



# MARTIN HEIDEGGER: PHENOMENOLOGICAL METHOD

## PART II

SEMINAR SYLLABUS

[SUMMER 2020]

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### DESCRIPTION

Martin Heidegger's phenomenological method, unlike Husserl's, does not rely upon a scientific precision. Nor, like Max Scheler's, is it merely an attitude of considering the relational value of "the things themselves". Rather, it is a persistent, recursive, reflective investigation that seeks to disclose the reality of what is in all its cognoscible dimensions.

In the first of this two-part seminar, Heidegger's background, distinction from Husserl, and practice of the phenomenological method were examined primarily through the first division of *Being and Time* and selected texts. Thereby, we discovered the core elements of the phenomenological method of disclosure. In this, the second part of the seminar, we will examine how this phenomenological method affects the person whose life is permeated by the cognitive intentionality characteristic of Dasein. This examination will be accomplished by carefully reading the second division of *Being and Time* and conclude with a meditation upon Heidegger's *Letter on Humanism*, which brings Heidegger's philosophy of being, as conducted phenomenologically, to its "point" of perpetually inconclusive linguistic elaboration.



### METHOD

The seminar is 8 weeks long, with one recorded lecture and one discussion session each week. Each discussion session is structured around a reading from Martin Heidegger. Participants are expected to have read the assigned reading and listened to the lecture prior to the session, so that they may engage in a semi-structured discussion directed and moderated by the instructor. While this may not always be

feasible in a given week, I *strongly* urge all participants to read as much as they can, as closely as they can. Additionally, conversations relevant to the reading and lecture will be had by text throughout the week; participation in these conversations benefits everyone, so this too is strongly encouraged.

## READING

The primary text for this seminar is Martin Heidegger's *Being and Time* (specifically in the Macquarrie and Robinson translation, available [via Amazon](#), doubtless from other sellers as well). We will be reading the second half of the book during the eight weeks. Additional and supplemental readings will be suggested and provided via Teams. *Note: registrants will be provided with a PDF of lecture notes from the first part of the seminar even if they did not participate in it.*

## LECTURE

Each week there will also be a 20-40 minute audio lecture, posted to Teams at the beginning of the week. This lecture will be based upon the assigned reading, but will also stray into related topics, or may use the reading as a launching point for addressing some related issue (perhaps one more general, or perhaps one more specific). The primary (but not sole) purpose of these lectures is to help clarify some of the more difficult concepts and arguments contained within the reading, as well as to raise specific questions that should help structure and guide our discussion sessions.

There *may* be accompanying visual aids (not necessarily) in order to provide some clarity as to textual points, but one *should* be able, in most cases, to simply listen to the lecture (and perhaps consult the visual aids later). This should allow more flexibility: making the lectures suitable accompaniment for a commute, while doing chores, going for a run, etc.

## DISCUSSION

The heart of the seminar is the discussion session (**Wednesdays at 6:30-7:30pm ET**): where all the thoughts emergent and encountered throughout the week—via the reading, lecture, and on-going conversations in the Teams channel—are brought into explicit conversation. This allows us to attempt a concerted effort at bringing resolution to our difficulties, and—failing such a resolution—to direct our inquiry further.

Each discussion session will begin with a brief synopsis of the week's material and a focusing on whichever aspects of that material seem most pressing. Beyond the direction provided by the instructor, participants are encouraged to bring their own concerns explicitly into view and to engage with the instructor and one another in civil debate and collective inquiry.

## CONTRIBUTION

It is hoped and expected that each participant in the seminar will provide a contribution: a piece of writing, recorded presentation, or something else, within one month of the seminar's conclusion, as a way of coalescing what has been learned in a demonstrative manner. Topics are suggested, and the instructor is available for discussions and assistance in composing your contribution.

## SESSION SCHEDULE

August 5	<p>The Disclosure of Being</p> <p>Recording – Lecture 1: Phenomenology as a Method</p> <p>Reading – Summary, Part I.</p>
August 12	<p>Wholeness and Death</p> <p>Recording – Lecture 2: Parts within the Whole of Life</p> <p>Reading – <i>Being and Time</i> II.1 (231/284—266/311).</p>
August 19	<p>Authenticity and Resoluteness</p> <p>Recording – Lecture 3: Coalescence of the Self in Conscience</p> <p>Reading – <i>Being and Time</i> II.2 (267/312—300/348).</p>
August 26	<p>Authentic Wholeness, Temporality, and Care</p> <p>Recording – Lecture 4: The Temporality of Self-Coalescence</p> <p>Reading – <i>Being and Time</i> II.3 (301/349—333/382).</p>
September 2	<p>Temporality and Everydayness</p> <p>Recording – Lecture 5: Struggling toward Disclosure</p> <p>Reading – <i>Being and Time</i> II.4 (334/383—371/423).</p>
September 9	<p>Temporality and History</p> <p>Recording – Lecture 6: Disclosure through Dasein’s Temporality</p> <p>Reading – <i>Being and Time</i> II.5 (372/424—403/455).</p>
September 16	<p>Temporality and Being-in-Time</p> <p>Recording – Lecture 7: An Unfinished Time</p> <p>Reading – <i>Being and Time</i> II.6 (404/456—436/486).</p>
September 23	<p>Language and Being</p> <p>Recording – Lecture 8: Shepherding Being</p> <p>Reading – <i>Letter on Humanism</i>.</p>