

**COURSE SYLLABUS**  
**PHL 551: *BEING AND TIME II***

Course/Section: PHL 551/201  
Course Title: *Being and Time II*  
Time/Place: Tuesdays 1:00-4:00, Clifton 155  
Instructor: Will McNeill  
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**COURSE OUTLINE**

This is the second in a two-course sequence running through Fall and Winter quarters. The course is devoted to a close reading of Martin Heidegger's central work, *Being and Time*. Published in 1927, this book at once radicalized the phenomenological method of philosophizing begun by Heidegger's teacher, Edmund Husserl, and would establish Heidegger as undoubtedly the most important philosopher of the twentieth century. As we read this difficult text, we shall not only attempt to wrestle with its strange language and terminology in order to understand what Heidegger was trying to say; we shall also attempt to set his thought in the context of the philosophical tradition in order to illuminate its radicality with respect to what preceded it.

The Fall quarter will be devoted to a study of Division One of *Being and Time*, the Winter quarter to a reading of Division Two.

**TEXTS**

The primary text will be Martin Heidegger, *Being and Time*, translated by John Macquarrie and Edward Robinson. Translation first published in 1962. This is the translation we shall be using in class, so all students are expected to have a copy.

An alternative, more recent translation, is that of Joan Stambaugh, published by State University of New York Press in 1996 and revised in 2010. While this translation is in some ways more readable than that of Macquarrie & Robinson, and in some ways a distinct improvement, it is unfortunately much less reliable with respect to accuracy. The Macquarrie & Robinson translation also has the advantage of very helpful footnotes concerning problems of translation. You may want to procure a copy of both translations if you can afford it, and compare one with the other as you read.

If you have some knowledge of German, or are currently studying German, you should get hold of the German original, *Sein und Zeit*, published by Niemeyer. It is readily available in the USA.

In addition, we shall refer to several other texts containing lectures from Heidegger's Marburg and Freiburg periods, including:

*The History of the Concept of Time*, translated by Theodore Kisiel (1925)

*The Basic Problems of Phenomenology*, translated by Albert Hofstadter (1927)

*The Metaphysical Foundations of Logic*, translated by Michael Heim (1928)

*The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, translated by William McNeill & Nicholas Walker (1929-30)

All are published by Indiana University Press.

## COURSE REQUIREMENTS & ASSIGNMENTS

1. **Reading.** All students are expected to come to class having studied the readings assigned for each particular class, and to be prepared to discuss the material in class. Multiple readings will be necessary. It should go without saying that regular attendance is a "must" for study of a text of this difficulty.

2. **Report.** Each student is required to write one class report. This report should have two components: a) a straightforward record of the most important points covered in the previous class; b) a critical reflection identifying a philosophical issue that arose and providing your own perspective on it. Here you can raise additional questions, bring in other perspectives, or cite other relevant texts. The critical reflection should aim to generate class discussion. The report should be around 3 pages, single spaced, with approximately half devoted to each component; your critical reflection should be at least a page. The report is worth a substantial part of your final grade and should be a careful and polished piece of work. Students will sign up to present on a particular day.

You will sign up to present your report on a particular day, and are asked to email me your report 24 hours before class. I will disseminate the report to all participants. Everyone should print up a copy of the report, read it, and bring it to class. We will not read through the first part of the report in class, but will begin class with a reading and discussion of your critical reflection.

3. **Final Paper.** A final 12 page (double spaced, 11 or 12pt font) research paper is required, **due Friday, March 14, 2014 by 12:00 noon**. *Papers that exceed 12 pages will not be accepted.* Set topic:

Compare and contrast the account of temporality in *Being and Time* to that presented in one of the following two Marburg lecture courses, either *The Basic Problems of Phenomenology* (1927) or *The Metaphysical Foundations of Logic* (1928).

For this assignment you will need to focus on one particular aspect of the account of temporality. You might choose to focus, for example, on the account of horizontality; on the account of the finitude of originary temporality; on the priority accorded the future; on the account of the ekstastic nature of temporality; on temporality and transcendence; or on the relation between originary temporality and the ordinary or “vulgar” concept.

### **APPROXIMATE GRADE BREAKDOWN**

Class report: 30%

Final paper: 70%

### **APPROXIMATE SCHEDULE OF STUDY**

WEEK 1	01/07/2014	Section 44: Truth and Disclosedness
WEEK 2	01/14/2014	Division II, Chapter 1: Being-toward-death (sections 45-53)
WEEK 3	01/21/2014	Chapter 2: The Call of Conscience (sections 54-60)
WEEK 4	01/28/2014	Chapter 3: Hermeneutic Considerations; Care and Selfhood (sections 61-64)
WEEK 5	02/04/2014	Chapter 3: Temporality as Meaning of Care (sections 65-66)
WEEK 6	02/11/2014	Chapter 4: The Temporality of Disclosedness (sections 67-68)
WEEK 7	02/18/2014	Chapter 4: The Temporality of Transcendence, Spatiality, and Everydayness (sections 69-71)
WEEK 8	02/25/2014	Chapter 5: Temporality and Historicality (sections 72-77)
WEEK 9	03/04/2014	Chapter 6: Temporality and Within-time-ness (sections 78-79)
WEEK 10	03/11/2014	Chapter 6: The Vulgar Concept of Time; Conclusion (sections 80-83)

**Final paper due Friday, March 14, 2014 by 12:00 noon.**

## RESEARCH RESOURCES AND OTHER RECOMMENDED READING

There is a huge amount of literature on Heidegger, encompassing commentaries, anthologies, critiques, and specialized studies, as well as a large number of Heidegger's own works that are now available in translation. Here I am recommending just a few works that you may wish to consult initially. You should ask me if you need more specific recommendations for either primary or secondary reading.

A good general resource is the Heidegger Circle website, at [www.heideggercircle.org](http://www.heideggercircle.org). Here you will find links to reviews of primary and secondary works (see especially the *Ereignis* site), as well as a list of the *Gesamtausgabe*, or Complete Edition of Heidegger's works, published and unpublished, with an indication of the chronology of those works.

Apart from the lecture courses by Heidegger listed above, here are a few other texts that I particularly recommend or that may be useful to consult:

### Texts by Heidegger

*The Concept of Time*. Translated by William McNeill. Blackwell, 1992. This is the text of a short lecture that Heidegger delivered in 1924, one that sums up in just a few pages many of the central theses of *Being and Time*. A fairly accessible, quick orientation.

### Secondary Texts

Magda King, *A Guide to Heidegger's Being and Time*. Edited by John Llewelyn. State University of New York Press, 2001. Probably the most helpful available commentary on *Being and Time*. A bit uneven: sometimes little more than paraphrase, but often has helpful reflections.

Stephen Mulhall, *Heidegger's Being and Time*. Routledge, 2013. One of the better "analytic" readings; a bit inaccurate sometimes, but some useful reflections.

Richard Polt, *Heidegger. An Introduction*. Cornell University Press, 1999. A decent general introduction to Heidegger's work. Includes a commentary on *Being and Time*, as well as an orientation to his later work.

Hans-Georg Gadamer, *Heidegger's Ways*. State University of New York Press, 1994. A collection of accessible, accurate, and thought-provoking essays on Heidegger by one of his most prominent students. Very good on the intellectual climate in which Heidegger's philosophy emerged, and on the historical significance of his thought. Highly recommended.

Otto Pöggeler, *Martin Heidegger's Path of Thought*. Humanities, 1987. One of the best philosophical and historical appreciations of Heidegger's thought and its significance. Extends

beyond the *Being and Time* period to include Heidegger's later thought. Highly recommended. David Krell, *Intimations of Mortality: Time, Truth, and Finitude in Heidegger's Thinking of Being*. Pennsylvania State University, 1986. Still one of the best commentaries, especially on fundamental ontology and temporality. Highly recommended.

Robert Bernasconi, *Heidegger in Question: The Art of Existing*. Humanities, 1993. A set of state-of-the-art essays on diverse aspects of Heidegger's work, including ethics, politics, art, and historiography. Highly recommended.

William Richardson, *Heidegger: Through Phenomenology to Thought*. 4<sup>th</sup> edition. Fordham University Press, 2003. The first major study of Heidegger's work in the English-speaking world, originally published in 1963. Includes a preface by Heidegger. Still a classic, and highly recommended.

Theodore Kisiel, *The Genesis of Heidegger's Being and Time*. University of California Press, 1995. The most complete account of Heidegger's path up to *Being and Time*. A reliable "sourcebook" for factual and historical information.

John van Buren, *The Young Heidegger: Rumor of the Hidden King*. Indiana University Press, 1994. Insightful account of the young Heidegger; especially helpful on the theological background and kairological time.

Kisiel & van Buren, eds., *Reading Heidegger From the Start*. State University of New York Press, 1994. An excellent collection of essays on the early Heidegger.

McNeill, William. Many (though not all) of my essays are available on my page at [www.academia.edu](http://www.academia.edu). The fundamentals of my reading of *Being and Time* in terms of a phenomenological retrieval of Aristotle's *praxis* and *phronesis* are found in chapters 2-4 of *The Glance of the Eye: Heidegger, Aristotle, and the Ends of Theory* (SUNY, 1999); this reading is further developed in terms of the ethical implications of Heidegger's temporal understanding of being in *The Time of Life: Heidegger and Êthos* (SUNY, 2006).