Instructor: Mr. Daniel Alvarez  
Office Hours:  
DM 302

Class Days & Times: MWF 11:00 - 11:50 a.m.  
Class Room: Charles Perry (PC) 419  
alvarezd@fiu.edu

COURSE DESCRIPTION
This course examines a specific topic in the philosophy of religion, such as faith and reason, religious experience, or an important thinker. It may be repeated with permission of the instructor. This semester the course will focus on Martin Heidegger’s magnum opus, *Being and Time*, Division I.

TEXTBOOK

BIBLIOGRAPHY
“Martin Heidegger,” in *Stanford Encyclopedia of Philosophy* (online).


Other Recommended Resources:

INSTRUCTIONAL OBJECTIVES AND COURSE STRUCTURE

In this course we will attempt a close reading of the text itself. In the Fall term our goal is to read at least through Division I of the book (up to page 273). If we can go further we will. Why go so slowly and not finish the text in one semester? Because *Being and Time* is one of the most difficult and demanding texts in the history of philosophy. I prefer that we read 274 pages with some understanding, than 488 with little or none. Furthermore, there is no substitute for engaging the text itself and therefore *exegesis* will be my approach to this course. However, Heidegger is
notoriously difficult to read because, among other things, he presupposes a rich philosophical background; and he creates new words and combinations of words (nouns, adjectives, verbs) with meaning, uses, and nuances that have no precedent in the German language. To some this constitutes a perversion or distortion of language; for others it represents Heidegger’s attempt to create a language more adequate for expressing his new understanding of the nature of reality (Being), something analogous to Newton creating a new mathematics (calculus) for making sense of what he and his predecessors had observed in nature, where the old “language” would not do.

Another problem is that the secondary sometimes is content with paraphrasing Heidegger and then passing off off the paraphrase as an explanation of what Heidegger’s words mean. Restating Heidegger is not explaining Heidegger. We will make an effort to avoid falling into this trap. When Heidegger is not clear or does not make sense to me, I will say so; and students must be disciplined and not afraid to do likewise in their presentations, after engaging in a serious and sustained wrestling with the text.

Those of us trained in the Analytic (Anglo-Saxon) tradition in philosophy have had difficulty making sense of Heidegger (and most of the Continental tradition in philosophy for that matter). We will “bracket” (a good Husserlian word) those prejudices, regardless of how well founded or misguided some of us might find them to be, for the purposes of the course. I am primarily interested in this course in what Heidegger has to say to us and what he means in Being and Time, than in whether Heidegger is right. One must also remember that thinkers trained in the Analytic Tradition, such as Richard Rorty, do not consider Heidegger absurd and his words meaningless (Carnap).

Heidegger’s influence on modern continental philosophy, psychology, theology, literary criticism is pervasive. The translators of Being and Time, Macquarrie and Robinson, were both theologians and Biblical scholars. (For the record, the Macquarrie-Robinson translation which we are using is the one preferred by Heidegger scholars.) Both were students of Rudolf Bultmann, colleague of Heidegger in Germany, and one of the greatest New Testament scholars of the 20th century. In fact, it was Bultmann’s attempt to interpret the categories of human existence in the Christian scriptures in terms of Heidegger’s existential analysis of Dasein in Being and Time that spurred the interest in Heidegger’s philosophy by theologians. One must also be reminded that Heidegger, a Roman Catholic, entered seminary to become a priest, but then changed to the study of philosophy and became Edmund Husserl’s greatest and most controversial student.

Finally, I must remind students that we are not covering the “later” Heidegger (not in this course at least). Also, we will not delve into the highly problematic “Nazi” phase of Heidegger in the 1930s. A number of recent books have been published specifically devoted to the topic of Heidegger’s relationship to Nazi ideology.

In the Spring semester we will cover the rest of Being and Time (up to page 488). If we progress faster than anticipated, it will be possible to look at some important pieces of the later Heidegger. Any reading will be drawn from the useful anthology, Martin Heidegger Basic Writings, edited by David Farrell Krell (Harper Perennial, Revised and Expanded Edition 2008).

COURSE REQUIREMENTS AND GRADES
1. One research 12-15 research paper on a topic provided by the instructor (70% of final grade).

2. Class Presentation (based on the reading assignment for each week): Two (2) pages, orally delivered in class (30% of final grade).

GRADE DISTRIBUTION

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COURSE OUTLINE

Week 1
Introduction: Syllabus, Requirements, Textbooks, Overview of course

Philosophical background to Being and Time (henceforth, BT): Aristotle, Descartes, Kant, Hegel, Nietzsche, Husserl.

Week 2
BEING AND TIME, DIVISION I
Introduction to BT, 21-64.

Week 3
Introduction, concluded

Week 4
I. Exposition of the Task of a Preparatory Analysis of Dasein (67-77)

Presentation: ______________________________________________________________________

Week 5
II. Being in the World in General as the Basic State of Dasein(78-90)

Presentation: ______________________________________________________________________

Week 6
III. A. The Worldhood of the World
A. Analysis of the Environmentality of the World and Worldhood in General (91-114).

Presentation: ______________________________________________________________________

Week 7
III. B. A Contrast Between Our Analysis of Worldhood and Descartes’ Interpretation of the World (114-127).

Presentation: ______________________________________________________________________

Week 8

Presentation: ______________________________________________________________________

Week 9
IV. Being-in-the-World as Being-With and Being-One’s Self. The ‘They’ (149-168)
Week 10

V. Being-In as Such
A. The Existential Constitution of the “There” (169-210).

Week 11

V. B. The Everyday Being of the “There,” and the falling of Dasein (210-224)

Week 12

VI. Care as the Being of Dasein (225-241)

Week 13

VI. (241-256)

Week 14

VI. (256-273)

Week 15

Concluding Discussion on Being and Time

Presentation: ______________________________________

LAST DAY OF CLASSES, RESEARCH PAPERS DUE