`English 5380: Heidegger I Dr. Luanne Frank (lfrank@uta.edu)

Summer 2016, 201 Carlisle Hall English Dept (203 Carlisle: 817-272-2692)

Office Hrs (in classrm) T/Th 5pm or appt.

Texts:

Martin Heidegger, *Being and Time*, tr. John MacQuarrie & Edward Robinson. New York: Harper,

1962.

\_\_\_\_\_\_\_\_. *Parmenides*, tr. André Schuwer & Richard Rojcewicz. Bloomington: Indiana

UP, 1992.

Sheehan, Thomas, *Making Sense of Heidegger: A Paradigm Shift.* London: Rowman

and Littlefield, 2015.

**TENTATIVE SCHEDULE**

June 7 **a)** P. 19, untitled;

**b)** Introduction I (pp. 22-35),

**c)** scan Introduction II (pp. 36-64) rapidly, omitting the section on phenomenology (pp. 49-63) (unless you’re especially interested in or curious about phenomenology [it is, in a sense, the way of knowing Heidegger is developing out of and also what he is, also in a sense leaving behind, though as you may see again and again his methodology at the same time remains, or continues to be, phenomenological, though different from Husserl’s phenomenology, i.e., less metaphysical, less seeking absoluteness, certainty]). We’ll be concerning ourselves little, if any, with phenomenology here.

**d)** Division One, I (“Preparatory Fundamental Analysis of Dasein” [p. 65]), and “Exposition of the Task of a Preparatory Analysis of Dasein [pp. 67-77] and, if possible,

**e)** Division One. II (“Being-in-the-World in General as the Basic State of Dasein [pp. 78-90]).

June 9 **a)** Hours One and Two: Continue with June 7 assignments.

**b)** Hours Three and Four:

**b.1)** Division One. III (“The Worldhood of the World”[pp. 92-122]);

**b.2)** then skim pp. 123-134 noting that these pages expose the shortcomings of the first (Descartes) of the two metaphysicians Heidegger targets in *Being and Time*. The other is Kant, whose way of knowing closely follows that of Descartes.

**b.3)** then skim the sections on spatiality [pp.135-148] after paying special attention to the second half of p. 135.

June 14 **a)** Bring and read aloud paper # 1 before handing out a copy to

each class member, and review papers.

**b)** Continue with June 9 assignments.

c) Division One. IV (“Being in the World as Being-with and Being-One’s-

Self. The “They.” [pp. 149-168]).

June 16 **a)** Division One. V (“Being-In as Such” [pp, 168-188 and 188-224]).

June 21 **a)** Bring and read aloud paper # 2 before handing out a copy to

each class member, and review papers.

**b)** Continue with June 16 assignments.

June 23 Hours One through Four

Division One. VI (“Care as the Being of Dasein [pp. 225-273]. These are many pages. We’ll be concentrating first on the mood called *Angst*, then look at a famous section on Truth (§ 44), though paying relatively little attention to this latter after pages 256 and (rushing) 261-270, inasmuch as the *Parmenides* (15 years later) will make much clearer what Heidegger is seeing here and attempting to get across. I’ll be listening to hear how, comparatively speaking, after the section on *Angst*, and after we’ve looked at the *Parmenides*, you will have found this section on Truth.

June 28 **a)** Bring and read aloud paper # 3 before handing out a copy to

each class member, and review papers.

**b.1)** Division Two, un-roman-numeraled (“Dasein and Temporality” [pp. 274-278] and

**b.2)** Division Two, 2 (“Dasein’s Attestation of an Authentic Potentiality-for-Being, and Resoluteness” [pp. 312-348].

**c)** Division Two. 3 (“Dasein’s authentic Potentiality-for-Being a-Whole, and Temporality as the Ontological Meaning of Care” [pp. 349-382]).

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June 30 Division Two. 4 (“Temporality and Everydayness” [pp. 383-423]).

In a sense, this chapter forms the theoretical heart of this book if not its more well-known, possibly more individualism-oriented ground (emphasizing personal authenticity and individually-unique anticipatory resoluteness). With it, metaphysics on the one hand and, in a sense, space on the other as a sort of pair (though Heidegger does, as we’ll have seen, account for a non-Cartesian space positively) will have been displaced by living in an awareness of Being on the one hand and as a function of Time on the other (another pair). Metaphysics will have been neither “destroyed” nor re-placed but instead broadly supplemented by what will for a long time, and with the advent of Sartre be called “existentialism,” but no longer tends to be.

And philosophy will never be the same. (But of course: for philosophy has now been radically temporalized. Absoluteness and certainty can no longer be measures of its Truth. And, *pace* Plato, poetry is devoutly to be wished).

July 5 Hours One and Two

Bring, and read aloud paper # 4 before handing out a copy to

each class member, and review papers.

**b)** Hours Three and Four: *Parmenides*.

July 7 Hour One. Continue *Parmenides.*

Hours Two-Four: Sheehan.

**a)** Chapter Four (“Phenomenology and the Formulation of the Question” [pp. 111-132]).

**b)** Chapters Five and Six (“Existence as Openness” [pp. 133-153] and (“Becoming Our Openness” [pp. 155-185]).

**b)** Chapter Nine (“The History of Being” [pp. 249-268]).