For Heidegger idle talk (Gerede) makes up a majority of the conversations one has. He makes sure to point out, though, that idle talk doesn’t just consist of oral communication, but is also in a majority of writing as well—these are the clichés of our language. Idle talk comes out in all of our methods of communication. Heidegger wrote, “Because Dasein first dwells in the Anyone, which in turn is interpreted in idle talk, the tendency to cover up appears right in the tendency of Dasein’s being toward the Anyone” (History of the Concept of Time, 273). According to Heidegger, Dasein is constantly falling into the “they,” or the Anyone in the quote above. In this everydayness, as it is also called, Dasein’s communication is meaningless and full of clichés. Idle talk for Heidegger isn’t simply talking about the weather or the local sports team. Idle talk is any content that does not open one’s possibilities and instead limits them. Heidegger understands that Dasein spends most of its time in everydayness and therefore the term is not used with a negative connotation. Idle talk doesn’t require thinking; Dasein simply repeats everything that it has heard about the subject at hand and uses that to justify its understanding of the topic. Idle talk is the easiest way of escaping one’s own most possibility, namely death. The escape from the possibility of death is Heidegger’s reason for why we spend so much time in everydayness and idle talk. Idle talk, according to Heidegger, is essentially conformity. Dasein conforms to the beliefs of the “they.” By conforming Dasein limits its possibilities and becomes a slave like object to the “they.”

--Kylie Foster