

## SYLLABUS

PHIL 463/563 (CRN: 35827/35828)

HEIDEGGER (*Being and Time*)

Spring 2017: MW 1400-1550, 214 FR

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Office Hours: 246 SCH, M 1200-1350, and by appointment.

### OVERVIEW AND DESCRIPTION OF THE COURSE:

Martin Heidegger's *Being and Time* (hereafter BT) took the world by storm when it was first published in 1927 and quickly made its author internationally famous. It would be difficult, if not impossible, to name a single work that rivals the far-reaching and transformative impact BT has had on human life in the 20<sup>th</sup> century, across so many disciplines, fields and practices – not only within philosophy, but in art, literature and film, in psychology, psychotherapy and psychoanalysis, in historical research and religious studies (especially in Christian systematic theology and Kyoto School Zen Buddhism), in social and political theory, linguistics, classics, environmental studies, architecture, medicine and the natural sciences.

How did this revolutionary book appear so unexpectedly?

We can now read the lectures that Heidegger delivered during the years leading up to its publication. From these lecture courses – published and translated gradually over the last four decades – it is evident that BT emerged from a rich and formative period in the development of Heidegger's thought. Many of the students who attended these lectures during the 1920's became world-famous philosophers in their own right, including Hannah Arendt, Hans-Georg Gadamer, Emmanuel Levinas, Herbert Marcuse, Leo Strauss, Jacob Klein, Karl Löwith and Hans Jonas, among others. Moreover, Heidegger's work and thought, beginning with *Being and Time*, has inspired and continues to reverberate in more contemporary philosophical research, in the work of Jean-Paul Sartre, Simone de Beauvoir, Maurice Merleau-Ponty, Jan Patočka, Rudolf Bultmann, Nishitani Keiji, Abe Masao, Shizuteru Ueda, Michel Foucault, Maurice Blanchot, Jacques Derrida, Richard Rorty, Reiner Schürmann, Peter Sloterdijk, Jean-Luc Marion, Alain Badiou, Jean-Luc Nancy, Slavoj Žižek, Giorgio Agamben and John Sallis, to name only a few prominent examples. Heidegger's influence is even evident in the cinematic work of a number of great directors, including Ingmar Bergman (*The Seventh Seal*, *Persona*), Andrei Tarkovsky (*The Sacrifice*, *Solaris*), Terence Malick (*Thin Red Line*, *The Tree of Life*), and others. How are we to understand the remarkable and lasting effect this book has on our world? And how does it still speak to us today?

This course is devoted to a careful reading of this provocative and historically transformative text. Within the mere ten weeks allotted to us this term – *only 19 meetings!* – we will read and discuss this *magnum opus* from its beginning to its conclusion, although given these constraints on time we have no choice but to forgo discussing a number of important passages. For a detailed schedule of our readings, please consult the table below. *Nevertheless, it is strongly recommended that students take it upon themselves to read the entirety of the book over the course of the term.*

BT is concerned with raising anew, *repeating* or *retrieving* “the question of the meaning of being,” as this question was first raised and pursued within Greek philosophy. The explicit intention of the inquiry undertaken in BT is the concrete

elaboration of this question, that is, the elucidation of the *meaning* (or *Sinn*) of this most fundamental question, as the horizon upon which or within which this question can be posed and understood with an appropriate transparency or perspicuity.

But what, then, does *being* have to do with *time*? Isn't *being* precisely what must remain constant amidst the changes that unfold in the course of time? Do we not assume that the *being* of something (of anything at all) is precisely what stands outside the movement and variations of time? Can being name anything other than the *essence of what exists*? Is the essential not always present? It is from this starting point that the thesis of Heidegger's inquiry emerges in its startling and simple originality, namely, that being *is* time, that time is the *meaning* of being, the *horizon* within which being appears. How is this to be understood?

Heidegger tells us that the question of being, or rather the way in such a question *remains unclarified*, accounts for a certain "blindness" in the ground of all *ontological* knowledge. Whether acknowledged or not, every form of investigation and every manner of understanding relies upon some implicit, operative sense of being which is taken for granted. "All ontology... remains at bottom blind and a perversion of its innermost intent, as long as it has not in advance adequately clarified the meaning of being and grasped this clarification as its fundamental task" [BT, 10]. This fundamental *task*, both that of clarifying the grounding condition of any ontology whatsoever but also that of grasping *this task itself* as the fundamental one—a *task which thus also involves grasping and accounting for the task itself*—determines the inquiry as a whole and has to be considered as its central thematic concern.

And yet, what makes BT a revolutionary book does not consist simply in the retrieval of the question of the meaning of being and in the insistence that this question poses the fundamental task of philosophical (and scientific) inquiry. The revolutionary effect of this book consists rather in the way in which it enacts an utterly decisive reversal or inversion regarding the distinctive position of *human existence* within any possible ontological inquiry. Heidegger points in this way to what he sees as the great failing of all Western ontology, beginning with the Greeks. Not only is this a tradition that proceeds simply *from* an unquestioned understanding of being – as the being of beings, as the underlying presence of what exists – but, more decisively, in proceeding from this given and unquestioned understanding of being, this tradition thereby fails to encounter the actual way of being that is distinctive to human existence: namely, as *Dasein*, as being in the world, as care, as mortal temporality, and so on.

Thus, according to the *direction* of the inquiry opened up by Heidegger, there are two basic and interconnected claims that must be considered, namely, (1) that the question of our *Dasein*, our human way of *being* or existing, cannot be posed at all as long as this question arises simply from an assumed understanding of being which neglects the distinctive character of this human way of being (as *Dasein*), that passes by the fundamental horizon of ecstatic mortal temporality, and also (2) that the possibility of raising anew the question of the meaning of being is foreclosed in the failure to grasp the fundamental ontological position of *Dasein* itself. It is for this reason that the inquiry of BT begins with an interrogation of human existence as it becomes a question to itself:

Thus to work out the question of being means to make a being – one who questions – transparent in its being. Asking this question, as a mode of being of a being, is itself essentially determined by what is asked about in it. This being [*Seiende*], which we

ourselves in each case are and which includes inquiry among the possibilities of its being, we formulate terminologically as *Dasein*. The explicit and lucid posing of the question concerning the meaning of being calls for a corresponding and anticipatory explication of one being (*Dasein*) with regard to its being" [BT, 6-7].

The fundamental task, in other words, must be grounded in that being that can take this task itself *as* fundamental, inasmuch as taking the task as fundamental belongs to that task as such. The task (of this fundamental question) always already concerns the very way in which it lays claim to the one to whom the task would be given and cannot be dissociated from this way in which we find ourselves given this task, delivered over to it, *grounded* in it. The task thus concerns *Dasein in its way of relating itself to the task and of relating to itself in having such a task*: this task points, then, already to a certain *responsibility* that can only be assumed in the *self-relation* of the one claimed by the task, the one to whom the task is given.

If the interpretation of the meaning of being is to become a task, *Dasein* is not only the primary being to interrogated; beyond this, it is the being that in its being always already *relates itself to that which is sought in this question*. The question of being is then nothing other than the radicalization of a tendency in being that belongs essentially to *Dasein* itself, the radicalization of the *preontological* understanding of being. [BT, 13; italics added].

The great thesis of *Being and Time* thus emerges only with the startling realization that the movement of ontological inquiry cannot proceed *from* the question of being as such *toward* a determination of human life but must proceed instead in exactly the opposite direction and in an anticipatory manner, by considering first of all the way in which we are related to the question of our own being. Precisely because every possible *regional* ontology is grounded in the *preontological* understanding that as such concerns the very being of *Dasein*, concerns its own way of *relating to itself*, its own *Sich-verhalten*, as that being for whom its being is an issue – that is, because *Dasein* is its existential possibility – precisely for this reason, an elaboration of the horizon within which being becomes a question demands first of all an original elaboration of the existential constitution of *Dasein*. Heidegger calls this original elaboration the project of a *fundamental* ontology (the existential analytic of *Dasein*), since it refers to that ontology from which all others emerge. In other words, the renewal of the question of being is to be carried out through a “fundamental ontology” or in “the existential analytic of *Dasein*.”

BT is undoubtedly a difficult book to read. Much of this difficulty has to do with the unusual language developed in the course of its inquiry. Heidegger is regularly twisting and bending common German expressions, giving them an unheard sense. For the reader who would attempt in English to follow Heidegger’s thought this presents peculiar challenges. We will want to resist the tendency to be swallowed whole by the jargon of a “Heideggerianese,” while still attempting to maintain a fidelity to Heidegger’s thought. In this regard, students are encouraged to make frequent use of the helpful lexicons and indexes that can be found at the end of our translation. At the same time, it is important to keep in mind that the inquiry we are undertaking does not rely upon or proceed from terminologically fixed definitions. The sense of these fundamental words and expressions undergoes a series of transformations in the course of the inquiry itself, being altered by what is revealed along the way. BT, it has been said, is a book that is continually in the process of “rewriting itself.”

It is also important to keep in mind that BT remains an *unfinished* work. Heidegger had originally planned to publish the complete work as two volumes, Parts I and II. The book we have before us today contains only the first two of the three Divisions that were planned as Part I. And Part II was never published at all. Why did Heidegger abandon this project as he had originally planned it? Did he run up against unanticipated difficulties along the way? BT begins with a lengthy Introduction (consisting of two chapters) followed by the first two Divisions of Part I, each of which contains six chapters. We will read passages from each of these chapters, with the exception of chapter five of Division Two. Here is an outline of the originally projected work:

**Planned Outline of BT \***

**Introduction**

**Part One:**

Interpretation of Dasein on the basis of temporality.

**Division One:** Preparatory Analysis of Dasein.

**Division Two:** Dasein and Temporality.

**Division Three:** Time and Being.

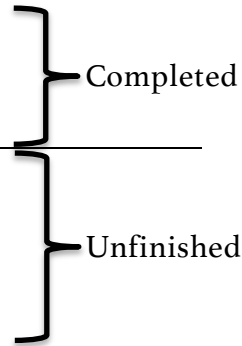
**Part Two:**

Phenomenological destruction of the history of ontology.

**Division One:** Kant.

**Division Two:** Descartes.

**Division Three:** Aristotle.



\* for Heidegger’s explanation of this outline, see BT, 37.

**REQUIRED TEXTS:**

Martin Heidegger, *Being and Time*. SUNY Press, 2010.

Please purchase a copy of this text. Copies are available online through a number of vendors, such as [Amazon](#), [Powell’s](#) or [SUNY Press](#). Please be sure to purchase the revised edition published in 2010.

**RECOMMENDED TEXTS:**

For those who have some knowledge of German, a pdf of the original text (*Sein und Zeit*) is available on Canvas. There is also a more recent edition of the German text, published as part of the Collected Edition (Gesamtausgabe). A list of secondary sources and other works by Heidegger can be found in the Bibliography below. I will post some of these secondary sources as pdf’s on Canvas. If you are interested in consulting any of these texts, feel free to ask me if I have a pdf version of the text.

**COURSE REQUIREMENTS:**

1. **Participation.** Students are expected to come to class prepared to discuss the reading assigned for the day. See the reading schedule below.
2. **Papers.**
  - a. Students enrolled in **PHIL463** are required to write *two* midterm papers (4-6 pages) and *one* final paper (7-10 pages). See the schedule below for due dates. These papers will respond to assigned prompts that will be posted on Canvas approximately one week before the papers are due.
  - b. Students enrolled in **PHIL563** are required to write one final paper (15-25 pages). Graduate students should submit a prospectus of their research topic (1-2 pages) during Week V of the term.

3. **Presentations.** Each student enrolled in the course will give a brief presentation (10 minutes) outlining one section from the text. The presentation should articulate the main questions raised in the section and elaborate how these questions are answered and how they relate to the work as a whole. At the end of Week II (4.12), please submit a ranked list of *five* sections you would prefer to present. Please also let me know whether you prefer to deliver your presentation earlier or later in the term. I will try to accommodate these preferences as much as possible, although I cannot guarantee that everyone will get their first choice.

### **MATERIALS ON CANVAS:**

I will regularly post new material on Canvas for your benefit. In addition to assignments, lecture notes and pdf's of primary and secondary sources, you may also find links to articles online, videos and other media. Please set your Canvas profile to send you updates and announcements as these are published. There are also Canvas apps for tablets and smart phones which you may want to use.

### **SCHEDULE OF READINGS**

WEEK	DATE	<i>Being and Time</i>	SECTIONS	PAGES
I	4.3	Introduction, Chapter One	§§ 1-4	1-13
	4.5	Introduction, Chapter Two	§§ 5-8	15-37
II	4.10	Part One, Division One, Chapter One	§§ 9-11	39-51
	4.12	Chapter Two <b>PRESENTATION PREFERENCES DUE</b>	§§ 12-13	53-62
III	4.17	Chapter Three	§§ 14-16	63-75
	4.19	Chapter Four	§§ 25-27	111-126
IV	4.24	Chapter Five <b>PAPER #1 DUE</b>	§§ 28-32	127-149
	4.26	Chapter Five (cont.)	§§ 33-34	149-161
V	5.1	Chapter Five (cont.)	§§ 35-38	161-173
	5.3	Chapter Six	§§ 39-41	175-189
VI	5.8	Part One, Division Two, Chapter One	§§ 45-50	221-242
	5.10	Chapter One (cont.)	§§ 51-53	237-255
VII	5.15	Chapter Two	§§ 54-57	247-269
	5.17	Chapter Two (cont.)	§§ 58-60	269-288
VIII	5.22	Chapter Three <b>PAPER #2 DUE</b>	§§ 61-63	289-302
	5.24	Chapter Three (cont.)	§§ 64-66	302-318
IX	5.29	<b>MEMORIAL DAY ~ NO CLASS</b>		
	5.31	Chapter Four	§§ 67-68	319-334
X	6.5	Chapter Four	§§ 69-71	334-354
	6.7	Chapter Six	§§ 78-81, 83	385-406, 413-415
<b>Finals</b>	6.15	<b>FINAL PAPER DUE</b>		

## **SELECT BIBLIOGRAPHY:**

It would be easy to be overwhelmed by the abundance of primary and secondary sources, with new work appearing all the time. I have attempted to compile here only a list of materials which, in my opinion, stand out above the rest. If you are interested in exploring a particular topic in Heidegger, and you don't see anything below that looks helpful, please speak with me for possible suggestions. For a more extensive list of secondary sources, see, for example, the bibliography appended to Bret Davis' *Key Concepts*, which is available on Canvas.

### **I. TRANSLATIONS OF IMPORTANT TEXTS BY HEIDEGGER**

#### **A. ENGLISH TRANSLATIONS OF TEXTS PUBLISHED DURING HEIDEGGER'S LIFETIME**

1. *Being and Time*. New York: Harper Perennial Modern Classics, 2008. [This is the original English translation of *Being and Time* translated by Macquarrie and Robinson.] [Sein Und Zeit. 19th ed. edition. Tübingen: Walter de Gruyter, 2006. Edition of the original German text.]
2. *Kant and the Problem of Metaphysics*, Fifth Edition, Enlarged. Trans. Richard Taft. Bloomington: Indiana University Press, 1997.
3. *Elucidations of Hölderlin's Poetry*. Trans. Keith Hoeller. Amherst: Humanity Books, 2000.
4. *Off the Beaten Track*. Trans. Julian Young & Kenneth Haynes. Cambridge: Cambridge University Press, 2002.
5. *Nietzsche, Vols. 1 and 2*. Ed. David F. Krell. San Francisco: Harper, 1991.
6. *Nietzsche: Vols. 3 and 4*. Ed. David F. Krell. San Francisco: Harper, 1991.
7. *The Question Concerning Technology, and Other Essays*. Trans. W. Lovitt. New York: Harper Torchbooks, 1977.
8. *The End of Philosophy*. Trans. J. Stambaugh. Chicago: University of Chicago Press, 2003.
9. *Poetry, Language, Thought*. Trans. A. Hofstadter. New York: Harper Perennial Modern Classics, 2013.
10. *Early Greek Thinking*. Trans. D. F. Krell. San Francisco: Harper, 1985.
11. *What Is Called Thinking?* Trans. F. D. Wieck & J. Glenn Gray. New York: Harper Perennial, 1976.
12. *Identity and difference*. Trans. J. Stambaugh. Chicago: University of Chicago Press, 2002.
13. *Discourse on Thinking. A Translation of Gelassenheit*. New York: Harper & Row, 1966.
14. *Pathmarks*. Cambridge: Cambridge University Press, 1998.
15. *The Principle of Reason*. Trans. Reginald Lilly. Bloomington: Indiana University Press, 1996.
16. *On the Way to Language*. San Francisco: Harper & Row, 1982.
17. *On Time and Being*. San Francisco: Harper Collins, 1977.
18. *Basic Writings: From Being and Time (1927) to The Task of Thinking (1964)*. Ed. David F. Krell. Revised and expanded edition. San Francisco: Harper, 1993.
19. *The Heidegger Reader*. Ed. Günter Figal. Trans. J. Veith. Bloomington: Indiana University Press, 2009.
20. *Introduction to Metaphysics*. New Haven: Yale University Press, 2000.
21. *Heidegger: The Man and the Thinker*. Ed. T. Sheehan. New Brunswick: Transaction Publishers, 2009.

**B. ENGLISH TRANSLATIONS OF LECTURE COURSES AND TEXTS BY HEIDEGGER BEFORE AND AFTER THE PUBLICATION OF *BEING AND TIME***

1. Kisiel, Theodore, and Thomas Sheehan, eds. *Becoming Heidegger: On the Trail of His Early Occasional Writings, 1910-1927*. Evanston: Northwestern University Press, 2007. [Some of the texts from GA1.]
2. *Supplements: From the Earliest Essays to Being and Time and Beyond*. Ed. John van Buren. Albany: State University of New York Press, 2002. [Some of the texts from GA1.]
3. *Basic Problems of Phenomenology: Winter Semester 1919/1920*. Trans. S. M. Campbell. London: Bloomsbury Academic, 2013. [GA58: Winter 1919/20.]
4. *Phenomenology of Intuition and Expression*. Trans. T. Colony. London: Bloomsbury Academic, 2010. [GA59: Summer 1920.]
5. *Phenomenological Interpretations of Aristotle: Initiation into Phenomenological Research*. Trans. Richard Rojcewicz. Bloomington: Indiana University Press, 2008. [GA61: Winter 1921/22.]
6. *Ontology--The Hermeneutics of Facticity*. Trans. J. v. Buren. Bloomington: Indiana University Press, 2008. [GA63: Summer 1923.]
7. *Introduction to Phenomenological Research*. Trans. D. Dahlstrom. Bloomington: Indiana University Press, 2005. [GA17: Winter 1923/24.]
8. *Basic Concepts of Aristotelian Philosophy*. Trans. R. D. Metcalf and M. B. Tanzer. Bloomington: Indiana University Press, 2009. [GA18: Summer 1924.]
9. *The Concept of Time*. Trans. William McNeill. Oxford: Wiley-Blackwell, 1992. [GA64: 1924.]
10. *Plato's Sophist*. Trans. André Schuwer. Indiana University Press, 2003. [GA19: Winter 1924/25.]
11. *History of the Concept of Time: Prolegomena*. Bloomington: Indiana University Press, 2009. [GA20: Summer 1925.]
12. *Logic: The Question of Truth*. Trans. Thomas Sheehan. Bloomington: Indiana University Press, 2016. [GA21: Winter 1925/26.]
13. *Basic Concepts of Ancient Philosophy*. Trans. Richard Rojcewicz. Indiana University Press, 2007. [GA22: Summer 1926.]
14. *The Basic Problems of Phenomenology*. Trans. Albert Hofstadter. Princeton: Indiana University Press, 1988. [GA24: Summer 1927.]
15. *The Metaphysical Foundations of Logic*. Trans. Michael Heim. Bloomington: Indiana University Press, 1984. [GA26: Summer 1928.]
16. *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*. Bloomington: Indiana University Press, 2001. [GA29/30: Winter 1929/30.]
17. *The Essence Of Human Freedom: An Introduction To Philosophy*. London: Bloomsbury Academic, 2005. [GA31: Summer 1930.]
18. *Aristotle's Metaphysics  $\Theta$  1--3: On the Essence and Actuality of Force*. Translated by Walter Brogan and Peter Warnek. Indiana University Press, 1995. [GA33: Summer 1931.]
19. *Being and Truth*. Trans. by G. Fried and R. Polt. Bloomington: Indiana University Press, 2010. [GA34: Winter 1931/32.]
20. *The Beginning of Western Philosophy: Interpretation of Anaximander and Parmenides*. Trans. Richard Rojcewicz. Bloomington: Indiana University Press, 2015. [GA35: Summer 1932.]
21. *Hölderlin's Hymns "Germania" and "The Rhine"*. Translated by William McNeill and Julia Ireland. Bloomington: Indiana University Press, 2014. [GA39: Winter 1934/35.]

22. *Schellings Treatise: On Essence Human Freedom*. Athens, Ohio: Ohio University Press, 1985. [GA42: Summer 1936.]
23. *Basic Concepts*. Trans. G. Aylesworth. Bloomington: Indiana University Press, 1998. [GA51: Summer 1941.]
24. *Hölderlin's Hymn "The Ister."* Trans. William McNeill and Julia Davis. Bloomington: Indiana University Press, 1996. [GA53: Summer 1942.]
25. *Contributions to Philosophy*. Translated by Richard Rojcewicz and Daniela Vallega-Neu. Bloomington: Indiana University Press, 2012. [GA65.]
26. *Supplements: From the Earliest Essays to Being and Time and Beyond*. State University of New York Press, 2002.

## II. SECONDARY MATERIALS

### A. INTERPRETATIONS AND COMMENTARIES ON *BEING AND TIME*.

1. Blattner, William. *Heidegger's Being and Time: A Reader's Guide*. London: Bloomsbury Academic, 2007.
2. Buren, John van Van. *The Young Heidegger: Rumor of the Hidden King*. Indiana University Press, 1994.
3. Chernyakov, A. *The Ontology of Time: Being and Time in the Philosophies of Aristotle, Husserl and Heidegger*. Springer, 2010.
4. Dreyfus, Hubert L. *Being-in-the-World: A Commentary on Heidegger's Being and Time, Division I*. Cambridge, Mass: The MIT Press, 1990.
5. Harr, M. *Heidegger and the Essence of Man*. Trans. W. McNeill. Albany: SUNY Press, 1993.
6. Kisiel, Theodore, and John Van Buren, eds. *Reading Heidegger From the Start: Essays in His Earliest Thought*. First Edition. State University of New York Press, 1994.
7. King, Magda. *A Guide to Heidegger's Being and Time*. Edited by John Llewelyn. Albany: State University of New York Press, 2001.
8. Kisiel, Theodore. *The Genesis of Heidegger's Being and Time*. University of California Press, 1995.
9. Krell, David Farrell. *Ecstasy, Catastrophe: Heidegger from Being and Time to the Black Notebooks*. Albany: State University of New York Press, 2016.
10. Kockelmans, Joseph J., ed. *A Companion to Martin Heidegger's "Being and Time."* First Edition edition. Washington, D.C: University Press of America, 1986.
11. Large, William. *Heidegger's Being and Time*. Bloomington: Indiana University Press, 2008.
12. Polt, R., ed. *Heidegger's Being and Time: Critical Essays*. Lanham: Rowman & Littlefield Publishers, 2005.
13. Scott, Duncan. *Heidegger: Being and Time Superindex and Guide*. CreateSpace Independent Publishing Platform, 2014.
14. Shirley, Greg. *Heidegger and Logic: The Place of Logos in Being and Time*. London: Bloomsbury Academic, 2011.
15. Schürmann, Reiner, and Simon Critchley. *On Heidegger's Being and Time*. Edited by Steven Levine. London: Routledge, 2008.
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**B. INTERPRETATIONS, COMMENTARIES AND RESOURCES ON HEIDEGGER'S THOUGHT AS A WHOLE (BEYOND BEING AND TIME)**

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3. Beistegui, Miguel de. *The New Heidegger*. London: Bloomsbury Academic, 2005.
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5. Davis, Bret W, ed. *Martin Heidegger: Key Concepts*. Durham: Acumen, 2010.
6. Gadamer, Hans-Georg. *Heidegger's Ways*. Albany: State University of New York Press, 1994.
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9. Krell, David Farrell. *Intimations of Mortality: Time, Truth, and Finitude in Heidegger's Thinking of Being*. Pennsylvania State Univ Press, 1986.
10. Inwood, M. *A Heidegger Dictionary*. Malden: Blackwell Publishers, 2000.
11. Marx, Werner. *Heidegger and the Tradition*. Trans. Theodore Kisiel. Northwestern University Press, 1982.
12. McNeill, William. *The Time of Life: Heidegger and Ethos*. Albany: State University of New York Press, 2007.
13. Nancy, Jean-Luc. *The Banality of Heidegger*. Trans. Jeff Fort. New York: Fordham University Press, 2017.
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21. Sallis, John. *Echoes: After Heidegger*. Bloomington: Indiana University Press, 1990.
22. Sallis, John, ed. *Heidegger and the Path of Thinking*. Pittsburgh: Duquesne University Press, 1970.
23. Sallis, John, ed. *Reading Heidegger: Commemorations*. Bloomington: Indiana University Press, 1993.
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25. Schürmann, Reiner. *Heidegger on Being and Acting: From Principles to Anarchy*. Bloomington: Indiana University Press, 1987.
26. Sheehan, Thomas. *Making Sense of Heidegger: A Paradigm Shift*. New York: Rowman & Littlefield International, 2014.
27. Vattimo, Gianni. *The Adventure of Difference: Philosophy after Nietzsche and Heidegger*. Baltimore: The Johns Hopkins University Press, 1993.
28. Zimmerman, Michael. *Eclipse of the Self: The Development of Heidegger's Concept of Authenticity*. Ohio University Press, 1986.

### C. HEIDEGGER, ARISTOTLE AND GREEK PHILOSOPHY

1. Agosta, Lou. "Heidegger's 1924 Clearing of the Affects Using Aristotle's Rhetoric, Book Ii." *Philosophy Today* 54, no. 4 (2010): 333–45.
2. Bernasconi, Robert. "Heidegger's Destruction of Phronesis." *The Southern Journal of Philosophy* 28, no. S1 (1990): 127–47.
3. Bowler, Michael. *Heidegger and Aristotle: Philosophy as Praxis*. 1st ed. Continuum, 2008.
4. Brogan, Walter A. *Heidegger And Aristotle: The Twofoldness of Being*. State University of New York Press, 2006.
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11. Ramsey, Ramsey Eric. "Listening to Heidegger on Rhetoric." *Philosophy & Rhetoric* 26.4 (1993): 266–276.
12. Sadler, Ted. *Heidegger and Aristotle: The Question of Being*. Continuum, 2001.
13. Sheehan, T., 1975, "Heidegger, Aristotle and Phenomenology," *Philosophy Today*, XIX (Summer): 87–94.
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**DISABILITY ACCOMMODATIONS:**

If you have a documented disability and anticipate needing accommodations in this course please notify me or your GE within the first two weeks of the course. Please request a letter from Disability Services verifying your disability and stating your needed accommodations.

**LEARNING OUTCOMES:**

In addition to improving the basic skills developed through a study of the humanities and the liberal arts – such as an increased awareness of the limits of instrumental reason, greater care in critical thinking, more articulate and effective communication, whether spoken or written – this course exposes the student to the cultural legacy of philosophical thought, as it continues to bear upon our ways of understanding human agency and responsibility. In particular, the course raises the question of individual and collective freedom and responsibility, and through an exposition of this question, encourages the student's active participation in the social and communal world, by promoting good citizenry and fostering an awareness of the unique challenges facing human agency, political or otherwise. The course also furthers a sensitivity to historical and cultural differences, by providing the student an opportunity to consider how these very differences do not simply divide our shared world but enrich it. In short, the course serves as an antidote to the numbing, leveling effects of undifferentiated mass society, by challenging its tendency to promote thoughtless, apathetic and merely reactive lives.