**Course Syllabus**

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| **CNU International Summer Session** |

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| **Course Title** | | | **Studies in Existential Philosophy: Martin Heidegger** | | | | | | | | | | | | | | | | | | |
| **Course Type** | | | In-class | | | | | | | | **Credits**  **(hours)** | | | 3 (45 hours) | | | | | | | |
| **Department** | | | Philosophy | | | | | | | | **Professor** | | | Paweł Korobczak | | | | | | | |
| **Classification**  **(year in school)** | | | Graduate | | | | | | | | **Course Code** | | | GR05317 | | | | | | | |
| **Class room** | | | Liberal Arts 1-209 | | | | | | | | **E-mail** | | | pawel.korobczak@uwr.edu.pl | | | | | | | |
| **Prerequisite(s)** | | | There is no specific prerequisite required, except of English ability and a general humanistic knowledge (the course is dedicated to all students).  However, the general orientation in philosophy will be helpful, even though it is NOT required. | | | | | | | | | | | | | | | | | | |
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| **Course objectives** | | | The aim of the course is, first, to familiarize students with the main concepts and structures of Martin Heidegger's thinking. This overview aims, secondly, to recognize the question of the relation of the thought of existence to the ethical sphere. The third supplementary objective is to present a perspective on some directions for the possible critical development of the question of ethics in contemporary thought. | | | | | | | | | | | | | | | | | | |
| **Course Summary** | | | An introductory part od the course presents the question of the relation of the thought of existence to the ethical sphere. As a context, certain strands of Søren Kierkegaard's and Friedrich Nietzsche's thought in which the status of ethics is problematized. Axiological themes in 20th century thought are also introduced, mainly on the example of some aspects of Max Scheler’s thought. Against this background, a general orientation of the essence of Heidegger's distanced attitude to the question of ethics and values is discussed and, on the other hand, an attempt to think about the deeper dimension of the ethical in his thought is indicated.  The main part of the course introduces the concepts and structures of Martin Heidegger's thinking, such like being-in-the-world, de-distancing, the They, attunement, understanding, discourse, Angst (anxiety), care, being-toward-death, resoluteness or Appropriating/Enowning (*Ereignis*). Also the reconstruction of two possible ways of thinking about the ethical in Heidegger is revealed: On the one hand, the main existential-ontological structures of *Being and Time* are interpreted toward presenting them as a kind of an “ethical ideal”. On the other hand, in perspective of the question of ethics in *Letter on Humanism* and the idea of giving in *Time and Being* an even deeper, concealed ontological-ethical structure is indicated that can be found both in *Being and Time* and in late Heidegger.  As a concluding accent, a brief look at certain aspects of the thought of Emmanuel Levinas and Jacques Derrida is presented to indicate directions for the possible critical development of the question of ethics in contemporary thought. | | | | | | | | | | | | | | | | | | |
| **Teaching Methods** | | | **Teaching Methods** | | | | | | | | | | | | | | | | | | |
| Lecture | Presentation/Discussion | | | | Problem Based Learning | | | | Project Based Learning | Flipped Learning | | | Experiment/ Practices | | | | Others  (Describe) | |
| X | X | | | |  | | | |  |  | | |  | | | |  | |
| **Lecture**  Depending on the context, lectures serve the function of introducing issues, presenting a comprehensive and detailed treatment of individual topics, and organizing and consolidating student presentations and discussion of texts.  **Discussion**  The discussion is designed to activate students and engage them in shaping their understanding of the texts they read. It also forms the basis for shaping individual evaluation of class participation based on individual activity.  **Presentation**  Presentations are intended as an introductory factual basis for discussion. They also provide an opportunity to develop the skills of either working in a small team or working individually. The presentations will be presented in front of the group. | | | | | | | | | | | | | | | | | | |
| **Grading** | | | Mid-Term | Final | | Individual Tasks | | | Team Projects | | | Class participation | | | Attendance | | Others  (Describe) | | | | **Total** |
|  |  | | **15%** | | |  | | | **40%** | | | **45%** | |  | | | | **100%** |
| Grading depends on three aspects:  - Attendance: as stated below, 5 or more absences mean an automatic failure. Every absence between 1 and 4 lowers down the end grade by 5%.  - Class participation: an active participation in discussion on the basis of read texts.  - Presentations: prepared either as the individual tasks or as the team projects. The decision on whether presentations will be prepared by a team of students or individually will be made after consultation with students and will depend, among other things, on the size of the group. The preparation of the presentation is not obligatory, but this is the only way to get the highest grade.  The lowest positive grade is 51%  ※ Pursuant Section 28 of the Guidelines on Class Management, grading methods can be adjusted for the physically impaired.  ※ Under Section 29 of the University Regulations on Academic Affairs, a student automatically fails a course in case of failure to attend more than 3/4 classes. (More than four(4) times absence) | | | | | | | | | | | | | | | | | | |
| **Accommodations for Handicapped** | | | I do permit to record the lectures. I am able to provide all reading materials in a digitalized form. All lectures will be accompany by digital presentations made available to students after the lecture (or before if necessary). The presence of any necessary assistants during the classes and lectures is allowed.  - Visually impaired: provision of course related materials in audio, note taking helper, permission to record the lecture  - Audibly impaired: provision of course related materials in visual, note taking helper, permission to have e-learning lectures in sign language or shorthand  - Physically or mentally challenged: provision of course related materials, note taking helper, permission to record the lecture   * Any other requests that are considered necessary: provision of assisted   ingress and egress to the classrooms and other supports | | | | | | | | | | | | | | | | | | |
| **Textbooks & References** | | | | | | | | | | | | | | | | | | | | | |
| Category | Title | | | | Author | | | | | | | Publisher | | | | | | | Year of publication | | |
| Main reading | **Being and Time** | | | | Martin Heidegger | | | | | | | State University of New York Press | | | | | | | 1996 | | |
| Main reading | **Letter on Humanism** [in:] Basic Writings | | | | Martin Heidegger | | | | | | | Herper San Francisco | | | | | | | 1992 | | |
| Main reading | **Time and Being** [in:] On Time and Being | | | | Martin Heidegger | | | | | | | Harper & Raw Publishers | | | | | | | 1972 | | |
| Main reading | **Ressentiment and Moral Value Judgement** [in:] Ressentiment | | | | Max Scheler | | | | | | | Marquette University Press | | | | | | | 2007 | | |
| Main reading | **Whom to Give to (Knowing Not to Know)** [in:] The Gift of Death | | | | Jacques Derrida | | | | | | | The University of Chicago Press | | | | | | | 1995 | | |
| **Daily Course Schedule** | | | | | | | | | | | | | | | |
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| **Day**  **(3hrs)** | **Lecture Topic** | **Hours per day** | **Method of Instruction** | **Class Materials & Assignments** |
| 1. | Part 1: Lecture: Introduction to the topic of classes.  Part 2: Lecture: The context of Martin Heidegger’s thought: Kierkegaard and Nietzsche | 3 | Lecture | M: Digital presentation  A: 1) reading of Scheler’s *Ressentiment and Moral Value*  *Judgment*  2) reading of Heidegger’s *Being and Time*, ch. 12 to 13. |
| 2. | Part 1. Lecture: Nietzsche and values: the problem of Will to Power and the Eternal Return.  Part 2. Lecture and discussion on the problem of ressentiment and the question of values. (Reference: Max Sheler’s *Ressentiment and Moral Value Judgment*) | 3 | Lecture +  Discussion | M: Digital presentation |
| 3. | Part 1. Lecture: Martin Heidegger’s *Being and Time*: Introduction (theme, aim and method of *Being and Time*)  Part2. Discussion on chapters 12 and 13 of *Being and Time* (the phenomenon of being-in-the-world) | 3 | Lecture + Classwork (Discussion) | M: Digital presentation  A: 1) reading of Heidegger’s *Being and Time*, ch. 14 to 18  2) reading of Heidegger’s *Being and Time*, ch. 25 to 27.  3) Preparing the presentation on chapters 25 to 27. |
| 4. | Part 1: Discussion on chapters 14 to 18 of *Being and Time* (the world and the worldliness of the world).  Part 2. Lecture: Summary of the question of the worldliness of the world and the context of Heidegger’s conception. | 3 | Classwork (Discussion) + Lecture | M: Digital presentation |
| 5. | Part 1: Lecture: The question of space in philosophical tradition (from Antiquity to Modernism) and the spatiality of *Da-sein* (reference: chapters 22 to 24 of *Being and Time*).  Part 2: Presentations and discussion on chapters 25 to 27 of *Being and* Time (the *Da-sein* and the They). | 3 | Lecture +  Classwork: (Presentations and Discussion) | M: Digital presentation + Presentation prepared by students.  A: 1. Reading of Heidegger’s *Being and Time*, ch. 35 to 38.  2. Preparing the presentations on chapters 35 to 38. |
| 6. | Lecture: The existential constitution of the There (reference: chapters 28 to 34 of *Being and Time*). | 3 | Lecture | M: Digital presentation |
| 7. | Presentations and discussion on chapters 35 to 38 (The everyday being of the There and the Falling Prey of *Da-sein*). | 3 | Classwork: (Presentations and Discussion) | M: Presentations prepared by students.  A: 1. Reading of Heidegger’s *Being and Time*, ch. 39 to 42.  2. Preparing the presentations on chapters 40 and 41. |
| 8. | Part 1: Presentations of chapters 40 and 41 and discussion on chapters 39 to 42 (the *Angst* (Anxiety) and the Care).  Part 2: Lecture: Summary of the question of the Anxiety (*Angst*) and the Care. | 3 | Classwork: (Presentations and Discussion)  Lecture | M: Presentations prepared by students.  A: 1. Reading of chapters: 44.  2. Preparing of presentation on chapter 44. |
| 9. | Part 1: Presentation and discussion on chapter 44 (the truth as un-concealment).  Part 2: Lecture Summary of the question of truth and introduction to the question of death). | 3 | Classwork: (Presentation and Discussion)  Lecture | M: Digital presentation + Presentation prepared by students.  A: 1. Reading of chapters: 50 to 53. |
| 10. | Part 1: Discussion on chapters 50 to 53 (being-toward-death).  Part 2: Lecture: Summary of the question of the being-toward-death. | 3 | Classwork: (Discussion)  Lecture | M: Digital presentation |
| 11. | Lecture: The Conscience as Call of Care, the Guilt and the Resoluteness (reference: chapters 54 to 60 of *Being and Time*). | 3 | Lecture | M: Digital presentation  A: 1. Reading of the *Letter on Humanism* and of the *Time and Being*  2. Preparing presentations on *Letter on Humanism* and on *Time and Being* |
| 12. | Lecture: The ethical dimension in Martin Heidegger’s thought: the ethical ideal in *Being and Time* and the ethical character of the ontological dynamic of difference. | 3 | Lecture | M: Digital presentation |
| 13. | Part 1: Presentation and discussion on *Letter on Humanism* (the criticism on the notion of values and the question of ethics).  Part 2: Lecture: Summary of the question of ethics in *Letter on Humanism*. | 3 | Classwork: (Presentation and Discussion)  Lecture | M: Digital presentation + students presentation on *Letter on Humanism*  A: Reading of Jacques Derrida’s *Whom to Give to (Knowing Not to Know).* |
| 14. | Part 1: Presentation and discussion on *Time and Being* (the structure of Appropriation/Enowning).  Part 2: Lecture: Summary of the question of Appropriation/Enowning and the question of the relation of existence and ethics in Martin Heidegger’s thought. | 3 | Classwork: (Presentation and Discussion)  Lecture | M: Digital presentation + students presentation on *Time and Being* |
| 15. | Part 1: Lecture: The heritage of the question of ethics in Emmanuel Levinas and Jacques Derrida.  Part 2: Discussion on Derrida’s *Whom to Give to (Knowing Not to Know)*: interpretation of the Kierkegaard as a perspective of the ethicality based on the relation with otherness. | 3 | Lecture + Discussion | M: Digital presentation |

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| **References** |
| Please describe the daily course contents, teaching methods, assignments, and student evaluation methods.  **Day 1**.  Part 1: Lecture: Introduction to the topic of classes:   * the introductory information concerning the conditions of participating and grading; * general overview of the aim, the method and the content of the course.   Part 2: Lecture: The context of Martin Heidegger’s thought: Kierkegaard and Nietzsche:   * Kierkegaard’s conception of faith as an attitude of individual existence that transcends the generality of ethical law. The tragic hero vs. the knight of faith as the opposition between the ethical duty and the absolute duty. * Beyond good and evil, that is, where? Nietzsche’s conception of the difference between the slave’s resentment morality vs. the morality of the nobles.   Evaluation method: presence.  Assignment:   1. reading of Scheler’s *Ressentiment and Moral Value Judgment* for the day 2; 2. reading of Heidegger’s *Being and Time*, ch. 12 to 13 for the day 3.   **Day 2.**  Part 1. Lecture: Nietzsche and values: the problem of Will to Power and the Eternal Return:   * Affirmative source of the morality of the nobles as valuing; values as a manifestation of power; revaluation of values; will to power as a source of values; eternal return as a new categorical imperative, and the question of values.   Part 2. Lecture and discussion on the problem of ressentiment and the question of values. (Reference: Max Sheler’s *Ressentiment and Moral Value Judgment*):   * Discussion on the problem of ressentiment and the values on the basis on Max Scheler’s text. * Lecture organizing the results of the discussion and introducing the expanded context of Max Scheler's material ethics of values, with particular emphasis on the issue of resentment and Scheler's discussion with Nietzsche.   Evaluation method: presence, active participation in discussion.  Assignment:---  **Day 3.**  Part 1. Lecture: Martin Heidegger’s *Being and Time*: Introduction (theme, aim and method of *Being and Time*):   * The being as a theme of the *Being and Time*; the need to raise the question of being again; prejudices standing in the way of renewed questioning; * Da-sein and existence as the means of asking the question; * phenomenological method of investigations.   Part2. Discussion on chapters 12 and 13 of *Being and Time* (the phenomenon of being-in-the-world)   * the structure of being-in-the-world – its unity and distinctive moments: the world, being, and being-in as such. * analysis of the being-in; * difference between Da-sein and the innerworldly beings.   Evaluation method: presence, active participation in discussion.  Assignment:  1) reading of Heidegger’s *Being and Time*, ch. 14 to 18 for the day 4.  2) reading of Heidegger’s *Being and Time*, ch. 25 to 27 for the day 5.  3) preparing the presentation on chapters 25 to 27 for the day 5.  **Day 4.**  Part 1: Discussion on chapters 14 to 18 of *Being and Time* (the world and the worldliness of the world).   * the tool-character of the way of being of entities; handiness; * the what-for structure; * circumspection and making itself known by the surrounding world; * sign as the unique kind of handy tool; * the worldliness of the world.   Part 2. Lecture: Summary of the question of the worldliness of the world and the context of Heidegger’s conception.   * the context of the Heideggerian world question: the phenomenology and the problem of the world; * ordering of the discussion and comprehensive presentation of the concept of worldliness of the world.   Evaluation method: presence, active participation in discussion.  Assignment:  1) reading of Heidegger’s *Being and Time*, ch. 25 to 27.  2) preparing the presentation on chapters 25 to 27.  **Day 5.**  Part 1: Lecture: The question of space in philosophical tradition (from Antiquity to Modernism) and the spatiality of *Da-sein* (reference: chapters 22 to 24 of *Being and Time*).   * the concept of *chora* in Plato and the concept of place in Aristotle vs. the cartesian space; * the spatiality of the innerworldly beings; * existential spatiality: de-distancing and directionality; * announcing of the structure of the ontological dynamic of Da-sein as place.   Part 2: Presentation and discussion on chapters 25 to 27 of *Being and* Time (the *Da-sein* and the They).   * the question of the Who of Da-sein; * being-with-others and the Mitda-sein; * the everyday being of one’s self and the They.   Evaluation method: presence on the lecture and classwork, participating in discussion, quality of presentation.  Assignment:  1) reading of Heidegger’s *Being and Time*, ch. 35 to 38 for the day 7.  2) preparing the presentations on chapters 35 to 38 for the day 7.  **Day 6.**  Lecture: The existential constitution of the There (reference: chapters 28 to 34 of *Being and Time*).   * the ontological interpretation of the mood: attunement as one of the three equally primordial existential structures; * attunement as the opening of the space of the being-in-the-world as a whole; * fear as a mode of attunement; * understanding as the second of the three equally primordial existential structures; * existential project of possibilities; * understanding and interpretation; * discourse as the third of the three equally primordial existential structures; * hearing and hearkening; * keeping silent;   Evaluation method: presence on the lectures.  Assignment:---  **Day 7.**  Presentations and discussion on chapters 35 to 38 (The everyday being of the There and the Falling Prey of *Da-sein*).   * idle talk; * curiosity; * ambiguity; * falling prey and thrownness.   Evaluation method: presence on the classwork, participating in discussion, quality of presentation.  Assignment:  1. Reading of Heidegger’s *Being and Time*, ch. 39 to 42 for the day 8.  2. Preparing the presentations on chapters 40 and 41 for the day 8.  **Day 8.**  Part 1: Presentations of chapters 40 and 41 and discussion on chapters 39 to 42 (the *Angst* (Anxiety) and the Care).   * the Angst (anxiety) as a fundamental attunement vs the fear; * the Angst and the freedom * the care as the phenomenon of Da-sein’s being the whole; * the care, the taking-care, and the concern;   Part 2: Lecture: Summary of the question of the Anxiety (*Angst*) and the Care.   * the summary, repetition and ordering of the phenomena of Angst and of the care.   Evaluation method: presence on the classwork and on lecture, participating in discussion, quality of presentation.  Assignment:  1) reading of chapters: 44 for the day 9.  2) preparing of presentation on chapter 44 for the day 9.  **Day 9.**  Part 1: Presentation and discussion on chapter 44 (the truth as un-concealment).   * the traditional concept of truth and its ontological foundations; * the primordial phenomenon of truth: unconcealment (discoveredness); * the question of concealment and its relation to truth; * the place of truth: the statement, the being-discovering, Da-sein; * the presupposition of truth.   Part 2: Lecture Summary of the question of truth and introduction to the question of death).   * the summary, repetition and ordering of the phenomena of truth as unconcealment. * the problem of the experiencing of the death of the others and the question of Da-sein’s being the whole; * different options of thinking about the essence of death: what is outstanding, end, totality; * the existential analysis of death vs. other possible interpretation of this phenomenon.   Evaluation method: presence on the classwork and on lecture, participating in discussion, quality of presentation.  Assignment: reading of chapters: 50 to 53 for the day 10.  **Day 10.**  Part 1: Discussion on chapters 50 to 53 (being-toward-death).   * dying and care: dying and the Da-sein’s whole; * being-toward-death; * possibility of no-longer-to-be-able-to-be-there (possibility of no possibilities); * being-toward-death and falling prey; * the question of possibility of authentic being-toward-death;   Part 2: Lecture: Summary of the question of the being-toward-death.   * the summary, repetition and ordering of the question of being-toward-death; * death and finiteness of existence of Da-sein; * Angst (anxiety) as opening the existence as the dynamic difference between beginning and end; * ontological freedom as the dwelling the open space of the difference between the beginning and the end.   Evaluation method: presence on the classwork and on the lecture, participating in discussion.  Assignment:---  **Day 11.**  Lecture: The Conscience as Call of Care, the Guilt and the Resoluteness (reference: chapters 54 to 60 of *Being and Time*).   * the conscience and the call of silence; * the call of conscience and care; * unconcealment of the nullity (nothingness) of the being of Da-sein and the phenomenon of guilt; * resoluteness and the authenticity of being of Da-sein.   Evaluation method: presence on the lecture.  Assignment:  1) reading of the *Letter on Humanism* and of the *Time and Being* for the day 13.  2) preparing presentations on *Letter on Humanism* and on *Time and Being* for the day 13.  **Day 12.**  Lecture: The ethical dimension in Martin Heidegger’s thought: the ethical ideal in *Being and Time* and the ethical character of the ontological dynamic of difference.   * summarizing overview on the fundamental-ontological moments of existence of Da-sein; * the first aspect of the concealed ethical dimension of *Being and Time*: the ethical ideal of being based on the emphasis of the phenomena of care, being-with-others, conscience, guilt, resoluteness and authentic being. * the second aspect of the concealed ethical dimension of *Being and Time*: the ontological structures of nearness and spatiality as an indication of possible deeper interpretation of the ethicality.   Evaluation method: presence on the lecture.  Assignment:---  **Day 13.**  Part 1: Presentation and discussion on *Letter on Humanism* (the criticism on the notion of values and the question of ethics).   * thinking as unique kind of practice * thinking and love; * criticism on the notion of “humanism”; * the ek-sistence as the dynamic of the ontological difference of being of a human; * criticism on values as forcing the metaphysical violence of the subject over the thing; * ethos as abode, dwelling place; * ethics and the proximity of what transcends man.   Part 2: Lecture: Summary of the question of ethics in *Letter on Humanism*.   * the summary, repetition and ordering concepts of praxis, values and ethics in *Letter on Humanism*.   Evaluation method: presence on the classwork and on the lecture, participating in discussion, quality of presentation.  Assignment: reading of Jacques Derrida’s *Whom to Give to (Knowing Not to Know)* for the day 15.  **Day 14.**  Part 1: Presentation and discussion on *Time and Being* (the structure of Appropriation/Enowning).   * the reciprocal relation of time and being; * “nearhood” of time and being; * *Es gibt* (There is/It gives) and the donation (giving) as the way time and being are referred to each other; * the question of the source of donation and the Appropriation/Enowning (*Ereignis*);   Part 2: Lecture: Summary of the question of Appropriation/Enowning and the question of the relation of existence and ethics in Martin Heidegger’s thought.   * the summary, repetition and ordering concepts of time and being, nearness, Appropriation/Enowning; * summary of the concealed ethical dimension of Martin Heidegger’s late thinking: the dynamic structures of place as ethos and Appropriation as donation as a kind of primordial condition of possibility of the ethical.   Evaluation method: presence on the classwork and on the lecture, participating in discussion, quality of presentation.  Assignment:---  **Day 15.**  Part 1: Lecture: The heritage of the question of ethics in Emmanuel Levinas and Jacques Derrida.   * the problematic critical successors of Martin Heidegger: Emmanuel Levinas and Jacques Derrida; * Levinas' critical reference to Heidegger vs. his own ethical conception; * Derrida’s hypercritical model of ethicality;   Part 2: Discussion:   * Derrida’s *Whom to Give to (Knowing Not to Know)*: interpretation of the Kierkegaard as a perspective of the ethicality based on the relation with otherness.   Evaluation method: presence on the classwork and on the lecture, participating in discussion.  Assignment:--- |