 (German: WB)
TaB  Time and Being, in OTaB: 1-24 (German ZuS)
TaP  The Thinker as Poet, in PLT: 1-14 (German: AED)
TT  The Thing, in PLT: 163-186 (German: DD)
WAPF  What Are Poets For? in: PLT: 91-142 (German: WD)
WCT  What is called thinking? Harper & Row, New York (German WhD)
WiMe  What is Metaphysics? in: PM: 82-96 and 231-238 (German: WiM)
ZSem Zollikon Seminars, Northwestern University Press, Evanston, Illinois 2001 (German: ZS)

Indices and Dictionaries

HDic A Heidegger Dictionary, by Inwood, M., Blackwell Publishers, 1999
Index Index zu Heidggers ‘Sein und Zeit,’ Feick, H., Max Niemeyer Verlag, 1991
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