I. DESCRIPTION

Heidegger’s *Being and Time* is perhaps the most influential philosophical text of the twentieth century. It has been read differently by different philosophers: For some, *Being and Time* is a continuation of the phenomenological project begun by Edmund Husserl, for others it lays the theoretical groundwork for existentialism. Some other scholars take it to have reformed the ancient discipline of hermeneutics, while others see in it a novel approach to the problem of intentionality. Finally, we should not overlook the reading that takes *Being and Time* to contain a covert defense of Nazism.

In this course, the principal task is to engage in a close reading of the text (mainly the first division), with special attention paid to its oft-overlooked ethical aspect. In this project, some of the various readings of *Being and Time*, mentioned above, are examined and assessed.

II. REQUIRED TEXTS

-John Haugeland, *Dasein Disclosed*.

Other readings essential for the course are available at iLearn (http://ilearn.sfsu.edu) in PDF form. The books with an asterisk are important but they are not required; I will provide as much of it that I can, given the copyright restrictions.

III. COURSE REQUIREMENTS

The grade will be determined by a 15-20 page term paper (50%) and class presentation(s) (40%), and written reply to a presentation (10%). Each presenter will submit a 3-5 page paper on the topic presented at least 48 hours before the presentation, otherwise the student will not be permitted to present and will not get any credit for the presentation. For a detailed account of the presentation requirements, consult the handout. In addition, regular attendance and thoughtful participation in class discussion can enhance your final grade by one gradation. For example, a “B-” might become a “B” if you have contributed productively to the class.
IV. POLICIES

**Missed or Late Work**
Assignments turned in late will be docked 1/3 a letter grade per day (e.g. a B+ would become a B).

**Electronic Communication**
The best way to get in touch with me is via email (azad@sfsu.edu). Feel free to email me at any point during the semester if you have any questions or concerns. I do not answer emails in the evening, but you can expect to receive a response within a day from my receiving your email.

**Laptops and Cellphones**
Laptops are permitted in class for the sole purpose of taking notes. Please do not visit any websites (especially social media), as it distracts other students and disrupts the learning environment of the class. Please do not text or browse the Internet on your cellphone during class. If you feel that you must use your cellphone, please leave the classroom and do so outside.

**Plagiarism**
Students are responsible for knowing what plagiarism is, and for not committing it in any of their submitted work. For more details see: http://conduct.sfsu.edu/plagiarism. Any assignment found to be plagiarized will be given an "F" grade. All instances of plagiarism in the College of Humanities will be reported to the Dean of the College.

**Religious Holidays**
Students who must be absent from class in order to observe religious a holiday must inform the instructor, in writing, about such holidays during the first two weeks of the class each semester. If such holidays occur during the first two weeks of the semester, the student must notify the instructor, in writing, at least three days before the date that he/she will be absent. Students who meet these conditions will not be penalized for their absence, and will be able to make up the work missed.

**The Learning Assistance Center**
The Learning Assistance Center (LAC) provides free, on-campus writing tutoring for SF State students. It offers both one-time and ongoing tutoring sessions, with some same day appointments available. The LAC is open Monday through Friday from 9am-4pm and Friday from 9am-12pm. For more information and to schedule an appointment, see http://www.sfsu.edu/~lac/index.html.

**Disability Accommodation**
Students with disabilities who need reasonable accommodations are encouraged to contact the instructor. The Disability Programs and Resource Center (DPRC: http://www.sfsu.edu/~dprc) is available to facilitate the reasonable accommodations process. The DPRC in the Student Services Building 110. They can be reached by telephone (voice/TTY 415-338-2472) or by email dprc@sfsu.edu.

**Student Disclosure of Sexual Violence**
SF State fosters a campus free of sexual violence including sexual harassment, domestic violence, dating violence, stalking, and/or any form of sex or gender discrimination. If you disclose a personal experience as an SF State student, the course instructor is required to notify the Dean of Students. To disclose any such violence confidentially, contact: The SAFE Place - (415) 338-2208, www.sfsu.edu/~safe_plc; and/or Counseling and Psychological Services Center - (415) 338-2208, http://psyservs.sfsu.edu. For more information on your rights and available resources, consult http://titleix.sfsu.edu.
**V. SCHEDULE:** This schedule is subject to revision.

1. **Aug. 27: Introduction to the Course**
   Dreyfus’s Commentary: “Introduction: Why Study Being and Time.”

2. **Sep. 3: Substantive Introduction to B&T**
   Haugeland, *Dasein Disclosed*, pp. 48-64.
   Dreyfus’s Commentary: “Heidegger’s Substantive Introduction.”

3. **Sep. 10: Methodological Introduction to B&T**
   *Being and Time:* “The Twofold task in Working out the Question of Being,” pp. 36-64.
   Haugeland, *Dasein Disclosed*, pp. 64-76.
   Dreyfus’s Commentary: “Heidegger’s Methodological Introduction.”

4. **Sep. 17: Being-in-the-World**

5. **Sep. 24: Worldhood I**
   *Being and Time:* “The Worldhood of the World,” pp. 91-122
   Brandom, “Heidegger’s Categories in *Being and Time,*” on iLearn.
   Dreyfus’s Commentary: “Availableness and Occurrentness” and “Worldliness.”

6. **Oct. 1: Worldhood II**
   Dreyfus’s Commentary: “Heidegger’s Critique of Recent Versions of Cartesianism.”

7. **Oct. 8: The Who of Dasein**
   *Being and Time:* “Being-in-the-World as Being-with and Being-One’s-Self. The They.”
   Haugeland, *Dasein Disclosed*, pp. 121-137.
   Haugeland, “Heidegger on Being a Person,” in *Noûs*, 16:1, on iLearn.

   Dreyfus’s Commentary: “Understanding,” “Telling and Sense.”

9. **Oct. 22: Falling, Anxiety and Care**
   *Being and Time:* “Being-in as Such (Falling),” pp. 210-224; “Care as the Being of Dasein,” pp. 225-244.
   Dreyfus’s Commentary: “Falling.”
   Dreyfus’s Commentary: “The Care Structure.”
10. Oct. 29: Reality and Truth
   Dreyfus’s Commentary: “Philosophical Implications of a Hermeneutics of Everydayness.”

11. Nov. 5: Two Contemporary Approaches To Heidegger

12. Nov. 12: Two Contemporary Approaches, Continued
   McDowell: “Response to Dreyfus,” on iLearn.

   Being and Time: “Dasein's Possibility of Being-a-Whole and Being-Towards-Death,” pp. 274-311
   “From Heidegger to Suhrawardi: An Interview with Phillipe Nemo,” Henry Corbin, the first translator of Heidegger into French and the prominent historian of Islamic philosophy, is interviewed, on iLearn.

   Nov. 26: Fall Recess

14. Dec. 3: Authenticity and Ethics
   Dreyfus, “Towards a Phenomenology of Ethical Expertise,” on iLearn.
   McDowell, “Virtue and Reason,” on iLearn.

15. Dec. 10: Politics
   Heidegger’s “Two Essays,” on iLearn.
   Davidson, “Question Concerning Heidegger: Opening the Debate.”

   Dec. 18, noon: Final Paper Due