

**INTRODUCTION TO CONTINENTAL PHILOSOPHY**  
*PHIL 3100 / SPRING 2008 / TUEDIO*

**Course Texts**

**A Nietzsche Reader** (Penguin) [we'll read selections from *Human, All Too Human*; *Daybreak*; *The Gay Science*; *Beyond Good and Evil*; *Genealogy of Morals*; *Thus Spoke Zarathustra*; *Twilight of the Idols*, and *Ecce Homo*]

**Existentialism: Basic Writings** (Hackett) [we'll read from Nietzsche's *The Gay Science* and from Martin Heidegger's *Being and Time*]

**Maurice Merleau-Ponty: Basic Writings** (Routledge) [we'll read selections from *Phenomenology of Perception*]

**Deleuze and Guattari, What Is Philosophy?** (Columbia)

**Course Focus**

This course addresses key themes marking the emergence of European philosophies as a critique of the conceptions of metaphysics, morality, truth and reality operating in dominant strains of “modern” thought. Through **Nietzsche**, we will investigate questions addressed to pivotal assumptions in metaphysics and morality, with special attention to the problem of transcendence and what to make of his proclamation announcing the death of God. Through **Heidegger**, we will investigate the meaning of the question of Being and his motivation for understanding human existence in relation to the worldhood of the world and authenticity. Through **Merleau-Ponty**, we will explore a phenomenological analysis of body, perception, intentionality and world, and consider a new dimension to the problem of transcendence. Through **Deleuze** we will explore the life of concepts through a fresh analysis of the practices of philosophy, science and the arts, considered in their relation to chaos and deterritorialization.

**Calendar of Readings**

**A Nietzsche Reader (1876-1888)**

- M 2/18 “Preface” (§§ 1-13) and “Philosophy and Philosophers” (§§ 1-7)  
W 2/20 “Philosophy and Philosophers” (§§ 9-14, 17-18, 23)  
“Logic, Epistemology, Metaphysics” (§§ 24-31)
- M 2/25 “Morality” (§§ 43-51, 80-81, 87-89)  
W 2/27 “Morality” (§§ 90-93) “Nihilism” (§§ 166-69, 174-177)  
“Anti-Nihilism” (§§ 179, 183, 185, 187) “Will To Power” (§§ 204, 209)  
“Superman” (§§ 216-17, 220, 223)

## **Existentialism: Basic Writings**

selections from **Nietzsche's The Gay Science (1882/1887) & Twilight of the Idols (1888)**

M 3/03 Gay Science: "Preface" to 2<sup>nd</sup> Ed. and §§ 1, 54, 57-8, 108-10

W 3/05 GS: §§ 111-13, 116-21, 124-25, 270, 276, 283

M 3/10 GS: §§ 335, 343-47

W 3/12 GS: §§ 354-56, 370, 373-75, 377, 382

Twilight of the Idols: "How the 'True World' Finally Became a Fiction"

selections from **Heidegger's Being And Time (1927)**

M 3/17 translator's intro § 1 ("The Question of Being")

Being and Time: Introduction (§§ 1-7)

W 3/19 translator's intro §2 ("Human Being (*Dasein*) as Being-in-the-world")

Being and Time: §§ 9, 12, 14-16, 18

M 3/24 *Spring Break*

W 3/26 *Spring Break*

M 3/31 *Cesar Chavez Day*

W 4/02 translator's intro § 3 ("The Structure of Human Agency")

Being and Time: *Ch. 4 intro* + §§ 25-29, 31-32, 38, 40-41)

M 4/07 translator's intro § 4 ("Authenticity")

Being and Time: §§ 51, 53, 60, 62

## **Maurice Merleau-Ponty: Basic Writings**

selections from **Phenomenology of Perception (1945)**

W 4/09 BW: pp. 79-84, 93-98.4 (the body), 102-113.3 (spatiality and motility)

M 4/14 BW: pp. 119.5-124 (bodily intentionality), 146-154.7 (other selves)

W 4/16 BW: pp. 154.8-164 (the social world; the problem of transcendence)

M 4/21 BW: pp. 167-70, 173-76, 187-91 (the cogito, perception and language)

W 4/23 BW: pp. 200-08 (tacit cogito and the subject)

## **Deleuze and Guattari, What Is Philosophy? (1991)**

M 4/28 "Introduction: The Question Then..." (pp. 1-34)

W 4/30 "The Plane of Immanence" (pp. 35-50)

- M 5/05 "The Plane of Immanence" (pp. 51-60)  
W 5/07 "Conceptual Personae" (pp. 61-83)
- M 5/12 "Geophilosophy" (pp. 85-113)  
W 5/14 "Functives and Concepts" (pp. 117-133)
- M 5/19 "Percept, Affect, and Concept" (pp. 163-199)  
W 5/21 "Conclusion: From Chaos to the Brain" (pp. 210-218)

### **Course Assignments**

- I. The **first** paper, assessing Nietzsche's critical analysis of metaphysics and morality, will be due on Friday, April 4<sup>th</sup>. Projected length: **1000 words**
- II. The **second** paper, assessing how the writings of Heidegger and Merleau-Ponty aim to influence our thinking about consciousness, body and world, will be due on Friday, May 9<sup>th</sup>. Projected length: **1500 words**
- III. The **final** paper, on a theme that emerges from our reading and discussion of Deleuze, will be due Thursday May 29<sup>th</sup>. Projected length: **1000 words**

Class sessions will emphasize analysis and discussion of central passages in the readings, and we will do our best to address questions arising in response to the assigned reading. Course grades will be determined primarily by the quality of your written work, but the impact of your participation in class discussion will influence the final determination of your grade. So it will be important for you to complete reading assignments in advance of our class discussion of assigned passages. Some papers may require revision before receiving a final grade.

### **Contact Information**

My email address is <[tuedio@altair.csustan.edu](mailto:tuedio@altair.csustan.edu)>. Feel free to email me any questions you would like considered in class discussion. You can also discuss course themes and issues during my office hours, which will be on Mondays and Wednesdays after class (4-5pm) and by appointment when necessary to fit your schedule. I will also be in my Honors Program office on Thursdays (2:30-4pm), in IC 100C. My office phone is 667-3286 (w/voice mail for messages). My Philosophy office is L-185d (in the Library). Don't be shy to discuss these ideas. This is pretty challenging material to absorb without engaging in some interactive discussion. If you aren't getting this connection from our class discussions, you need to seek me out during my office hours to help establish a better connection to the ongoing analysis. *Don't wait 'til you feel lost or overwhelmed to see me. Start connecting early so it becomes a practice. Let's not just study philosophy. Let's try to do some. But be ready: the object of this undertaking is the subject of our experience. What is it to think about experience? Can we do so in a manner sufficient to establish a community of understanding? Or is the subject matter too unwieldy to draw this out?*