

280.303

Overcoming Metaphysics: Martin Heidegger

Lecturer: Stefano Franchi

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Description

Metaphysics is the discipline that asks the most fundamental questions: Who are we? What can we know about the world? What ought we to do? What can we hope for? The German philosopher Martin Heidegger showed that these questions are fundamentally misguided and suggested instead a radically different way of dealing with the very real problems they stem from. Metaphysics is not just wrong--it's the project of metaphysics that must be overcome in favor of a different form of thinking that is closer to poetry than to science.

The course will retrace the development of this problematic in Martin Heidegger's thought from its initial confrontation with phenomenology to the later reflection on language and art. In the first part we will examine Heidegger's answer to Husserl's project for a scientific philosophy. The central part of the course is devoted to the analysis of human existence carried out in *Being and Time*. In the final part we will examine Heidegger's reflection about truth and his suggestions for a new form of thinking that would definitely abandon metaphysical questioning.

Times and Places:

FC Mon 11-1

FC Tue 11

Texts:

Required:

Martin Heidegger, *Being and Time*, tr. Joan Stambaugh (Albany: SUNY UP, 1996).

Martin Heidegger, *Pathmarks* (Cambridge: Cambridge UP, 1998).

A *required reader* containing the following texts will be made available:

Edmund Husserl, "Philosophie als strenge Wissenschaft," *Logos*, I (1910, 1911) (Engl. Tr. *Philosophy as a rigorous science*. Translated with notes and an introd. by Quentin Lauer (New York, Harper & Row, 1965).

Edmund Husserl, "Phenomenology and Anthropology," (June 1931), translated by Thomas Sheehan and Richard Palmer, (Edmund Husserl, *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger, 1927-1931*, Boston: Kluwer, 1997, 485-500).

Edmund Husserl and Martin Heidegger, "Phenomenology" (The *Encyclopedia Britannica* article, drafts B and D), (Edmund Husserl, *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger, 1927-1931* (Boston: Kluwer, 1997), 107-146, 159-179).

Martin Heidegger, *Plato's Sophist* (Bloomington: Indiana UP, 1997), 5-42.

Suggested readings and selected critical essays

(*none of the following text is, strictly speaking required, although you may find them helpful as we make our way through the Heideggerian texts. I will often refer to them in lecture, and you may want to consult them when working on your final papers.*)

Hubert Dreyfus, *Being-in-the-world* (Cambridge, Mass. : MIT Press, 1991).

Otto Pöggeler, *Martin Heidegger's Path of Thinking* (Atlantic Highlands, NJ: Humanities Press, 1990).

John Van Buren and Theodore Kisiel, eds., *Reading Heidegger from the Start: Essays in His Earliest Thought*. (Albany: SUNY UP, 1994.)

Stanley Rosen, *The question of being: a reversal of Heidegger* (New Haven: Yale UP, 1993).

Rudiger Safranski, *Martin Heidegger : Between Good and Evil*, (Cambridge: Harvard UP, 1999)

Stephen Mulhall, *Routledge Philosophy Guidebook to Heidegger and Being and Time*, (New York: Routledge, 1996).

Theodore Kisiel, *The Genesis of Heidegger's Being and Time* (Berkeley: CaliforniaUP, 1993.)

John Van Buren, *The Young Heidegger: Rumor of the Hidden King* (Bloomington: Indiana UP, 1994).

Charles Guignon, ed., *The Cambridge Companion to Heidegger* (Cambridge: Cambridge UP, 1993).

Requirements

One 3,000 words paper, topic to be discussed with the instructor. One final exam. The paper is due in class on 5/31.

Syllabus

<i>Week</i>	<i>Date</i>	<i>Topic</i>	<i>Texts</i>	<i>Auxiliary readings:</i>
.1	2/28	The <i>telos</i> of philosophy. Phenomenology as a rigorous Science	Husserl: Philosophy as a Rigorous Science.	Kiesel, Pöggeler, Sheehan
.2		The failed collaboration on the Encyclopedia Britannica article.	Husserl's Encyclopedia Britannica's article and Heidegger's answer.	Aristotle's <i>Nicomachean Ethics</i> VI.3-7, X.6-8 Kiesel
.1	3/7	Heidegger's project of a fundamental ontology of being.	Plato's Sophist lecture course, 1-42, (Arist's section)	Volpi, etc.
.2		The project and the question of being	<i>Being and Time</i> , Introduction §§1-8 (1-36)	Dreyfus, Pöggeler
.1	3/13	Da-sein and Being-in-the-world	<i>Being and Time</i> , I.I-I.II §§9-13 (37-58)	
.2		The world's worldliness, in general	<i>Being and Time</i> , I.III §§14-17 (59-76)	Dreyfus, Pöggeler
.1	3/20	The world's worldliness, its relevance	<i>Being and Time</i> , I.III §§18-24 (77-106)	
.2		The "they" ("Das Man")	<i>Being and Time</i> , I.IV §§25-27 (107-122)	
.1	3/27	Being-in (<i>mitsein</i>)	<i>Being and Time</i> , I.V §§28-33 (123-150)	Dreyfus, Pöggeler
.2		Falling prey and Throwness	<i>Being and Time</i> , I.V §§34-38 (150-168)	
.1	4/3	Care	<i>Being and Time</i> , I.VI §§39-43 (169-196)	Dreyfus, Pöggeler
.2		Truth and disclosedness	<i>Being and Time</i> , I.VI § 44 (196-212)	
.1	4/10	Being toward death	<i>Being and Time</i> , II.I §§45-53 (213-246)	Pöggeler
.2		Resoluteness	<i>Being and Time</i> , II.II §§54-60 (247-278)	
<i>Mid-Smester break</i>				
.1	5/1	Temporality as the (ontological) meaning of care	<i>Being and Time</i> , II.III §§61-66 (279-306)	Pöggeler
.2		Everydayness and temporality	<i>Being and Time</i> , II.IV §§67-71 (307-340)	
.1	5/8	Temporality and Historicity, 1	<i>Being and Time</i> , II.V §§72-74 (341-353)	Pöggeler
.2		Temporality and Historicity, 2	<i>Being and Time</i> , II.V §§75-77 (354-371)	
0.1	5/15	Within-timeness	<i>Being and Time</i> , II.VI §§78-80 (371-385)	
0.2		The question of fundamental ontology	<i>Being and Time</i> , II.VI §§81-83 (385-398)	
1.1	5/22	From truth as <i>aletheia</i> to the erring and concealing. The limitations of <i>Being and Time</i> and the "turn"	On the Essence of Truth	Plato's <i>Republic</i> 505a-520e Rosen, Chp 1
1.2		The original "erring" of Western metaphysics.	Plato's Doctrine of Truth (selections)	

2.1	5/29	Overcoming Metaphysics by recovering unexploited possibilities of thinking. Conclusion: post-metaphysical thinking as re-activation of the past (Heideggerian, postmodernist, and post-structuralist readings: poetry, <i>pastiche</i> , and <i>double séance</i>)	The End of Philosophy and the Task of Thinking Building Dwelling Thinking	Jameson, Postmodernism and Consumer society.
2.2				

