

Instructor: Professor Buckley

Office: Leacock 929

Office Hours: Wednesday 3:30pm-5:30pm or by appointment (preferably sign-up by email:

[philip.buckley@mcgill.ca](mailto:philip.buckley@mcgill.ca))

Teaching Assistant: Mr. Renxiang Liu (email: [renxiang.liu@mail.mcgill.ca](mailto:renxiang.liu@mail.mcgill.ca));

Office: Leacock 923

Office Hours: Monday: 12:30-1:30

COURSE DESCRIPTION: This course serves as an introduction to the phenomenological movement. It focuses upon the motives behind Husserl's original development of "phenomenological reduction" and investigates the manner in which the thought of subsequent philosophers constitutes both an extension and a break with Husserl's original endeavour.

TOPIC FOR 2017-2018: The course will consist of a careful reading of Martin Heidegger's seminal work *Being and Time* (trans. J. Macquarrie and J. Robinson (New York: Harper-Collins, 1962); *Sein und Zeit* (Tübingen: Max Niemeyer, 1979). The text is available at the Word Bookstore (cash or cheque only).

SOME QUESTIONS TO BE CONSIDERED:

1) Background: How can *Being and Time* be read in view of Husserl's "transcendental" phenomenology? In what way are Husserl's and Heidegger's concerns similar? What other philosophical currents form the horizon within which this text was written (e.g. Neo-Kantianism, positivism, psychologism)? How does Heidegger see his work within the context of the entire history of Western philosophy?

2) The project: What does Heidegger mean by the "recollection of the question of Being"? What is the proper method by which such an attempt at recollection should proceed? What is meant by the "destruction" of the history of ontology? Despite the centrality of the existential analysis of Dasein, why does Heidegger claim that he is not an "existentialist"?

3) The structure of Dasein: What are some of the dramatic consequences of Heidegger's emphasis upon Dasein's "practical" comportment in the world? What is meant by "disclosure"? Why is the "hermeneutic circle" not vicious? Why does Heidegger emphasize the "equiprimordiality" of the "existentials"? What does Dasein flee in "Angst"? How is "truth" linked to disclosure? Why is Dasein given the name "Care"?

4) Authenticity: Is Heidegger's discussion of the "They" (*das Man*) truly "neutral"? What type of "voluntarism" is present in the discussion of "authenticity"? What can we make of Heidegger's claim that authenticity is a mode of being and not an ethical state?

5) Time: Why is the existential analysis of Dasein only "preparatory" to Heidegger's discussion of temporality? How does "death" play a central role in Dasein's recovery of its own temporal nature? Why do the "existentials" revealed in the First Part of *Being and Time* have to be recollected from the standpoint of temporality? What is the relation between space and time in Heidegger's early work?

6) Community: Is there a "political philosophy" to be found in *Being and Time*? Could Heidegger's project be construed as a "conservative" enterprise? Which aspects of the analysis of "being-in-the-world" might lead to reflection on social/political situations? How does Heidegger move from individual *Dasein*'s historicity to a communal sense of history? What vision of community emerges out of *Being and Time*?

GRADING:

Two written assignments (60%), an oral exam during exam period (30%), and active participation (10%).

## BIBLIOGRAPHY

### Primary Texts:

Heidegger, Martin. *Sein und Zeit*. Tübingen: Max Niemeyer Verlag, 1979. *Being and Time*. Trans. J. Macquarrie and J. Robinson. New York: Harper-Collins, 1962. [Available at Word Bookstore, cash or cheque only]

Husserl, Edmund. *The Crisis of European Sciences and Transcendental Phenomenology*. Trans. David Carr. Evanston: Northwestern University Press, 1970. Paragraphs 1-7.; "Vienna Lecture", pp. 269-299 [Available on MyCourses]

### Secondary Literature:

Buckley, R. Philip. *Husserl, Heidegger and the Crisis of Philosophical Responsibility*. (Dordrecht: Kluwer Academic, 1992).

Buckley, R. Philip. "Edmund Husserl" in Encyclopaedia of Phenomenology, ed. L. Embree et al. (Dordrecht: Kluwer Academic, 1996), pp. 326-333.

De Waelens, Alphonse. *La philosophie de Martin Heidegger*. Louvain: Nauwelaerts, 1971.

Dreyfus, Hubert. *Being-in-the-World. A Commentary on Heidegger's "Being and Time," Division I*. Cambridge: MIT Press, 1991.

Gelven, Michael. *A Commentary on Heidegger's "Being and Time." A Section by Section Interpretation*. New York: Harper and Row, 1970.

Kiesel, Ted. *The Genesis of Heidegger's "Being and Time"*. Los Angeles: University of California, 1993.

Langan, Thomas. *The Meaning of Heidegger*. New York: Columbia University Press, 1961.

Ott, Hugo. *Martin Heidegger: A Political Life*. New York: Harper Collins, 1993.

Pöggeler, Otto. *Der Denkweg Martin Heideggers*. Pfullingen: Günther Neske Verlag, 3rd rev. edition 1990; *Martin Heidegger's Path of Thinking*. Atlantic Highlands: Humanities Press, 1989.

Richardson, William. *Heidegger: Through Phenomenology to Thought*. The Hague: Martinus Nijhoff, 1963.

Safranski, Rüdiger. *Ein Meister aus Deutschland: Heidegger und seine Zeit*. München: Hanser Verlag, 1994.

Wolin, Richard. *The Heidegger Controversy: A Critical Reader*. Cambridge: The MIT Press, 1993.

Zimmerman, Michael. *Eclipse of the Self: the Development of Heidegger's Concept of Authenticity*. Athens: University of Ohio Press, 1970.

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In accord with McGill University's Charter of Students' Rights, students in this course have the right to submit in English or in French any written work that is to be graded.